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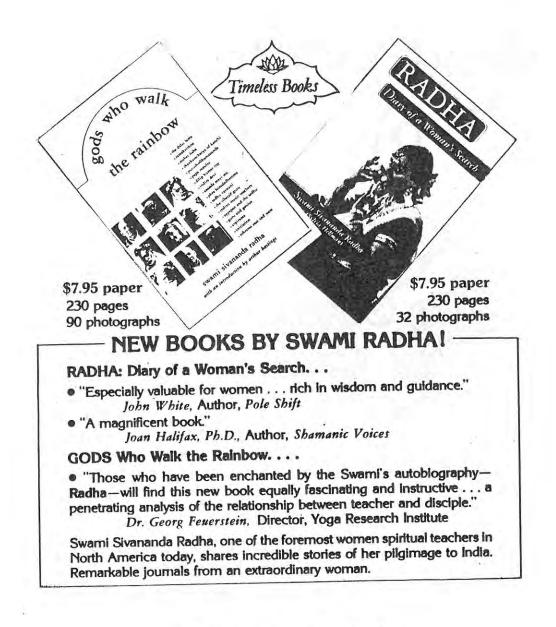


INSIDE:

- Interview with Ramanand Patel
- Calendar of Events
- Yasodhara Ashram Program

YOGA CENTRE OF VICTORIA NEWSLETTER

NOVEMBER 1981



Available through Sri Atman Books or from the Yoga Centre of Victoria

OCTOBER MONTHLY MEETING

"Freedom" a videotape of B.K.S. Iyengar discussing hatha yoga and performing asanas at Ann Arbor, Michigan, in 1976 was screened to a capacity audience at Sue and Bruce Ingimundson's residence. The inspiration provided by this videotape will sustain the many teachers who viewed it for months to come.

INTERNATIONAL YOGA YOGA CONFERENCE 1984

Organizational work on the International Yoga Conference on "Yoga and Health" has begun. The Organizing Committee met on October 3 to discuss its initial tasks.

Working committees have been established to take responsibility for various aspects of the Conference. Sue Ingimundson and Carole Miller will co-chair the committee on Registration and Accommodation, Shirley French will chair the committee on Program and Publicity, Penny Carter and Norman MacKenzie will co-chair the committee on Finance and Fund Raising. Marlene Miller has also joined the Organizing Committee and will be assigned committee responsibilities at the next meeting on November 15. Persons interested in contributing their energy to these activities may contact Norman MacKenzie at 478-3775 or the working committee chairpersons.

At the meeting on October 3, the problem of substantial time commitments required of many of the committee members to the preparations for the intensive study in India in 1982 with Mr. B.K.S. Iyengar was discussed. After serious deliberation, it was agreed that the committee would recommend to the Society that the conference be moved to 1984. The Society approved this move at the October monthly meeting.

INTERMEDIATE WORKSHOP WITH MAUREEN CARROTHERS

Maureen Carruthers, a well-known and respected Vancouver yoga teacher, offered a small workshop for teachers and students experienced in the Iyengar method the weekend of October 30. Maureen has studied intensively with Mr. B. K. S. Iyengar in India and North America and is one of the leading teachers of this approach on this continent. A report on this workshop will be printed in the next edition of the newsletter.

HATHA YOGA TEACHERS' ASSOCIATION OF VANCOUVER ISLAND ACTIVITIES

The Hatha Yoga Teachers Association of Vancouver Island meets the first Saturday of every month to discuss various aspects of yoga and teaching. The next meeting will be held at 10:30 a.m., November 7 at the home of Susan NcGowan, 2650 Nowker, Victoria. Elizabeth Backhouse will lead a discussion on teaching the Cobra posture. The Posterior Stretch will be discussed by Susan McGowan. Sai Yoga practices will be presented by Elizabeth Backhouse.

VANCOUVER B.K.S. IYENGAR YOGA ASSOCIATION

The next meeting will be held on November 6, 7:30 p.m. at the home of Maureen Carruthers, 1626 Trafalgar Street, Vancouver.

Annual membership fees of \$10 for full members or \$5 for associate members (out-of-town, nonvoting) for 1981-82 are now payable. Send payment with your name, address and phone number to: B.K.S. lyengar Yoga Association, c/o 702 - 5775 Toronto Road, Vancouver, B.C. V61 LX4

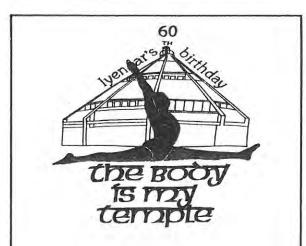
ANNUAL GENERAL MEETING & CHRISTMAS PARTY

The annual general meeting of the Society will be held December 5 at the home of Shirley and Derek French, 3918 Olympic View Drive. A pot luck dinner will commence at 6:00 p.m. followed by the business meeting. The agenda will include the presentation of annual reports, the election of officers and a discussion of plans for 1982. Nomination for executive officers for 1982 will be accepted by Shirley French at 478-3775. The Christmas party will ensue. A warm invitation is extended to all persons interested in yoga.

Directors of the Society - 1981

President:	Shirley French
Vice-Presidents:	Sue Ingimundson
	Norman MacKenzie
	Richard Reeves
Secretary:	Marlene Miller
Treasurer:	Derek French

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Freedom

A 1976 Video Recording of

B.K.S. Iyengar performing asanas and discussing hatha yoga

YMCA LOUNGE Friday, November 27 7:00 P.M.

\$2.00

Presented by the Yoga Centre of Victoria

CREDITS:

Photos on pages 6, 7, 8 courtesy of The Yoga Association of Alberta Newsletter.

Photo on page 5 courtesy of Yasodhara Ashram.

BOOKS AND TAPES BY SWAMI SIVANANDA RADHA

Gods Who Walk The Rainbow

In her most recent publication, Swami Sivananda Radha recounts her experiences with contemporary musters of yoga in India. The paperback is available for \$7.95.

"Those who have been enchanted by the Swami's autobiography, "Radha", will find this new book equally fascinating and instructive . . . a penetrating analysis of the relationship between teacher and disciple." Dr. George Feuerstein, Director, Yoga Research Institute.

Swami Sivananda Radha has also written:

Kundalini: Yoga for the West - a comprehensive and practical guide to Kundalini Yoga. \$19.95*

Aphorisms of Swami Radha

- pithy, memorable phrases to guide your response to your daily life. \$9.95 *

Radha, Diary of a Woman's Search

- the incredible story of Swami Radha's pilgrimage to India in 1955-56 and the force of yoga in the transformation of her life. \$7.95

Mantras: Words of Power

- an insightful and lucid book providing a great deal of information and practical instruction on the use of mantras. \$5.95

The Divine Light Invocation

- detailed instructions for a powerful healing practice. An excellent introduction to the spiritual life. \$3.00

Guru and Disciple

 questions and answers from experienced spiritual teachers. Practical advice for all spiritual aspirants. \$3.00

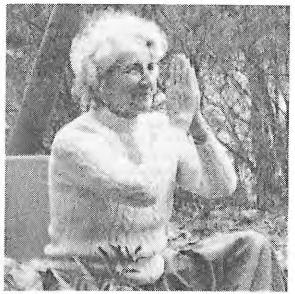
Cakra Sets

- complete sets of full colour plates of the symbols of each cakra from Kundalini: Yoga for the West. \$3.00

* Clothbound.

Copies of these publications are available from Shirley French at 3918 Olympic View Drive, Victoria, V8X 3W9, phone 478-3775; or other society members. A complete selection of tapes and records on guided meditation, relaxation, yoga, love, sex and marriage, and many other subjects, are also available.

YASODHARA ASHRAM PROGRAM



The Yasodhara Ashram was founded by Swami Sivananda Radha in Vancouver, British Columbia, Canada in 1957. In 1963, it moved to its present location on the shores of beautiful Kootenay Lake in the Purcell Mountains in central B.C. The Ashram is situated on 83 acres of forested mountainside with 12 acres in garden, pasture and orchard along the lakeshore. There are fifteen buildings on the property, including a comfortable guest lodge with all modern conveniences and classroom facilities. Other buildings include a lakeside prayer room, dining hall with buildings and resident accompodations.

Twelve Days of Christmas at the Ashram

Monday evening, December 21, to Saturday, January 2, 1982.

This very special time of the year, the Festival of Light, is a time not only of celebration but also for reflection, and it is observed at the Ashram as 12 days of spiritual renewal. There will be classes in Hatha Yoga, Dreams and Dreaming, and an Ideals workshop. There will be Satsang each evening, the Launching of the miniature lighted Divali boats on Kootenay Lake, a day of prayer for world peace and time for test and relaxation.

Fee for the full program is \$290 or \$35 per day. \$35 deposit.

The 1982 Yoga Teachers Course

Friday evening, January 8 to Friday, April 2.

This intensive three month course has been given each year since 1970. It was originally created by Swami Radha in response to the growing need in Canada and the United States

for skilled teachers of yoga. The course is of value to anyone who wishes to accelerate their development and discover an enduring and worthwhile purpose for living.

The Yoga Teachers Course is an intensive group experience which provides the participants with the opportunity to explore their potential using techniques to expand awareness on the physical, mental, emotional and spiritual levels. The course gives a sound knowledge of the major branches of yoga. Spiritual tools and yogic practices are acquired which can be integrated into daily life after the end of the program. Certification is given on successful completion of all course requirements.

Fee: \$3250, \$325 deposit.

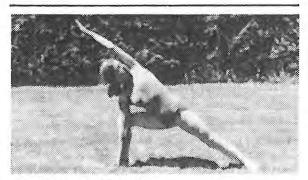
For registration and further information, please write to: The Program Secretary, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. VOB 1X0, or telephone 227-9224 between 9 a.m. and 5 p.m.

THE ISLAND CENTRE FOR HEALTH EDUCATION WORKSHOPS

The Island Centre for Nealth Education was established to teach skills to people who wish to take a more active role in the maintenance of their own health and the process of their own healing.

This fall, the Centre is offering eight avenues for individual's desiring to work with their own health, including workshops on coping with stress, problem backs, breathing, relaxation, autogenic training, biofeedback, hatha yoga, Alexander Technique, syntonic exercise and explorations for women.

For registration and further information, contact the Island Centre for Health Education at 916 Esquimalt Road, Victoria V9A 3M6. Telephone 382-1213.



INTRODUCTORY HATHA YOGA WORKSHOP WITH SHIRLEY FRENCH

Shirley French will present a weekend workshop in the Iyengar approach to hatha yoga on November 20, 21, and 22 at the James Bay Community Center, 140 Oswego Street.

This workshop will offer beginners and students with little or no experience of the Iyengar approach an opportunity to work with a very experienced hatha yoga teacher in an exploration of the body to discover and personally experience the asanas in a creative way.

The founder and President of the Victoria Yoga Center Society, Shirley has studied yoga intensively with the contemporary Hatha Yoga Master B.K.S. Iyengar in Pune, India and with Swami Sivananda Radha, Spiritual Director of Yasodhara Ashram, Kootenay Bay, B.C. Shirley is the Coordinator of the Hatha Yoga Program for the Victoria YM-YWCA and Director and Teaching Staff Member of the Island Center for Health Education.

FRIDAY, NOVEMBER 20	7:00 p.m 9:30 p.m.
SATURDAY, NOVEMBER 21	10:00 a.m 12:30 p.m.
	and
	1:30 p.m 4:00 p.m.
SUNDAY, NOVEMBER 22	10:00 a.m 12:30 p.m.

Please bring a firm blanket. Wear leotard and tights or shirt and shorts. We work in bare feet.

The fee for the weekend will be \$50. Mail cheques payable to VICIORIA YOGA CENTER to Norman MacKenzie at 3918 Olympic View Drive, Victoria, B.C. V8X 3W9. Registration is limited, so please register early. Arrangements can be made for sleeping accommodation for out of town visitors. Bring you own sleeping bag. For further information, contact Norman or Shirley at 478-3775.

YOGA ACCESSORIES

For personal use, or consider how you can share the blessings of sturdy sandbags and silky eyerests as gifts for friends. The eyerests are mask-shaped, fabricated of black silk shaped to fit over the eyebrows and bridge of the nose and filled with flax seed. The flax seed gives a light pressure uniformly over the eye sockets to give a deep relaxation to the tiny muscles around the eyes. The 10pound sandbags are made of dried sand encased in plastic and covered with a heavy weight of denim cloth. Sandbags are \$6.00 each or 2 for \$10.00

Eyerests are \$5.00

For information or to order, contact Shirley French at 478-3775



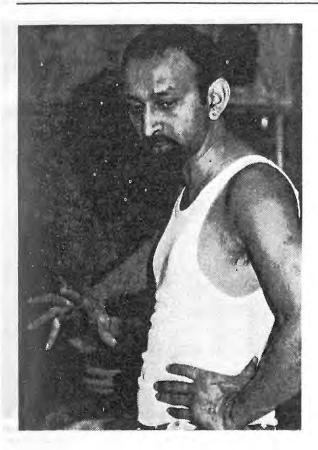
Shirley Main's exercise program is on Record as just about the best there is.

(Cassettes too!)

Get your copy now.

Stereo albums \$10.00 Cassette tapes \$12.00

At the Y Pro Shop.



"It's all experience."

Ramanand Patel is one of the leading exponents and teachers of the Iyengar method of hatha yoga in the United States. He has also taught in Great Britain and Canada.

Ramanand was taught hatha yoga by his father from an early age and brings to his teaching a lepth of refinement and creativity that comes with years of practice. Since 1969, Ramanand has been a devoted pupil of Mr. B.K.S. Tyengar.

Ramanand Patel is leading a group of hatha yoga students to study intensively with Mr. Tyengar in India this month. Ramanand will continue to study in India into 1982.

Ramanand was interviewed for the Victoria Yoga Center Society Journal on September 10 in Vancouver by Norman MacKenzie. Yoga Society: We discussed earlier the advice from your father to not become a yoga teacher. Perhaps you could describe how yoga came into your life and how you developed as a teacher.

Ramanand Patel: It's a very, very long story obviously. What I said was not that my father did not want me to become a yoga teacher, he did not want me to be a teacher period. Because all my uncles and my father were teachers, school teachers, and the teachers weren't rewarded for their work, at least, not financially.

I was a very sickly child, suffering from malaria and almost everything you could name in a tropical climate until about 12 years of age. Then I was in India with my father, that was the first time that he found some time for just the two of us together and tried various other things to improve my health. He then tried to teach me yoga. So my father was my first teacher.

When I came back from India to East Africa where we lived while I went to school, J continued practicing yoga and for the first one year in my life I remember having gone to school every single day, not being home sick. So, I liked it, it gave me a feeling that I had never experienced before of an improvement in health, if not good health. I was doing other things around that time like playing soccer and volleyball and things like that which must have physically helped. But it seemed like yoga helped more than anything else.

That's how I first learned. I wish I had been more consistent. I haven't practiced every day since I was 12 years old, far from it. I remember using yoga more to keep colds and flu away, rather than practicing consistently. If I get a sense at all there's a lot of this bug going on around and that maybe I'll get something, I'd start practicing immediately. Often it worked, it did not always work, very often it did work.

Then came many different changes in life. I ended up in England, that again is a very, very long story, your tape would run out I think. But I ended up in England and I had the time to practice. I did not want to work in the English climate, notxely does. So I stayed at home, I did more reading, I did more practice.

Also, what had happened in India on a philosophical plane was that my father was trying to memorize the Baghavad Gita in Sanskrit, and I could read Sanskrit script, although I did not understand it. It is very similar to Hindi which I have studied a little of. So, I could read and tell him where he was going right or wrong in the first few words. The poetry of Sanskrit, Gita, is very interesting, very soothing. It's very nice, it's like singing lullabys almost, that sort of soothingness in 'it. I started asking my father questions about various things as to why Krishna was doing this, that and the other,

I think there started the first few philosophical questions I began to ask. My father had made a great study of it so he could answer my questions to my satisfaction. I changed my beliefs later on very much differently, but at least it started me questioning the reasons for life and so. So, that's where my philosophical background came from.

Later, I think, if I'm to name two teachers basically, Mr. Iyengar affected my general lifestyle most, more than any other person did. My thinking was affected more by Krishnamurti. I still have the highest regards for these two people. I don't agree with everything that Krishnamurti says, but that may be because I don't understand what he is saying or he doesn't understand what I have to say. I think in a nut shell, really that is the basic way of my background, where I come from.

Y.S.: Perhaps you could talk a little bit about ways in which you are able to take the understanding that you've acquired from yoga and practice it in daily life situations, simple things such as walking or sitting or, perhaps, even in the way you teach.

R.P.: I think that because it is an art and not a science, it's very difficult to delineate exactly what happens and how it affects our life. It sort of grows on you as time passes and at a time in your life or in my life I found that one particular aspect of yoga may acquire the greatest emphasis and greatest predominance. And it changes, and you may come back to the same thing and it sort of goes in a haphazard fashion, in a sense. Only looking back on it, one realizes what change has taken place, but while it is taking place it is so slow that it is difficult to say what affected you in what particular way.

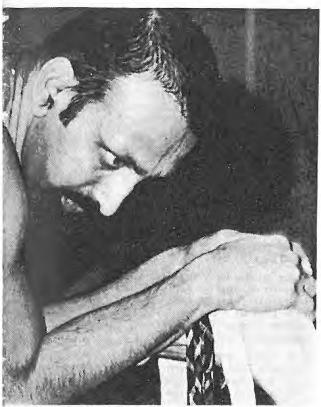
A very early example I remember of this was that I began to notice how I was walking when I was about 15 or 16 years old. People walk with their toes apart and heels together and it seemed old to me. I started turning my feet in. I used to walk with my left foot much further out and right foot slightly out. Then I started changing that pattern and I remember



I actually can visualize myself walking at that age trying to turn my feet in. I think it took me about seven years or so before I naturally without thinking began to walk right. But you can imagine every day of that seven year period, it's a very, very, very slow process. Nor can you be aware of it all the time. But gradually, the body learns and changes it's ways.

With postures that I practice, the same has happened. Only you don't practice it by walking around obviously. Your manner of breathing changes, but much more than this physiological way, I think you acquire a sense about the world that makes more difference to you than anything you can think of. You see the fallacies of the world much more clearly than you might otherwise have seen. I have absolutely no way of describing how that happens. I don't believe there is a soul alive on the planet that knows what physiology brings that about. But I am convinced that it may have something to do with the discipline of yoga.

It may have something to do with the fact that what changes you make in your body are through



long practice of slow, gradual changes, we are not looking for immediate results, hence your outlook on life is also similar. When you see things that don't appear alright, or in order to you, you don't look for immediate results and changes. So you are not a revolutionary in that sense. You also recognize what has happened to the world has come about slowly over a period and what we have today is a result of not just one generation's thinking but several generations very slowly thinking about that change. Also, you recognize that if it is to change, it would have to be a gradual change if it is to be meaningful change. It changes your outlook on life which gives you an outlook that you cannot run around and break things up.

At the same time, things that need changing must be nibbled away at, slowly as it might be. But the constant slow effort has to be made, a consistency in the effort has to be there. So it effects the way you deal with people, the way you live with people, the way you relate to people and the way you relate to the world, the whole universe around you. Y.S.: There were people that were participating in the workshop last year which find guite a different approach this year in the way the workshop is being presented. They find a lot of warmth in you this year in particular, a lot more openness. Has there been something which has changed?

R.P.: I was just talking to Engelise Segato about that very thing. She mentioned that it was like that. It's been mentioned to me from various other sources also the same thing. I haven't noticed the change.

What I think has happened is that obviously a change has been done because enough people see it. But it may be because you don't see me enough, hence, at a particular time when you saw me I may have been in a different mood and presented things accordingly. Also you yourselves are a little less afraid, which the first time you were, which also makes a difference in the way you view what I am doing.

Whatever change that has taken place, we all change all the time I am sure, has been so slow that I haven't consciously noticed it. There is nothing that is changed in my life, in my personal life, that should bring that about. It's just the way that I share myself is different at different times. But to put the thing in perspective, if you were coming to my class at home every day for the last year you would find varying moods delivered at different times depending on the weather, on my mood and what I've been doing earlier in the day, and what I see on your face as you walk into the room.

All these things will make a difference. Hence, if you notice a change, it's not something that I can explain I guess. It's just there.

Y.S.: You mentioned the role that your father played for you in developing your yoga and the reasons for it. How has yoga affected your family and the way you have guided your own children.

R.P.: We were six brothers and sisters, five brothers and sisters, one died earlier. My younger sister practiced a little, learning from me later on when she was in England with me. I don't believe she practices it any more. My eldest brother who was the most athletic and most fit physically in the home doesn't practice yoga. He did practice some exercises in an Indian gymnasium when he was younger. He doesn't practice anymore either.

My younger brother is more into the emotional aspects of yoga. He was, if it is the right word to describe this, completely opposite, as opposite as you can be to devotion. Although to the beliefs that he adhered to, he was very, very faithful. But he changed and I am not very familiar with the circumstances of why he changed. He became a very different man - he's a great devotee of Sai Baba now. Something that doesn't particularly appeal to me. I am not averse to it but it has not direct appeal to me.

So, there is no yoga practice as such as you would recognize it in the family. I am more or less the only person, my father still practices a little bit. I showed him a few things last time I was there. The role changed, I think, I started teaching him instead of he teaching me.

A sort of devotional type of yoga, what we call Bhakti yoga is practiced, although it is not labelled as such in the family. There is prayer done at home, it's quite normal in an Indian setting that we have our prayer place at home. I don't believe anymore in offering up prayers per se. I have a very, I have a more Krishnamurti view of it, if you like. Prayer in itself, when it is addressed to a being "up there" is meaningless to me.

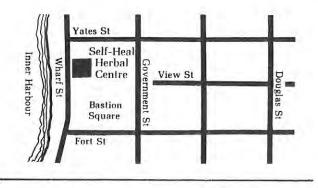


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Y.S.: How about in your own home in California?

R.P.: In my own home, my wife started practicing yoga more consistently during the last couple of years. She first started practicing it even a little consistently when Mr. Iyengar was here in '76, in California. He basically initiated her, I tried and I failed. The husband is never the best person to teach the wife anything, or vice versa.

My son is 12 years old. I would not say he practices, because there is no consistercy in it again, but he gets a great thrill out of the ropes and things that are hanging on the wall and he plays with that mainly to show off to other younger boys, but it's okay. I think that sort of fun begins, it must be fun, life is fun, it must be like that, it must be a happiness that's to be expressed. He will gradually see that there is much more to it than just showing off.

Y.S.: Do you have thoughts about the symbolic meaning of asanas? Are there any asanas in particular, for example, that you have found have been of some deep significance to you in making changes in your life or in coping with experiences in life?

R.P.: No, I am intensely practical. My training has been in engineering science and when somebody describes some symbolism in any particular thing, I find it is beautiful poetry but other than that, symbolism has no meaning in my life. I think quite often it is used to avoid the real issues. Sometimes it is used to express beauty but I don't have any specific thing that I consider in postures significant in that sense.

When I practice my postures I do it in a prayerful attitude, being careful not to interpret prayer in the way the normal person does.

HOLISTIC MASSAGE THERAPY



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"by appointment only"

Not praying to some other being up there but more to create a proper attitude of mind, I would use that word of prayerful approach to posture, not to use it violently on myself. Other than that, there is no symbolic meaning that I would attach to any posture.

Y.S.: Do you have thoughts about some of the aspects of nutrition that pertain to yoga?

<u>R.P.</u>: I wholeheartedly agree with Mr. Iyengar in some of the things he says on nutrition and I have some thoughts of my own. One is that yoga essentially has been developed by observing nature in animals around you. An animal never goes to a laboratory to learn what is right nutrition. It basically creates a health in the body or has a health in the body, as a result of this the body demands right food. In my own personal experience of yoga, I've found that to be true.

I still go and eat ice cream but I'm very conscious of the fact when I do that, that it is not because my body needs it, it's because my tonque wants it. I would eat several things that my body would tell me are not particularly right or even good for me and yet I will eat it for very many different reasons. I think if you listen to the body and create the health in the body, the body is careful about telling you what is the right nourishment. I'm talking of the average healthy person.

Men you are ill or sick and the doctor prescribes a particular type of diet, that is a very different type of situation. There you should listen to what the authorities have to tell you.

The thing that I feel very strongly about, one is that you must not eat when you're not hungry. That's one thing that's so highly abused. Not only out in the West, but in the East also. There are a lot of people that go hungry, we know about those, but there are verymany people who eat when they should not be eating.

Second thing is, like Mr. Iyengar says, unless your mouth is salivating, don't eat. That's one golden rule to observe. When you do eat, of all the books on diets, I haven't read many books on diet, but the few that I have read, I have seen so far only one book that really emphasized that you chew your food well. I think that's half the battle. I'm surprised more books on diet don't really emphasize that aspect of it. Because you could take the best foxd possible and if it is not digested by your body and not accepted by the body, not assimilated by your system, then it is useless. It actually causes constipation or other problems.

3 Creative Workshops with Ann-Rosemary

DRAWING FROM DREAMS

November 20, 21, 22.

Learn to interpret your own dreams by drawing from the unconscious through dreams. Explore the symbology which brings a wealth of material to enrich the conscious world.

Location: 4515 Emily Carr Dr. Fee: \$60.00

DRAWING FROM THE RIGHT BRAIN

November 6, 7, 8; Sidney, B.C November 27, 28, 29; Victoria

Everyone has the capacity to learn to draw by using exercises that utilize the untapped abilities of the right brain. Beginners and advanced alike can benefit from these new methods.

Fee for either weekend:\$60.00

For further information call Ann-Rosemary at 658-8770

Ann Rosemary Conway B.F.A.

SPECIALIST IN CREATIVE EXPRESSION

Digestion begins in the mouth. With all food, even protein, that is not really digested in the mouth, it needs to be chewed up and ground down by the teeth. So it has got to be kept in the mouth for some time before swallowing it. That aspect is unfortunately ignored a lot so that is one thing on which I have very strong views, not to be in a hurry to eat.

So eat when you are hungry and eat properly are the two things that I think are most important on diet.

Y.S.: I noticed when we were working last night that you had developed a couple of very interesting techniques for dealing with shoulders and knees. Are the therapeutic aspects of yoga something that are of particular interest to you?

<u>R.P.</u>: Yes they are, very much so, because part of the joy of teaching yoga, and it is a real joy, more joy than I have experienced with any other thing in my life, is to see that people's pains are relieved, something that they had accepted that they are to live with, can be removed. Mr. Iyengar did this to me in a sense and, hence, I felt that it was one of the best things that one could deliver from yoga.

What is difficult is, it needs consistency, it's not something you can do to an average person. Although there is that therapeutic aspect of yoga, I don't personally believe that there will ever come a day when we do away with medical science and substitute yoga. ' λ ', because it is a very different role to play and 'B', much more because it has an appeal to a particular type of individual, not everybody wants to hang from a rope to improve their shoulders. Most people prefer to take some drug or medicine.

Exercise is not something that appeals to many people that way and because the changes are slow and quite often painful changes, not many people want to work through it. Some will and, for them, it's an excellent method.

What you learn as to how you deal with it, again, is not based on logical science. It's based either on experience of other people who have taught before and tried things, or your own intuition. Intuition being what it is, I can't explain why it comes. Sometimes the thought comes that maybe this will work and you try it and it works. At times, it doesn't work. Most times, it does work.

I am sure you heard other people say this and I am about to say it to you. When I heard it from other people, it sounded egotistical so, please understand it's not egotistical in any sense. When you are teaching and this sort of information comes through you, later when you look on it, you are aware of one fact, that it wasn't you functioning. It was something else through your system that was functioning. Muen that happens and you get the information and you deal with it, it seems to be more often right than wrong.

Y.S.: Have you had any experiences where you've worked with a particular individual over a fairly long period of time in working with your intuition and learning its therapeutic techniques?

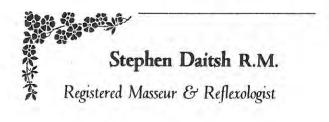
R.P.: Yes, on myself more than anyone else. (laughter)

Y.S.: It's just intense practice.

<u>R.P.</u>: Yes, it has worked and that is where I can be most sure of where I was consistent and where I wasn't so consistent. I have travelled around quite a lot around the U.S. and Canada now and, in almost every place, I have easily two or three people that I have shown something to do with a particular problem. Those of them who have practiced have reported excellent results.

At home, I get people that are referred to me : by my regular students, as to so-and-so has a back problem, will you go to Ramanand and he will help your back problem. I tend to shy away from that, although I do help these people. I tell them that I am here to teach you yoga. If it cures your back problem, that's fine. If it doesn't, that's also okay.

Learning yoga and what yoga is about, whether you call it yoga or you don't call it yoga, is much more important. Because it's to do with the whole way you exist on the planet. The fact that it cutes your back is good if it does, if it doesn't, it doesn't really matter.



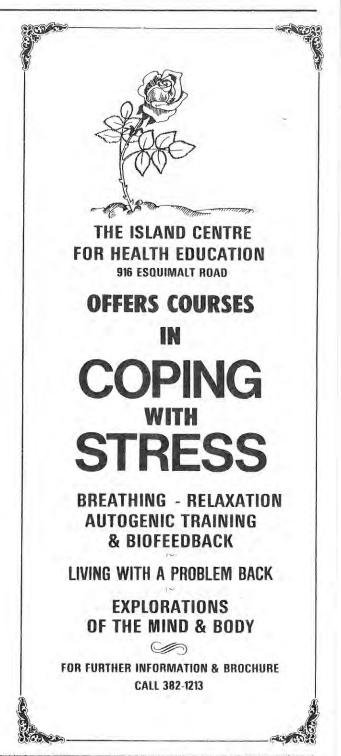
Self Heal Herbal Centre 1221 Wharf Street, Victoria 383-1913 I get a lot of people like that though and I'm sure they go away saying now I'll practice. When it's a minor injury, they report back in a week saying, "yes, it's improved". You do get people who say, "hmm, it hurts more, I don't want to do it anymore."

Again, it does never dishearten me because I think I, in a sense, rationalize in my mind that people I get with chronic problems have been, in a sense, rejected by the medical world. And, if out of those rejects, I cure even ten persons, I have achieved quite a lot. The cure rate is much higher than ten percent. I would say on the whole . . . I have never figured this out, I haven't put numbers on it, but my guess is that I would put it around 40% that improve whatever the problem they have through yoga. Sixty percent don't and they don't, I'm not sure why, maybe because they don't practice or maybe the things that are being suggested to do are not really right for them.

Y.S.: When Aadil Pahlkivala was in Victoria last year, we talked with him a bit about his discussions with Iyengar concerning his work with a blind man. He discussed with Mr. Iyengar the techniques used to assist the man and the fact that the techniques themselves weren't really what assisted the person, that there was something else. We talked a little bit about something called the Divine Light Invocation which is a practice that Swami Shivinanda Rhada has taught. Has it been your experience that a practice like that has been of any assistance?

<u>R.S.</u>: Yes, I'm sure. I'm very convinced that the same words spoken to me by Mr. Iyengar make a great difference than exactly the same words coming from some other person. And hence, when I say something, that must also happen again.

I'll given you a very simple example of a student that is a very, very good student, very consistent student, and I could almost swear that she practices very regularly, came to me and said, "I have a problem in my hips doing forward bends". Now, her forward bends were very, very good. Better than mine. I looked at it and I realized what she was doing. I said, "you are not turning your knees properly, do it this way". And she kept doing it and kept complaining of the problem. Never turning as much as she should. And I kept saying, "this is where your problem is", but she was looking for much deeper meaning somewhere of why that problem was there.



We were both in a class with Mr. Iyengar later and she bent down, got the same pain, reacted to that and told Mr. Iyengar it hurts. He came and put his foot on it and she says, "God, the pain is gone". All he did with his foot was he turned the knee the way I was trying to tell her all the time.

So, in a sense, she must have seen my posture and although she regarded me as her teacher, she must have felt in her own mind that her posture was better than mine. And hence, if I was saying something very simple to her, that was not going to appeal to her. Yet, that very simple thing when coming from Iyengar immediately made sense to her and her pain was gone. So, I'm sure that happens.

As far as touch is concerned, the body has a chemistry that we don't know everything about. If you are afraid, your perspiration has a different quality. If you are working hard, the same perspiration has a very different quality. Hence, when you touch people, it must effect them in different ways. Both the person who receives the touch has got to be in a particular state and the person who gives the touch also must make an effort.

Y.S.: It's mentioned in a number of places that practicing outside, especially in the direct sun, can be harmful. Do you have any thoughts on that?

R.P.: Yes, practicing out in the hot sum or practicing after having been all day in the hot sun, both effect the nervous system very differently. As far as the heat in the body is concerned, if you practice the postures consistently, you will find that it's a very different type of heat that is generated in the body. It seems to come from deep within the muscles to the periphery of the body. When you practice in the sun or after being in the sun all day, the heat from the sun is from outside inwards. I don't know what physiological effect it would have if you consistently insisted on doing it in the hot sun, but it seems that there is a conflict between the types of heat that is generated in the body.

With the nervous system also, the same happens. Having been out in hot sun when I practiced, it seems to rattle my nervous system. I have difficulty relaxing in Savasana after that. The same postures if I practice after cooling down, it doesn't do that.

Hence, again from experience, I would say that one should not practice either in hot sun or after being in hot sun all day. Again, the scientific reasons I do not know. If it has been investigated, I have no awareness of that sort of investigation. I don't read much nowadays.

Y.S.: It's all experience.

R.P.: It's all experience. (laughter)

"The mind integrates the body and yet remains an observer, the body becomes mind and yet remains supremely alert as body. And so, mind and matter are fused in the dynamism of sheer energy, which is active without being spent, creative without bringing on exhaustion."

> - B.K.S. Iyengar Sparks of Divinity

Yoga Calendar

November 6, 7:30 p.m.

Vancouver B.K.S. Iyengar Association Monthly Meeting at Maureen Carruthers' home, 1626 Trafalgar Street, Vancouver (733-8095).

November 7, 10:30 a.m.

Hatha Yoga Teachers Association of Vancouver Island Monthly Meeting at Susan McCowan's home, 2650 Bowker, Victoria (592-2941).

November 6, 7, 8

"Drawing from the Right Side of the Brain" workshop with Ann Rosemary Conway at Saanich Peninsula Arts Club. Fee is \$60. Contact M. Robertson at 656-3862 or 656-2633 for further information.

November 20, 21, 22

Introductory Hatha Workshop with Shirley French at James Bay Community Center. For further information contact Norman MacKenzie at 478-3775.

November 20, 21, 22

"Drawing from Dreams" workshop with Ann Rosemary Conway at 4515 Bnily Carr Drive. Fee is \$60. Contact Ann Rosemary at 658-8770 for information.

November 27

"Freedom", a videotape recording of B.K.S. Iyengar performing and discussing asanas, at Y.M.C.A. lounge, 7:00 p.m. Admission \$2.00.

November 27, 28, 29

"Drawing from the Right Side of the Brain" workshop with Ann Rosemary Conway. Fee is \$60. Registration through Whale's Arts, 385-5525.

December 5, 10:30 a.m.

Hatha Yoga Teachers Association of Vancouver Island Student Teacher graduation at Pat McCullagh's, 740 Cowper Street, Victoria. Bruce Howe, Assistant Dean of Education, University of Victoria will speak. A pot luck lunch will follow the ceremony.

December 5, 6:00 p.m.

Victoria Yoga Center Society Annual General Meeting and Christmas party at Shirley and Derek French's, 3918 Olympic View Drive, Victoria (478-3775).

ONGOING

Wednesday evenings, 7:00 - 9:00 p.m.

Dream Group at Ann Rosemary Conway's, 4515 Fmily Carr Drive. For further information, contact Ann at 658-8770.

Thursday evenings, 7:30 - 9:30 p.m.

Dream Group at Richard Reeves, 810 - 865 View Street. For further information, contact Richard at 384-8340.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisment — and our rates are ridiculously low:

Full page — \$30.00 ½ page — \$15.00 ¼ page — \$10.00 Business card — \$8.00

The above rates are for camera-ready copy, all production costs are extra. Contract rates are available for 6 month and 1 year insertions. All advertising materials are accepted subject to editorial approval.

For additional information contact Trish Graham at 388-6734, evenings.

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

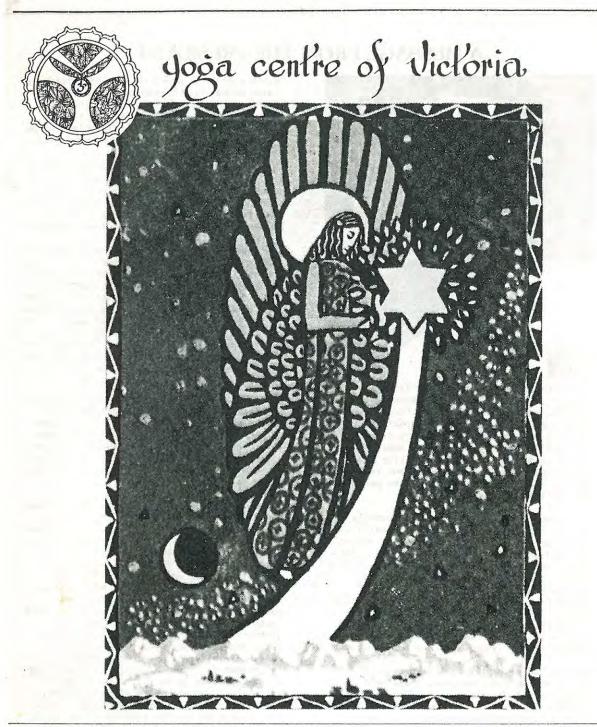
The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

Publisher:	Victoria Yoga Center	Editor: Norman MacKenzie
	Society	Distribution: Marlene Miller
Design:	Bill and Trish Graham	Typing: Fran Walsh

JOURNAL

The Society Journal is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. The new format of the Journal has been designed by Bill and Trish Graham. Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Journal may contact Norman MacKenzie at 3918 Olympic View Drive, Victoria, V8X 3W9, telephone 478-3775. Submissions and advertising must be delivered by November 16 for the special Christmas issue for December.

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



YOGA CENTRE OF VICTORIA NEWSLETTER

DECEMBER 1981

A MESSAGE FROM THE PRESIDENT



I am often asked "Where is the Victoria Yoga Centre?" It's difficult to answer that question briefly. Sometimes it's at my home; sometimes at the Ingimundson's or the Miller's or Ann Rosemary Conway's or at the Y or any number of other places where we gather as a group to study, practice and explore the teachings of Yoga. But really it's in the hearts and minds of the people who are its members.

It's Penny Carter helping Norman McKenzie move by driving out to Metchosin after a week's work and an intensive weekend workshop and then in the rain and fog heaving a station-wagon load of heavy boxes into the house. A week later it's Bruce and Sue Ingimundson, whose occupations include engineering, nursing, teaching yoga and (last) but not least) bringing up four young daughters, taking time out of their weekend respite to help another Yoga Centre member -Marlene Miller - move into her new apartment.

Marlene and Norman themselves embody the spirit of the Yoga Centre by their work in preparing and distributing newsletters, organizing, chairing and recording meetings, teaching yoga and helping out in a number of ways - all in addition to holding down fulltime employment. The Yoga Centre is Lavona Parker putting a book from the Yoga Teachers Course booklist at Yasodhara Ashram on tape for a blind man who would like to take the course. It's Karen Moreau Abel and Susen Riley (formerly Dettweiler) scrubbing out my kitchen in preparation for a visit by Swami Radha.

It's Carole Miller, experienced yoga teacher and school teacher, who brings many talents to our group and who in the midst of a busy personal and professional life always finds time to listen, to offer support to others and whose perseverance I have always admired.

The Yoga Centre is a group of us participating in an Iyengar Yoga workshop. It's doing the work necessary to bring these workshops about such as organization, putting people up in our homes and the less attractive jobs like moving a carload of blocks and sandbags from the Y to James Bay and back again. It's the sustained effort of preparing to go to India and study with Mr. B.K.S. Iyengar himself and the willingness to prepare for this experience without any guarantee that you will be one of those selected to go.

It's sixteen people staying at my house for a workshop with Swami Radha and, without my having to ask, preparing food, clearing up etc. Everything which needs to be done gets done quietly and efficiently, our combined efforts making it possible for all of us to get the most out of the visit of this great teacher.

It's Derek French and Trish and Bill Graham personifying the spirit of Karma Yoga by freely offering their professional services to the Yoga Centre and Yoga community in general. Derek, a physician and longtime yoga practitioner, by teaching anatomy, physiology, care of the back and other health-related topics to yoga teachers and students. Bill and Trish, professional designers and printers, giving generously of their time and expertise to produce our newsletter. Many others too, like Frances Walsh who has poured over a typewriter for many hours on various of our endeavours; Ann Rosemary Conway, an artist who designed our lovely seal along with many brochures and posters and who, like Richard Reeves, helps us unravel the mystery of our dreams. And to unravel another mystery - that of my bookkeeping - Dennis Fafard, professional accountant, has offered his services.

It's also the students who open their bodies and minds to our efforts at teaching, the out-of-town members who invite us to give workshops or who travel long distances to participate in workshops here, who support us by their donations and the many, many others who contribute in countless ways to the shared commitment to search for truth through the study and practice of Yoga.

The Yoga Centre came into being a few years' ago when I returned from taking the 1976 Yoga Teachers' Course at Yasodhara Ashram. Swami Radha encouraged me to build bridges to bring people of like mind together for spiritual growth and learning. On occasions during these past five years I have felt that I was building these bridges almost single-handed. I no longer feel like that. In Victoria we now have a team of skilful bridge-builders, who along with a number of apprentices are building and maintaining a variety of bridges. I thank you all.

I'd like to end with a prayer which I have heard often at Yasodhara Ashram and which always reawakens in me a feeling of gratitude: "May all be blessed as we are blessed!"

Om Tat Sat Shirley Daventry French

ANNUAL GENERAL MEETING & CHRISTMAS PARTY

The annual general meeting of the Victoria Yoga Centre Society will be held 6:00 p.m., December 5 at the home of Shirley and Derek French, 3918 Olympic View Drive. A pot luck dinner will follow the business meeting. The agenda will include the presentation of annual reports, the election of officers and a discussion of plans for 1982. Nominations for executive officers for 1982 will be accepted by Shirley French at 478 3775. The Christmas party will ensue. A warm invitation is extended to all persons interested in yoga.

Directors of the Society - 1981

President:	Shirley Frend
Vice-Presidents:	Sue Ingimunds
	Norman MacKer
	Richard Reeve
Secretary:	Marlene Mille
Treasurer:	Derek French

French imundson MacKenzie

Reeves

Miller

VANCOUVER B.K.S. IYENGAR YOGA ASSOCIATION

The next meeting of the Association will be held on January 22, 7:30 p.m. at the home of Anne Gregory, 3006 S.W. Marine Drive, Vancouver (263 7991).

Members will discuss certification of teachers, membership, the trip to India and other activities of the Association.

HATHA YOGA TEACHERS' ASSOCIATION OF VANCOUVER **ISLAND ACTIVITIES**

The Hatha Yoga Teachers Association of Vancouver Island are pleased to announce the graduation of the first class of teachers. The graduation ceremonies will be held at the house of Pat McCullagh, 740 Cowper Street, Victoria, at 10:30 a.m. December 5. An address will be given by Bruce Howe, Assistant Dean of Education of the University of Victoria. The ceremony will be followed by a pot-luck lunch.

Greg Marshall, Kinesiologist, who presented a popular lecture and discussion on the skeletal muscular system in October, will return to lead a workshop on February 28. Greg will provide personal assessments of individuals performing asanas and discuss personal fitness management. Location and fees to be announced.

The next meeting of the Association will take place at Susan McGowan's residence 2650 Bowker, Victoria on January 9 at 10:30 a.m. The agenda will include practice and discussion of Paschimottanasana.

Stephen Daitsh R.M. Registered Masseur & Reflexologist Self Heal Herbal Centre

1221 Wharf Street, Victoria

YASODHARA ASHRAM PROGRAM



The Yasodhara Ashram was founded by Swami Sivananda Radha in Vancouver, British Columbia, Canada in 1957. In 1963, it moved to its present location on the shores of beautiful Kootenay Lake in the Purcell Mountains in central B.C. The Ashram is situated on 83 acres of forested mountainside with 12 acres in garden, pasture and orchard along the lakeshore. There are fifteen buildings on the property, including a comfortable guest lodge with all modern conveniences and classroom facilities. Other buildings include a lakeside prayer room, dining hall with buildings and resident accommodations.

Twelve Days of Christmas at the Ashram

Monday evening, December 21, to Saturday, January 2, 1982.

This very special time of the year, the Festival of Light, is a time not only of celebration but also for reflection, and it is observed at the Ashram as 12 days of spiritual renewal. There will be classes in Hatha Yoga, Dreams and Dreaming, and an Ideals workshop. There will be Satsang each evening, the launching of the miniature lighted Divali boats on Kootenay Lake, a day of prayer for world peace and time for rest and relaxation.

Fee for the full program is \$290 or \$35 per day. \$35 deposit.

The 1982 Yoga Teachers Course

Friday evening, January 8 to Friday, April 2.

This intensive three month course has been given each year since 1970. It was originally created by Swami Radha in response to the growing need in Canada and the United States

for skilled teachers of yoga. The course is of value to anyone who wishes to accelerate their development and discover an enduring and worthwhile purpose for living.

The Yoga Teachers Course is an intensive group experience which provides the participants with the opportunity to explore their potential using techniques to expand awareness on the physical, mental, emotional and spiritual levels. The course gives a sound knowledge of the major branches of yoga. Spiritual tools and yogic practices are acquired which can be integrated into daily life after the end of the program. Certification is given on successful completion of all course requirements.

Fee: \$3250, \$325 deposit.

For registration and further information, please write to: The Program Secretary, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. VOB 1X0, or telephone 227-9224 between 9 a.m. and 5 p.m.



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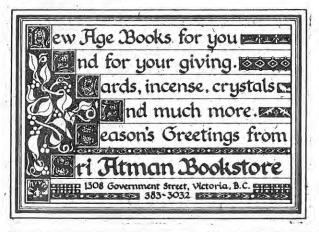
Swami Sivananda Radha is the founder and spiritual director of the Yasodhara Ashram, a Yoga retreat and study center located in Kootenay Bay, B.C. Swami Radha received her training at Sivananda Ashram in Rishikesh, India, and at the request of her guru, Swami Sivananda Saraswati, returned to the West in 1956 to help disseminate the yogic teachings and practices.

Swam Radha has taught throughout North America and is the author of many books, the most recent being "Gods Who Walk the Rainbow", an account of her experiences with the major spiritual teachers of the 20th Century.

On June 26, 1981 Swami Radha addressed the first Canadian International Yoga Conference in Calgary, Alberta on the theme: "Challenge to Change".

Robert Oppenheimer was present on July 16 (the month of Roses) 1945 in Los Alamos, New Mexico when the first atom bomb was tested. Did any of the scientists present at this great adventure realize that there was more to the unleashing of those enormous powers that could tear the world apart?

He compared the unleashing of that power and dazzling light with the spiritual experiences described in the Bhagavad Gita. This explosion was expressed in words of being



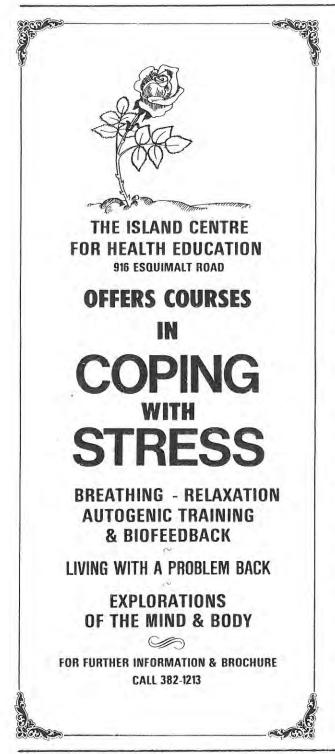
dazzled, blinded, light so bright in its brilliance like many suns so that one had to protect one's eyes. At this moment man was confronted with a stupendous achievement but, to my knowledge, it was only Robert Oppenheimer, the physicist, who saw its symbolic significance in what he witnessed with his physical eyes. An association took place in his mind between the event that he witnessed and insights perceived through his studies of the Bhagavad Gita and the Upanishads which are promised in the weighty rendering of the conversation between Arjuna and Lord Krishna:

Lord Kirshna says: "if the splendour of a thousand suns were to blaze out at once in the sky, that would be the splendour of that mighty Being." (Gita, chap. II vs. 12)

Arjuna: "I see Thee with the diadem, the club and the discus, a mass of radiance shining everywhere, very hard to look at, blazing all around like burning fire and the sun, immeasurable." (Gita, chap. II, vs 17)

It took a few thousand years since human beings trotted around the world to come to insights of such magnitude that culminated, in a physical sense, through the atomic explosion now in the 20th century. And, thereby, the sayings by Krishna in the Gita took shape and form perceptible to the senses. It speaks of Oppenheimer's stature as a scientist and a human being to make that link, a link that would sustain him in later years when, as a result of slander by one of his fellow scientists, he lost his security and status and was excluded from any further scientific research.

It was those same Eastern teachings that sustained him when he was stripped of his honour and scientific achievements. It was not the actual experience when the first atom went off, unleashing a power that could tear the world apart, but, at the same time, the inner sight of a world of mystical experience releasing power to an awareness and experience that could easily be compared to the atomic explosion.



seldom as clearly observable as in the actual experience of the explosion of the atom bomb and the consequential verification of its power that could tear the world apart. This experience can be compared with the inner sight of a world of experiences that can unleash powers of the mind to an awareness as explosive and powerful as that of the atom bomb. Oppenheimer did not recognize immediately the tremendous challenge and change that lay ahead of him. His loss of position, of gathering the fruits of his life's work, was seen by him in hindsight as a blessing in disguise because it made him turn to the spiritual experience so aptly described in the Gita, a Light greater than all light; more than a million suns and stars. This was followed by a new set of values and purpose of life. The challenge to change in Oppenheimer's life was not as sudden as it appears. He had some knowledge of sanscrit and also of some various sacred texts, but the price of the pearl lies in giving it all, renouncing the most cherished desires, even what may appear to be the purpose of one's life; and in Oppenheimer's case, it meant being a scientist. And only in that moment did he have that experience of cosmic consciousness that we see so many people striving for. The renunciation of honour and achievements, the diminishing to nothing was the price to which he succumbed to pay and gave him a new vision of the purpose of life that culminated in the acceptance of the greatest challenge in giving all that was precious to it.

The dualistic nature of the human being is

After being ousted from the scientific community time was at hand to further his studies and to put the picture of the world that was and the purpose of his life now together. When that was done John Kennedy, then President, restored Oppenheimer's status as a scientist and also his personal honour. But the two explosions, one of the bomb, the other of the mind, were accomplished. The duality of purpose in life had now blended into one. And so it is quite understandable that Oppenheimer departed from this earth because there was nothing more for him to begin.

The explosion of the bomb symbolized much for everyone, the witnesses as much as the victims, and due to this tragic event a new era was ushered in. The development in the late 60's and 70's, and even now still in the 80's, are showing a convergence of Eastern philosophy and Western scientific thought. That is the challenge the scientists have accepted. We only have to think of Capra's book, the Tao of Physics, and Gary Zukav's the Dancing Wu Lei Masters. Because of the Eastern philosophy using symbolism as a means to teach and visualization, western psychologists are now making wide use of it. Symbolism helps to explain the unexplainable.

Oppenheimer was put on the crossroads at a certain state in his inner development. Events forced him to recognize those crossroads. You and I are also on crossroads; which direction is each of us going to take. Oppenheimer was able to see beyond the manifestation of name and form of a Supreme Being or Godhead and recognized that energy of whatever kind is formless, that the manifestation of energy when it takes on form does not do so without the influence of the individual who gives it form. Be it in the development and explosion of an atom bomb, or be it in the creation of a piece of art or in the creation of a new being, the birth of a baby. The responsibility lies with each who give that energy, in whatever form.

Everyone of us at one time or other must accept the challenge of change. Life is never permanent. In fact, if there was any permanence it would be change itself. Challenges will change and change itself challenges life.

The change may be from being a literalminded person to one who no longer needs to concretize, but is able to go from the obvious and evidential to the very subtle.

To re-state some of these ideas voiced in some different words, I suggest looking at the world as if it were a schoolhouse. The majority of people are in the first grade. But, changes take place within the individual, forced by life's dramas. Then some will drop out in the 10th grade and some will fall by the wayside before entering the university of life.

There are very few of us who will accept such a dramatic challenge of life. We seem to persist with intentional blindness that there is no challenge and that we have no choices. If awareness could be brought into the life of each individual to recognize the tremendous challenge of the proper choice that each of us has, namely, cooperation with the laws of evolution as it pertains to each individual, the dramatic events in life would be considerably less because we would accept the challenge that evolution presents. That cooperation alone could bring us more peace and happiness.

There is in every human being that double aspect of the manifest and the unmanifest. There is the tangible physicial body and the intangible mind that functions in, and affects the various portions of the brain. The impact of the senses, fiercely controlled by emotions, keep us out of the Garden of Eden where intuition and knowledge flower. In preferring the choice of labouring and toiling outside the garden, intuition is not pursued but glossed over, minimized, or even silenced as something undesirable, immature, or irrational.

Oppenheimer is, of course, not the only one who could rise beyond his little self. There are stories of others such as Rabbi Akiba, who, when tied to a pole and burned alive, was asked by the Sultan, who watched with the satisfaction of revenge, "Why do you smile? I do not hear your screams." The Rabbi said, "All my life I have prayed I shall love God with all my heart and soul. Only now has come the time to do so."

Going beyond sense perceptions, not fearing death, has been accomplished by a few in many cultures. Sometimes these individuals have been deified and their acts live on for the sake of those who can see beyond a tiny limited world. These courageous people are a source of inspiration and live on in the minds of those who have to face life today.

Consciousness has to be defined by each individual. There are sufficient experiences of higher consciousness, but language has its limitations, and often one can only resort to simple metaphor.

We are told that we are created in the image of God, but we spend little time thinking "what is it that we create?" Too much power is given to the destructive aspect of creation that is born of greed, self-importantce and pride. The challenge to recreate is recognized by very few.

The scientist was presented with a great challenge and, in turn, presented it to us. What we do with it is our responsibility. The future and, in particular, this new millenium ahead of us, presented tremendous challenges. Who will rise to the occasion?



AN INTERVIEW WITH MAUREEN CARROTHERS "NOT MAKING PERFECTION BUT KNOWING DIRECTION"

Maureen Carruthers is one of the leading teachers of the Iyengar method in North America. Trained in dance and movement, Maureen brings a precision and creativity to her work which is supported by her many years of experience as a teacher. Maureen has studied intensively with Mr. Iyengar at the Ramamani Memorial Institute in Pune, India.

Maureen teaches throughtout Canada and the United States.

After a recent workshop in Victoria, Maureen was interviewed for the Yoga Society by Shirely and Derek French, Bill and Trish Graham and Norman MacKenzie. Yoga Society: When you think back to your youth, are there any experiences that seem to you to have brought you to yoga? <u>Maureen Carruthers</u>: When you go back that far ... no, I was thinking of a closer time. When you go back that far I would say my great interest in body movement, dance, from a fairly early age, expressing myself through movement. I can connect that later on. I would say I just began to hear about yoga and meditation.

I was intrigued with meditation and thought this sounds like the place to go. I worked with T.M., transcendental meditation, it must have been in the '60s sometime, I can't remember the date. So, I did go to T.M. and worked with it for a while. Before that I was involved with movement and dance. In my 30's, after my children were born, I was working with this for my own personal exploration and became involved with meditation. It didn't seem to help me very much, at a level of understanding it. I'd do it but I didn't seem to understand it. It didn't go into me and help me a great deal.

Then I went to my first yoga class, I think it was in Vancouver. I can't remember who was actually giving it; it was someone who was then involved with meditation; and thought, this is it! Taking my movement inward. So I would say it was very clear to me at that time. From there there was never any turning back. That would be my first experience. The sensing in the body, as I felt it, the real sensing in the body and beginning to understand myself. The dance gave me the sensing out in relationship with others more. So these connections were right for me.

Y.S: You found your place to work with by extending dance into yoga.

<u>MC:</u> I really did. I would say that's with me to this day. Also, I go back to it and at this time, as a matter of fact, I'm going back to it more and more. You seem to often make a spiral. You go round and up. It's as though I'm connecting with the same experiences I had at a different level.

YS: So you've come back to work with dance again?

<u>MC:</u> Yes, and I hope to spend time in that area again to include the inner sensing and movement. You note I work in walking a great deal. It may come through that I don't like the feeling of stagnating. It is my feeling that there must be a flow from one place to another which I believe is an experience that you feel in your body. So to me it has always been me and the dance. <u>YS:</u> You talk quite frequently of the play between one part and another when you are demonstrating or explaining connections in the body. Does that come from dance? <u>MC:</u> Well, I was never a professional dancer or anything like that. I just had always, from a young age, been interested. My study of bodies has just always been with me. I have always been an observer of bodies, whether the dance in the world and the dance inside myself, it's always movement. That's perhaps what's suggested, always movement. Movement in the breath, movement in everything.

YS: You talked in the class about going from pose to pose and flowing.

<u>MC:</u> Yes, it's extremely important that the different shapes come into the body. I talk about roundness and the triangles, so there's shape and movement. The energy flow is very much with me. Anything I teach, as I think I put out this morning, comes from my own feeling in myself or the idea of working as a teacher. I would say, take a person and try and be him and then work from that point. So, that's the exploration that moves from my own being into the other person. So there's always this with myself and my students.

YS: Like a dance.

MC: Like a dance. Yes (laughter)

 \underline{YS} : Your awareness of the energy, did you always have that?

MC: How did I reach that point? Through experience, it comes more and more. If it wasn't for Mr. Iyengar I don't think I would have been able to find that in myself as much. It may have been there but I wouldn't have known it was there, because I see how he works and many things I cannot see as he tells me, you know. This is going this way, and this is going that way, but then you begin to get eyes for it. Eyes that you develop, a seeing, a seeing that's there. The seeing is interesting. The feeling of taking your eyes in is very important to me. That's the best I can do in words, it's a feeling of an inner seeing. It's usually with energy, not so much with the structure of the body.

 \underline{YS} : Working with the breath then to make that energy.

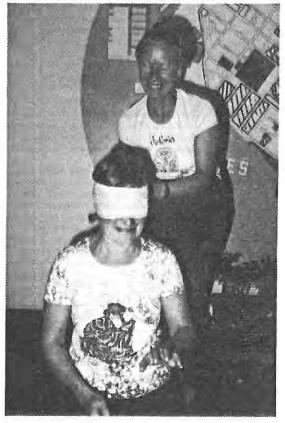
<u>MC:</u> Oh, the breath. The breath is the medium. The breath you need all the time and if you forget the breath you've lost your connection. There is one thing I would like to mention about the breath. If you get so involved with the breath, taking it as a driving force, then you can run into problems too, I feel. So you can go overboard as you can with anything. I've seen people do that.

YS: In what way?

<u>MC:</u> Inhale, exhale. Like inhale, exhale, drive, drive, drive. Get hyperventilated. I've done it myself.

YS: I've noticed that in teaching relaxation, people start to concentrate on breathing because of that they get tighter and tighter. MC: Right, right. With my beginning classes, I'm getting them to breathe, but making sure that it's just ordinary inhaling and exhaling. So I may say, "take a breath in and exhale through the arm and stretch." So they get the sense of movement with the breath and what it can do, and then do it without the breath, to feel the musculature, definitely feel the musculature. I think it's a very sensitive thing and only in the play between the teacher and the student can you really work with it and make it a practical way of moving.

I could see if you were working on your own with yoga; the word yoga brings forth a



lot of mystery. We talk about the breath and people have a tendency to want to get into this mystery. I like to keep it down to earth and practical, especially in the beginning. Definitely, the breath you cannot live without, the breath you cannot do yoga without.

I'm fascinated with what you can do with breath. You can direct it into anywhere, it's breath in awareness. So I talk about breath coming in through the top of the head, going down and out through the feet. Taking it in through one arm and sending it to the other. So, it's the awareness in breath that I've worked with, and that goes back to dance again.

 $\underline{\text{YS:}}$ So you worked with breathing in dance too.

MC: Yes I did. I worked with the Laban method. I am very intrigued with movement in dance. I also taught the pre-school children at one stage. I found it very difficult, much more difficult than teaching yoga. YS: You taught movement to them? MC: Well, yes, I think it's something to do with the rhythm. Yoga, you can find a very natural rhythm in yourself and for me that was helpful to actually find that and give that out. It was a rhythm that came with the teaching from my own slower rhythm. Dance was very fast. So that was a way in which it fitted for me. I also would say that dance therapy is very good too. I don't like definite separations, this is yoga, this is dance, this is dance therapy. They all merge. Certainly this is true of meditation and the asanas. I can talk about meditation in asanas and feel that in myself a great deal.

YS: You were suggesting earlier that there were many different things that you did to prepare yourself and the groups that you were leading for India. What suggestions would you make to people who wish to prepare to go to India and work in an intensive session with Mr. Tyengar. You were describing, in particular, not just the physical work and the mental work but also preparing yourself culturally for some of the differences between North America and India. MC: I think to be with people and get first handed experience is useful. Talking to people is perhaps one of the most helpful ways. There certainly are books, many, many of them that could help prepare you. This is just not talking about the Iyengar Institute but about the preparation for India. YS: Can you suggest particular books? There is one, "The Speaking Tree", I MC: don't know who wrote it. If you want to



know the culture of India that is there. And Paul Scott's books, there's three of them. To stop the finickiness that we have here, I'll say over-fastidity. It may be helpful to realize that you may have to drop some of that.

When I say talking to people, getting * some practical help like what they eat and what they don't eat. I found the tea made with boiling water was my mainstay when I was sick rather than anything else. I can go to many practical things like making sure you eat curd while you're there. So obviously, I'm involved with the abdomen. I think that it helps with proper elimination.' So that's one thing that I did a great deal of when I first went there.

Culture shock. How can you prepare yourself for culture shock? If you're going to have culture shock you're going to have it. I didn't have culture shock. I wasn't upset, it didn't upset my stomach, the food did a lot. I would say go in groups, don't go on your own. I think that groups are important even if its a small group of say half a dozen. Half a dozen people can be helpful. How can one prepare yourself for something that's so different? It's certainly a different world. You can go down to Mexico, but that's the closest you can get to it.

<u>YS:</u> What aspects of their culture most impressed you in terms of the differences between North America and India? <u>MC:</u> The happy children. They are not all beggars. There are a lot of children's faces that you see that are very alive and mischievous and full. There's not the dullness that I sometimes see. The teenage people seem to be inquisitive, excited. So there's a life in young people there. There's a certain, shall we say, apathy here, with some of the young people.



YS: One of the differences we were talking about was the family situation. There is such a tremendous strength built in the Indian culture on the family. MC: Right. There's differences that I can think of, both sides, some good. There is respect. I think it's still difficult to know whether this is a surface thing or how deep that goes into the person. Whether this respect they are treasuring or whether they are trying to break away from the family. I haven't really thought that one out. Certainly, I see right now, that many people that have had very little in their lives are starting to see much more of the outside world and wanting to rebel, especially the untouchables, people that just have not had the benefits. I don't see this as a bad thing but I think it's going to be a very strong change.

I have a few friends in India, so I can talk from that first-hand experience. There's a strong sense of duty, more than your own personal sense. Personal feelings are put aside and I think these are some of the things we've moved away from. Again I wouldn't like to say one is a good way and one's a bad way, I really don't know the answer to that. When I think of duty, being dutiful, I also could see a deep place in myself that might be angry at the same time, that I might be covering up. So, I don't know what a person's feeling, but the letters I get from my friend, Husum(?) say it is my duty to help you. But I also think there's a language difference here. What they mean by duty and what we mean by duty might be very different. I really don't know, the language, the whole way of being is very different.

Visually, generally they have very beautiful postures. I always marvelled at how beautiful the women looked in their saris, given everything, it was amazing. <u>YS, Derek French</u>: Given their washing facilities and living in their tiny little hovels in the dirt.

<u>MC:</u> They have a certain pride in that too. <u>A pride</u> in the way that their native dress has been established for many, many years, hundreds of years, many generations. One thing I would say is that they thoroughly enjoy entering into this. You would think, if I would wish to wear a sari it wouldn't be a good idea, I would be intruding on their culture and so on. But, no, an Indian lady would love to share how to put on a sari and loves you to take on their clothing. Yet, it has been, hard for them to break away from wearing western clothes. I think they're very practical for them, there's very little ironing. They can flatten them out along the banks and they dry quickly that way.

 $\underline{YS:}$ Did you make connections between your experience with dance in North America and Indian dance.

MC: I did go to Indian dance and I thoroughly enjoy it. I feel that I would like to know more technically about it and understand it more.

Ragas, I understand the music a little bit more than I understand the dance at this stage, the different moods. The one thing I picked up with the dance, and of course it's the same with the music when they're playing together, is there's always the dance between the dancer and the musician. They play back and forth, it's not a set thing and that is delightful, really delightful. So, as the dancer begins to feel his energy, so the musician comes, he knows the dancer has taken the lead which is usually the case with the dance. So it's delightful. They always start two hours late. (laughter) A way after midnight. So time is very different in India.

If you go from Japan into India, the sense of timing is completely different. I knew of that timing before I went to India because my husband, Bruce, was brought up in India. His time is very much Indian timing. (laughter). Now let me say in the Jyengar Institute that was different because they started on time. Schools and things of that nature seem to start on time.

"Tomorrow, tomorrow", is a very interesting word or saying. When they haven't anything that you're asking for in a store, you would say, "well, shall I come back", and they'd say, "yes, tomorrow, tomorrow". You go back tomorrow and wonder why it's not there. The store may even be closed. Tomorrow, tomorrow means some other time. Timing is very different.

<u>YS:</u> You were talking earlier about the work that you've been doing with your husband, Bruce, in therapeutic applications of yoga. That's a very unique combination of western medical thought and western medical techniques with the knowledge that you both acquired from yoga practices. Can you describe the work that you are doing? <u>MC:</u> Bruce is always talking about getting away from isolating one part of the body and being much more holistic, thinking of the whole being. That certainly is what we do in yoga. So we connect in that when someone has a problem area.

Bruce spends a lot of time to get to know as much of the person as possible and how to work with the problem so that the person is working at a therapeutic place. He gets them to help themselves, to bring their whole being into place, relating to it in a holistic way, just not isolating it. Say if you've got a problem in the knee. Not to work with just the knee. That's what the postures are all about, so you work into the nearest posture. This is what Mr. Iyengar works like in India. Everybody comes and does standing work even if they've got to have help here and help there. I would say that there is a similarity in the direction in which we want to move in our working.

I find it very helpful to have Bruce's knowledge as a doctor to know that I am on the right path. I'll say to him, "I see certain things, now you let me know, am I going to do any damage if I work with that?" That's very important. If someone has had polio, for instance, and one side is paralysed, he has the inner understanding in many different ways, so we work like that.



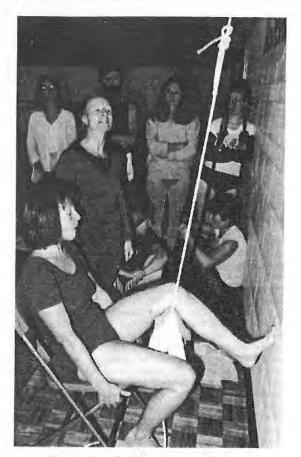
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Then I will do the same for Bruce, from a yoga teachers' point of view, so there's an interchange. So it's affirming again, it's really affirming.

YS: Can you give a specific example of someone you're working with together. MC: Yes. I can think of one particular person who has a bad knee but a very strong emotional connection with that knee. She is also quite destructive to her body. She does things that are crazy. She knows she's done them after she's done them and she comes and tells me. She is also Bruce's patient. How we work with that is talking back and forth. Am I going to damage that person by taking her a stage further or am I not. Should I or shouldn't I put her in Virasana for instance, and will I do any damage. Because she will tell me emotionally, oh! oh! oh!. But she's not well connected so with people who are not well connected with their bodies it's more difficult to work with than people who have feedbacks. She

doesn't emotionally. She's having difficulties right now. She's a very intelligent person in the mind too, thinks things out a great deal. So that's one straight forward thing I can think of.

Scoliosis, things through the spine, you know, that I may see. Scoliosis, and asking Bruce, I'm working this way, would you see this person? We're hoping very much to have a therapeutic class, in a similar way to Mr. Iyengar, where we're both there. We would both work with the people but not keep them in that place, giving them special things that they need but letting them be in the other classes. So that they are always thinking of the well body, not the sick body; moving towards the well body. That's a direction in which we are going. I'm very enthusiastic about it.

I see the complications of how to have both of us there and this be our work. It's expensive sometimes. How much time can we give? We would love to be able to do more of this. So it's a matter of working something out that's practical.

It's a direction that I want to go more and more into. The more I can see things, the smaller I want to make the group for that kind of work. I want to have a small group because of the kind of work it is and I want to spend a lot of time with it. Those are the complications we're working with right now.

<u>YS:</u> You frequently use the phrase "Knowing the Direction". That seems to be central to your work. Would you like to talk a little about what "knowing direction" means? <u>MC:</u> What "knowing direction" means to me is I start with my own yoga and do it in my own being. As you discover places in your body, you go into them, there are new places and you kind of go in and out quite a bit. You



DIANNE STILLMAN Realtor know you're going to go in and out of them and how to know that direction is simply the feedback that comes to you.

The feedback to start with may be a sensing of well being in yourself. When it's pain you may go in the wrong direction, you may go in the right direction and again in the wrong direction. It's a constant working back and forth.

Direction in movement and asana seems for me to have a very obvious place and I know that other people don't necessarily feel that in the beginning. For instance, they may not know that in say the twists that we were doing today that they may want to get into this position but the spine must be straight. So I'll say, "make your spine straight and know the direction of movement", by giving them some of my understanding.

So I'm trying to take my understanding, my direction into the person and give them direction. Also, to get them to use their own body intelligence to move more into their own direction.

So, when I say direction it is a time for the people I'm working with to start discovering for themselves. To actually put that out makes them think, you know, am I going in the right or wrong direction.

<u>YS:</u> I have some sense that what you're really talking about is that you don't just grab for an asana. There's a kind of a process.

MC: It's the dance again. Also, it isn't the finished product, you know. The direction in which you're moving is where you're going to keep discovering. I'm doing this because we did twists today. It may be helpful for you to know that as I talk I have to feel in my body, that's the only way I can talk. It was a long time before I discovered that some people don't do that. <u>YS:</u> So you are monitoring how things are happening by ...

<u>MC:</u> ... by how my body feels. Bruce found this fascinating when he first met me. I get pain when someone has a sick stomach and so it's very easy for me to faint and things like that. So it has its good sides and its bad sides. I know for a lot of people me saying that sounds vague. It is for me to try and bridge that gap. The struggle with words and the feeling is always an on-going process.

Direction of movement. I can see people go in wrong directions, and right directions. I mean that more in direction that's a healing way or direction that is a destructive way. So there are two ways of going. These are the two opposites I'm talking about and there are many, many shades in between.

I don't know this but I believe that the people understand my work certainly not by my words but how they sense into myself and my body, more than what I actually say. You can give me feedback on that. It's how I am in the body. If I was having to use a tape and put it over verbally it would be a very different matter then being in class with me and I guess that goes for everything. YS: Derek French: I began to get a feeling for a metaphor through the workshop this weekend. I sometimes have just a very brief glimpse of the asana, that it's burried in my body. It's just a feeling where it feels very good. It's rough-hewn like a block at the moment. But every now and then I sense that there is a very beautiful energy. It's a rare thing but it happens more often now. So there's a moving in the direction where it begins to feel right. MC: A feeling and direction is more the place. The energy flow ... I haven't said a word about the energy flow. Energy flow is more important to me than the muscles and bones and the flesh. Not forgetting these things are all there and part of the whole. Also the inner alignment. We did the bandaging of the eyes in shoulderstand which is very different from the outer alignment. It's bringing those together that we're working for, I believe. The feeling of inner and outer alignment. They are fascinating, just fascinating. YS: Shirley French: That's symbolic of joining our own energy with ... MC: ... in the cosmic energy. So there's always excitement. If there wasn't an excitement in the work I'd have just left it long ago. I think that everyone must find their own way to the uniqueness as I say many times. So I can only really give out what I have experienced. It's an experiential thing. Yoga I think comes from each person's experience. I don't see it much as a scientific way I think it must be experiential.

YS: Derek French: I think people have very narrow definitions of science. I think the way empirical science works is that you have an idea and then you test it out. Isn't that what yoga is about?

<u>MC:</u> Yes, but you may see one thing, this is what I mean by scientific, and it be right for you, I will see another thing and it be right for me and they may not meet. That's what I mean.

YS: Derek French: You're thinking of science in terms of general rules.



<u>MC:</u> General rules. I may see an aura as a colour red, you may see it as a colour blue and you might write a whole book on those, because each one is not anything that comes up with exactly how it is. This is what I mean by scientific. One yogi may see it this way, another yogi may see it that way. That is what I'm meaning, Derek, by that.

YS: D.F.: Science itself is having to come to terms with the idea that the observer plays a role in the results. MC: Oh yes, I realize that we are working from science.

<u>YS: D.F.:</u> Science is always away behind, so that the statements of science are always incomplete.

MC: Exactly. So there's the incompleteness of a scientific work. But there is also in yoga...

YS: DF: ... There's a wholeness there. The scientist labours and struggles a long way behind and tries to catch up and explain these things that are already there. <u>MC:</u> I don't know if I could go through that route. I think that it is an experiential route, a knowing kind of thing. But I do see that they all have different truths, not one truth, many truths.

<u>YS:</u> In terms of your own life at the moment what are you working with now for your own growth?

<u>MC:</u> I certainly have a freedom in myself that I didn't have a year ago. Working with believing more in myself. That's been a long process. My background did not give me the sense that I knew anything. With believing in myself, and that has had to come from believing some of the feedback I have got, and seeing it and knowing it. That's been a long process for me.

Right now the process I am working with is bringing into play the knowing, the deep knowing I have in myself that I was reluctant or couldn't bring to people because of it being so personal and not knowing whether it was right or wrong. There's that feeling its ok and its right. For me, therefore, for others, if it fits. It took a lot of work.

<u>YS:</u> You were mentioning earlier, where you began with yoga was meditation and in part the transition between dance and hatha. Are there practices at the moment that contribute to that inner confidence and the ability to express that? <u>MC:</u> Other practices besides the asana practices?

<u>YS:</u> Yes ... music or dance again? <u>MC:</u> Bruce and I have been working with music and meditation, feeling the vibrations in my body and healing in this manner. This has been opening to me, very opening. My dream work is a very important part of my work, of getting to know myself more. I see glimpses of it, having long times of sitting meditation. It's like it is there, I know, and there's a knowing that it will be there. It's just a matter of where do I fit it in right now.

But I see the touching on things sometimes as a spiral, you come back in your life to things and do them again. It's something I'm interested in exploring and I want to have my doors open.

I guess the most obvious thing to me as a human being living in this world is Bruce's and my work together, and our relationship. That's my very in-depth knowing of yoga. It's really where I really feel a joining.



RAMANAND PATEL

ENGINEER AND HATHA YOGA TEACHER

Ramanand Patel, a resident of Los Gatos, California, is a hatha yoga teacher well known to many North American and British communities.

An interview with Ramanand appeared in the November, 1981 edition of the Victoria Yoga Centre Society Newsletter.

Yoga Society: There seems to be a change in your life shifting the emphasis from your career as a professional engineer to your career as an instructor of yoga. Do you have thoughts on where your future is, either as an engineer or as a yoga instructor? Ramanand Patel: Like most people, I'm greedy. I want both. Engineering is a very peculiar profession. When one first takes it up as a graduate student, at least when I did, we had a notion, a lot of other people with me who took up this engineering also had this notion, that we can make creative change. I think the way the engineering codes are written, except for a few people who make it to the top of the profession, for an average engineer the code has taken the creativity out of you. It has killed it. It insists on what you can do and what you cannot do. It doesn't allow you to experiment.

I recently did a log design, instead of putting the logs horizontally I was putting logs vertically in a building. I produced a logical explanation of why it would work and how it would function in an earthquake type situation. The people who check it; this building was going into a remote place in a small village; the town engineers who check it are in that position where they may not be well informed, they no study or good grounding of fundamentals and, hence, their only reaction to that instead of bothering to study and find out if this would work or not, their reaction is, it is not conventional, we will not allow it, because it's too dangerous for them to say yes. Because they are insecure in their own ignorance.

I like to remain creative and hence, if engineering offers me this sort of uncreative thing only, the only reason to stay with engineering would be primarily financial. I'm not hurting money-wise. I'm not making as much as a yoga teacher, of course, as I would be as an engineer, but if I get a little bit of engineering work I would like to devote as much time to yoga as I can, both for my own practice and for teaching. Of the two, the ideal thing would be for my own practice, but that again is selfish.

I do believe that my practice has developed to what it has developed because I have taught. If I stop teaching, in some senses it would take something away from me. That is not to say that you don't learn through your own practice. That's where you learn most. But in applying to other people, teaching helps.

I'm quite happy financially and my wife is a good earning member of the family; as I said earlier I'm not hurting at all financially. I could be much richer. I have no time for that. I have no intention for that. I don't see rich people as being particularly happy people around me. So I'm well provided for. I would hate to see the day when I have to teach because I have to eat. I don't think it will come but who knows.

Y.S.: The aspect of creativity seems to be obviously very important in your life. How do you find that teaching yoga, for example, fulfils that?

R.P.: Oh, very often you end up in various places where you don't have props that you are used to having for your own practice or for helping other people and you dump tables on their sides to do it. That sort of thought comes and I think that it's the engineering background that brings up that sort of thing. I'm pretty sure that that must affect it. I see the use of props very often in many different ways than an average person would and it is related both to the learning of yoga and my training as a structural engineer. And that creativity is immediately satisfying. There's no engineer that's going to come and give his rubber stamp on it saying you can use it or not use it. I use it as and when I choose to.

ALEXANDER TECHNIQUE

Richard Ireton will be visiting from Vancouver on 7th - 19th December to give individual lessons in the Alexander Technique.

For appointments, telephone 382-1213

The Island Centre for Health Education 916 Esquimalt Road.

THE ISLAND CENTRE FOR HEALTH EDUCATION WORKSHOPS

A quiet revolution is under way in various aspects of health care. Once upon a time people believed that disease was caused by the Gods or Fate and asked priests to intervene on their behalf. Then came the scientific revolution and a new kind of priest, the medical doctor, emerged.

Today many thoughtful people recognize that medical technology by itself is not enough. Each individual is, to some extent, responsible for their own health or sickness and can make an important contribution to the process of health and healing.

The Island Centre for Health Education was established to teach skills to people who wish to take a more active role in the maintenance of their own health and the process of their own healing.

The Centre offers workshops on coping with stress, problem backs, breathing, relaxation, autogenic training, biofeedback, hatha yoga, Alexander Technique, syntonic exercise and explorations for women.

For registration and further information, contact the Island Centre for Health Education at 916 Esquimalt Road, Victoria, V9A 3M6, Telephone 382 1213.

INTERNATIONAL YOGA YOGA CONFERENCE 1984

The organizing committee for the Conference met on November 15 to discuss the progress for planning the event.

Working Committee Chairpersons discussed their activities since the initial meeting. Nominations for representatives on the working committees were discussed and membership lists are being prepared for further consideration. Advisory Board nominations were also presented and considered.

Marlene Miller was welcomed to the Organizing Committee in her capacity as Co-chairperson of the Program and Publicity Working Committee.

The committee was advised of the offer of able advice and support received from Dennis Fafard, an accountant with Federal Revenue Canada. Dennis will advise the Finance and Fund Raising Working Committee.

It was agreed that the Conference will be presented as a four-day event at the University of Victoria. Further discusions will be held with the University to determine the exact dates of the Conference.

It was also agreed that a contest would be held to invite designs for a logo to represent the Conference. Contest information appears elsewhere in this edition of the Newsletter.

The next meeting of the Organizing Committee will be held January 30, 1982.

LOGO DESIGN CONTEST

Entries are invited for the design of a logo to represent the 1984 International Yoga Conference.

The Conference theme is "Yoga and Health" The purpose of the conference is to provide a forum for sharing information on the benefits of yoga to personal health. It is anticipated that conference participants and resource persons will include leading exponents of yoga techniques as well as established health care professionals.

The winning entrant will be awarded a \$50 gift certificate for Sri Atman Books and a complimentary pass to the 1984 International Yoga Conference. Two prizes will be awarded to runner-up entrants of \$10 gift certificates redeemable at Sri Atman Books and a free one year subscription to the Victoria Yoga Center Society Newsletter.

Entries must be postmarked no later than May 1, 1982. Contest entries should be presented in a clear, reproducible form suitable for printing. Mail your entry to: Logo Contest

> Victoria Yoga Center Society 3918 Olympic View Drive Victoria, B.C. V8X 3W9

Contest entries will not be returned. The successful entry will become the property of the Victoria Yoga Center Society and may not be used for any other purpose.

A WEEKEND WORKSHOP WITH SHIRLEY FRENCH

"What can you discover about the way you live your life from your position in Warrior Pose?" After two days of intensive stretching, the question seemed natural. The reflective pause had the same unique meaning for each of the participants as the many other detailed physical instructions given for working with the asanas, like clues leading towards a treasure.

November 20 to 22, fourteen yoga students from various centers on Vancouver Island gathered for explorations of their yoga with Shirley French. Beginning as fourteen individuals without knowledge of each other, over the period of three days a unity developed for the shared experiences, common insights and harmonious working towards a goal.

As one participant expressed it, "I feel as if I have discovered a whole new way of working with Yoga." Ranging from almost no experience of yoga to students with several years practice, participants each received a new perspective of their potential. The range of movement for each student was extended. As Shirley put it, quoting from <u>Sparks of Divinity</u> by B.K.S. Iyengar, "... the maximum of what you did yesterday becomes the minimum of today."

One of the thoughts Shirley left with the class was: "The forward arm is the future; the rear arm is the past. You are in the center, here and now, in the Warrior Pose."



CREDITS:

Photographs accompanying the Maureen Carrothers interview, courtesy of Derek French.

Photo of Ramanand Patel courtesy of The Yoga Association of Alberta Newsletter.

Cover illustration, linocut by Wiener Werkstatte, ca. 1910. The Metropolitan Museum of Art.

Yoga Calendar

December 5, 10:30 a.m.

Hatha Yoga Teachers Association of Vancouver Island Student Teacher graduation at Pat McCullagh's, 740 Cowper Street, Victoria. Bruce Howe, Assistant Dean of Education, University of Victoria will speak. A pot luck lunch will follow the ceremony.

December 5, 6:00 p.m.

Victoria Yoga Center Society Annual General Meeting and Christmas party at Shirley and Derek French's, 3918 Olympic View Drive, Victoria (478-3775).

December 5, 6, 1981 "THE YOGA SUTRAS AND HOW THEY RELATE TO THE YOGA POSTURES"

Rama Jyoti Vernon will present a workshop at the University of British Columbia in Vancouver on December 5 and 6. The workshop is sponsored by the Vancouver B.K.S. Iyengar Association.

Rama Jyoti became involved in Holistic Health practices and the study of yoga philosophy at an early age. She is presently continuing a study of Sanskrit which she began at the Institute of Asian Studies in San Francisco. The insight into the Yoga Sutras which Rama Jyoti brings to her teachings is most inspirational.

The study and understanding of Patanjali's Yoga Sutras provides one with yet another useful tool to aid in living a more effective life.

Registration fee of \$50.00 should be made payable to BKS Iyengar Assoc. and mailed to Sandra Sammartino, 1824 Dunbar St., Vancouver, B.C. V6R 3M2. Workshop enrollment is limited to 25 participants.

February 12 to 14, 1982

Ingelise Segato, an outstanding hatha yoga teacher from Vancouver will give a weekend workshop, February 12 to 14 in Victoria.

Ingelise has a background in gymnastics. Her yoga studies began in 1970 and in 1973 she began teaching. Introduced to the Iyengar method in 1975, she studied one year later with B.K.S. Iyengar in California. Ingelise has studied intensively in India on two occasions and is returning to India again in 1982 to study with Mr. Iyengar.

Ingelise is the current President of the B.K.S. Iyengar Yoga Association of British Columbia.

ONGOING

Wednesday evenings, 7:00 - 9:00 p.m.

Dream Group at Ann Rosemary Conway's, 4515 Emily Carr Drive. For further information, contact Ann at 658-8770.

Thursday evenings, 7:30 - 9:30 p.m.

Dream Group at Richard Reeves, 810 - 865 View Street. For further information, contact Richard at 384-8340.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisment — and our rates are ridiculously low;

> Full page — \$30.00 1/2 page - \$15.00 1/4 page - \$10.00 Business card - \$8.00

The above rates are for camera-ready copy, all production costs are extra. Contract rates are available for 6 month and 1 year insertions. All advertising materials are accepted subject to editorial approval.

For additional information contact Trish Graham at 388-6734, evenings.

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoqa."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

Publisher:	Victoria Yoga Center	Editor: Norman MacKenzie
	Society	Distribution:
Design:	Bill and Trish Graham	Typing: Marlene Miller

JOURNAL

The Society Journal is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. The new format of the Journal has been designed by Bill and Trish Graham. Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Journal may contact Norman MacKenzie at 3918 Olympic View Drive, Victoria, V8X 3W9, telephone 478-3775.

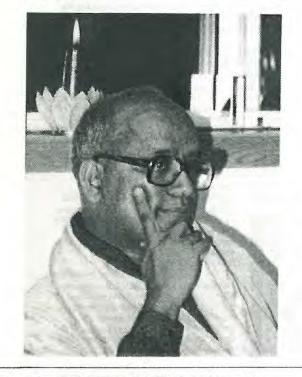
Deadline for submissions to the January Newsletter: December 14, 1981

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

yoga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

January, 1982



Yoga Society: Can you describe a little bit about yourself and your life in India?

Swami Sahajananda: It's not customary in the East for a person who walks on the spiritual path to reminisce about his past, especially about his childhood and all those things. People from different backgrounds come to the spiritual path, some are poor, some are rich, some belong to a high class and some belong to a low class family and all that. Once a person has come into the spiritual Light, all are Divine and there is no classification or distinction of degrees or honour.

So we find in the Upanishads, a person comes to a guru and he says he wants to be a disciple and he says who is your dad and he says I don't know who my dad was. My mother used to work in so many places, so I don't know

Sahajananda

"If we can be childlike, being wise and being responsible, then we are released."

Sahajananda, a disciple of Yatiswarananda and student of many contemporary yoga masters, has been living in North America since 1971. Currently based in Toronto, Sahajananda travels throughout Canada and the United States sharing his experiences of meditation and the insights he has gathered in leading a spiritual life. He is not affiliated with any institution and shares the teachings he has acquired from a great variety of teachers with people of all religions.

Sahajananda was interviewed for the Yoga Centre Society while visiting Victoria on September 20, 1981 by Norman MacKenzie.

who my dad was. And the teacher says, alright, you have spoken the truth. So, I'll accept you. So naturally if he becomes a spiritual teacher or luminary, we don't go on asking him who his parents were.

It's not important for a person to ask who your parents were in the sense that you don't need to look to the source of the river. The saying in India is, if the Ganges is flowing and if you see a lot of water in it and you are thirsty, go and quench your thirst there. Why enquire about where the river comes from? You can't find the source of the river Nile, they say. So, there are rivers that are perennial rivers and they flow. Also, there is the saying, why look for the source of a woman? If she's beautiful and if she's intelligent, get married. If you look at her

Continued on page 10

Timeless Books 1982



Swarni Radha's latest book is a spellbinding journey to both East and West: she writes of her meetings with some of the greatest of contemporary spiritual teachers, including the Dalai Lama, Anandamayi Ma, and Meher Baba. With sensitivity and deep understanding she explores many of the finer aspects of being a student and a teacher. A magnificent sequel to her autobiography.

"Her account is vivid and well-written. The humor, the anecdates, and the spiritual messages will entertain as well as instruct the reader."

Stanley Krippner, Ph.D., Humanistic Psychology Institute

"Those who have been enchanted by the Swami's autobiography, Radha: Diary of a Woman's Search will find this new book equally fascinating and instructive. Written in two parts, this volume is both a thoughtful recollection of some of the personal landmarks in her early spiritual odyssey, and it is a similarly penetrating analysis of the relationship between teacher and disciple."

> Georg Feuerstein, M. Litt., F.R.A.I., Yoga Research Institute \$6.95 paper, 250 pages, 90 photos

Now available in paperback, Swami Radha's dassic text is a spiritual 'road-map' for the serious aspirant. Kundalini Yoga is a direct path for the evolution of consciousness. Swami Radha combines practical wisdom for everyday living with the inspiration of a true visionary.

- The Senses—Powers of the Mind
- Sex, Celibacy and Kundalini
- Exercises on: Concentration—Dreams---Mantras-Pranayama-Pranic Healing
- Powers of the Cokros
- Symptoms of Kundalini

Cakra Sets

\$3.00 Complete sets of full color plates from the dothbound edition of Kundalini: Yoga for the West are available. These include the symbols of each cakra and their corresponding gods and goddesses.

Now in Paperback!



The most psychologically detailed and sophisticated book available on the chakras and yoga practice." Newsletter.

Association for Transpersonal Psychology "Her insights are profound and lucid, filled with wisdom on life, love, sex, dreams, poetry, dance, aesthetics and imagination . . . Recommended"

Booklist, American Library Association "This book is a treasure chest. It is a welcome relief to read about Kundalini in ways that are clear, detailed, explicit and profound a genuinely useful text for personal development." Jomes Fadiman, Ph.D. California Institute of Transpersonal Psychology "An encyclopedic resource."

Brain/Mind Bulletin \$9.95 paper. 375 pages, photos \$24,95 cloth, 18 color plates

Swami Sivananda Radha is one of the foremost women spiritual teachers in North America today. In Radha: Diary of a Woman's Search she shares the incredible story of her pilgrimage to India in 1955-56. A remarkable journal from an extraordinary woman.

"A deeply absorbing record rich in wisdom and guidance"

New Age Journal, 1981

"A remarkable recounting of the ways of destiny ... A rare opportunity for the reader." Dorothy Fadiman, Filmaker, Radiance

"I recommend this book to all sincere trainees as a source of encouragement and guidance on the Path"

Rev. Jiyu-Kennett, Roshi, Abbess, Shasta Abbey

"A magnificent book."

Joan Halifax, Ph.D. Author, Shamanic Voices \$6.95 paper, 230 pages, 32 photos



A MESSAGE FROM THE PRESIDENT

Last month I wrote about people in the Yoga Centre and how they support each other and promote the teachings of Yoga in many ways. This time I'm going to write about a different, more tangible kind of support that is also necessary for any organization to continue with its work.

Recently, we held our Annual General Meeting for 1981 and passed a resolution to increase membership fees from the \$5 which has been in effect since out inception to \$15 for Full Membership and \$10 for Associate Membership. This increase is necessary to cover the increased costs of everything, and in particular, the extra costs of printing and mailing our monthly newsletter. Full Membership means that you have full voting privileges and can be part of the decision making group in the society. Associate Membership is for those who cannot or do not wish to be part of this core group but nevertheless enjoy receiving our newsletters and learning about the workshops and other functions which we organize and sponsor.

The Victoria Yoga Centre Society was incorporated as a non-profit society on October 10, 1978, and at that time a membership fee of \$5 was established with only one form of membership. Many of you who didn't want to be actively involved in the society or who live out of town have supported our work by sending us this \$5 during the past few years, and we have appreciated this very much. We haven't increased our membership fee since incorporation but inflation has forced us, like everyone else, to examine our finances.

To sponsor workshops and bring teachers here from distant places requires a substantial financial back up. To print and mail our brochures about these workshops is an escalating cost. We are attempting to produce our newletter on a monthly basis - again at ever increasing costs. To sponsor a Yoga and Health Conference in Victoria in 1984 will require that we become a viable and financially sound organization. One of the aims of the society is to offer financial help to members to attend courses and workshops in Yoga. We have helped people attend the Yoga Teachers' Course at Yasodhara Ashram and offered subsidies for workshops and courses here and at other centres. We should like to be able to continue to do this and, in fact, to do it more often. All of the foregoing is the reason for the recent flurry of activity in selling T-shirts, everests, sandbags, etc.

We are a small centre and the reason we have been able to do so much so far is that a few people have invested a great deal of their time (and some of their own personal income) in the society's work, but it will take more than that for us to continue. We need your support and invite you to become either a Full or an Associate Member of our Society.

HISTORY OF THE NEWSLETTER

This is the third issue of our new and professional newsletter which has grown considerably in size, content and format since the first typewritten two sheets which were run off on a Gestetner in January 1978. It was my idea and I wrote, typed, put it together and distributed it for over a year until the Divine Committee sent Marlene Miller to us from Calgary via Yasodhara Ashram and to my great relief she put her talents and energy into the society and particularly into the newsletter. Contributions from members were few and far between - and Marlene will know what I mean when I say that at times it was 'like drawing blood from a stone', but we persevered.

What started me thinking about a newsletter at all was that very often I would meet someone who would tell me about an interesting talk or workshop they had recently attended, and I would find myself wishing I had heard about it before the event instead of after. So the newsletter initially was mainly a calendar of events with a little information on the Yoga Centre and its purpose. We began to expand on this with reports on workshops and material on various aspects of Yoga.

Originally, we had hoped to put the newsletter out monthly but that was a vain hope with one person doing most of the work, so its appearance was spasmodic. Then Marlene received the help of two other members, Sue and Bruce Ingimundson, and it began to appear a little more often and to grow in content and size. Their combined efforts kept it going for some time, and the odd article from our membership began to manifest. Then in March 1981, Norman MacKenzie produced an interview with Aadil Palkhivala, a visiting Yoga teacher from India, which was to be the first of many interviews and which brought Norman and his energies and talents into the newsletter team.

With the combined efforts of Marlene, Norman, Sue and Bruce, it actually began to appear regularly and to invite the interest of two new members, Trish and Bill Graham, who (by another of those strange coincidences with which those in Yoga are familiar) happen to be in the printing and designing business as well as having had experience in putting out a University newspaper. With their help, we have come a long way from those first two typewritten sheets.

We are proud of our newsletter. We are still a small group and so it is a lot of work for those involved. We would like more of you to become involved so it becomes a reflection of the Yoga scene here in Victoria and in other centres across Canada. We hope to involve some of our friends in the U.S. to write articles and send us information. When I was at Feathered Pipe Ranch in Montana this summer attending a Yoga Intensive, I was amazed at the ignorance of the U.S. of what is happening in Yoga in Canada, so I find it amusing to contemplate a Canadian publication with a section from the States.

HATHA YOGA 'TEACHERS' ASSOCIATION OF VANCOUVER ISLAND ACTIVITIES

The next meeting of the Association will take place at Susan McGowan's residence 2650 Bowker, Victoria on January 9 at 10:30 a.m. The agenda will include practice and discussion of Paschimottanasana.

Greg Marshall, Kinesiologist, who presented a popular lecture and discussion on the skeletal muscular system in October, will return to lead a workshop. Greg will provide personal assessments of individuals performing asanas and discuss personal fitness management. Location, date and fees to be announced.

THE ISLAND CENTRE FOR HEALTH EDUCATION WORKSHOPS

A quiet revolution is under way in various aspects of health care. Once upon a time, people believed that disease was caused by the Gods or Fate and asked priests to intervene on their behalf. Then came the scientific revolution and a new kind of priest, the medical doctor, emerged.

Today many thoughtful people recognize that medical technology by itself is not enough. Each individual is, to some extent, responsible for their own health or sickness and can make an important contribution to the process of health and healing. Another new step is the inclusion of advertising. At a Yoga Centre meeting on October 23, 1981, we agreed to take this step to pay because to pay for the newsletter we need financial support both through increasing our membership and from some additional source of revenue. We hope to find this through suitable advertisers whose work shares a common purpose with ours.

We have many ideas. We are enthusiastic. But because of our other commitments and the need to earn a living we are limited in how much time and energy we can spend on the newsletter. We need your help and your ideas to add to our own. We need articles, photographs, help in typing, distribution and circulation. Contact us through any member of our Executive and in particular Trish and Bill Graham at 388-6734 or myself, at 478-3775. (Norman is going to be away for the next few months taking the Yoga Teachers' Course at Yasodhara Ashram and we wish him well).

In the Light of Yoga, Shirley Daventry French.

The Island Centre for Health Education was established to teach skills to people who wish to take a more active role in the maintenance of their own health and the process of their own healing.

The Centre offers workshops on coping with stress, problem backs, breathing, relaxation, autogenic training, biofeedback, hatha yoga, Alexander Technique, syntonic exercise and explorations for women.

For registration and further information, contact the Island Centre for Health Education at 916 Esquimalt Road, Victoria, V9A 3M6, telephone 382-1213.

LEARN SELF-MAINTENANCE OF YOUR BODY THROUGH THE ALEXANDER TECHNIOUE

RICHARD IRETON offers individual instruction

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IN VICTORIA CALL: The Island Centre For Health Education 382-1213

YASODHARA ASHRAM PROGRAM



EASTER AT THE ASHRAM

Thursday evening, April 8, to Monday, April 12.

Easter is the traditional celebration of spiritual rebirth. Join the Ashram community in satsang and ceremony as you take this opportunity for reflection.

Fee: \$145. \$35 deposit.

THE STRAIGHT WALK

Friday evening, May 28, to Sunday, May 30.

The Straight Walk is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk thinking is a means of discriminating between the aspects of one's being; physical, mental, emotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of straight walk thinking can be applied to any area of decision making in life.

Fee: \$114. \$35 deposit.

For registration and further information, please write to: The Program Secretary, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. VOB 1X0, or telephone 227-9224 between 9 a.m. and 5 p.m.

THE SPRING ASHRAM RESIDENT PROGRAM

Friday evening, May 14, to Friday, June 25.

The Spring and Fall Resident Programs are a fine opportunity for people who want to experience living and working in a spiritual community, and who wish to accelerate their own psychological and spiritual growth. Participants join the Ashram community in a five day work week followed by weekend workshops of self-study and introductions to various aspects of yogic practice. Many people who have come to these six week introductions to the Ashram have returned to take the Yoga Teachers Course, or have come to live here. We often extend an invitation to particpants to stay on, at no extra charge, to help us with our summer work.

Fee: \$500. To register, please write to us stating your reasons for wanting to participate, your skills, experience and interests and include a \$75 deposit.

TEN DAYS OF YOGA

Friday evening, May 14, to Monday, May 24.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk or Life Seal, Mantra Yoga, Divine Light Invocation (see description below) and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

Note: Straight Walk and Life Seal are registered service marks of Yosodhara Ashram.

DIVINE LIGHT INVOCATION

Friday evening, May 21, to Sunday, May 23.

The Divine Light Invocation is a simple and powerful spiritual practice for bringing us in contact with our highest potentials, and a highly effective means for cultivating awareness and quality in all aspects of life. Swami Radha introduced this practice to the West over 25 years ago, and Joyce Ansell, who has studied intensively with Swami Radha and been closely affiliated with the Ashram for the past ten years, will be leading this indepth workshop. This workshop will be included in the Ten Day Program given above.

Fee: \$114. \$35 deposit.

ABOUT THE NEWSLETTER

This is the third issue of the Yoga Centre of Victoria Newsletter in its new format, so by now you have had a chance to look at it and, we hope, enjoy it. If you do enjoy it, perhaps you would like to know something of how it is produced, and how you can help with it.

The newsletter is typed by volunteers on IBM Selectric typewriters, and then reduced to the size you see it here (about 75% of original size). The pages are pasted up, headlines, advertisements and screened photographs inserted, and then it is copied by Xerox. Collating, stapling, folding and distribution are also done by volunteers.

The following are some things you can contribute, and ways you can help to keep the newsletter going. We will, of course, credit any contributions that are used.

<u>Photographs</u>, either black and white or colour prints. Your photos will be screened and copied for use in the newsletter and returned to you if you pick them up, or send a stamped self-addressed envelope at the time of submission.

<u>Writing</u>. We would like to receive written contributions -- letters to the editor, reports on workshops, personal experiences, suggestions of things you would like to see in the newsletter, or your favourite recipe for our new column. If you are sending an article, don't forget some photos to go along with it.

Advertising. Our new format, since it is larger, is more expensive. The society cannot afford to support it completely, so we have begun to offer advertising space to cover the additional costs. If you have a business, buy an ad; or if you know of a business which benefits from yoga practitioners -- yourself, for instance -- or which offers a service of interest, ask them to buy an ad. Our best chance of selling is if you will ask merchants who you personally support. Our rates are low and we offer a very specific target audience. You can contact Dianne Stillman, the newsletter's new advertising manager, at 478-8119, evenings, for information.

<u>Artwork</u>. If you have any drawings that would be appropriate for this publication, we would happily consider them for publication.

Subscriptions. We think that the newsletter is of interest to people who are involved in yoga in places other than Victoria. We already have a few subscribers elsewhere in B.C. and in Alberta, and we would like to have more. If you have any friends who might be interested why not send them a subscription, or send them a copy and tell them about our Associate Membership in the Yoga Centre. including subscription, for \$10.00 per calendar year. You are already planning to take out your own Voting or Associate membership, of course. Subscriptions and information are available at 3918 Olympic View Dr.. R.R. 1, Victoria V6X 3W9, or from Centre members.

MODERN PLAGUES

Two lectures dealing with problems of contemporary life by DR. DEREK FRENCH

COPING WITH STRESS Thursday, January 21, 1982, 8:00 pm in the Auditorium of the "Y"

LIVING WITH A PROBLEM BACK Tuesday, January 19, 1982, 8:00 pm in Room D & E of the "Y"

ADMITTANCE \$1.00 — "Y" members \$2.00 — Non members Payable at the door.

These lectures are an introduction to two courses being offered at the "Y" this winter.

VICTORIA YM-YWCA 880 Courtney Street

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on December 5, 1981 at the home of Shirley and Derek French.

Officers of the Society were elected for the new year, an increase in membership fees was approved and a number of activities for 1982 were discussed.

The new executive is:

Shirley French, President 3918 Olympic View Drive, Victoria 478-3775

Sue Ingimundson, Vice President 1234 Union Road, Victoria 385-2598

Dennis Fafard, Treasurer 3132 Quadra, Victoria 382-8873

Marlene Miller, Secretary 3235 Quadra, Victoria 383-8360

Directors of the Society are:

Bill Graham & Trish Graham 582 Niagara Street, Victoria 388-6734

Richard Reeves 810-865 View Street, Victoria 384-8340

Norman MacKenzie 3918 Olympic View Drive, Victoria 478-3775

Derek French 3918 Olympic View Drive, Victoria 478-3775

Following the business meeting, a feast and dance was attended by approximately 30 members. Good yogic Christmas cheer was shared by all.

CALCE

IDEAL GIFT?

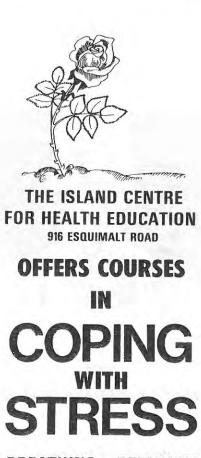


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BREATHING - RELAXATION AUTOGENIC TRAINING & BIOFEEDBACK

NEW PROGRAMS START JANUARY 26th, 1982

FOR FURTHER INFORMATION & BROCHURE CALL 382-1213



YOGA AND HEALTH

A monthly conversation between Dr. Derek French and Shirley Daventry French about matters of Health and Yoga. Subjects may include Anatomy, Physiology, Kinesiology, Nutrition as applied to Yoga, and arise out of the discussions we have been having over the past ten years.

Questions from readers are welcome and may be used in the column. Personal replies are not possible as one of the columnists suffers from a congenital (born with) inability to answer letters.

Shirley Daventry French: The other day in one of my classes when I was working with forward bends, I reminded a student to pull up his kneecaps - ". . . but it isn't comfortable", he replied. Amidsty the general laughter which followed, another student commented, "If you're looking for comfort you've come to the wrong class." Would you explain the importance of keeping your kneecaps up and also comment on being comfortable during the practice of asana.

Derek French: The sage Patanjali, in describing the Eight Limbs of Yoga (Astanga Yoga),

refers to Asana and this is often translated as "a comfortable seat." My understanding is that this is to develop a stillness and comfort in the body to bring about stillness of the mind. Students of Yoga usually have bodies that are more flexible, supple and strong than the average man in the street; nevertheless, they are often still far from normal in that since childhood most people have lost some of the normal range of movement in their joints. To be comfortable in Yoga Asana requires a full range of movement and to recover this involves a process of relaxing tight conracted muscles and stretching constricted ligaments around joints. This process of stretching produces very intense signals which many people choose to interpret as being uncomfortable. So probably being comfortable in a pose is the achievement of an enlightened master - most of us working in Yoga are moving in that direction and along the way will experience both physical and mental discomfort. This discomfort is the great teacher.

A person in a 'comfortable seat' would be completely tuned in to the body and this physical harmony would be reflected in the mind.

<u>Shirley</u>: The term 'kneecaps up' has become something of a job in Yoga classes and yet it is fundamental to many asanas.

<u>Derek</u>: There are many reasons for this. One is that a forward bend such as Uttanasana produces an intense working in the hamstrings. Pulling up your kneecaps is an indication that the powerful muscles of the front of the thigh (the quadriceps) are active.

Muscles usually work in groups and in most cases work in pairs that tend to have opposing actions, and the stability of joints is often dependent on the balanced interaction of these opposing muscle groups. In forward bends, as the body hangs forward with the legs in a straight position, it would tend to put a lot of strain on the knee and unless the quadriceps in the front of the thigh are kept in a very active state there would be a tendency for some people to hyperextend the knee, and therefore, overstretch the back of the knee. One reason for doing this asana is to stretch the hamstrings which are shortened in many people. By actively contracting the quads, this sends a message to the hamstrings to release.

To maintain the stability of the knee joint involves the balanced working of both the quads in the front and the hamstrings in the rear.

Continued on page 18



Victoria YM-YWCA 880 Courtney Street 386-7511

Sahajananda (continued from page 1)

mother, you may not like her daughter at all. So, don't try to enquire into the source of a sage, never try to enquire as to the source of a woman and never try to look for the source of a river. Use the river that's available to you, marry the woman whom you like and learn from a wise man what he has to teach, if you consider him a wise man. His body and where it comes from, is not important at all.

In this sense, the whole biography becomes mysterious. Many of these people have left no records about themselves, whether it is Patanjali or anybody. In the East, even now, it continues that people don't talk about their own family, education and where they come from. But in the Western world, the chronology is important and some history is important.

So, I said I was born in Mysore State in the city called Bangalore which is the important city in southern India for its climate. It's also called the garden city. I was born in a wealthy family, not millionaires, but a wealthy family. My father was working as a government official. So even before I was born, we were used to social life and comforts. I do remember when I was about 10 months old or a little more and also when I was about one year old or one and a half years old. I remember some of the scenes. I can trace myself back to that point.

Then we had a class system in India. Brahmans are the upper priestly class though they're in many secular jobs also. The priestly class have their own rigid family system, organiz-



ation and social order. I was born in a Brahman family. Being born in a Brahman family you had some tabus. We won't smoke, we won't drink, we won't eat meat, we won't eat eggs, no fish. So that makes me a vegetarian, born vegetarian, born vegetarian.



In Brahman families, there is an initiation. The parents give the initiation. It is very similar to the Bar Mitzva of the Jewish people or the baptism of the Christians. In some sects it is done after the person is mature, capable of determining himself what he is doing and whether he can receive the initiation. The initiation takes place between the seventh year and the fourteenth year in this Hindu tradition in the Brahman family and the next two upper classes. The lowest class don't have that initiation.

This is called the initiation into the Gyatri mantrum. Gyatri means the mantrum that saves the one who chants it. It's a very famous mantrum which is popular in the western world. One translation of the mantrum is "may the intelligence that is permeating all the spheres kindle my understanding". So there's the first initiation when a person awakens to the responsibility of the spiritual path. It is very similar to opening up the third eye. Until then, a person is a child. It's also called the sacred thread ceremony. That refers to the three threads worn across the shoulders by the Brahman class which are symbolic of body, mind and spirit. It also refers to the determination to enter into student life which is called brahmacharya. "Brahma" means god. "Charya" means conduct. To reach god, to understand god, a person follows a code of ethics which bind them as students into the relationship with their teacher. Here, the parents themselves being Brahmans, they themselves perform that initiation. I had this, my first initiation, around the fourteenth year.

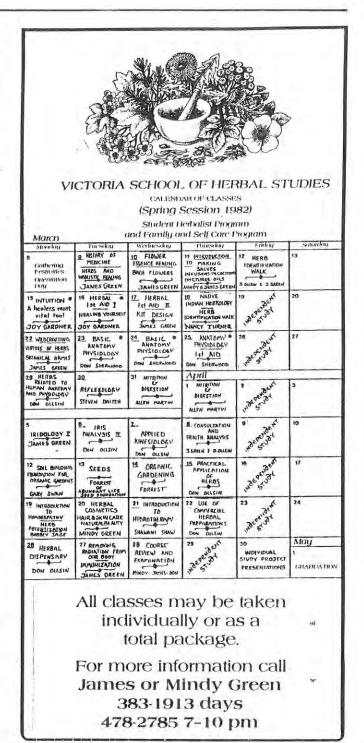
In the ancient days, Brahmans were sages or great meditators so when they initiated, they themselves also became the guru. They may have had other disciples also. But in modern days, it has become a formal ritual initiation performed by the parents. After that the student may still look for a guru who will initiate him perhaps with another mantra.

In that sense, in my twenty-third year I began looking for a teacher and subsequently I was initiated by a monk who happens to be a disciple of Brahmananda, who was a disciple of Ramakrishna. So, in that sense, I had a teacher guru, his name was Yatiswarananda Swami. You can find his articles in Vedanta for the Western World and Vedanta for the Modern Man, and the books "Adventures in Consciousness" or "Adventures in Religious Life". That was the formal beginning of my spiritual practice. Before that I had some university education and I had also learned some hatha yoga practices, under Yogi Sundaram, who was a well-known yoga teacher in Southern India.

Then I was associated with Yatiswarananda and joined the spiritual community for which he was the leader. I spent about eight years with him in which I gathered a basic understanding of yoga and spiritual life.

Even before meeting Yatiswarananda I had met some of the well-known psychics and mystics in India including Satya Sai Baba who happened to live close to my town. I had the opportunity to meet him many times and have interviews with him. At a later time, I met Satya Sai Baba again. The last meeting I had with him was 1963. Then my spiritual journey began, I began meeting mystics and holy persons. I began meeting them and talking with them and learning different types of yoga techniques.

My teacher, Yatiswarananda himself, lived in the western world. He lived in Philadelpia for 11 years, probably from 1939 to 1950. By being with him I got much knowledge about the



spiritual practices in the West, since a lot of disciples used to visit him from Europe and other places. Occasionally, I had an opportunity to associate with them. He was also well-read in western religions like Christianity, so I had the blending of both traditions in and through him. A balanced attitude towards both traditions was established in me even before I came to the West in the year 1971.

The traditional practice in the East is worshipping different deities with appropriate rituals and mantras and meditating on them. These are all aspects of the Hindu tradition which I inheritied. Intellectual awakening also took place. Intellectual awakening meant studying the philosophy of yoga, the vedanta system of philosophy and metaphysics, understanding that there is much more to religion than mere rituals or devotional exercises. I understood that truth is also intellectual clarity. It led me to listening to discourses and studying the vedanta system.

I also met people who were highly intellectual and spiritual at the same time. This brought balance between the emotional aspect of religion and the intellectual aspect of religion. It is the intellectual aspect that liberates a person from dogmas. Intellectual clarity liberates from dogmas and strong opinions and one-sided viewpoints. So this liberated as well as the spiritual experience. I went on doing the spiritual exercises, as taught by Yatiswarananda.

By my study of yoga and association with teachers, I began studying the mystical aspect of it. The mystical aspect means the actual self-transforming experience of these teachings. Then I realized the importance of association with people who are considered to be mystics themselves. My teacher, Yatiswarananda was himself a very highly spiritual person, very humanistic in his philosophy and orientated towards contemplation and social work. So these aspects made me drop off the non-essential aspects of leading a religious life, to be simple and to find equality in every path. At a later point, I began meeting many other spiritual teachers who were very inspiring, not only in terms of verbal instructions but also in terms of their charisma.

There is a tradition in the East that a spiritual seeker not only studies with the teacher but also travels around in nooks and corners of the country. It's called a pilgrimage, a spiritual pilgrimage. He goes and sees what is happening in different places with different spiritual teachers. So I did that a lot. And then, I have been here since 1971.

Y.S.: How do you sythesize the ancient tradition in the context of living in the western world?

<u>S.S.</u>: It is very simple. If you take the beet root or if you take the sugar can, and you crush them, they all become sugar. There is no disputation about the purpose of sugar and the utility of sugar. They come from different sources, but the ingredients, the essence, is the sugar.

In the same manner, spiritual experience belongs to the field of the soul, the Self. The self-awareness is the same whether it is from the west or the east. When we see this "I am", the Self, the Being, as the source of all existence and we accept that hypothesis, self-knowledge brings us to the same place wherever we are. Hence, I don't find any conflict at all.

The traditions may be various but they are all modes or methods of trying to reach one and the same goal. It's my own conviction

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that different lifestyles, different methods, different approaches, different cultures, are all expressions according to time and place. In spiritual life, the important aspect is trying to go to the core of whichever culture or whichever tradition we are in. The core of it is the inner Light, the inner Presence, the inner Being. The core of it is the substance from which the whole universe is made of. If we accept that there is a spiritual stuff, there is an intelligence which permeates everything and it is a selfknowing principle and its nature is love, then there can be no contradiction or difficulty in adapting oneself to any tradition or communicating that message of love and unity through any method.

Then the whole thing comes to adaptation to another culture and life. Well, it's a personal choice. Some people find it very difficult to put on a western dress, pants or jeans, shirts, or even adapting themselves to eating a western style of salad or food. They find it more suitable to live a type of life they lived in the east. Some people find it too difficult to live in the east. So, it all depends on a person's willingness to accept new orientation.

But if a person finds that there is a mission and there is a need, and there is the inner call to go and work in a certain place, he'll find all the strength to adapt himself. We do find people working with the Eskimos coming from France and other places. We find people going from India and settling themselves in Africa and continuing a spiritual work there. They adapt themselves. So I don't find any conflict or any difficulty in communicating this message. Apart from this message, there is no other message.

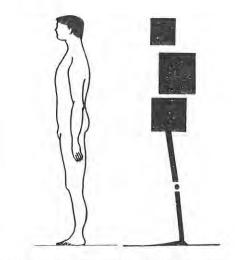
I am not concerned about what a person is eating or what a person is not eating, what type of dress he's wearing and what type of dress he is not supposed to be wearing or what type of social ethics they have. It's not my field, my field is only experiencing that one harmony, one note, which is the unity of mankind which is not theory, which comes from the source of learning to experience the universal principle of Light, called God, which is in all.

Y.S.: Can you explain the significance of your name?

S.S.: "Sahaja" is a word which we find used in the system of vedanta. "Veda" means the knowledge, "anta" means the end. In the

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Upanishads, which is the Hindu scriptures, esoteric teachings, there is a question asked, "What is the knowledge by knowing which everything else is known?" This is a spiritual question.

A person who is holding a lump of clay in his hand can declare that he has known the whole world in terms of the earth. A person who is holding a piece of gold can know how all the gold ornaments are made. A person holding a pinch of salt in his hand can definitely know what all the salt in the ocean means. With a pinch of sugar a person can know what a mound of sugar means. You don't have to eat a bucket full of sugar to know what sugar is. So, in the same sense, there is a knowledge of knowing which you can know the essence of truth, the essence of the source of existence, what God is. Is there a knowledge that will awaken an individual, transform the consciousness?

When a persons knows that knowledge, depending upon different systems of yoga, the ultimate reality or God, or the essence of creation, or the source of ones' own being, is given different names. In the Patanjali yoga system, the ultimate reality or experience is called a state of consciousness, otherwise a level of Samadi. The highest level of samadi is called Nirvikalpa samadi, contentless awareness, contentless consciousness. Also, there is a level of consciousness called savikalpa samadi, samadi or awareness with content.

The vedanta system is not typically the raja yoga system of Patanjali. The vedanta system is an intellectual system. By thinking and dwelling and meditating and cogitating you get clarity and you come to the knowledge. The self awareness is called sahaja meaning thereby a spontaneous, uninhibited flow. This uninhibited spontaneous flow is seen easily



in small children. They do what they want and they manifest energy and movement in a very peaceful state.

This peak state of consciousness where a person attains spontaneity, naturalness, nothing artificial is called the child state, the state of innocence. The state of innocence is a state free from stress and conflict. That's the child state which Jesus also speaks about, "suffer the little children to come unto me". Suffer the children doesn't mean the modern context of suffering. Suffer the children to come unto me means let them come unto me. And in the kingdom of God, it's meant for those who are in that state, a state of innocence, a state of joy, a state of forgiving and a state of full energy.

In the vedanta system, this is called sahaja which means spontaneity, innocence, purity, and also easy. Spontaneity is easy. If you can move spontaneously, it's very easy. Spontaneous actions are always easy, full of energy and movement and no conflict. So sahaja is also used to mean the easiest means.

Sahaja also means the state of consciousness which is called the fourth dimension. The fourth dimension is considered of the highest reality and is also called the turija, state of consciousness. There is also jagrat, the walking state, svapna, the dream state, susupti, the deep sleep state.

In modern times, the Ramana Maharishi, the well-known mystic in the vedanta tradition, uses the word sahaja very frequently in his reference to that inner state.

I find a parallel in the transactional analysis course call T.A. We have these divisions called the parent, the adult and the child. The parent has the influence. The parent is the influence on the environment that molds the child into an adult.

The child is the essential exploration aspect, always curious, always wanting to know, full of energy. The adult takes responsibility and sets the behaviour pattern that comes from the parent and controls the child. The adult attains maturity but only when there is this child aspect is intimacy possible. As long as there is a censor, it is impossible to be intimate with anyone. To be intimate, we have to be sensual, we must be exploring and we must be childlike, uninhibited. At the same time, we must remove the prejudices and accept the wisdom of what we have learned from the parental authority. If we can be childlike, being wise and being responsible, then we are released. And that's the same thing, called sahaja. It is spiritual, which is a release.

Suppose I name myself Jesus Christ, it doesn't mean I am Jesus Christ. That's a name. But the name helps one to reflect on that, meditate on that. All the swamis who receive ordination in this way are also called sannyasins, monks, or renunciates. They have the name 'Swami' as the prefix, 'ananda' as the suffix. So the middle name, such as "Sahaja" distinguishes one swami from another. I could be sahaja, somebody else could be sajita or somebody else could be vishnudeva. The middle name is a personalized name which a person can use for meditation. Vishnudeva means the embodiment of Vishnu, the saviour, the compassionate God.

Y.S.: How do you integrate your practices into your daily life?

S.S.: If we are conscious of this unity principle, divine principle, one consciousness principle, awareness, to be realized and to be communicated, then everything falls into place.

Then how do you run your house in Toronto? I'm not running it by any plan. It is running by itself because wherever I am, I need a place to stay, especially in North America and, wherever I am, I need something to support myself. I have something to offer. This quest in which I have gone through an enormous ordeal, and the understanding that I have come to by both studying in the East and the West, has given me the dignity as well as the privilege to help others. So, when I need a house, I am fully confident I will have one as long as I am in this body, if not in Toronto, somewhere else.

The integration of various aspects. If you have chosen something to be a central theme, then integration is possible. What is it that I want to be doing at least for the next year? If I make a decision, then everything else falls into place. So integration is very easy, if you have a center. If you don't have a center then you are on a merry-go-round and always lost. So, if you have a center or purpose, then integration becomes easier.

Y.S.: Do you have any basic principles of nutrition that you follow?

S.S.: Yes, and that is drinking clean water. But I am not a fad, I don't go to any extremes. When I am in a city, I don't run

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I eat clean vegetables, clean foods and avoid junk foods. I don't drink Coke. It doesn't mean I'm a fad. I have a sip once in a while. Or once in a while, I may eat fried foods. Once in a while means once in every three months, or once in a month, Sunday with the company. Apart from that, plenty of vegetables, hydrotherapy, washing the body thoroughly, drinking a lot of water, drinking a lot of fruit juices and cutting down even on dairy products. Dairy products are not very healthy. Having yogert. That's all my health secrets.

Y.S.: Where did you pick up the facility for telling stories? Last night at dinner throughout the evening there were three or four common themes you were weaving like a grand design. It didn't matter what the stories were, they all focused back on those themes. Where did you learn that?

S.S.: I don't know. As I said earlier, if you have a central purpose, which is unity and meditation, and if you choose a method that results in that, then I think, depending on your own personal talents you may not be a storyteller, it will be easy for synthesis and there should be no problem. I don't intentionally memorize the stories. I hear them and I would say I have inherited some of the qualities of Jesus and Buddha and Rama Krishna in this storytelling aspect and some of their parts are in me.

The goal of my life was unification, unity, discovering the Self behind the universe, discovering the principle within me, the divine principle of God and I worked on it. So having worked on it, I think I have some results and the results are in terms of healing the emotional hurts of people, healing all aspects of spiritual needs, fulfilling spiritual needs. So, that is being carried on, from me and through me, within me. It seems to be the purpose of the Divine and not my own.

The future of Sahajananda depends upon how things move. I don't have any temporary plans of doing anything personally. Sometimes I think I should visit India and come back. Sometimes I think maybe I'll go there for a longer period but I'm not concerned about whether I really go there or not. I think some more things have to take shape before I will be able to tell what exactly is to come.

Actually, I would like to settle in a quiet place as a contemplatee, and let people come to me, because I have gone to people for a long time, from place to place. I have come in to North America seeking, meeting people wherever they are. But maybe, I think, there will be a time for me where I don't have to go seeking people and, people, if they need, they'll come where I am and I'll be a simple contemplative person. Possibly that is the future.

Y.S.: Do you have a favourite story of your time with your teacher, Yatiswarananda?

S.S.: I can tell you one story of when I was with my teacher. We had a young man join our spiritual community. I think his name was Krishnamurti. A young man, he was a graduate from the university and had high spiritual aspirations. He had joined us and lived with us maybe a year or two. In our library, we had books from theosophy to vedanta to Christianity, books on all subjects, including J. Krishnamurti. Mr. Krishnamurti who was a resident at the ashram, as a spiritual seeker, studied Krishnamurti. He found he had a conflict between the systems we followed and the Krishnamurti approach. So he came to our teacher Evteshwarananda and I happened to be there at that point. He placed a book of Vivekananda and he placed a book of Krishnamurti and showed parallels where they don't agree.

My teacher said, "what do you want me to do? I do not want to wrangle. I don't want to be a pundit. I don't want hair-splitting discussions on this. You are mature enough to make your own choice and decisions, so make your choice and make your decision. What do you want to do? I have no more authority than what I have said in this matter, so you make the choice." And he made the choice.

He didn't want to stay because he wanted to go to a school run on Krishnamurti teachings, where Krishnamurti himself stays every year when he visits India. So he decided to go there and work there as a teacher. He had been working in the office taking care of the accounts so he had to hand over all the accounts which took about a month. During this one month of his stay, he gradually changed himself into a civilian in the sense that he had had a shaven head and he grew hair on his head. He changed his dress, everything, before he left. We were about 1.3 to 14 members in the ashram and I was just a novice there, joining the ashram.

I noticed that not even once was he criticized by the residents of the ashram. No resident of the ashram even tried to persuade him not to go. Not even one resident tried to have any arguments or discussions with him. My teacher said, well he studied Krishnamurti and he wants to leave. So he'll come for breakfast, he'll come for lunch, he'll come for supper with us, and there will be laughter and there will be joy and nobody would ever mention about his leaving. The day on which he left, everybody saw him off with a smile. In North America I see how people put guilt trips on people when they want to make a decision contrary to the wishes of other people. That judeo-christian tradition has got such deep-rooted quilt feelings that whatever path they follow, embrace, whatever religion they take, whatever path they follow, they cannot heartily and happily let go of someone. This I noticed. I thought, my god, what a freedom I enjoyed with my teacher!

I feel I am blessed in the sense that spiritual guilt wasn't there when I made my choices. There was always blessing, ready to be given to me. So that one thing was very precious. It flashes back in my mind. To realize, my god, how these people were so saintly. They were not really saints. They were naturally oriented that way. But it makes them look like saints in my eyes now. That's a very important thing I learned when I think about my stay with my teacher about twenty-four years ago.

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There's Lotus and Candle and Head-of-a-Cow, Here's hoping I'll get back to normal somehow. Let them do for your spine What they're doing for mine While I'm on my mat doing Yoga.

There's Locust and Cobra and Ladybird too, The Fish and the Eagle - the whole flipping zoo. It's beyond me, I fear,

So come shed a tear

With me on my mat doing Yoga.

There's balance and rolling and twisting your neck

With feet in the air while your head's on the deck.

I've come down too hard

In my neat leotard,

Split my seams on my mat doing Yoga.

I cannot get lift-off, mywrists are too weak, The young ones can do it - but I feel antique. If I practise each night I may get it right Next week on my mat doing Yoga.

Contributed by Sue Ingimundson.

Continued from page 9

Shirley: Would you define what you mean by a stable joint?

Derek: If we wanted really strong legs, we would be better off without joints so that we had a long strong lever of bone. However, given that we need joints for locomotion and increased range of movement, the body has had to compromise in its design. In one sense, the introduction of an articulation or joint into the lever of a limb weakens it. The lever is made stable by the harmonious interplay of the muscles and ligaments acting around the joint.

A good example of the need for balance in the muscles around the joint is given by runners. Many long-distrance runners develop very powerful hamstrings and with the increase in strength also develop considerable shortening, so that when you look at runners in a Yoga class you find that they are often unable to straighten their knees fully. Because there is an imbalance in the muscle action, a long distance runner will tend to pull or injure the quads which are relatively weak. Sprinters develop very powerful quads so that when they suffer injury they often pull their relatively weak hamstrings. The tight hamstrings shorten the stride. As the rate at which a runner covers the ground is determined by stride length and stride rate, eventually some loss of speed could result.

The hamstrings are attached to the pelvis and if they are shortened they will cause excessive movement of the pelvis and lower back - an important factor in painful backs which is a subject we could discuss in another issue.

Shirley: To end this particular discussion, perhaps we could explore why it is important to hold uncomfortable positions. In his commentary on the Yoga Sutras of Patanjali, The Science of Yoga, I. K. Taimmi writes: "Sitting in any Asana becomes uncomfortable after a few minutes and the beginner will find that he cannot maintain it for any considerable time without feeling minor discomforts in various parts of the body. If, however, the Asana is correctly chosen and practiced in the right way, steady and persistent practice will gradually eliminate all these minor discomforts which cause constant distractions to the mind."

In my own practice, I frequently experience a tremendous release when I persevere in holding positions which are difficult for me and which are certainly not comfortable. I am aware that the struggle is as much with my restless mind as with my uncooperative body but there is a very definite physical release which happens, after which comes both peace of mind and stillness and ease of body. The asana begins to resemble this 'comfortable seat' you referred to.

Derek: Holding accomplishes several important things. First, muscles have delicate sensing devices called muscle spindles which send messages to the brain giving information about the length of the muscle and the rate of change of length. A chronically contracted muscle is relatively static, ie. relatively little change of length is occurring, and because of this, the amount of information from muscle spindles declines and the individual doesn't know that the muscle remains shortened. As the length increases, the muscle spindle becomes active and this is interpreted by the brain as intense sensation.

Shirley: Sometimes it is even interpreted as painful sensation!

Derek: Secondly, with holding, an individual's breathing will become harmonious and this permits further lengthening of the muscles.

Shirley: Why is this?

Derek: It is mainly a matter of increasing awareness. One of the ways in which muscles are held in a contracted fashion is by splinting the diaphragm. This is often triggered by fear and anxiety, and this tightening of the diaphragn will set off a chain reaction of tightening of the muscles throughout the body. As the individual holds the asana, the breathing softens, the splinting of the diaphragm begins to release and with that there is a general relaxation throughout the body.

Thirdly, holding an asana develops physical strength and endurance and with this eventually comes a stillness and endurance in the mind.

Derek French & Shirley Daventry French.

CREDITS: Photography: Derek French Typing: Fran Walsh Cartoon: Bill Graham

Yoga Calendar

JANUARY 9, 1982

Hatha Yoga Teachers Association of Vancouver Island Monthly Meeting at Susan McGowan's residence, 2650 Bowker, Victoria, at 10:30 a.m. The agenda will include practice and discussion of Paschimottanasana.

JANUARY 29, 1982

Yoga Centre of Victoria Monthly Meeting at the home of Sue and Bruce Ingimundson, 1234 Union Road, Victoria at 7:00 p.m.

FEBRUARY 12 to 14, 1982

Weekend workshop in the Iyengar Approach to Hatha Yoga with Ingelise Segato, of Vancouver. For details concerning this workshop, see the registration form and advertisement on page 15 of this issue.

ONGOING:

Thursday evenings, 7:30 - 9:30 p.m.

Dream Group at Richard Reeves, 810-865 View Street. For further information, contact Richard at 384-8340.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

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Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

Publisher:	Victoria Yoga Center	Editor: Norman MacKenzie
	Society	Distribution: Marlene Miller
Design:	Bill and Trish Graham	

JOURNAL

The Society Journal is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. The new format of the Journal has been designed by Bill and Trish Graham. Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Journal may contact Norman MacKenzie at 3918 Olympic View Drive, Victoria, V8X 3W9, telephone 478-3775.

Deadline for submissions to the February Newsletter: January 18, 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

February, 1982



Perhaps the dialogue took place 3,000 years ago, 5,000 years ago, or 50,000 years ago. Or it may not have happened at all, except in somebody's mind. But Arjuna, the disciple of the Gita, resides in the heart of everyone of us, now. And therefore, we quite often behave like the Arjuna of the first chapter. We are in a state of confusion. And all weakness, whether it is purely physiological, psychological, moral or spiritual, stems directly from confusion. The person who is free from confusion is strong; and the strong person is free from confusion. It is not a terrible sin to be confused. To be confused and to pass through confusion is good.

An electric light burns because of a fusion. Without fusion there is no light, no energy. When two things come together, though they

Lecture on the Bhagavad Gita

Swami Venkatesananda was personal secretary to Swami Sivananda of Rishikesh for 17 years. In 1961 he was blessed by his guru and sent to speak on Raja Yoga throughout the world. From his home in Sivananda Yoga Ashram in Mauritius he travels extensively as a major exponent of the art and science of yoga.

This article was taken from a talk given by Swami Venkatesananda in Vancouver during a two month stay there in 1977. The Newsletter is grateful to Gay Dill for providing this transcript of his lecture.

may seem to be opposite to each other, they are complementary and, therefore, they generate energy. Rub your two hands together and there is energy. Heat. The right and the left hand seem to be opposite, but they are complementary. And when they come together, a lot of energy is generated.

And in the same way, all things which <u>appear</u> to be contradictory, positive and negative, there must be a coming together, a fusion, a confusion. And out of that confusion arises a tremendous power. This is all the more true at a spiritual level. When does confusion manifest itself? When I have a conviction -- do you know what a conviction is? When I commit a theft, I am convicted, sent to a prison. If I have a firm

Continued on page 8.

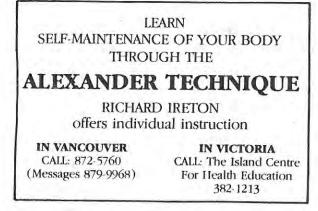
A MESSAGE FROM THE PRESIDENT

For many people the new year is a time for making resolutions. For me it is a time of reflection which may lead to the making of new resolutions or the resolution of old problems -- or both. In the pause that the holiday season brings and with the symbolic passing of the old and coming in of the new, I take time to look back at the past year and see where, when and if I want to make changes.

This year I was lucky enough to do most of my reflecting on the beach in Mexico where under a warm sun and on the soft sand I could view my life in this northern land with some detachment.

A recurring problem for me is taking on too much, so once again this year I had a long look at where I must make changes to bring about a better balance between my own personal yoga practice and service to others. Self study (svadhyaya) and selfless service (karma yoga) are both essential elements of the yogic path. If the personal practice is neglected and the service is not selfless but grudging, often lacking grace and flair and sometimes for self-serving ends. But if too much time is devoted to one's own personal spiritual practice and reflection without giving back, then this too is selfish and greedy.

My teachers have shown me in their dedication the meaning of the word



'gratitude', and how I have a duty to repay as best I can what I have been given.

In the past two newsletters I have expressed gratitude for the people in the yoga centre and the various ways they serve. Perhaps my contribution to this issue will be to stimulate some reflection in those who read this column on the balance in their lives between giving and receiving.

No-one can give from an empty vessel; first we must fill our own cup. From Swami Radha I learned a spiritual practice called the Divine Light Invocation where one fills oneself with light and then channels the overflow -- perhaps to someone in need or for guidance on some project. This is done in the true spirit of sharing and not for any selfish ends. It is like the words of the Lord's Prayer when we say "Thy will be done". It is a practice of surrender. Unless I first saturate myself in Light I will have none to channel or share. Unless I maintain my own personal yoga practice I will have nothing to give.

In the book <u>Aphorisms of Swami</u> <u>Sivananda Radha</u>, she says: "<u>Cultivate gratitude</u> and never be too shy to express it.

Without gratitude you will never receive more. That seems to be some kind of Divine Law.

The only obligation you have is to fulfill the purpose for which you have come into this life. This obligation is to fulfill the Divine within and to share it with others.

Do God's work without ego, with a sense of selfless service. Do not be possessive or have expectations. You must let the ego go in order to truly be a channel."

In the Light of Yoga,

Shirley Daventry French

Booklet on <u>The Divine Light Invocation</u> (\$3.00/copy) and beautifully illustrated book <u>Aphorisms of Swami Radha</u> (\$9.95/copy) available from the Yoga Centre or Sri Atman Bookstore.

YASODHARA ASHRAM PROGRAM



EASTER AT THE ASHRAM

Thursday evening, April 8, to Monday, April 12.

Easter is the traditional celebration of spiritual rebirth. Join the Ashram community in satsang and ceremony as you take this opportunity for reflection.

Fee: \$145. \$35 deposit.

THE STRAIGHT WALK

Friday evening, May 28, to Sunday, May 30.

The Straight Walk is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk thinking is a means of discriminating between the aspects of one's being; physical, mental, emotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of straight walk thinking can be applied to any area of decision making in life.

Fee: \$114. \$35 deposit.

For registration and further information, please write to: The Program Secretary, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. VOB 1X0, or telephone 227-9224 between 9 a.m. and 5 p.m.

THE SPRING ASHRAM RESIDENT PROGRAM

Friday evening, May 14, to Friday, June 25.

The Spring and Fall Resident Programs are a fine opportunity for people who want to experience living and working in a spiritual community, and who wish to accelerate their own psychological and spiritual growth. Participants join the Ashram community in a five day work week followed by weekend workshops of self-study and introductions to various aspects of yogic practice. Many people who have come to these six week introductions to the Ashram have returned to take the Yoga Teachers Course, or have come to live here. We often extend an invitation to particpants to stay on, at no extra charge, to help us with our summer work.

Fee: \$500. To register, please write to us stating your reasons for wanting to participate, your skills, experience and interests and include a \$75 deposit.

TEN DAYS OF YOGA

Friday evening, May 14, to Monday, May 24.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk or Life Seal, Mantra Yoga, Divine Light Invocation (see description below) and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

Note: Straight Walk and Life Seal are registered service marks of Yosodhara Ashram.

DIVINE LIGHT INVOCATION

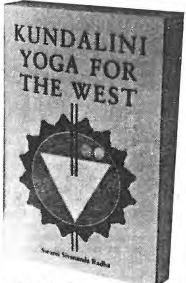
Friday evening, May 21, to Sunday, May 23.

The Divine Light Invocation is a simple and powerful spiritual practice for bringing us in contact with our highest potentials, and a highly effective means for cultivating awareness and quality in all aspects of life. Swami Radha introduced this practice to the West over 25 years ago, and Joyce Ansell, who has studied intensively with Swami Radha and been closely affiliated with the Ashram for the past ten years, will be leading this indepth workshop. This workshop will be included in the Ten Day Program given above.

Fee: \$114. \$35 deposit.

Now in Paperback! Swami Radha's classic text is a spiritual 'road-map' for the serious aspirant, Kundalini Yoga is a direct path for the evolution of consciousness. Swami Radha combines practical wisdom for everyday living with the inspiration of a true visionary.

*16



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Booklist, American Library Association

"This book is a treasure chest. It is a welcome relief to read about Kundalini in ways that are clear, detailed, explicit and profound ... a genuinely useful text for personal development." James Fadiman, Ph.D. California Institute of Transpersonal Psychology

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LETTERS TO THE EDITOR

To: Shirley French, Norm MacKenzie, Bill and Trish Graham, Marlene Miller and other members of the Victoria Yoga Center:

I would like to take this opportunity to congratulate you on the excellent format and content of your yoga newsletter. I look forward to receiving it every month.

I am presently teaching three yoga classes a week here in Kamloops and I enjoy the outside contact your newsletter gives me.

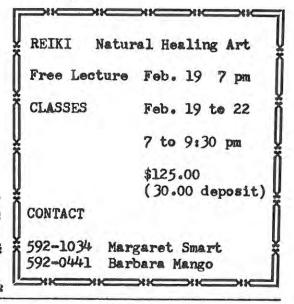
Keep up the good work and my best wishes to you all for 1982!

Sheri Macfarlane, Kamloops, B.C.

Dear Hard-working Members:

Having just received my January issue of the newsletter, I hasten to write to you to tell you how very much I appreciate this little publication. I especially enjoy reading the interviews, and am also very excited about the new column "Yoga and Health". Please accept my sincere thanks for all your efforts.

M. Judith Rayburn, Victoria, B.C.



LOGO DESIGN CONTEST

Entries are invited for the design of a logo to represent the 1984 International Yoga Conference.

The Conference theme is "Yoga and Health" The purpose of the conference is to provide a forum for sharing information on the benefits of yoga to personal health. It is anticipated that conference participants and resource persons will include leading exponents of yoga techniques as well as established health care professionals.

The winning entrant will be awarded a \$50 gift certificate for Sri Atman Books and a complimentary pass to the 1984 International Yoga Conference. Two prizes will be awarded to runner-up entrants of \$10 gift certificates redeemable at Sri Atman Books and a free one year subscription to the Victoria Yoga Center Society Newsletter.

Entries must be postmarked no later than May 1, 1982. Contest entries should be presented in a clear, reproducible form suitable for printing. Mail your entry to: Logo Contest

Victoria Yoga Center Society 3918 Olympic View Drive Victoria, B.C. V8X 3W9

Contest entries will not be returned. The successful entry will become the property of the Victoria Yoga Center Society and may not be used for any other purpose.

WHAT'S COOKING?

Last editorial potluck, as we were enjoying each other's cooking, we decided that it would be a good idea to start a vegetarian recipe column in the newsletter to share our recipes. If you have any favourite recipes that you would like to share with others, please send them to us.

TOMATO CHOWDER

2 cups diced potatoes 1 cup chopped onion 1 cup chopped celery 3 cups chopped tomatoes, or one large can 1 clove of garlic, mashed 2 teaspoons salt ¼ teaspoon pepper ½ teaspoon oregano 2 ½ cups of water

Put all of the above in a large pot and boil until the vegetables are cooked.

Make a cream sauce of the following:

3 tablespoons butter ¼ cup flour 1½ teaspoons salt ¼ teaspoon pepper ½ teaspoon dry mustard 2 cups of milk 1 teaspoon Worchestershire sauce

When this has fully thickened add:

1¹/₂ cup grated mild cheddar or white cheese ¹/₂ cup grated sharp cheddar

1 tablespoon chopped parsley, fresh if possible

When the vegetables have cooked, chop them in a food mill or blender if a smooth soup is desired. Combine with the cheese sauce and re-heat without boiling.



YOGA AND HEALTH

A monthly conversation between Derek French, M.D. and Shirley Daventry French about matters of Health and Yoga. Subjects may include Anatomy, Physiology, Kinesiology, Nutrition as applied to Yoga, and arise out of the discussions we have been having over the past ten years.

Questions from readers are welcome and may be used in the column. Personal replies are not possible as one of the columnists suffers from a congenital inability to answer letters.

Shirley Daventry French: A common problem among modern-day yoga students is very tight hamstring muscles. Last month you mentioned that hamstrings are attached to the pelvis and lower back and that this is an important factor in painful backs. Could you discuss this relationship between the hamstring muscles and back problems?

Derek French: In order to understand that relationship it is necessary to have some knowledge of the position and action of the hamstrings. These are important muscles that run down the back of the thigh. They consist of three muscles: Semi-membranosus Semi-tendinosus

Biceps Femoris

which run from the ischium (sitting bone of the pelvis) down the back of the thigh and are inserted into the back and upper portion of the tibia (shinbone). They can be felt as the firm cords at the back of the knee.

These muscles act together on the hip joint and the knee joint. Acting from above they flex the lower leg on the thigh, and acting from below they serve to support the pelvis on the head of the femur (thighbone). Moving from Uttanasana (standing forward bend) into Tadasana (standing erect), they pull the trunk up.

While sitting in a chair, the origins and insertions of these muscles come closer together, and this permits the muscles to shorten. Over the years this shortening becomes hormal'. Many athletic activities such as running and walking strengthen the hamstrings, and in the process they also tend to shorten.

As we discussed in the article last month, when the legs are used in these activities the pelvis will be pulled backwards and forwards by these shortened muscles increasing the movement and overusing the joints between the vertebrae of the lower back.

Shirley: Are you saying that because these shortened hamstrings restrict the movement at the hip joint the movement has to be taken up by the pelvis and lower back?

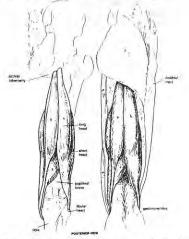
Derek: Yes. That is correct. Ideally, a person walking or running would have their head and neck moving up so that the whole of the spine is lengthening. One way of visualising this would be that as the runner moves along, his spine would be hanging down from the head with the pelvis hanging from the bottom of the vertebrae -- all in beautiful alignment. The legs would simply be striding along underneath, and with a full range of hip movement they can do their work without disturbing the alignment of the pelvis and lower back.

However, with the shortened hamstrings and also shortened quadriceps, or thigh muscles that are seen in the average athlete, each movement of the legs creates a tug on the pelvis which in turn tugs away at the lower back. After many years of this overuse and misuse of the joints of the lower vertebrae, they can become unstable and this is a contributing factor in "putting the back out".

Shirley: Presumably this is why, in your back care program, you emphasize exercises to lengthen the hamstrings. This, as we observed last month, is also an integral part of Iyengar yoga. Many other back maintenance programs, however, encourage people to bend their knees for any forward bending. Why this difference?

<u>Derek</u>: It is really a difference of emphasis rather than basic principle. When I examine people with bad backs, virtually all of them have short hamstrings. At this stage in the initial treatment it is important to avoid this tugging on the lower back, and one way to do this is to relax the hamstrings. This is done by bending the knees, and this mermits the pelvis to take up its normal alignment under the lower back, i.e. will permit a pelvis tuck.

The problem is that if this is all that is done, the hamstrings become progressively shorter and this aggravates the problem. So, whilst initially from a healing point of view it is important to avoid that overuse of the lower back; in the long term, in order to obtain proper use of the lower back it is essential to free up the hip joint. In order to do this it is necessary to restore the proper resting length of the muscles around the hip -- especially the hamstrings.



<u>Notes for Yoga Teachers and Interested</u> <u>Students</u>

The Hamstrings are extensors of the trunk on the thigh and flexors of the lower leg on the thigh. The hamstrings on the inner side of the back of the thigh (the semi-membranosus and semitendinosus) tend to rotate the thigh medially, and the hamstrings on the outside of the back of the thigh (the biceps femoris) tend to rotate the thigh laterally. In another issue we will refer to these actions in discussing Paschimottanasana (Posterior Stretch or sitting forward bend).

Flexion and Extension:

In order to understand the movement of flexion it is helpful to visualize the body curled up in a ball in the fetal position, with the head bent towards the knees, the knees drawn up to the chest and the heels drawn up towards the buttocks.

The movements of the trunk and limbs which carry the body into the curledup ball or fetal position are <u>flexion</u> movements.

The movements of the body and limbs which uncurl the ball are <u>extension</u> movements.

The reason for this complicated image becomes clear if you picture a person lying face down. If they raise their head and upper body as in the Cobra position, this is an extension movement of the back, head and neck. If they raise their thigh off the ground, this is also an extension movement of the hips. However, if they bring their feet towards the buttocks by bending the knees, this is a flexion movement.

Medial and Lateral:

In order to understand the terms medial and lateral, it is necessary to visualise the body cut in half from the head in such a way as to pass between the eyes, down through the nose, the breastbone and navel in the front and through the spine at the back. This is the mid-line or median plane, and divides the body into left and right halves.

The term <u>medial</u> refers to a structure being closer to the median plane than another structure in the body.

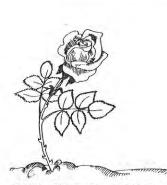
The term <u>lateral</u> refers to a structure being further away from the median plane than another structure in the body.

The Anatomy Coloring Book by Wynn Kapit and Lawrence Elson is recommended for all Yoga teachers and students interested in anatomy and physiology as applied to the practice of asanas. References in this and future columns will be to this book. <u>References:</u> Plate 1: Terminology

Plate 39: Muscles of the Posterior Thigh (Hamstrings)

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Yoga Centre of Victoria, February 1982 7



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Continued from page 1.

conviction that what I think is true, I am enclosed in a prison. I am certain that this is right or this is wrong. That is a prison. I am imprisoned within my own idea or thought. Then suddenly somebody comes along and says he knows different. That's when the confusion takes place.

Am I right, or is he right? I have been thinking that I hold a monopoly on truth, and here is somebody who holds a directly opposite view. He can't be right — maybe then the confusion begins. Maybe he makes some sense. Otherwise you live on two separate islands. When the confusion takes place, it is a very heatlhy sign. I am touched somewhere — I am no longer on an island. I am no longer convicted and imprisoned in my own shell.

Then there is some hope. I have come into contact with someone whose views I thought were diametrically opposite to mine, but perhaps they are complementary. Then the confusion arises. This is a very healthy sign on the spiritual level. You feel a bit shakey: that is, the conviction that you had begins to shake. The walls of our prisons have collapsed and we are free. Out of this encounter, my ignorance, which I was convinced was truth, and the other point of view meet and there is a great deal of energy. What prevents this confusion, or the necessary sequel to this confusion, is something all of us do. Instead of facing this confusion, or facing this weakness within us, we find some philosophy to mask it. It's a terrible danger. The philosophy is not dangerous, but the masking is. And so the golden rule is: When you are tempted to philosophize or rationalize, look within.

When I am doing something absolutely natural, like breathing, I don't go on explaining or excusing myself. What is natural, I don't rationalize. The truth, being absolutely natural, needs no apology, no rationalization, no philosophy. So when you are tempted to philosophize look within. In the first chapter, Arjuna the disciple says, "I do not want to engage myself in this war, because I do not want to kill.

Is that argument wrong? Of course not. But Krishna has to point out: "That is not wrong, but that is not the truth". Why are you saying it? Not because you are filled with the milk of human kindness! That is rubbish! Face yourself! There is something else. Weakness! Don't bring in these lovely arguments and high-sounding philosophies. Leave it there and we'll come back to it. Why are you saying it now? Not because you have become a blooming philosopher, but because you have become a weak person. "Why must you mask this cowardice with a philosophy?"

I am not saying that pacifism is wrong. In this context, it is inappropriate. So when I am tempted to philosophize or rationalize my conduct, look within.

Krishna says to Arjuna: You speak like a wise man and you behave like a fool. Your words are of wisdom, but your behaviour is a terrible weakness. Wisdom and weakness do not go together. The wise man is humble, not weak. Meek not weak. You talk like a wise man, but you act like a fool. Make up your mind which you are. What is the sign of wisdom? It is unconcerned for the past and the future, and therefore it does not grieve. Our grief and sorrow are all related to the past and the future.

What is meant when I say, "I am lost," or "I have lost my children, my wife." I've considered somehow that the other person was my property whom I owned. In this there is no respect for the other person's life. You are treating him like an inanimate object. Wise people do not treat each other like inanimate objects. Wise men do not grieve. There is no sorrow in the life of a wise man. He sees sorrow in the world and he sees that all sorrow springs from ignorance. The wise man may realize and may enable you to realize that there is sorrow in the world. He may even use sorrow as the platform for his teachings, as Buddha, and even Krishna did.

This world is full of pain and death. The wise man may point out this truth, but sorrow is absent in him. He is free from sorrow. If he is not, he is not going to help you. One drowning man trying to help another drowning man only hastens the end of both. The wise man is free from sorrow, and so he may be able to help another person who may be sorrowful, and even drag him out of it.

What does this wisdom consist of, and how does one arrive at it? You realize that life is wisdom in action. These two are important - the two together. What is wisdom and what is action? Wisdom without action is lame, action without wisdom is blind, ineffective.

YOGA ACCESSORIES

For personal use, or consider how you can share the blessings of sturdy sandbags and silky eyerests as gifts for friends. The eyerests are mask-shaped, fabricated of black silk shaped to fit over the eyebrows and bridge of the nose and filled with flax seed. The flax seed gives a light pressure uniformly over the eye sockets to give a deep relaxation to the tiny muscles around the eyes. The 10pound sandbags are made of dried sand encased in plastic and covered with a heavy weight of denim cloth. Sandbags are \$6.00 each or 2 for \$10.00

Eyerests are \$5.00

For information or to order, contact Shirley French at 478-3775

Yoga Centre of Victoria, February 1982 9



A Tapestry Woven From Many Threads

This month the Newsletter begins what we hope will be an ongoing series of interviews with local Yoga practitioners and teachers. Our first subject is Shirley French, long time Yoga teacher, President of the Yoga Centre of Victoria, and Co-ordinator of the Yoga program at the Victoria YM-YWCA. Shirley has studied intensively with Mr. B. K. S. Iyengar in India, and with Swami Radha of Yasodhara Ashram at Kootenay Bay, B.C.

Yoga Society: Shirley, can you tell us how you first became involved in yoga?

Shirley Daventry French: I first became involved in what I called yoga about 12 or 15 years ago, when I started a yoga class at the Y, but I think that I was involved in yoga for many years before that without calling it such, in that I was searching for some kind of purpose in life and certainly looking for some sort of tools to make changes, so I went to a series of encounter groups, and other group experiences.

I went along and joined TM and I was taking dance classes at the time, ballet classes. Then one term the time of the ballet class was changed and it wasn't convenient for me, so in the changing room at the Y, I heard about a yoga class that was at the same time and I thought, OK I'll go along and see what this is about.

I'd read nothing about yoga, I knew nothing about the philosophy, but I

did have this desire to meditate which wasn't going very well. I'd been initiated into Transcendental Meditation, but it wasn't going too well. Then I started the hatha yoga and found that that was having more effect than the meditating for me. It seemed to be a better way to work -- with my body -because I'd always been very interested in movement, and exercise, and fitness -- athletics.

First I went to one class, then I decided to go to two classes, and then I ended up going to three and then four and started to drop other classes that I was doing. I didn't really know why I was going, I just knew I felt good after the classes so I stayed with them. Again, I wasn't interested to read anything about yoga at the time: my way of learing is much more to experience first and then read about it afterwards. I find that I prefer to do that rather than read a book and then do, although that sometimes happens. (laughs)

Y.S.: How did you become interested in teaching yoga?

<u>S.D.F.</u>: Well, I wasn't at all at first. I hadn't thought about it.

<u>Y.S.</u>: Had you taught any sort of fitness class before this?

<u>S.D.F.</u>: Yes, I'd taught swimming, and I'd done quite a lot of athletic coaching, etc., but I hadn't thought about teaching yoga -- I certainly hadn't taken yoga with any idea of teaching it.

But not much more than a year after I'd been taking it, my teacher, Jessica Tucker, said to me one day had I thought about teaching, and I said no. She asked if I was interested, and I said I don't know, I'll have to think about it.

She said "If you are interested, there's a lady coming to give a workshop next weekend called Swami Radha, and if you're interested in teaching it would be a good idea to take this workshop -- it was a "Straight Walk" with Swami Radha.

I'd been to a workshop with Swami Radha the year before, a rather large general workshop where she'd mostly lectured. I'd listened to her, and found her interesting -- I didn't understand much that she said -- but I found her interesting, a fascinating person, and I was drawn to her as a person.

I said "What is this Straight Walk?" and Jessica said "Well, it's a more intense kind of workshop." I'd been doing these various sorts of personal growth workshops at that time, and I thought that seemed quite appealing, so with about 12 others I took this Straight Walk with Swami Radha.

It was an incredible experience in itself; but after that I started teacher training with Jessica. I think this workshop was a sort of test of character to see if you had what it takes to be a yoga teacher. (laughs) I started observing her, going to more classes and observing the teacher training courses at the Y, which is what I took. So that was the beginning.

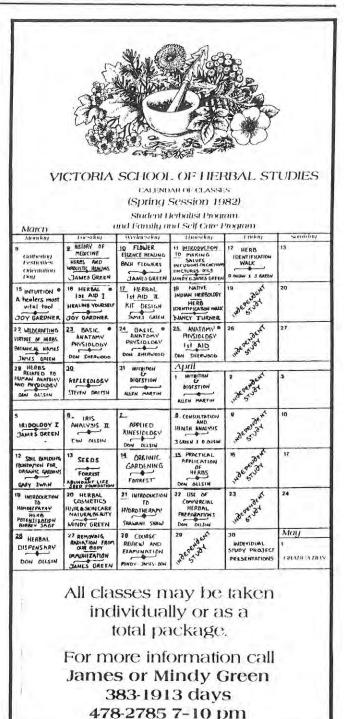
I became rather intrigued at the idea of teaching. There were very few yoga teachers in Victoria at that time; basically Jessica, who taught at the Y, and a man called Gordon Limbrick who taught at Camosun. There was a tremendous interest in yoga, so there was a need for teachers.

One week Jessica was doing the schedule at the Y and she said to me "I don't think you're ready to teach" and the next week she said "Well, Shirley, I need somebody to teach a noon yoga class ..." (laughs) and I said "Oh yes ..." and so I began teaching.

 $\underline{Y.S.}$: How did you first encounter the Iyengar style of hatha yoga?

<u>S.D.F.</u>: This was at Yasodhara Ashram. I went there in 1976 to take the yoga teacher's course, and traditional yoga, it was being called Sivananda yoga, but during the course they have a week of hatha yoga intensive. A teacher from Calgary called Hilda Pezzaro came to do the intensive.

She had just been on a visit to England, where she had met Iyengar -not personally -- but he was teaching in England and she asked if she could take his class, but it was only for people with experience, so -- she is a very persistent person -- so she asked if she could watch the class (laughs),



and was given permission to do this. So she watched him teach, and she really felt that she wanted to experience more about this. She was very excited about it and started to plan a trip to India.

Shortly after this she came to the Ashram to teach this intensive.

Just from what she had watched, and from reading Light on Yoga, she taught us just four poses -- two warrior postures, triangle pose and tadasana -- and that was my first experience. This was my introduction to "kneecaps up" and all that sort of thing, and to holding poses for any length of time; it wasn't for very long, but it seemed a long time. She's a very good teacher, Hilda, so it was a nice introduction. She'd also spent a great deal of time at the Ashram and had a very good background in yoga generally, so she brought that to it, too.

I was intrigued and enjoyed it very much, and she went back to Calgary and I continued with it. I took what I'd learned into my own practice, and went on in the traditional way, until I went back to the Ashram in the summer. Other people had been exposed to Hilda and other Iyengar teachers at this time and were working with bits and pieces of Iyengar yoga. Again, I was interested, so I took as many classes as I could to learn as much as I could about it. When I came back to Victoria, several people had been to the Ashram throughout the summer, and they'd all had bits, so I said let's get together and share this, and we can learn from each other. So for quite a few weeks that winter we met at my house on Friday evenings, and we worked with what we knew, put that together.

Then at Christmas, I went back to the Ashram and Norma Hodge, who was living in Vancouver then was teaching. She'd also been connected with the Ashram for some time, and she'd been to India and studied with Iyengar. This was my first really intensive introduction to Iyengar yoga.

The very first day -- the hatha yoga classes at the Ashram are early in the morning -- I went down as usual, with my blanket, and there was Norma, teaching in her best brisk fashion, and I thought: I'm not sure if this is what I want, especially so early in the morning; you know. There was something about her teaching, her manner, very commanding, that I resisted at first. I went in a corner and sulked, and didn't like it, and wished I'd stayed in bed like Derek, my husband, who was up there in bed.

But anyway, when I came out I felt quite good, and I could see that Norma had a lot to teach, and I had a lot to learn from her, so I went back the next day, and the next day I really though that I must know more about this. Derek didn't go the second morning either, and I said "You've really got to come down and experience this teacher; she's different and she's good" The third morning he came down to the class, and after the class we both said we had to get her to Victoria. We asked her if she'd come over and teach people here -- mainly teachers. That was really the start in Victoria, and Norma came once a month for practically two years and taught a small group of 12-15. It was very intensive, and we owe her a very great deal for doing that.

Y.S.: How did you progress from your interest in hatha yoga to your interest in yoga philosophy?

<u>S.D.F.</u>: After I'd been doing yoga for quite a short time, Swami Radha came here to do a three day workshop where she was doing a series of lectures. She didn't teach hatha yoga. Jessica taught hatha yoga sessions and Swami Radha gave lectures. People came from Vancouver and up island and all over for this.

It was a three day workshop and you could register for half a day at a time. I can't remember if I registered for a half-day or a full day; I didn't register for all three days because I thought "I don't know if I want to spend three days listening to talks on yoga philosophy. I still hadn't read anything about it. So I went along this first morning, and listened to this lecture by this lady.

I didn't really understand a lot of what she said, but there was something in it that made me want to be there. It was really nice just being in this group of people. I liked the feel of it. I liked the look of the group, and I liked Swami Radha. I didn't think I understood much of what she said, but I think perhaps more was going in than I thought at the time, so I signed up for the next day, and then I signed up for the next day, so I ended up staying for the whole thing.

She did creative movement as well, that year, which was very very nice. Swami Radha was a professional dancer, and her creative movement workshop was just great. When she came back the next year, I signed up for the whole three days, being very courageous then, and ended up doing the Straight Walk as well. This is roughly my experience of yoga -- I give them an arm, and they take it and the shoulder and a bit more. (laughs)

Right from the very first workshop with her, I had a sense that here was a person who could see through my games. It was a very uncanny feeling. Part of me really liked that feeling, you know, the idea that I didn't have to pretend because what was the point -- she could see what I was doing. Another part of me was very scared about this, too. But I felt that here was somebody who would really be honest with me, and who had compassion, the kind of compassion that would enable her to be honest and not just say what I wanted to hear.

Each time she was here, I wanted to have as much time with her as I could. I really felt this was a very great teacher who had an enormous background to draw on and, most of all, that she taught from her own experience. It was really the first time -- no, not the first time; I did some encounter groups with people who did this too -- but I felt here was someone who had worked through all this stuff themselves.

With her this was very clear, She had worked through it, she was talking from her own experience, and she was continuing to work. It was just a revelation to have a teacher like that. She was somebody who encouraged me to try things out for myself and see if they had any meaning for me. She didn't just tell me things, but offered me all kinds of things and then said try this out and see if it's of any use for you, and who helped me to validate my own experience, that this was my own experience.

This is how I really became interested in yoga philosophy: to take these teachings and interpret them for myself, and to find out what their meaning was for me; not anybody else's meaning.

This was incredible, because at school I had so much trouble with this. I loved poetry and Shakespeare and I would be given a passage to read, and somebody would say what does that mean? and, all full of eagerness and enthusiasm, I would say that it meant something or other, and they would say oh no, it doesn't, it means this (laughs). So to have somebody who would give me something, and say what does that mean to you, and accept that that was my meaning for then was just so marvelous. Certainly there was much more to be got out of it, and I knew that, but that my understanding at that moment was all right.

<u>Y.S.</u>: So at some point an opportunity arose for you to take the three-month teacher's course at the Ashram, and you took it.

<u>S.D.F.</u>: Yes, Well, I first went to the Ashram for a workshop with Swami Venkatesananda, who was visiting. Again it was the same teacher, Jessica Tucker, who encouraged me to do this, who'd encouraged me to teach, and who'd introduced me to Swami Radha, who encouraged me to go to the Ashram -- I owe her a very great debt for this.

I had wanted to see the Ashram and see what it was like, so there was this workshop, and a group of us went up for it, and I enjoyed him, and his interpretation of the teachings. He was another teacher who taught from his own tremendous depth of experience. I enjoyed the Ashram, the people there and the atmosphere -- it is, physically, a very very beautiful place, very nice people, very warm and accepting of everyone who came, and there were a lot of people for this workshop. Then I began thinking about the teacher's course, and that I'd like to have a longer time.

I'd been thinking about doing this for a long time, and I really did need to

know more about the background philosophy of yoga to go on teaching. At that stage, I was beginning to see that I had to know more to go into any depth in teaching: I had to know more. And also, very very much for myself as a person, to make changes. It was becoming very obvious to me the changes I had to make, and how difficult this was going to be. A break like three months would give me some time to do this. So, I thought, yes I'll go, and I had the money, so it was possible, and Derek was going to stay with the children, so that was taken care of, so I sent off my deposit, and told them I was going to come.

Then shortly after that, Derek decided that he wanted to take it as well. I had very mixed feelings about this. I'd heard from other people that it was very good for couples to take this together, because if one goes and makes changes, it's sometimes very hard for the other to understand what's happened. So from that point of view I was pleased. From another point of view I wasn't absolutely sure that I didn't want the space to myself: you know, having had three children, and been very much at home with them, I was looking for my own space. So I had mixed feelings. In the end it didn't matter -- both things happened.

By going together we were able to understand and be more sympathetic to each other, and we very much had our own space, although we lived together for three months in one room, sharing everything. Because of the nature of the teacher's course you work on your-



self, so that happened too. I felt very much that I'd had the space that I needed, Derek was working on himself, and we did it alongside each other.

Just before I was going to the teacher's course in November or December, I had two of my children on crutches with broken legs and I thought, "Should I leave my family and go, or is this a sign?" How can a mother leave two children who obviously need her?

I was in an agony of uncertainty about it. Then Swami Sivananda from the Ashram came to Victoria on a visit, and I said "I really have to talk to you." So we had lunch together and I told him about this, and said I didn't know what to do. I didn't know if this was a sign I should take notice of, telling me that it wasn't a good time to go.

We talked about it for a while, and finally he looked me straight in the eye and said "what do you want to do?" And I said "I want to take the teacher's course." And it was very clear that there was always going to be something -- a broken leg or something -- that was going to stand in my way, and the children would survive this.

Then one time when I talked to Swami Radha about this she said had I ever thought that the children might have a better mother after I'd been away and done this course (laughs), so I thought about that, too. It was hard for the children.

Y.S.: How old were they at that time?

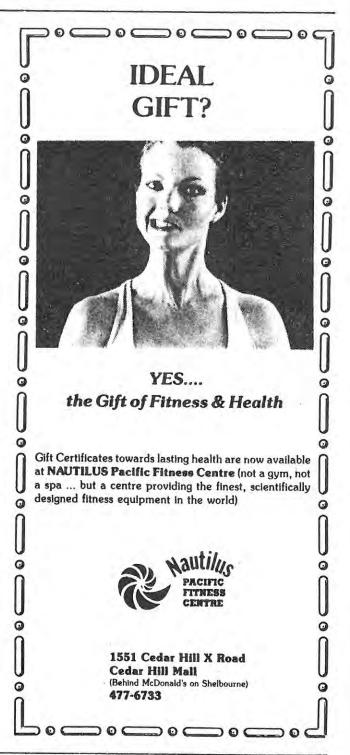
<u>S.D.F.</u>: They were 15, 13 and 10. It was particularly hard for the oldest one, because she was just getting to the stage where she wanted to push away a bit and I went away, so it was hard. But they learned a great deal.

Because Derek came as well, we had to get someone to be with them, and we had the 19-year-old son of a friend of ours come and live with them, and they had a very interesting time. They all learned an incredible amount about self-sufficiency, and really felt quite good about that, that they could survive without us. There were some resentments, but they learned many things, and appreciated us a bit more, and appreciated each other. The 19-year-old young man appreciated his mother from having been mother to my children who didn't appreciate him (laughs). So a lot of people learned a lot, including Derek and I.

<u>Y.S.</u>: How did you come to go to India to study with Mr. Iyengar?

S.D.F.: The opportunity arose through Norma Hodge. We were working, as I mentioned, with Norma, once a month in Victoria. I don't know how I first heard about the group. I can't remember if I decided I wanted to go to Mr. Iyengar first and then heard about the group, or the other way around, but after talking to Norma about her experiences, I began to think that this would be interesting, but I saw it in the distant future. I didn't have any sense of wanting to make it happen on my own. Then, in 1979, Maureen Carrothers in Vancouver started planning to take a group, and Norma talked to Derek and I about it, and said she thought it would be interesting since we were starting to work with this method and to think about going. So we did and I right away, began to feel keen and also to feel that it was too soon -- once again it-s this feeling of putting in my hand and beginning to feel that I'm being pulled a little too quickly.

So I began to think about it. I hadn't ever thought that I had to go to India, even though I knew that yoga came from India. I felt that there were enough good teachers here that I could learn as much as I needed to, here in North America without having to go to India. But with any teaching like this there is always this idea of going to the source of that teaching. So it began to intrigue me a little bit, and from what I had heard of Mr. Iyengar I could understand that there was a teacher like Swami Radha who would demand everything from you and who would be able to see right through you and give you just exactly what you needed -not what you wanted. So, again, there was both that excitement at the thought of going to study with a



teacher like that, and putting it off. Until one day, Derek and I were sitting at breakfast and there was a phone call from Maureen, wo said she had to know by the end of the week if we were coming or not. They had a waiting list, and so I said "Yes, I'm definitely coming, and I don't know about Derek, he's very undecided." I was just going to put the phone down, and she said "Ask him to let me know by the end of the week" when he shouted out from the breakfast table. "I'm coming!" So we made the decision then, but really for a long time before then I had decided I was going definitely. It was getting to be harder and harder to get to be part of a group, because so many people wanted to study with him, that it was ridiculous to pass up this opportunity. I felt I wasn't ready, but I don't know if I'd ever be ready for it. Really, you do the best you can in preparation, and go with sincerity. I think that's the best criteria.

Y.S.: How did you feel when you were there? Were you readier than you'd thought?

S.D.F.: As I said, in a sense, you can never be prepared, because he will always take you to that edge and beyond. He will demand as much as you're capable of giving at any time. I felt that I was ready in the sense that the work with Swami Radha, and at the Ashram, had really prepared me for that psychologically, anyways. I mean my body ... I could see how much more there was to do, and how far ahead he was of the place I was working, so it seemed to me I would come out of the classes sometimes and think "what did I understand?" It was just overwhelming. There was so much - detail, so much refinement, and so much depth. And then the physical endurance, just staying with it, just

working, working, in the heat, to the ends of your endurance. But there was a kind of trust that some of it would be going in (laughs), or hope, that some of it was going in, so I didn't take lots of notes. There wasn't time during the class to take notes, but I would go back afterwards to my room, and at lunch time, or at breakfast I'd jot a few notes down, but not any long note-writing. I sort of had the sense that either some of it was meaningful to me or it wasn't. I had to trust that process.

During the course I would have moments where I would be very excited. I would think: I just can't wait until I go back and try to teach some of this and pass it on to other people. Then when I did get back to Canada, I thought: how can I teach, I don't know anything. This man is a genius, and he's so far ahead of anything I've ever experienced, how could I possibly teach? There was a period of real insecurity. Fortunately it was Christmas, and there weren't any classes to teach at that time, so I didn't have to (laughs). And then when I went back I velt very strange, before the first class, very unsure, what I was going to do, how any of it was going to come out. Then I began to notice in the first class, that some of it was beginning to come out, in my words; again, my interpretation, from my own experience. So that trust was rewarded -- there was something (laughs). Something had happened.

Because of the Ashram and the teacher's course, I know it takes a long time to assimilate this. I'm still learning from that three months at the Ashram. Still I find myself thinking "aha, that's what that was about!" and still integrating it, and the same thing with the experience in India. I feel now that I'm beginning to really understand some of the things he said in that three weeks in India.

Y.S.: So you worked with Iyengar in India for three weeks, every day?

<u>S.D.F.</u>: No, not every day. The weekends he goes to Bombay to teach, so we worked with him for five days, and then the sixth day they have separate men's and women's classes -- his son teaches the men's, his daughter teaches the women's -- so I went to that, and Sunday there wasn't a class, so it was a day of rest -- a most welcome day of rest. I was told before I went to India that he recommended you only went for three weeks, if it was an intensive -- this course that I was on was called an "intensive' -mostly these were teachers from Europe, North America, Australia, South Africa, from outside India who come together, so he does stop and explore points from a teaching point of view in these courses, which he doesn't do in his public classes. So it was mostly teachers, and I'd been told that he recommended that you only went for three weeks, and I could see why. I felt stuffed full of information, and I just had to go home and digest it, which is the process that's happening at the moment.

Y.S.: How long did you work each day?

<u>S.D.F.</u>: We worked in the morning for two or two and a half hours -- it would depend. He would suddenly say at some point "enough for today" and walk out and the class was over. I don't know why, and he didn't explain why, but he just sensed that people were fatigued and there was no point in carrying on, because "intensive" is the right word to describe it. I've joked with Norman (McKenzie) about this: people say they've studied intensively with Mr. Iyengar -- there's no other way (laughs).

Then we would go and have brunch, perhaps do some shopping, or go and rest, and then in the afternoons the Institute is open for practicing. Mr. Iyengar would be there, and his helpers, his family, doing their own practice at this time. Sometimes he would go over and help people at this time, if he saw things, and you could ask specific things, and he would help so it was fairly open. You could go really for as long as you liked. Depending on how tired I was, I would choose whether to go for a short time or not. And then we'd prepare for the pranayama class in the afternoon, which lasted about an hour. After that we'd watch him teach classes. Sometimes they were therapeutic classes.

In the morning, too, we would watch him teach his public classes. So in any given day you would have two classes with him, watch two classes, usually, and have time for practice as well. But there was time for rest.

In the practice sessions in the afternoon, one of the most interesting things for me, and I'd been told about this before I went, was that sometimes

I would come in and I would be doing various practices, and I would suddenly notice that Mr. Iyengar had been there all the time doing his practice. It was strange. In the morning classes when he was teaching, he was everywhere in the room. He would be teaching in one corner, and you would be in another corner, and he would see you, and know what you were doing, and sometimes come bounding over. But this man -- whose presence was everywhere, who you couldn't possibly ignore -- when he was doing his own practice was almost invisible. His own practice was so internalized that without anyone saying anything, people would not think of interrupting him, once they did notice that he was there. You would know if he was open to being asked anything, or if he was just working at his own practice. It was very interesting, because in Patanjali's Yoga Sutras, he talks about the fruits of practice at the end, and one of them is the ability to become invisible, and when I read that I thought that it meant, you know, like the invisible man (laughs), and perhaps it does too, but then I began to think about this in different

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terms: that, to all intents and purposes, Mr. Iyengar was invisible, yet he was very much there -- his body was there. So that's another way of looking at that.

<u>Y.S.</u>: What do you see as being your role in the yoga community in Victoria today?

<u>S.D.F.</u>: That's a very hard question for me to answer, because I feel there's a transition going on in the yoga community in Victoria at the moment. Of course, there are always transitions going on, but for a long time, a lot of the work that I was doing I felt that I was doing very much on my own, but that it was important, to keep certain doors open.

Now I feel that other people, and other energy has come to carry on some of that work. It's freeing up some of my energies from some of the routine things that I've been doing -and I'm delighted about that, I'm very ready to hand some of these things over to other people -- so that I can work on my own in more depth and see where that takes me. I don't know where that's going to take me.

I'm going back to India this year, and I'm very excited about that, and feel more ready this time. I'm glad I've got a year to prepare myself physically, because there's lots of things that I want to work with meanwhile, and I'm sure that will generate all kinds of change. So I think that's perhaps all I can say about that for the moment.

I feel I'm going to withdraw from some of the more active directing that I've been doing, and some of the other people will do this. I will carry on with my teaching and offer what help I can, pass on as much of the experience I've gained in practical things, as I can, like running work shops, and organization, and so on and so forth, and pass on my understanding of teaching to new teachers. I see teacher training as an important part of this, working with people to ensure there's an ongoing group of teachers.

I also feel that, because of my connection with Swami Radha and the Yasodhara Ashram, and my connection with Mr. Iyengar, that bringing those teachings together is part of my role. Very much so. I see both those teachers as doing the same thing in different methods. Very much bringing you face to face with yourself, and expecting the most of you, getting you to work in depth, thoroughly, demanding precision, demanding quality. Both of them. So, bringing them together, and weaving them into some kind of tapestry, for myself first, and then to pass it on, I suppose that's certainly the direction I want to work in at the moment.

<u>Y.S.</u>: Do you have anything else you'd like to say concerning the yoga community in Victoria? That's all the formal questions that I have.

S.D.F.: Yes. I think that what's happening in Victoria is great. Our yoga program at the Y, for instance. There's nothing like it that I've come across anywhere, in Canada, and even in the U.S., that a group of so many people working together like that in an institution, where the program's constantly changing, where we try new ideas, all people who are going on learning, going into more and more and more depth, and working through their difficulties, because we do have a lot of difficulties, as any group of people who work together. But that kind of sincerity, to stay, even when things aren't always pleasant, and we've worked through quite a lot of crisis periods together, those of us who've been involved a long time. So I think that our group is unique in that. I've met lots of teachers from all over North America now, and they're astonished at how many classes we have, and how many different teachers working together. I think that its a very high quality program, and that we have all come into it from different directions, too, so again that tapestry is woven with different threads, many different threads.

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Yoga Calendar

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FEBRUARY 5, 6, 7, 1982 All-levels workshop in the Iyengar approach to hatha yoga conducted by	returned from India and Nepal will show slides of his trip.
Aadil Pahlkivala at the West Van-	<u>FEBRUARY 26, 27, 28</u>
couver YMCA. Contact Ingelise Segato	Weekend workshop in the Iyengar
for details. Phone 922-7045, Vancouver	approach to hatha yoga in Campbell
FEBRUARY 6, 10:30 a.m.	River with Shirley Daventry French.
Hatha Yoga Teachers Association of	For registration and information,
Vancouver Island Monthly Meeting at	contact Riki Vogt. Phone 923-5683
Pat McCullagh's residence, 740 Cowper.	(home); 287-3335 (work).
FEBRUARY 12, 13, 14, 1982 Weekend workshop in the Iyengar approach to hatha yoga sponsored by the Yoga Centre of Victoria. James Bay Community Centre, 140 Oswego Street, Victoria. At press time there were still a few places left. Contact Shirley French for details, 478-3775.	MARCH 6, 1982 Hatha Yoga Teachers Ass'n. of Van- couver Island will sponsor a work- shop with Greg Marshall, kinesiolo- gist. Greg will provide assessments of individuals performing asanas and discuss personal fitness management. Call Eugenie Hook, 595-4315 for info. ONGOING
FEBRUARY 19, 7:00 p.m.	Thursday evenings, 7:30-9:30 p.m.
Yoga Centre of Victoria Monthly Meet-	Dream Group with Richard Reeves,
ing at the home of Sue and Bruce	810-865 View Street. For further
Ingimundson, 1234 Union Road. After	information contact Richard at
the meeting Gil Parker, recently	384-8340.

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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

IT'S TIME ...

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society

at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

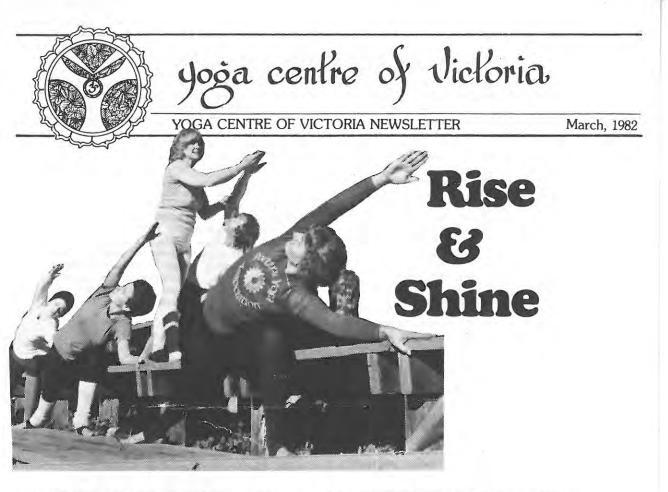
Publisher: Victoria Yoga Center Editor: Norman MacKenzie Society Distribution: Marlene Miller Design: Bill and Trish Graham

JOURNAL

The Society Journal is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. The new format of the Journal has been designed by Bill and Trish Graham. Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Journal may contact Norman MacKenzie at 3918 Olympic View Drive, Victoria, V8X 3W9, telephone 478-3775.

DEADLINE FOR SUBMISSIONS TO THE MARCH NEWSLETTER - 15 FEBRUARY 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



It was billed as a 5 day yoga retreat...two daily Iyengar yoga workouts plus individual "Being" sessions; Dec. 13th to 18th; Pescadero, California; with Felicity & David Hall; vegetarian meals & lodgings provided; swimming pool and hot tub; special evening program...\$200.00 U.S.

A cold, wet rain was drenching Victoria. Bruce and I had spent the last few months daydreaming of the warm California sunshine, of leisurely lying under the stars, cuddled by the warm hot tub spirit, stretching and expanding our tired bodies. What a dream.

We boarded the plane.. A yoga holiday!!

David & Felicity are well known in Victoria. For the past 2 years Felicity has conducted a yoga workshop in Victoria for 4 consecutive evenings during spring break and David has offered his individual "Being" sessions, a combination of rolfing, acupressure, moxybustion, and intuition. Their backgrounds are varied and impressive. Felicity was trained as an occupational therapist before deciding to teach yoga full time in 1968. She has studied with Mr. Iyengar several times and is a founding member of the Institute of Yoga Teacher Education. David is a senior research engineer in computer science. He began his study of yoga in South Africa during the 50's and has also studied with Mr. Iyengar in America and India. He has lately become famous (or notorious) for championing the decoding of male dress roles and promoting "skerts" for men..They have four teenage boys.

Bruce & I had the pleasure of staying with David and Felicity for three days before the workshop began, sharing stories, doing some sightseeing, sampling the Palo Alto night life...(Dinner on the town is always more interesting when David dons his skirt and

Continued on page 10

A MESSAGE FROM THE PRESIDENT

The other day I was having a discussion with a young woman who wanted to take out membership in the Victoria Yoga Centre. Should she take out a full or associate membership? That was the question. "What will I have to do if I become a full member?" 'Will I have to attend meetings?" Laughingly I told her she would have to do nothing but should she chose to she could vote at our meetings and be part of the democratic That you can't decision-making process. make anybody do anything is a lesson I have learned painfully with my husband, my children, the people I work with, the people I teach - in fact with the whole world.

Swami Radha has often said that we must inspire others by our example - but sometimes it takes such a long time! So in the work of the yoga centre as in all other aspects of life one is given the opportunity to learn patience, tolerance and to let go of expectations of others.

The young woman mentioned at the beginning has already contributed to the work of the society. She is an artist and has produced some beautiful drawings of yoga poses for us to use in the newsletter and in our brochures. This was done willingly and without expectation of reward, financial or otherwise. Her efforts and her talent have been appreciated by all those who have seen her work and will reach many others.

This is a good example of yoga in action; of using the talents with which we have been endowed for the benefit of others. Used in such a way these talents flower and grow and are nourished.

So many people say "I have no talent" but when you dig a little this rarely if ever seems to be true. There is always something. Your talent may be for drawing, writing, teaching or for patiently and in a back room, unsung and unapplauded, sticking stamps on brochures.

People who do these jobs are the backbone of any group and although we rarely go up' to them and say, "You did a marvellous job of sticking on all those stamps", their efforts are certainly appreciated by myself and others who have done our fair share of stamp and envelop licking.

This is all leading up to once again asking all those who enjoy our newsletter, who take part in our workshops and yoga classes or in any other way benefit from the work done by members of our society, to consider offering support by taking out either full or associate membership in the society. It commits you to <u>do</u> nothing. It is a token of appreciation and support, and we need financial support to continue our work.

Our full members are an eclectic group. Some have a strong commitment and affiliation with Yasodhara Ashram; some are full voting members but have commitments to other spiritual leaders and other schools, and some full-voting members have no affiliations. Many of us are students of Iyengar Yoga. Whatever our path, we do have a common purpose which is expressed in our constitution.

The Victoria Yoga Centre Society is a nonprofit society incorporated under the Societies' Act whose purpose is :-

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of yoga."

Our associate members include people in this area who are not interested in being part of the core group but who support our work, along with a growing number of people across Canada and in the United States who have seen our newsletter or who have met our members at various Yoga courses and are interested to learn that this sleepy city has a very vibrant Yoga community.

Last year when I visited Calgary to teach at the International Yoga Conference, I was met at the Airport by one of their local teachers. She asked me if I were the only Yoga teacher in Victoria. "Good Heavens No!", I replied. "We have 12 teachers at the Y alone and many others in other centres." Surprised she replied, "I thought Victoria was full of little old ladies." I laughed and said, "It is, and they're all standing on their heads and doing full arm balance!"

With your help we can inform a few more people that the spirit of Yoga in Victoria is alive and well and growing.

Shirley Daventry French



EXTEND TOWARD LIFE

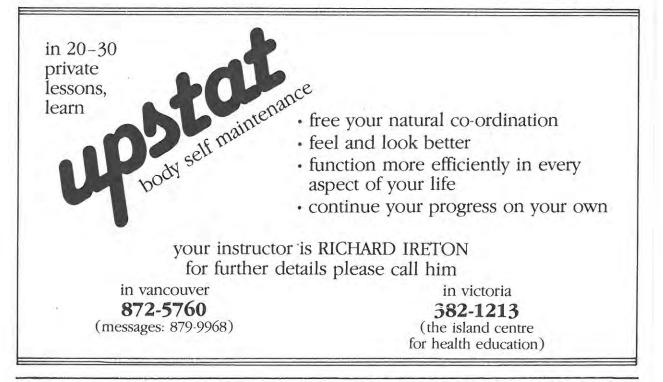
How deeply a Yoga workshop can extend beyond that which might be expected was experienced in the recent wonderful three sessions with Ingelise Segato.

The richness of life felt by Ingelise was shared in a very special way with those present, with Ingelise so often talking of the excitement of life around her, how she felt it, and how the many movements in Yoga helped to expand each person to a greater awareness in themselves of a new beauty of living waiting for those who strived for that beauty.

While it was never belaboured as a point, it was clear that through extending ourselves in Yoga we could come into harmony with the same source of a greater capacity for living, the truth of that capacity being shown by Ingelise.

From a practical viewpoint, it was clearly stated that no one was in competition with another; we had only to extend ourselves within the limits, and if possible, past the limits known to us. But what a clear vision of a life extending beyond our present limits, beyond our horizons, was given to us, in the form of Ingelise we saw this new quality of life waiting for us.

-- Vincent Holmes



Letters to the Editor

Dear Yoga Centre:

(From reading your newsletter) it sounds as though you have a lot of wonderful yoga up there. We, by comparison are only a few. If we come up with some good pictures, I'll send them to you. Is it possible for an outsider to subscribe to your newsletter? It is quite professional. Trudy Davis, Appleton, Wisconsin.

Yoga Centre of Victoria:

I wish to be an Associate Member and receive your lovely newsletter. If there are back issues available, I would like them also.

Sincerely & with love, Lydia Travers.

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YASODHARA ASHRAM PROGRAM



EASTER AT THE ASHRAM

Thursday evening, April 8, to Monday, April 12.

Easter is the traditional celebration of spiritual rebirth. Join the Ashram community in satsang and ceremony as you take this opportunity for reflection.

Fee: \$145. \$35 deposit.

THE STRAIGHT WALK

Friday evening, May 28, to Sunday, May 30.

The Straight Walk is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk thinking is a means of discriminating between the aspects of one's being; physical, mental, emotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of straight walk thinking can be applied to any area of decision making in life.

Fee: \$114. \$35 deposit.

For registration and further information, please write to: The Program Secretary, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. VOB 1X0, or telephone 227-9224 between 9 a.m. and 5 p.m.

THE SPRING ASHRAM RESIDENT PROGRAM

Friday evening, May 14, to Friday, June 25.

The Spring and Fall Resident Programs are a fine opportunity for people who want to experience living and working in a spiritual community, and who wish to accelerate their own psychological and spiritual growth. Participants join the Ashram community in a five day work week followed by weekend workshops of self-study and introductions to various aspects of yogic practice. Many people who have come to these six week introductions to the Ashram have returned to take the Yoga Teachers Course, or have come to live here. We often extend an invitation to particpants to stay on, at no extra charge, to help us with our summer work.

Fee: \$500. To register, please write to us stating your reasons for wanting to participate, your skills, experience and interests and include a \$75 deposit.

TEN DAYS OF YOGA

Friday evening, May 14, to Monday, May 24.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk or Life Seal, Mantra Yoga, Divine Light Invocation (see description below) and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

Note: Straight Walk and Life Seal are registered service marks of Yosodhara Ashram.

DIVINE LIGHT INVOCATION

Friday evening, May 21, to Sunday, May 23.

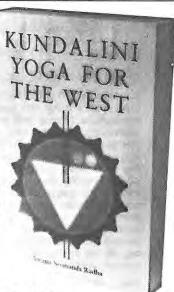
The Divine Light Invocation is a simple and powerful spiritual practice for bringing us in contact with our highest potentials, and a highly effective means for cultivating awareness and quality in all aspects of life. Swami Radha introduced this practice to the West over 25 years ago, and Joyce Ansell, who has studied intensively with Swami Radha and been closely affiliated with the Ashram for the past ten years, will be leading this indepth workshop. This workshop will be included in the Ten Day Program given above.

Fee: \$114. \$35 deposit.

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Paperback! Swami Radha's classic text is a spiritual 'road-map' for the serious aspirant. Kundalini Yoga is a direct path for the evolution of consciousness. Swami Radha combines practical wisdom for everyday living with the inspiration of a true visionary.



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- Sex, Celibacy and Kundalini
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"The most psychologically detailed and sophisticated book available on the chakras and yoga practice."

> Newsletter, Association for Transpersonal Psychology

"Her insights are profound and lucid, filled with wisdom on life, love, sex, dreams, poetry, dance, aesthetics and imagination . . . Recommended."

Booklist, American Library Association

"This book is a treasure chest. It is a welcome relief to read about Kundalini in ways that are clear, detailed, explicit and profound ..., a genuinely useful text for personal development." James Fadiman, Ph.D. California Institute of Transpersonal Psychology

"An encyclopedic resource."

Brain/Mind Bulletin

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This month I would like to discuss some aspects of nutrition. People on the yogic path develop an increasing awareness of the body-mind and this usually includes an awareness of diet.

Familial, geographic, economic and religious influences will be reflected in the final choice of the individual; but underlying the symbolism of food there is a basic reality. Is the diet adequate to meet daily growth and energy needs ?

It is not my intention to discuss the philosophy of diet, e.g. whether to eat meat or be a vegetarian, but to offer data derived from recent research that will enable each individual to arrive at an informed choice.

Nutritional needs vary throughout the life cycle and this month I should like to discuss some of the changing needs for women.

Childbearing Years

Women from adolescence to menopause are particularly susceptible to a variety of nutritional anaemias. These are the result of both inadequate nutrient intakes (perhaps from over zealous dieting or too much junk food) and the increased demands of menstruation and childbearing.

Up to 40% of women suffer from iron deficiency anaemia. Since the average North American diet contains only 6 mgm. of iron per 1000 K.cal. and since many women eat less than 2000 K.cal a day, it is difficult to meet the minimum daily requirements of 18 mgm. of iron.

This difficulty is aggravated by the fact that the intestinal absorption of dietary iron is variable, incomplete and influenced by the other nutrients present in the diet.

For example heme iron, from meat, is about 35% absorbed, while non-heme iron, from vegetable sources, may be only 10% absorbed.

Vitamin C when ingested with iron containing foods increases iron absorption, whilst the tannin in tea and phosphorus in milk depress iron absorption.

Good sources of iron include meats, especially organ meats (liver, kidney, heart), eggs, nuts, legumes (peas, lentils etc.), whole grains, oysters. One traditional source of iron was the old-fashioned iron cooking pot.

Folic acid is another nutrient essential for the manufacturer of normal blood. It is found in abundance in green leafy vegetables.

People on a vegetarian diet will obtain adequate amounts of folic acid but may have a problem with another essential nutrient, Vitamin Bl2. Vitamin Bl2 is needed to prevent the development of pernicious anaemia. It is present in meat, milk and eggs, but quite rare in the vegetable kingdom. Small amounts may be produced by intestinal bacteria and small amounts are present in the common comfrey (Symphytum officinale).

B12 deficiency is not a problem in Lacto-Ouovo-Vegans but Pure Vegans may need to take a Vitamin B12 supplement. Oral Contraceptive Pills (0.C.)

The introduction and widespread use of O.C.s has altered the nutritional status of women.

The good news is that lighter and more regular menses together with fewer pregnancies reduces the iron drain on women.

The bad news is that O.C.s. decrease the blood level of most vitamins and minerals. This problem can be corrected with the use of a good diet, but some women may require a daily vitamin and mineral supplement.

Deficiency of the Vitamin B6 - pyridoxine, may be a factor in the depression that some women on 0.C. pills experience.

I will discuss some aspects of the nutritional needs of women during pregnancy and lactation in another issue.

Other proposed columns include - the nutritional needs of women in the menopause; the problems of osteoporosis; nutrition and the athlete; the contraversy surrounding cholesterol; fads, fallacies and myths about food; the problems of obesity.

understanding DREAMS awakening to the vision

A Weekend Program on Dreams and Dreaming With Richard Allan Reeves

Discover the messages and the purposes in dreaming. Reflect upon inner strengths & untapped potentials. Explore methods for recall and recording of dreams. Awaken to self-observation and self-understanding. Meet friends on the path of spiritual development Study common and uniquely individual dream themes.

- DATES & TIMES: Friday, March 19: 7:30–9:30 p.m. Saturday, March 20: 10 a.m.–5 p.m. Sunday, March 20: 10 a.m.–5 p.m.
- PLACE: 4515 Emily Carr Drive Victoria, B.C. V8X 2N5
- FEE: \$75.00 (\$15 registration deposit)

For further information telephone Richard Reeves at 658-8770 Register by sending name, address, telephone number and \$15 deposit to 4515 Emily Carr Dr., Victoria, V8X 2N5



UNDERSTANDING DREAMS: AWAKENING TO THE VISION

Richard Reeves will be holding a weekend program on dreams and dreaming entitled "Understanding Dreams: Awakening to the Vision" from March 19 to March 21. The location will be 4515 Emily Carr Drive, Victoria.

The workshop will present an opportunity for those taking part to interpret and understand the meaning of dreams through in-depth inquiry in a group setting. Each will receive individual guidance and instruction in how to work with his or her own dreams. Enrollment is limited to ten to assure maximum individual guidance. Emphasis will be given to practical daily-life application of the dreamer's own symbolism. The instructor for the workshop is Richard Allan Reeves, six-year resident and teacher at the Yasodhara Ashram at Kootenay Bay, B.C. Richard has studied and worked extensively with dreams and has offered classes, workshops and lectures at various centres in both Canada and the United States. He is known to many of his students as "The Dream Expert."

Richard says the purpose of the workshop is six-fold, encouraging the participant to: Discover the messages and the purposes in dreaming; Reflect upon inner strengths and untapped potentials; Explore methods for recall and recording of dreams; Awaken to self-observation and selfunderstanding; Meet friends on the path of spiritual development; and Study common and uniquely individual dream themes.

Workshop times are: Friday's introductory session 7:30-9:30 p.m., and Saturday and Sunday, 10:00 a.m. to 5:00 p.m. Fee for the workshop is \$75.00, with a \$15 deposit required on registration.

Contact Richard Reeves at 658-8770 for further information.

Illustration from <u>Aphorisms of</u> <u>Swami Sivananda Radha</u> used by permission of Timeless Books. Copyright 1980.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

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"HE'S ABLE TO SEE THE WHOLENESS."

- THE INFLUENCE OF KRISHNAMURTI ON RAMANAND PATEL

Ramanand Patel, a leading exponent of the Iyengar method of hatha yoga in North American, has studied intensively with Mr. B.K.S. Iyengar in India, Great Britain and the United States since 1969. Ramanand is also a student of the work of U.G. Krishnamurti, the noted Indian scholar and philosopher.

An interview with Ramanand Patel appeared in the November, 1981 edition of the Victoria Yoga Centre Society Newsletter,

Yoga Society: There seem to be two very clear inputs into your life, from the physical aspect with Mr. Iyengar, and from the philosophical aspect Krishnamurti. What have been your experiences with Mr. Krishnamurti?

Ramanand Patel: I haven't had a direct one-toone type of meeting with Krishnamurti. I've been very close to him physically - in his presence. He is a very shy man and after he has spoken for an hour or longer, one feels almost guilty about going and asking questions when he is having lunch. That is the situation when I have been close to him. I've heard him speak. I experienced his presence which has a type of serenity, of holiness.

What touched me was his step-by-step logic into an area that, even from a psychologist's point of view, has never been gone thoroughly. The language of into so psychology that I have read suggested explanations, if not solutions, for various things. A language designed so only some people understand it and everybody else only gets thoroughly confused by what you are trying to say. I did not find Krishnamurti doing that. He put it very simply in step-by-step language. It went so deep into certain aspects of what he was discussing the first time I saw him, that it made me feel this man is able to express what I want to say but have no means of saying. I do not have that command of the language nor the same clarity of thought.

I began to read more of Krishnamurti. The thing that struck me in his writing, that was unlike other books I had read on similar types of issues and subjects in which you could read through the whole book and get the gist of what is trying to be said, is that with Krishnamurti's book you could not read the book through. I could not. I had to read one paragraph and put it way and say "I'm going to have to digest that." Not only because I can't agree with what he's saying but I don't even see some sense of what he is trying to say. Not because the language was illogical or special but because the very words were strikingly foreign. The idea was very foreign.

One book that I would recommend to people, if they want to start reading about Krishnamurti, is his diary. In the diary he defines the way he uses words, without acutally saying this is the definition of the word. Hence, you are able to see what he is saying more clearly than simply picking up another book written by him and trying to decipher what he is trying to say. In a sense, he uses his own language and yet not in the way that the psychologists do where there is a whole new vocabulary that you have to learn.

Also, there is a consistency of logical step-by-step thought. He is able to see the wholeness of a picture. In a sense what Mr. Iyengar sees in a posture, he sees in the behaviour of people towards people, which is what struck me very strongly also. Like postures that I have felt or developed differently than Iyengar, I feel the same way with my thoughts on philosophy and other aspects of life that I don't necessarily go along with Krishnamurti. That is not so much saying there is a difference between either my postures and what Iyengar is doing or my thinking what Krishnamurti is saving. It is much more an expression that that is what I understand and maybe I'll change my understanding of it as time passes. I know both of them do change their own understanding of all this.

What is significant, both with Iyengar and Krishnamurti, is neither of them insist you close all other books and follow them blindly. Both of them, in fact very strongly, insist you keep very wide open eyes. People getting deceived and cheated by gurus is one thing which Krishnamurti is really hot on. I have heard him blame gurus. I don't agree with that. I think the blame really lies with people who are willing to be gullible. If you keep your eyes open there is no way anyone can cheat you that readily, not to that degree. Temporarily, yes, you can fool people but not on the long term basis. People are intelligent. They are not stupid. Only when they choose to be followers, then there is a problem. They they get cheated. I was cheated too, so I know. I know what it feels like. I know where it hurts.

BEIng WITH DAVID HALL

Last December, along with some friends I had the good fortune to attend a 5-day Retreat hosted by Felicity and David Hall near Pescadero, California. The main purpose of my journey was to experience the fantastic Yoga teaching of Felicity which I had enjoyed on two previous occasions here in Victoria. As it turned out, the Retreat was to have an unexpected bonus in the amazing skills of David Hall.

While Felicity was conducting the twice-daily yoga classes, David was practicing his skilled profession of BEIng. David's definition of BEIng is "Body Efficiency Improving". He has developed it from his study of the more commonly known technique of Rolfing.

David has expanded the process to encourage emotional feedback from his clients, so he has expanded the name of the process as well.

Basically the technique involves reordering the body by bringing major segments -- head, shoulders, thorax, pelvis and legs -- toward a vertical alignment. Generally the objective is to lengthen the body, resulting in a better left side-right side balance.

Bruce Felicity



David Robb

The process is a series of deep massage techniques which soften the fascia (a connective tissue that envelops the muscles) and gives the body shape.

My initial feeling was one of aprehension as I waited for "my turn". Of the nine people at the Retreat I was the last to go. I figured I must be such a wreck that David was leaving me until the last, as there was little hope he could help me anyway! My apprehension was based on the stories I had heard that for some



Continued from page 1

earrings), and taking in some of Felicity's classes given at the California Yoga Centre. The Centre is unique in my experience being situated on the main street and offering a shop front yoga experience. Its interesting while doing a headstand to look ahead passively at 3 or 4 street walkers making faces at you through the large glass windows.

Finally it was time for the workshop. A leisurely drive to Pescadero, situated near the coast approximately 60 miles south of San Francisco. There were only 11 of us.. David, Felicity, Ruth who was the cook and masseuse, and 8 participants including Bruce, myself and a friend Kathy from the Queen Charlottes. The group was small because many local people were in India studying with Mr. Iyengar. people the sessions can be very painful, with screaming and crying not uncommon.

Well, at 10:30 on Wednesday morning my number came up! Be calm Bruce, it can't be all that bad!

The session started with David's friendly reassuring manner as he explained briefly what he planned to do. After I disrobed, David had me stand in a normal, relaxed manner, while he looked at my posture, first frontwards, then backwards, then left and right sides. He very carefully



This was my first experience with a concentrated week long Iyengar yoga program. I had experienced Felicity in the Victoria workshops as being very soft and gentle, leaving me with a lot of space to come to my own understandings of the work I was doing. I asked for more this time around and got it since with only eight of us there was time for much personal attention. The retreat was for me among other things a focus on shoulder work...the letting go of years of resistance and tightness, learning how to merge flexibility with strength. We jokingly referred to this work after we knew each other better as the "sprouting of wings"... to open and move the shoulders in order to fly like a bird. With flight comes other openings.

The retreat was a mixture of fun and work, tears and smiles. Our daily schedule was

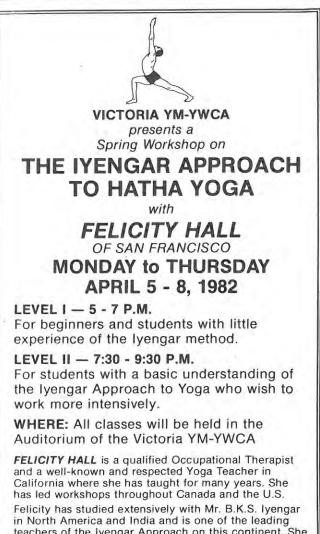
examined my body alignment. He commented on the fact that I didn't look all that bad but a few items could use some adjustment. He noted that my knee caps were not compatible with each other, my left shoulder was slightly lower than the right and I tended to tilt my head slightly to the right.

Having stored this information in his personal computer, he set to work to improve my alignment.

First he worked the shoulder and neck area (a very tight place for me). The areas were lubricated with warm oil, and firmly, but with feeling, massaged. This treatment continued down my body from head to foot and back to the tighter areas to work more deeply. David used his hands, fingers, knuckles and even his elbow to transmit the energy needed to loosen years of tightened fascia tissue and muscle fiber.

As expected, certain areas were far more sensitive than others. David encouraged me to provide verbal and emotional feedback as the session progressed, saying "scream, shout, whatever comes!" Some areas were quite painful, but with David's reassurance I told him how I felt, but not to stop. He had initially stated that he would cease or ease up on an area if I felt it was too much. Continued on page 13

early morning tub, do-in or pranayama breathing, followed by a 2 hour yoga session, brunch, free time from 1 to 3, then another 2 hour afternoon yoga session. Dinner was a special time followed by such events as a massage demonstration, listening to taped discussions of yoga philosophy, group sharing and a dance and movement evening. Late evenings were reserved for star gazing. During the evening of dance and movement the men dressed in various "skerts" and expressed their feminity through various hip movements perfected in the afternoon yoga session. Two times during the week the yoga was complemented with David's "Being" sessions. One afternoon we had a picnic seashore lunch and did yoga on the beach. I even discovered a new liberating technique for stiff yogis to work prasarita podottanasana. ..let your feet squish into the sand up to your knees and you get a lovely feeling as



in North America and India and is one of the leading teachers of the Iyengar Approach on this continent. She is also on the Faculty of the Institute for Yoga Teacher Education in San Francisco.

Register early at the main desk. Registration limited to 25 persons in each session. Refunds will only be given if the space can be filled by someone from a waiting list, excluding a \$10.00 service charge.

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your hands, head and chest spread out and relax on the sand.

I found spending 4 hours a day for five days doing intensive Iyengar yoga a valuable way of learning more about myself. New resistances emerged as the work became deeper, the body softer. There was time to consider why I do yoga, what I want out of life, what keeps me from soaring like a bird. Time for serious reflection as well as time for gaiety and lightness. The balance..the yoking..the union..yoga!

The following quote from Mr. Iyengar sang out from within during the retreat.

"Yoga is like music

The rhythym of the body, the melody of the mind and the harmony of the soul create the symphony of life."

Bruce and I returned home relaxed and renewed in time to put into practice all we'd learnt as the Christmas season approached. "Here's a list of things to do now that you're back": "Turkey, wine, sweets! Have another helping." We settled back into the groove..It was still raining in Victoria.

Felicity, together with fellow yoga instructor Larry Hatlett will be offering a 10 day retreat at Pescadero in July, 1982 and David and Felicity will be coming to Victoria this spring. Felicity will conduct separate beginner and intermediate workshops April 5th to 8th. David will take individual bookings for "Being" sessions..Those of us who know them look forward to their arrival.

-- Robb Dill



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> DIANNE STILLMAN Réaltor



Continued from page 11

A fascinating experience occurred to me during one of the sessions. This was when David was working my upper right hamstring. I had a quick mental vision of being bitten by a dog. I immediately asked David if there was a tiny scar on my upper leg and sure enough it was there. This was the result of having been attacked by a dog when I was about the age of ten. At the time this was a very painful experience, requiring medical attention.

David explained that pain experienced while being Rolfed may be strongly linked with traumatic experiences. These experiences may have occurred long ago and been forgotten by the conscious mind, but held as chronic tightness in the muscles and fascia.

During the two 90-minute sessions, I was also treated to a recently acquired technique of David's called "cupping" The treatment is to apply heat to a glass "cup" much like an inverted wine glass, then to quickly turn the cup over onto the back or shoulder area. As the super heated air cools, the skin and deep muscle tissues are drawn up into the cup, releasting tension as the cup is moved over the body. The feeling is great, although you do look a little like a polka-dot doll for a few hours after.

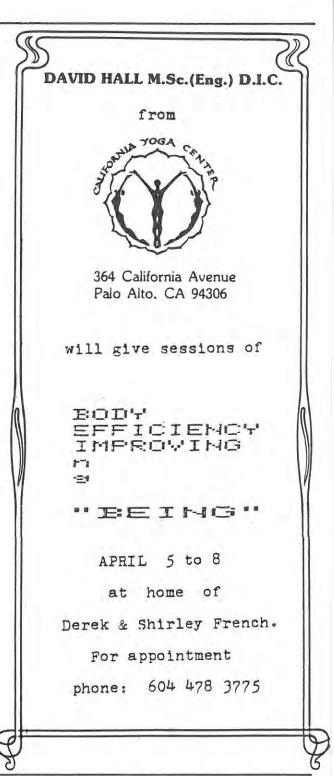
After each of the two sessions I felt ultra-serene, very spacey. I had a sort of wiped-out look on my face, but felt lovely -- next stop the hot tub!

The actual physical results of a BEIng session vary from individual to individual. Generally the body acquires a lightness, as the head and chest go up and the trunk lengthens.

For me, the sessions at the capable and caring hands and mind of David Hall were a very positive experience. Personally, I am looking forward to the sessions David is planning to run here in Victoria in early April.

-- Bruce Ingimundson

(Note: See David Hall's ad elsewhere in this issue for details.)





THE DISCIPLE & THE TEMPLE

There was once a temple in a small mountain city near a holy river. The temple had a door that closed very firmly - and had no handle. The only way the door could be opened was by chanting the Lord's name. Every few years all the saints and sadhus were invited to come to the temple and take turns at sitting, chanting one of the names of God, before the temple doors. If God accepted their offering, He would Himself open the door.

Now, not far from the city was a cave, in which was living a very famous Mantra singer, and a young man, and they shared their practice time together. They slept the same length of time, ate together and spent their meditation time together. The cave was very small so it was necessary for them to coordinate their activities so as not to disturb one another. And as

Each month 500 copies of the Victoria Yoga Centre Newsletter are printed and each month 500 copies seem to disappear ...

The printing costs are carried, in part, by advertising, but mainly from annual membership subscriptions.

We are delighted to acknowledge the support of the following members: Susan Bull (Vancouver) Linda Benn Carol Brophy (Vancouver) Penny Carter David Chauvin Judy Chrunik Tanya Darling Robert Dill Denis Fafard Derek French Shirley Daventry French Bill Graham Trish Graham David Hall (Palo Alto) Rick Hawkesworth (Vancouver) Norma Hodge (Gabriola Island) Leslie Hogya

they both worshipped the same aspect of God, there was a harmony between them as perfect as can be among spiritual people.

In accordance with tradition, they went to the temple and the opportunity to chant before the temple doors was given first to the older man. When his turn came, he sat before the door and sang his heart and soul out to God. After two weeks the doors opened with a bang.

So the younger man's turn came and he, too, sat before the temple doors and chanted. A week passed, two weeks, three weeks. According to the tradition no one was refused to sit before the temple door and chant, however long he may spend there. The young man chanted for a month, two months, and as the weeks went by three months passed. Then, suddenly, with a great clap of thunder, the doors of the temple burst open and everyone present was thrown to the ground by the shock.

The young man went home and sat under a tree and wept. He said, "Lord, am I so far away, so very far away from You that it has taken me this long to open the temple doors? What have I done: Please tell me." And the Lord granted His beloved devotee a vision and said, "Put aside all your worries, my child. I was so delighted with your singing that I forgot to open the door".

"Japa Yoga" by Swami Sivananda Sarasvati.

Bruce Ingimundson Sue Ingimundson Shirley Johannesson (Calgary) Carol Kalscics Guido Lazzerini Corol Loy Margaret Lunan (Fanny Bay) Sheri MacFarlane (Kamloops) Norman MacKenzie Gloria Mastin Carole Miller Marlene Miller Gil Parker Christine Pyke Judith Rayburn Richard Reves Dave Rocklyn Linda Shevloff Michael Shevloff Susan Sprinkling Dianne Stillman Lydia Travers (Vancouver) Karen Truax Frances Walsh Celia Ward Renee Webster Lydia Wiet

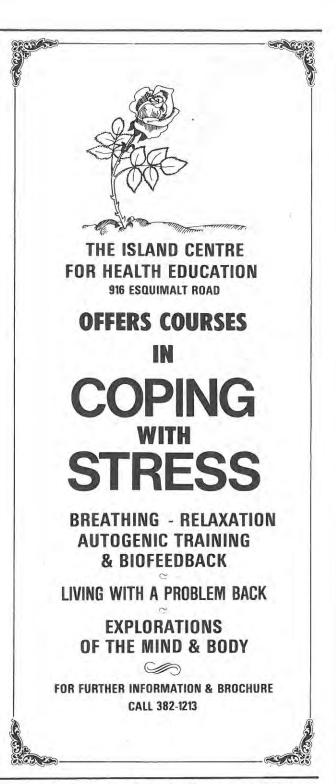
IN THE LIFE OF B.K.S. IYENGAR

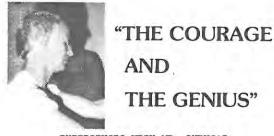
Ramanand has studied intensively with B.K.S. Iyengar since 1969. He related his experience with Mr. Iyengar during an interview conducted for the Yoga Society on September 10, 1981 in Vancouver.

Yoga Society: You have had a very long association with Mr. Iyengar and you have a deep respect for him very obviously. Are there any particular experiences that you have had with Mr. Iyengar that you would describe as being pivotal in your own practice or in your teaching?

Ramananand Patel: I think the one thing that, really stands out in my mind was the very first time I attended what was considered a teacher's training group or class in Brighton in England. My teacher who introduced me to Mr. Iyengar was Helena Thomas. This was the first time I'd seen Mr. Iyengar in my life and we were all standing in Tadasana. walked around and he came to me, no one had told him anything about my shoulders and if you look at it you cannot immediately say, at that time you could not even tell that there was anything wrong with the shoulder. He was the first person, of all the people, all the experts that I have seen who walked up to me and said what's wrong with your shoulder? That obviously had a very strong impact on me that I never forgot. The man has x-ray eyes. Very often he corrects you in a sense that appears callous or careless or haphazard. Within that haphazard, on the surface, moment lies a tremendous amount of care and exactness that I haven't seen anywhere else. Not just in yoga, in life in general.

He put me in shoulder stand for working on my shoulder after a class that was supposed to last three hours that actually lasted four hours; so everybody was pretty tired and wet. Then he put me in the shoulder stand, to say this is what we want for your shoulder. He came and put his toe under my cervical spine and lifted it from the floor. It not only takes a lot of strength in the toes to do that but it gave me an experience like an opening of the posture that I had never before experienced in any posture. And he smiled and said, "that's what you should get with every posture". It convinced me, if I needed convincing by then, that the man knows what he's talking about.





EXPERIENCES WITH MR. IYENGAR: MAUREEN CARRUTHERS

Maureen Carruthers, a well known and dedicated Vancouver hatha yoga teacher has studied intensively with Mr. Iyengar in North America and India.

The following article is an excerpt from an interview conducted on November 1, 1981 in Victoria by members of the Society.

Yoga Centre: Can you talk a little bit about your first experience with Mr. Iyengar.

Maureen Carruthers: My first connection with Mr. Iyengar was through Donald Moyer. I think Donald brought Mr. Iyengar's work to Canada and I do not know how many people realize this. Donald was the first person to talk to me about Mr. Iyengar and it was probably within the first year and a half that I found myself involved with a group going to India.

YS: When was that?

<u>MC:</u> 1972. At that time, I had no hair, none whatsoever, and I hadn't had for a long period of time, about 17 years. I never did have the feeling that it would ever grow again. The doctors, especially the skin specialist, said "no hope". Anyway I went to Mr. Iyengar and that was part of my uncovering. I knew that I would have to go to him as naked as I could. That, emotionally, was quite difficult for me.

I met Mr. Iyengar in a Bombay class. I was preparing for many, many months before I went, emotionally and physically, everything was preparing to meet this great master. I finally did get to India and I was told by the people that were taking me that it was okay to join in the first class. Mr. Iyengar had said you could, everyone could. So that was the message I had received. I was obvious because in India people are very dark and here was this white lady with no hair. There was no hiding me or me hiding myself. So I went into this Bombay class having prepared myself, and that meant lots of deep breathing, and met Mr. Iyengar's eyes. He looked straight at me and said, "you, what are you doing here? You - out!" This is the truth. (laughter) He's a very direct man, very direct.

I've never spoken to Mr. Iyengar about this, but my feeling is that he sees you, certainly not your ego. He sees you as a person. This person with no hair, how am I going to cope with her at this stage? (laughter) It wasn't appropriate for me to be there.

He's very direct, very to the point, very much in the moment. Of course I went straight away and just watched the class. So that was my first time with Mr. Iyengar and the beginning of many, many months of working with him.

YS: How did you make the next connection with him?

MC: I guess I'm a very determined lady. I wouldn't have owned that some years ago, I was on my way to Poona to spend three weeks with him. On the Monday I went in the class and I was very nervous and certainly less prepared than any of the people here going to India now, I didn't have the time. The idea now is to try and prepare people more so that it's easier for Mr. Iyengar because we are here to be able to do that foundation work.

Monday morning came and I went in and he said, "arm balance everybody" and I had never done an arm balance in my life. Do any of you remember when you did your first arm balance? I'd never done that. My friend who was with me, Barbara, said I'll help you. So I put my hands down and went up and kicked her right in the eye. The whole three weeks she had a bloodshot eye. Mr. Iyengar gave her a lot of caring and I started on my long, long beginning lessons with Mr. I.

I had to work with my pride. To break down the ego is important. I certainly felt I had done that, but, when you think you've done something it doesn't mean you have. The first time a lot of very good things happened to me. When you are working with Mr. Iyengar, it's difficult to be an outsider and judge what's happening. When you're working it's one to one with Mr. Iyengar. People see things and they hear things, and they wonder what is happening. He's working at a very deep level. Some people resist it more, other people resist in the beginning. I certainly did a lot of questioning. But I had a very deep sense of knowing this man knows how to help me come through some of those layers.

I asked if I could stay longer than the three weeks and I stayed for five weeks. In the end, he asked me to look after this person or that person. I persevered and got through a great deal. When he came to the States the following year he talked about aggressiveness in forward bends. I said, "like me, Mr. Tyengar?" and he said, "no more, no more." What I'm saying here is that you have to be willing to go through those phases. I think the support of the group around you is important, really important. India, culture shock, different food, different everything.

At the end, I went up to him and I was so enthused and I knew that I had so much to learn, I said, "I'd like to come back and study for a year, is that all right?" He said, "three months, three months".

So my next time I went, I went for three months and that was a beautiful experience. The relationship is gradually growing, even when I'm away. When you go, even one day's work is so much you could work on it for two years and then come back.

I've great respect for Mr. Iyengar, a feeling of wanting to know his background and the culture that influenced the way he is in the world. I think that our culture is very different. Our sense of politeness is very different from what they use in India. For people going to India it will be very helpful for them to understand.

To thank Mr. Iyengar is something he doesn't want to hear at all. He wants to see you work and that's thanks to the God within him. The small talk is not there.

YS: Last weekend at a workshop one of the exercises was for somebody to be shouted at. This was a person who was being very quiet and what this person was asked to do was to give orders to this person and make sure that he carried them out. The other person had to acknowledge this. Eventually the person running it was actually shouting at him in a violent manner. I could see him step back. It really startled him. It might be interesting to take people in the class which is going to work with Mr. Iyengar and have somebody really drill them in that way. It might save them a lot of difficulty when they get to India.

MC: Yes, it could be. In the beginning I certainly didn't see the twinkle in his eye. I always saw the compassion and love, always. I was shocked, not understanding why. I didn't connect with what he was doing when he worked in this manner but I had a deeper sense of it being okay.

He is a genius, I know people in dance and great conductors are very eccentric. I would say Mr. Iyengar's eccentric side comes out and you go deeper than that to understand him. You also see his impatience and the frustration; I would say more frustration than impatience; at us being blind.

I can remember Mr. Iyengar saying to Bruce, "you see, you see, nobody sees these things, nobody sees what I am doing". From the deepest part of himself he wants to share this work. He is very brave. Warriors are very brave. He is that kind of man. He takes the warrior stance.

This is his way of working and it is not for everybody. If you decide that's the way you can learn, Mr. Iyengar is a good teacher. I don't think it's the only way. It comes from his essence and he must use it. What comes from my essence, 1 must use. To keep working as a teacher is to keep knowing what's true in me. I think that's how it comes for Mr. Iyengar.

YS: Comparing what I've heard of Mr. Tyengar's work with your working it seems your approach is softer and more gradual. How have you come to that particular approach?

<u>MC:</u> I've gone through many phases, in a spiral coming back to the beginning. I see that at times I may have tried to work as a not very good mimic of Mr. Iyengar and realized that is not how I can work. The phases I've gone through are many. Certainly doubt, at times. I've questioned whether people are understanidng me. That's a difficult question, it's very difficult to answer. All I can say, right now, is it feels authentic to work in the way I'm working. It just feels authentic to me, it's within me and I'm honest.

YS: I've been taking classes with Maureen. There is an aspect of her that is very strong and disciplined, if that's what is needed in the class, if the energy is low and people are losing their centre you do a very strong disciplined class. So that's another aspect that's there when you want it.

MC: I feel that I demand a lot from the group. I don't know what you feel. That comes from respect. I think that if I respect myself people are going to work. There is a respect on both sides. This is what I meant by Mr. lyengar having his approach.

My husband, Bruce, is a very different man. But you should see him work a class. They work very hard, yet he's a very soft-spoken person. That comes from his authenticity.

I try and teach this in my teacher training, Yet, how can I say I'm not working with Mr. Iyengar's work because you see, I am. I really believe that's what he is looking for in teachers. I don't think he thinks for one moment that we are all working in the same manner as he.

 $\frac{YS:}{From}$ So he is looking for teachers to teach from the depth of their own experience.

<u>MC:</u> Yes, most definitely. This is one thing that I picked up a great deal when I was with Mr. Iyengar for three months. He said constantly as he was passing us, "discover, discover, can't tell you everything, discover, discover". I picked that up. That is one of the subtleties that perhaps in the beginning one doesn't hear because it's very subtle. That overtone is there, then there's the undertone.

This is the movement in dance. This is how I see things, so I'm looking for the undertone, especially. And I think that is there. When I say he's brave, he is not worried about his image or his ego. It may look like that sometimes but, at a deep level, I don't think so.

YS: Do you have any favourite stories of your experiences with Mr. Iyengar that illustrate some of these qualities that you've described.

 $\frac{MG_1}{Story}$. There are little things, not one long

Bruce was helping Mr. Iyengar with his pranayama book. Mr. Iyengar was writing a great deal and Bruce was helping. He said he needed Bruce's help with scientific and physiological aspects. He's always seeing where these join. So Bruce would help him there and then Mr. Iyengar came up and said to me, "they may not understand me, but they would have more difficulty understanding Bruce". (laughter) Actually, I don't think he said "more difficulty", but "as much difficulty".

There are these little things about Mr. Iyengar and the twinkle in his eye. He comes out with these gems. So, I guess the things I remember are the things that connect with Bruce, which is interesting.

The other thing is people are always saying to Bruce "speak up in class". It is difficult to hear him. Bruce had done something to his upper back going deep into shoulder stand after back bends and he had over stretched, so he had to work into Bruce's neck and into asanas that stretched into the throat. He said, again with a twinkle in his eye, "We'll not only cure the back, we'll make him speak out." (laughter)

When I've taken people to India it has been a tremendous help to know I have had some correct seeing and understanding of that person's wholeness. This being affirmed by Mr. Iyengar working in a certain way. I would be querying and knowing there was a problem in a certain area and he would pick it up. Sometimes I have not been correct but mostly it has been affirming to my work. He would make remarks or go straight to the point with this person. I may not have had the distance to stand back.

He has the distance and the courage to move in and, of course, he has the ability. He uses the body mind, which is what he's working with, as a medium to get through to the essence of the person. That's again why I see the courage and the genius.

During my time, the three months working, after each class I would come out of the class with a feeling of joy, pain, fear, of tears welling up. No words would express the connection and the feeling that I would prostrate many, many times because of this giving all he had. There is also the great laugh, that mixture always. He is just a wonderful man.

Yoga Calendar

MARCH 6, 1982 10:30 a.m.

Hatha Yoga Teachers' Association of Vancouver Island Monthly Meeting at Susan McGowan's home, 2650 Bowker.

MARCH 19 7:00 p.m.

Yoga Centre of Victoria Monthly Meeting at the home of Sue and Bruce Ingimundson, 1234 Union Road. After the meeting Gil Parker returns by popular demand to show slides of his recent trip to India. Everyone welcome.

MARCH 19-21

Understanding Dreams: Awakening to the Vision -- a weekend workshop with Richard Reeves. 4515 Emily Carr Drive, Victoria. Fee \$75.00 (\$15 registration deposit) Call Richard at 658-8770 for details.

MARCH 27

Hatha Yoga Teachers Association of Vancouver Island will sponsor a workshop with Greg Marshall, kinesiologist. Greg will provide assessments of individuals performing asanas and discuss personal fitness management. For details, call Eugenie Hook, 595-4315.

APRIL 5-8, 1982

The Victoria YM-YWCA presents a Spring Workshop in the Iyengar approach to Hatha Yoga, Monday to Thursday, inclusive. Level I 5:00-7:00 p.m./Level II 7:30-9:30 p.m. Classes to be held in the Y Auditorium. Fees: Y Members \$35, Non-Members \$40, Y Volunteer Instructors \$30. Registration at the Victoria YM-YWCA main desk. For further information see related stories and advertisements, this issue.

APRIL 9

Yoga Centre of Victoria presents <u>A DAY OF RELAXATION</u> with Felicity Hall. Felicity will be teaching a relaxing massage technique in the morning, and discussion and study of Savasana in the afternoon. Registration limited to 12 people. To be held at 3918 Olympic View Drive, Victoria. See Shirley Daventry French for info.

MAY 28-30, 1982

HYTAVA Spring Retreat. This popular event will again be held at Shawnigan Lake. Watch for details.

ONGOING

Thursday Evenings, 7:30-9:30 p.m. Dream Group with Richard Reeves, 4515 Emily Carr Drive, Victoria. For further information contact Richard at 658-8770.

IT'S TIME ...

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Journal is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Journal may contact Norman MacKenzie at 3918 Olympic View Drive, Victoria, V8X 3W9, telephone 478-3775.

Published by The Victoria Yoga Centre Society Editor: Norman MacKenzie Acting Editor: Bill Graham Layout: Trish Graham Photography: Derck French, Robb Dill Drawings: Celia Ward Caligraphy: Leslie Hogya Typing: Shirley Daventry French Bill Graham Marlene Miller Fran Walsh Assembly: David Chauvin Distribution: Marlene Miller Advertising: Dianne Stillman Photocopying: Monk Quick Copy

DEADLINE FOR SUBMISSIONS TO THE APRIL NEWSLETTER IS 15 MARCH 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



yoga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

April, 1982



YOGA CENTRE: Can you tell us how you first became involved in Yoga?

INGELISE NEERLAND-SEGATO: Let me start from the very beginning. As a child I did some ballet, as many little girls do, and when I entered my teenage years I was involved in competitive gymnastics in my home country of Denmark. I was part of an elite team and we travelled around from city to city and had competitions. I very much enjoyed doing that. At about 18 I started travelling around in Europe because I am very interested in languages, and I learned to speak several.

I sort of bummed around and studied and left my gymnastics and that part of my life behind. At age 22 I married and the next



Ingelise Neerland-Segato is a dedicated Hatha Yoga Teacher from Vancouver who has been studying yoga since 1970, and who has studied intensively with B.K.S. Tyengar in the United States and in India. Ingelise is the current President of the B.K.S Iyengar Association of British Columbia.

She was interviewed by the Yoga Centre February 14 after her very successful three day workshop here.

about 8, 9, 10 years I travelled a lot and lived in the tropics -in the Orient and in Africa.

During that period I had two children. At that time I didn't do anything but be a mother and a housewife. I fixed dinners and cocktail parties and entertained semiformally and all that, and had a very good life, but still I didn't seem to have the urge to get back into any movement. I really didn't do anything much.

I remember in Burma, when I lived there, my first introduction to meditation was at a party, it might even have been my wedding. A lady who was married to a doctor who

Continued on page 9

A MESSAGE FROM THE PRESIDENT

In this south-western corner of beautiful British Columbia we have a very active Yoga community with many opportunities for spiritual communion with those of like mind. We are blessed but not always grateful.

Sometimes teachers and students here get upset if they can't have exactly what they want - if a class has to be changed, if a teacher changes and even if a room has to be changed. We are spoilt. We have good facilities, supporting services and an incredible choice. If you're a teacher you can chose if, when and where you will teach; if you're a student when, where and with whom you will study.

Teachers who are ill or who want to take a holiday can readily find substitutes from a pool of well-trained Yoga teachers available in this area.

Our workshops and classes fill up quickly and people who have to go on a waiting list may feel deprived or left out - even though there will be another workshop in a month or two and yoga classes are available year round.

Sometimes I find myself thinking "Oh, I wish I didn't have to drive all that way into town", or asking myself if it is worth it to drive all that way to teach only one class. 'All that way is 15 miles - a 30 minute drive, part of which is through very pleasant scenery and all of which is over a good road. Also in our mild climate it is a rarity to have to drive through anything worse than a heavy downpour of rain.

This is not to imply that all or indeed very much of our time goes into these complaints. What is amazing is that we complain at all when we have so much.

Throughout Canada there are many dedicated people who do their work in Yoga under very different circumstances, in isolation, across vast distances and in all kinds of weather. In this month's message I'd like to acknowledge two such teachers, laurie Reimer from Gem, Alberta and Sonja Cash from Kamsack, Saskatchewan, both of whom I met at Yasodhara Ashram. Through our newsletter we hope to contact others and let it be known that Yoga is alive and well not only in Victoria but across Canada from coast to coast.

When I heard about laurie's teaching schedule and the distances she drives through the Alberta winter, I asked her to let me have details. She wrote as follows:-

"I am married to a farmer and we live about 100 miles east of Calgary in south-central Alberta. My involvement with yoga began about 9 years ago. My 2 children were very small and I needed to get back into shape.

Through yoga I did, and also found much, much more than physical well being. I started taking hatha classes, a 40 miles drive away. Half way through the teacher had to leave and asked if I would finish teaching the session. I did and have been teaching since, for about 8 years.

I went on and did the teachers' course at Yasodhara Ashram and received my teachers' certificate in 1978.

Over the years I have taught in many of the small towns within a 50 mile: radius of our farm. This fall I have 6 classes (5 hatha and a dream interpretation class) scheduled to begin at the end of September."



Laurie Reimer

Sonja Cash

Sonja, who like Laurie, was a student in the Hatha Yoga Intensive at the Ashram last summer, wrote to my husband Derek and I with the following request :-

"I am applying for my Saskatchewan Teachers' Certificate this year and I wonder if you would write a letter of reference for me? As you might know, I am not able to take regular classes myself here, because I am the only one teaching, but I go to all the workshops I can in Regina and Saskatoon. So the teachers I had at the Ashram have taught me the most. I have the required workshop and teaching hours I need.

i teach three evening classes right now and will start a morning class at home this week. I have put your back exercises to good use in a small town nearby."

When I phoned Sonja to ask permission to publish her letter I discovered 'nearby' is 30 miles away !

(Her letter also contained a question for Derek on a medical problem which he answers in the Yoga and Health column)

One of the focuses for this Canadian family of Yogis is Yasodhara Ashram where each summer I come into contact with these dedicated people from remote places who are touching base for a spiritual shot in the arm so that they can continue their work for another year. They go there to study, to teach, to cook, to clean, to give and to partake of the spiritual wealth of that The centre of light on Kootenay Lake. Ashram family extends far and wide - not only across Canada but throughout North America, across the ocean to Europe, to Mother India and many other parts of the world where Swami Radha's work and teachings are known and recognised.

When we leave to go back to our homes and our work in the marketplace we have a bond, with each other and with those who stay behind to live and work at the Ashram one in the Spirit, one in the Light !

Shall

-- Shirley Daventry French

YOGA CENTRE NEWS

The March meeting of the Yoga Centre was an interesting and controversial one. The main issue was the increasing popularity of yoga workshops in Victoria. This arose as a result of the YM-YWCA sponsored intermediatelevel workshop with Felicity Hall filling in just over a week, disappointing several who wanted to participate. Two things arose from this.

One is the possibility of reserving space for out-of-town participants for a time after workshop registration opens to give them time to send in their registration forms.

The other issue is a suggestion that registration for Yoga Centresponsored workshops be opened first at the Yoga Centre meetings as a benefit to members. See the report elsewhere in the newsletter for information about this.

Yoga Bed-and-Breakfast

The Centre will be setting up a list of people willing to host people coming from out of town to take part in workshops or other events. The list will be both of the number of spaces available, and of the types of facilities available, i.e. sleeping on the floor, separate room, full meals or not, space for children, and so on. Perhaps a standard charge for accommodation will be established to keep having a guest from being a financial burden, and to make the arrangement as straightforward as possible. If you have any ideas about this, or wish to be included, contact Sue Ingimundson at 385-2598.

Garage Sale

A fund-raising garage sale will be held May 1st at Sue and Bruce Ingimundson's home, 1234 Union Road. Sue asks that people donating items for the sale put a price on each item themselves, and call her to arrange a time to drop their bundles off.

Continued on page 8

YASODHARA ASHRAM PROGRAM

THE STRAIGHT WALK®

Friday evening, May 28, to Sunday, May 30.

The Straight Walk® is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk® thinking is a means of discriminaling between the aspects of one's being: physical, mentalemotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of *straight walk thinking* can be applied to any area of decision making in life.

Fee: \$114. \$35 deposit.

AT THE HEART OF CHRISTIAN RITUAL

Friday evening, June 25th, to Tuesday, June 29. We are pleased to have Sister Patricia Burke leading this workshop, a search for the heart in evolving Christlanity and Christian ritual. She has belonged to the Dominican Order of Sinsinawa, Wisconsin, for the past 20 years, and is dedicated to awakening awareness of the essential unity of all religions. Through teaching, chanting, guided imagery, silence, asanas and fasting, she will facilitate the interior journey leading to the opening of the heart the fourth cakra. Please bring anything that would help you in creating a personal altar.

Fee: \$225. \$60 deposit.

HATHA YOGA: THE BODY AND BEYOND

Thursday evening, July 1, to Thursday, July 8.

Hatha Yoga asanas are symbolic physical postures which reveal insights about an individual's psychological and spiritual development. When asanas are practiced mindfully, with a receptive attitude, intuitive perception can release an experience of inner wholeness, health, and creativity. In this workshop participants explore the asanas in depth, to discover for themselves the bodymind dynamics which are the key to spiritual growth. Fee: \$335, \$70 deposit.

CHILDREN'S PROGRAM

Thursday evening, July 1, to Tuesday August 31.

This program is designed to help parents wishing to visit the Ashram and attend the summer programs. The children are given a wonderful opportunity to learn and play together. The daily hours of the children's program coincide with the scheduled times of their parent's morning and afternoon sessions.

Fee: \$18 per day includes all meals and shared accomodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Thursday evening, July 1, to Thursday, August 12.

This important six-week summer program has been designed as an intensive group experience for people who wish to look at themselves in depth and who seek to make basic changes in their lives. Emphasis is on mental-emotional and spiritual growth through the combined use of contemporary psychological techniques and yogic practices. The program includes an introduction to the major branches of Yoga and physical development is directed and enhanced through daily classes in Hatha Yoga. Spiritual tools and yogic techniques are given which can be integrated into daily life.

Fee: \$1767. \$350 deposit.

TEN DAYS OF YOGA

Thursday evening July 8, to Sunday July 18.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Stralght Walk® or Life Seal®, Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

KUNDALINI: PATH OF LIBERATION

Monday evening, July 19, to Sunday, July 25.

Down through the ages the Gurus and spirilual leachers have used the symbols of the Kundalini Yoga system as the key in directing aspirants to the realization of their own hidden potential. Participants obtain a basic understanding of the Kundalini system and intensively explore the exercises and practices associated with the first three cakras. The focus is on personal experience and developing practical tools to clarify sex, birth, life death, competition, love, energy and other vital aspects of human existence.

Fee: \$336. \$70 deposit.

DREAMS: VISION OF THE NIGHT

Monday evening, July 26, to Saturday, July 31.

An opportunity to investigate and understand the mind through the process and imagery of dreams. In this fiveday workshop, led by Richard Reeves, individuals' dreams are used as a focus to define and amplify the meanings of key words and images; common and unique dream themes and categories are discussed in detail. Emphasis is given to practical daily life application of the dreamer's personal symbolism, the feelings involved and the message or purpose of each dream experience. Attention is given to both beginners and advanced students.

Fee: \$280. \$60 deposit.

HATHA YOGA INTENSIVE

Monday evening, August 2, to Sunday, August 8.

Hatha Yoga is a means to develop and refine the body into a spiritual tool for the evolution of consciousness. Participants will work with the asanas or postures to reach towards a new understanding of their body and its relationship to their mental and emotional health. Classes will also be offered on the physiological aspects of Hatha Yoga, anatomy and stress. This program will be conducted by Norma Hodge and Shirley and Derek French, students of both Swami Radha and the Hatha Yoga Master, B.K.S. Iyengar.

Fee: \$288. \$60 deposit.

BREATHING AND RELAXATION AND HEALING

Monday August 9, to Thursday August 12.

Marion Rosen, a sensitive and experienced physical therapist specializes in breathing and relaxation techniques for people of all ages. She has studied in Germany, Sweden and at the Mayo Clinic . She is in private practice in Oakland, California and Is on the staff of the Psychosomatic Medical Clinic in Berkeley. She will be working with Elaine Mayland, psychologist, who has completed a 2 year training program with Marion and is certified in the Rosen method. Fee: \$170. \$50 deposit.

GUIDED IMAGERY WITH SWAMI RADHA

Friday evening, August 13, to Wednesday, August 18. A cultivated imagination is a necessity on the spiritual path. How can this be achieved? In this advanced workshop Swami Radha will help participants see how the powers of visualization and concentration can be developed through spiritual practice. The Yoga Teachers' Course or the Yoga Growth Intensive are prerequisites for this workshop.

Fee: \$350. \$70 deposit.

REJOICE IN THE TEMPLE: THE EXPERIENCE OF PRAYER THROUGH DANCE

Thursday evening, August 19, to Tuesday, August 24. In this workshop participants will learn a prayer dance to Divine Mother, which has been composed from the symbolic gestures of classical Indian dance. Instruction in the symbolism of the movements will accompany training in basic dance technique, so that students who have no prior experience of Indian dance may take the prayer home as a personal spiritual practice. When the movements of the dance are combined with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as the temple of the spirit.

Fee: \$300. \$70 deposit.

Paperback! Swami Radha's classic text is a spiritual 'road-map' for the serious aspirant. Kundalini Yoga is a direct path for the evolution of consciousness. Swaml Radha combines practical wisdom for everyday livina with the inspiration of a true visionary.

素卡合

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Association for Transpersonal Psychology

KUNDALINI

YOGA FOR

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Cwama Six manda Radha

"Her insights are profound and lucid, filled with wisdom on life, love, sex, dreams, poetry, dance, aesthetics and imagination . . . Recommended."

Booklist, American Library Association

"This book is a treasure chest. It is a welcome relief to read about Kundalini in ways that are clear, detailed, explicit and profound... a genuinely useful text for personal development." James Fadiman, Ph.D.

California Institute of Transpersonal Psychology

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Brain/Mind Bulletin

\$12.95 paper, 375 pages, photos \$24.95 cloth, 18 color plates

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キチンジング

Joga & Health

A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to Yoga.

Question from readers are welcome and may be used as subject matter in this column.

* * * * * * * * * * * * *

Although the response locally to last month's column on nutrition can best be described as underwhelming, I plan to devote some more space to a subject that I consider to be important.

In Victoria we have a large percentage of people who are over 65 years of age. This is reflected in the classes at the Y where, as Shirley said in the March President's message "we have lots of little old ladies and they are all doing headstands."

Senior citizens who practice Yoga are fortunate in many ways for they are likely to avoid one of the serious problems of aging - osteoporosis. The name may be unfamiliar but the problem is distressingly common. Osteoporosis refers to a process where there is a progressive loss of minerals, especially calcium, from the skeleton. The bones become increasingly fragile and may break easily, e.g. turning over in bed, the foot catches in the bedclothes and may result in a fracture of the hip bone.

Whilst the problem affects both sexes, it is found more frequently in women. It has been estimated that one quarter of all white women over the age of sixty have compression fractures of the spine due to osteoporosis. These fractures, together with wrist and hip fractures, exact a heavy toll of pain and interfere with well being and function. They are also associated with an increased death rate.

Osteoporosis, once it has developed, is difficult to reverse, so the emphasis must lie with prevention.

The two foundation stones of prevention are good nutrition and exercise.

The human body contains about 1250 grams of calcium, 99% of which is found in the bones and teeth. The rest is found in the body



fluids and plays an important role in muscle function.

Bones are living organs with blood flowing in and out and minerals constantly being deposited and reabsorbed. About 700 mgm. of calcium enters and leaves the bones each day, maintaining a dynamic balance.

The recommended intake of calcium is 800mgm. a day. During pregnancy this should be increased to 1200 mgm. a day to meet the demands of the growing baby. A full term infant will contain 25,000 mgm. of calcium and will take this from the mother's skeleton if the diet is inadequate.

There are also changes in the calcium balance after menopause, and it is recommended that the post-menopausal woman takes in 1200 mgm. of calcium a day.

Good sources of calcium are :

Milk, 8 oz.	288	mgm.
Cheddar cheese, 1 oz.		mgm .
Sardines, canned, 32 oz.	354	mgm.
Almonds, 32 oz.	254	mgm.
Soybean curd (tofu), 4oz.	154	mgm.
Oatmeal, 3/4 cup	154	mgm.
Beans, dried, 1 cup		mgm.
Spinach, cooked, 1 cup	140	mgm.
Broccoli, cooked, 1 cup		mgm.
Figs, dried, 3t oz.	126	mgm.
Orange, large	96	mgm.
Oysters, 6 raw	81	mgm.

For people who don't like milk, non-fat dried milk powder can be added to other foods such as soups, and supplies 180 mgm. of calcium per tablespoon. Another less conventional source of calcium is the common weed 'lamb's quarters' (chenopodium album): 1 cup contains 400 mgm. of calcium. This plant is cultivated for food in other countries.



There is some evidence that older people lose more calcium through the kidneys at night than they can absorb during the day. This can be balanced by drinking milk (especially if fortified with non-fat powdered milk) last thing at night. As a bonus this is said to assist onset of sleep.

An adequate intake of Vitamin D is required for the proper absorption and utilisation of calcium. 400 international units a day is enough for healthy adults. Supplements up to 10,000 units a day may be required for people who do not have adequate exposure to sunlight or who have already developed osteoporosis.

Good sources of Vitamin D include exposure of the skin to sunlight, fish, eggs, liver, butter and Vitamin D fortified milk. Fish liver oils are a rich cource and small quantities are present in green plants and mushrooms.

There is some evidence that fluorides can help in maintaining strong bones. Natural cources of fluorides are water, tea and sardines.

The use of supplementary estrogens is a contraversial subject at this time. A woman who loses her ovaries before menopause should take estrogens as replacement therapy. Estrogens given at menopause can retard bone loss but will not reverse osteoporadic changes that are already present, although they may reduce the incidence of fractures.

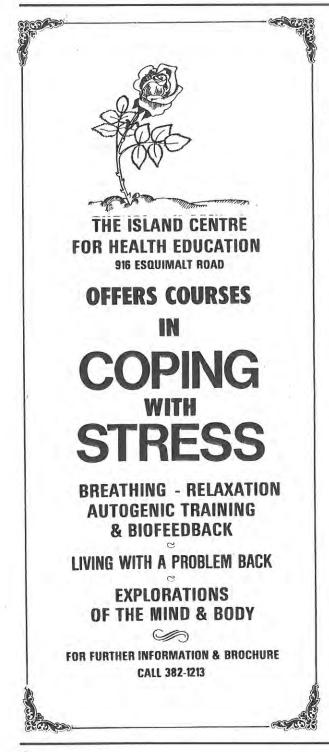
The subject of post-menopausal estrogen supplementation should be discussed with the individual's own physician.

The other foundation stone in the prevention of osteoporosis is regular exercise. Bones respond to the pull of the muscles attached to them by laying down new bone to reinforce or maintain the stressed areas. Regular activity is absolutely essential to maintain a positive calcium balance.

The individual who leads a very sedentary life, especially if confined to bed, starts to lose calcium from the bones very rapidly. A dramatic example of this is the astronaut in a space vehicle without the pull of gravity.

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7



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Health Fair

The Victoria Health Fair will be held at the Oak Bay Recreation Centre this year June 12 and 13. The Yoga Centre will be operating a booth there, as well as leading some demonstrations.

April Meeting The April meeting of the Yoga Centre will be held at 7:00 p.m. on Friday, April 16 at Sue and Bruce Ingimundson's home, 1234 Union Road. The program has not been established, but the report on workshop registration policy will be of interest to many. Everyone is welcome to attend the meeting, but voting is reserved for full members of the Society. We'd like to see you there.

WORKSHOP REGISTRATION

The number of students interested in Iyengar Yoga has grown rapidly in Victoria. In the current program at the Y we have approximately 350 students registered in Iyengar Yoga classes. Other students are also studying Iyengar Yoga at the University, Gordon Head Recreation Centre, through the Provincial Government Fitness Centre and in private classes. Workshops with visiting teachers are becoming more and more popular and the demand is beginning to exceed the number of places available. The April workshop with Felicity Hall to be held at the Y filled amazingly quickly. Many people were disappointed.

At the March meeting of the Yoga Centre we discussed establishing policy for workshop registration. Some ideas were put forward which will be considered in detail by the program committee and presented in proposal form at our April meeting.

It is very difficult to find a "fair" policy. We want to make our workshops available to as many people as possible. It's important that teachers attend workshops so that they can in turn pass on what they learn to others. People who do the work of the centre deserve recognition. And what about out-of-



AN INTERVIEW WITH INGELISE NEERLAND-SEGATO

town visitors - on a first come first serve basis, given the abysmal state of our postal service, they would never get in! (Students and teachers from Victoria have attended a lot of workshops in Vancouver expecially.)

A couple of the ideas expressed at last meeting were to open registration at our regular meetings and to save 20% of the places for out-of-town students. Who should have priority? Should anyone have priority? Should people who are on a waiting list for one workshop have first chance to register for the next one? We are open to ideas. Either come to the meeting and express them verbally or contact a member of our Executive. Yoga Centre meetings are open to all - members and non-members alike. All full members are entitled to vote and extablish policy so come and be counted!

It is important to note that workshops held at the Victoria YM-YWCA are given with the support of the Yoga Centre but are subject to Y policy which is set by their own policy committee and Board of Directors. Again the Y is always open to suggestions which can be channelled through Shirley Daventry French.

EXECUTIVE:

Shirley French, President	478-3775
Sue Ingimundson, Vice President	385-2598
Dennis Farard, freasurer Marlene Miller, Secretary	382-8873 383-8360

Continued from page 1

was living out there and volunteering his service or living part of his life teaching people was very interested in Buddhism. She would go up to the Swedagon Pagoda and study with the Buddhist monks up there. That's how the word "meditation" came into my life and I thought 'Gee, that's strange,' being as dumb as I was, and spiritually immature and culturally not awake yet. I thought 'what on earth is she doing with these monks in a pagoda?' But there was something about her -- a depth to her -- that I will always remember. But then I left that behind and I just had that, she was there learning to meditate.

Then I moved to Tahsis on Vancouver Island. The first time I heard the word "yoga" was from my neighbours, Otto and Joan. They were beautiful, beautiful people. He was like a big teddy bear and she was a real motherly type, but these ordinary people were telling me that they stood on their heads in the corner of their bedroom for five minutes every morning. I thought of Joan and Otto standing on their heads every morning (laughs) and Joan was saying to me "You really should try it -- it's really nice" and I said "Oh. I will" but there was nothing behind the words.

Time passed and we moved to Vancouver and now, having lived in the tropics for several years and in Tahsis and bringing up children, I had not taken time for myself at all. I had left all that and I felt the urge to begin to get into something, so I looked around and in a country club that we belonged to there was a yoga class offered. And Joan and Otto, and the Swedagon Pagoda, and meditation, and all that sort of came into my mind from years back like I was drawing from something I had settled deep in me, as things do, and when you are ready to use them they come out. Anyways I signed up for this yoga class which was taught by Maureen Carruthers. I spent some time suf-

fering in the beginning, not really getting into it. I was used to gymnastics and lots of movement, so this was slow, and I started yawning and I got tired but then all of a sudden, and I really cannot tell you what happened, it just grabbed me. The whole thing began to come together and I became very, very enthusiastic and it began to be part of my life and I felt something I hadn't been able to feel with anything else. I knew it to be the right thing so I continued to study yoga with Maureen. I remember I took my first yoga class in 1970, and in 1973, after I had studied for about 22 years, I had this thing go through me that I wanted to teach. One morning I was at home and I thought 'I want to teach this, I want to pass this on; I can do that and this is what I would like to do.' On the spot --I think my heart was beating at that time -- I phoned Maureeen and said I would like to teach and how do I go about that.

Maureen said sure, there is a great need for teachers, which there was at that time -- yoga was very big and there were only a few teachers -- and we will talk about it. We went to a book store and we bought some books that I was supposed to read and she took me under her wing and I taught at the Community College and I taught at various places. It has been gradually building ever since -- so the way I came into yoga was by coincidence, if there is such a thing. There just happened to be a class at that Country Club.

Then I began to realize what a need it filled in me. That's what came to me first. I have always felt the need for some spiritual something in my life. I remember as a little girl I would feel very happy in church for instance, when we would go to church the odd time. I would always feel a need to go there regularly you know, and it felt good, and I had little feelings in some of the Catholic countries and Southern Europe. It was customary in the noble families that one of the daughters would have to go into a convent to become a nun. That was simply a custom the old families would do. People around me would say, "Oh, isn't that awful. How terrible to treat them like that," and I thought "That's not so bad, I would volunteer to do that." So I realized I have always had a need inside me for some spiritual fulfillment.

At the same time I loved to move the body and work with the body, with my own and others. When yoga began to make sense I found the two things came together, and that's how I came into yoga. It was like a need fulfilled that I had not found anywhere else, and it's fulfilling and fulfilling and overflowing today, and getting better and fuller and more and more joyful all the time.

Y.C.: Was Maureen Carruthers teach= ing in the Iyengar method at that time?

I.N.S.: No, that came later. In 1975 there was a man called Don Moyer in town, and he had been trained in England in something called the Iyengar method. I had heard of Iyengar as sort of something way up. like Iyengar is beyond where anyone like you could ever work with him. I think I had seen his book, and I had heard about him, but he was not available to people like myself at that time.

Donald came in with some training in the Iyengar method and shared it very beautifully and willingly. We started going to classes with Donald and it began to make more sense. I took to it like a fly takes to sugar, but in the beginning I didn't understand it very well. I overworked because I had been used t the kind of yoga where nothing should hurt, and here comes Iyengar and I'm told to tighten the knee caps, work the shoulder blades down, spread the toes, open the chest. I tightened my kneecaps so tight that they pulled right up into the brain and my brain became tight.

A succession of teachers came in --I'm sure excellent teachers -- and every time I did a standing posture for at least a year I would get extreme headaches and my neck would be tight. When I went to Iyengar the first time my neck was so tight that I could hardly move, and yet at the same time I knew that it had to be me doing something wrong, so I persisted and persevered.

A short time later three people from here went to India to study with Mr. Iyengar and came back, and in 1976 Iyengar was in San Francisco teaching an intensive there and they kept five spaces open for people from here, and I was one of the people to go down.

That was my first introduction to Mr. Iyengar himself. I remember that I was scared of him -- literally scared of him. He is a very powerful person and when he came near me my heart would start beating faster and it would always slow down when he passed me, so I was obviously not into myself, but totally and completely into him. But I think everybody had built up so much about him that it was just overdone, in the sense that no one mentioned his incredible compassion.

I saw him as a tyrant from what I had heard, and I thought that I was going to be thrown out of the class any minute because I was not worthy of being there.

I remember a funny little incident when he was standing in Tadasana. There were about 60 people in the group and he was doing Tadasana and he said "Someone point out to me, what am I doing wrong?" and everybody was looking up and down his body and then his toes caught my attention and they were gripping. Now I didn't know anything about the Iyengar method at that time, but I thought "his toes are gripping, that's wrong: say it, say it!" No one said anything, and several people had worked with him in India, and I didn't say anything, and he finally said, "Can't you see, my toes are gripping!" and I thought "Why didn't you say it?" But I was so scared of doing anything wrong and being a fool -- so insecure -that I didn't, and I thought afterwards, it's better to say something and be wrong than not say it at all, or do something and be wrong than not do it at all.

So that was, in a sense, my very first lesson in Iyengar bringing me out in a more natural way, and in just gaining the confidence and courage that he has given me. Do not hold back out of fear of being wrong or stupidity. So that was San Francisco.

Y.C.: When you came back to Vancouver how did you apply what you had learned with Mr. Iyengar?

<u>I.N.S.</u>: It came very easily to me and I was sure I had found something that was totally right for me, but of course, I had no real knowledge yet. I remember taking notes after notes of what the teachers had said -- that this little toe should be there, and the foot should be that and the hip rolls back and the knee rolls

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around. Now I laugh at these notes, but at the time that was the way I learned, and I started putting it out in my classes, and like many other people, lost students because of that. That didn't affect me too much, because I had a deep feeling that I was on to something that was right.

I did lose some students who didn't feel, or still do not feel, that the Iyengar method is right for them. But, of course, if it's put out without any subtlety, just put out rigidly, like "turn the kneecap" and "open the hip" and "press the feet into the floor", well it actually is wrong; but that's all I knew to do then, and I did it. But gradually I began to learn, and certainly after I worked with Iyengar himself the whole thing became clear.

I am just so glad that something deep inside me all the time has said "this is good, this is right". I seem to have a sort of sense inside me that when something is really right I know it. It may not come out right away, but I know, and it's something that stays with me and eventually it comes out. It certainly has softened me a lot.

I then went to India to study with Mr. Iyengar in 1976, and again in 1979. Those two experiences were like night and day, and the third time will probably be different again.

I think he is such a typical example of a true guru, because whereever you are at, you take from him. He is so complete: but that doesn't mean perfect, he is human, too, and I'm sure he has his faults, but he is so ... He doesn't grab hold of you and say "this is how you should do it, this is what you must do in your character!" He just leaves you to learn. His presence is simply there for you to learn from, so whatever you need you can take it from him, because he is just there being himself all the time. I am sure my third trip will be completely different because I will be needing different things again. He has been extremely important in the sense that he left me to grow. He was just open and guiding, but not controlling in any way. That's a very important quality in a teacher, to not control, but just be open, and very softly maybe guide, but maybe not even that. Not point a finger, but guide -- show direction. Iyengar showed me a direction and then he let me walk the road myself and make my mistakes.

Y.C.: You were saying that stories you had heard of Mr. Iyengar had led you to see him as a tyrant, can you tell us about that?

<u>I.N.S.</u>: No one had said he was a tyrant, only I heard stories about how he batted people around, and pushed and yanked and ridiculed and I thought this man was very fearsome and I was very fearful, but I still went. It's obviously not anything that kept me from going. No matter what is being said or done, if the quality of the thing or person is right, you know that, even if you have not been told.



The first experience I had in San Francisco; he separated people who had been with him in India and new people, juniors and seniors. I was a junior, and we all stood in a quiet line and huddled together, literally not speaking. He would come and put us all in lines, and he yanked you around and you stood very still exactly where he placed you. Then he would come five minutes later and yank you over to the side and say, "Can't you see you should stand there?" so you were damned if you did and damned if you didn't.

But there was something that tingled inside me whenever he was near, like he brought intelligence to life. I think we all have so much more intelligence and we need each other to bring it to life, and he is a master at bringing your energies and intelligence and character to life, and it tingled inside me. It wasn't even a love-hate relationship, it was a pleasure-pain relationship I had with him at first, and beyond it all I saw he was a sweet, good man. When he started telling stories about building his building in Poona and how the roof was leaking, and the many ways it was difficult for him, I had tears in my eyes, because I saw for the first time this extraordinary person who was so open, both about his strengths and weaknesses. He seemed so complete to me, so he strengthened me and softened me, and this is what you heard me say in the workshop so many times, because the two go together.

It's been so important to me, because we are all sort of scattered, and much of the lack of harmony in our lives is because we have too much of one thing and not enough of the other. More often than not we misuse what we have, it's just a lack of balance; I just feel more and more balanced things, more and more peaceful things flow more and more naturally. So there is a strength and a softness that comes at the same time, and Iyengar yoga, when I practice it, seems to work with these hand in hand.

I certainly didn't have it at one point in my life due to myself, my own inhibitions and my somewhat strict upbringing: what was correct was what went -- regardless of feelings. You had to be a certain way, and if you were that way you were a good little girl, and if you were not, you were a bad little girl. So you had to feel a certain way to be right, and if you didn't feel that way you had better keep it to yourself, because there was something wrong with you. I don't mean to be down on my upbringing. I had a beautiful upbringing -- but not freeing, and nothing that gave me self confidence; it took my confidence away. So that is getting close to what I have experienced with Mr. Iyengar, only getting close -- because words cannot completely say what it has done.

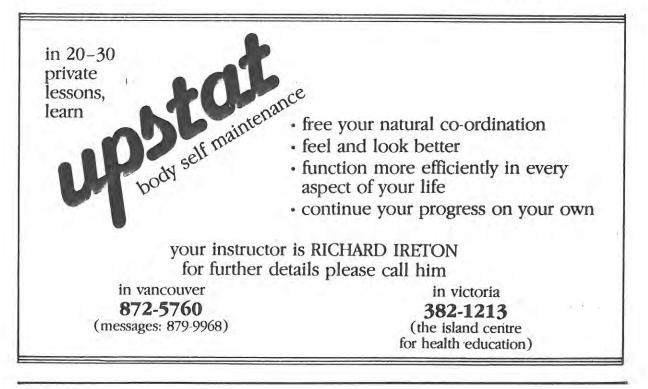
<u>Y.C.</u>: Are you finding that this balance is carrying over into your daily life?

I.N.S. | Yes, that's the whole point. That's the whole point, and I realize that more and more -- but as I hear myself say that I also, at the back of my mind, laugh at myself because I have often thought that the whole point is that there is no point. I mean that if everything becomes more natural there is no particular point in anything. The whole point is that there is no point, and the strength and the freedom just comes and expands and flows, so that I feel myself being able to respond more naturally -but not completely yet -- but more and more naturally to situations as they may be thrown at me, because I have a confidence that I didn't have. I have a strength and I have an insight because I rest more easily within myself.

Now, yoga is my life. To me, in the beginning, yoga has to fit into your life. When I have a beginner in my class I think yoga has to fit into their lifestyle, and I try to tell them that. Yoga is there to fit into their life, not the other way around. This was certainly true in the beginning in my life, but as I began to mature in my yoga practice I found that, without me doing anything, it becomes my life fitting into yoga. This doesn't mean yoga takes over and becomes everything. I do many things other than yoga --I play badminton, I bicycle, I ski, I love parties, music -- it's all there, but my yoga is now the essence. By yoga I mean that quality I get into my life, not only standing on my head, but whatever that involves, and gives me. So my life becomes more yogic, whereas before it was the other way around, so it feels right.

<u>Y.C.</u>: When we were in the workshop this weekend, I noticed that you have a very strong sense of imagery in your teaching which you use to help your students. I found them very powerful and freeing from the way that I would normally think about things. Do you have any ideas about the source of that imagery?

I.N.S. I That is a very hard question to answer. I can't tell you where it comes from except from the joy of what I am doing. I know that it doesn't come at all if I read something in a book and say "this is neat, I'll use that in class" because I either forget it or when it comes out I get that flat feeling in my mouth, and I think "why did you say that?" So the whole thing comes when I let go. It seems to be a constant flow when I don't control my teaching, like in earlier years. Again, this was right for me then, and I would advise anyone to do it: I would sit down and make up my class. I would decide at my kitchen counter what I was going to do that night with students, and I would go up periodically as I was teaching and look at the book. That is fine, that was good at that time. but no imagery came, because I was locked in what I had decided. I



was overprepared. I remember my first TV show (I had a TV show for three years, doing a half-hour program in Vancouver on Channel 10) the producer there said I have only one piece of advice for you: don't overprepare.

I think it meant that for many years I overprepared, but it was out of sheer desire to give the best I could. When that stopped, when I gained confidence, all of a sudden I threw my book away. I didn't want it any more. I'd seen other teachers without it and I felt a terrific confinement all of a sudden, because cause of these notes, because I would think to do something 'Oh, that would be nice, you do that instead,' but then I felt, 'No, go back to the book and do what you decided to do.' But when I let go of the book finally, and just went to class absolutely not preparing what I would do, that's when I felt I really began to teach, and today I go to a class and go into whatever posture moves me and from then on it just flows. And I couldn't tell you after class, if you whipped me, I couldn't tell you most of the things I'd said or what we had done, even the postures.

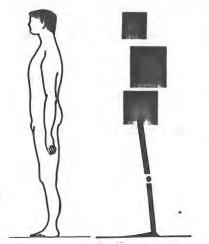
I am unaware much of the time of teaching -- do you know what I mean by unaware of teaching? It's just so fascinating -- all these bodies -- that I'm not aware of teaching. One of the things that helped me very much to flow easily was not to think of myself as a teacher. With thinking "you're a teacher" seemed to come a tremendous sense of responsibility to produce, to give those people something very specific that they could take home with them. That was an enormous responsibility for me to think "gee, what have I possibly got to offer these people." So what I do, and what has helped me, was to go into class and think of myself as a helper.

A 'teacher' is someone who knows something you don't, who has some special knowledge to give to you, just because I've been to India or



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for further information call 384-0838, evenings or weekends whatever. As a helper I am acting as a catalyst to release what is already there, to bring out what you already know. It is a thing of love, and bringing it out brings a flow of energy, so that I gain energy from it. I'm helping people with whatever I have to offer and then it's like letting air out of an over-pumped tire, it flows freely. I'm only here to help you with whatever I have and if you can use it, that's wonderful. It's a totally freeing thing and it has meant the difference.

That's where I get my joy from, from that sense that I've helped. I have something that you can use, and it's like feeling needed and wanted. It's not that I need to be begged to come and teach, that's not the point. The point is I need to feel needed, then it seems to flow. The freedom comes and the worst thing that anyone can do to me is to take my freedom away.

Freedom and joy are very important things in my life. Don't take my freedom, and don't kill my joy. You know sometimes when you are overflowing with joy and somebody sort of snaps at you with a remark or a sort of let down makes me angry inside -- like, don't kill joy. Joy is so precious and there is not a day I wake up where I don't feel -this may sound funny -- but simply by being here on this planet I really feel joy and I think it is fantastic. I think I pointed out in the workshop that joy is different from happiness. Happiness to me needs a reason, has a reason for being, like somebody has given me something; but joy has no reason, it just flows and flows. You just have to let go to it and open to it. Whatever comes is because I love my work, and because it's needed, and when I sense that it's needed what I have to give just opens up. It's joy that breeds joy, and energy breeds energy, and that's where it comes from.

<u>Y.C.</u> There was a real feeling of that in the workshop -- you could

feel the joy spreading through the room. I felt that as people worked with the postures, and some of the postures were way beyond what I thought many of us could possibly handle, there was a joy and a willingness to try.

I.N.S. If there isn't joy in your yoga you might as well stop and go out shopping and wait 'til joy comes in your practice, because if it isn't there and it doesn't come within a short while, go have a hamburger instead. You're better off and at least you can in-joy your eating it. So, everybody in the room and me were equally responsible for that joy, because it's like there is not giving and taking. I couldn't give to somebody who didn't want to take it and my joy wouldn't flow, and it's over. It stops. But when I look around and see all the smiling eyes -- and how could I not ... I can't tell you where it comes from.

Y.C.: Another point from the workshop that was very meaningful to me was what you said about getting the feel of the asana, and getting the brain into the body. Do you have any comments on that?

I.N.S.: Well, of course, the expression 'get the brain into the body' is Mr. Iyengar's expression, and it just makes so much sense, because as we are doing a posture we tend to lift up out of the body and think about it and then the body lifts up in the wrong way. It's only when you let the brain down, and the brain disintegrates almost, that the free energy starts to flow. Again, it's that balance I talk about: I work hard in a posture, for the first part of the posture -- the posture could almost be in two parts, experimental and experiential -- I find myself going into a posture and working, and thinking of my back foot, and feeling my back to front and all of the things that we do, that I talked to you about -- do this, do that -- and there comes a time when I want to

be left alone, to not let my brain tell my body anything more. I've done my best. That came spontaneously to me, and in my own practice I work very hard for the first few moments to really go quickly, deeply into it, and then I just surrender to it and hold, and whatever opening comes comes to me, rather than me saying, the brain saying, "Come on, back foot, press down even more." It's the body that longs to press down, the foot that longs to press down for the body to open: so the opening comes from outside inwards first, then it comes from inside outwards, and those are the two aspects.

I think everything in a yoga posture can be related to life. Life twists us around and bends us forward and bends us backwards and we get all these experiences in our physical and emotional life as we connect with other people. They can be represented in a yoga posture, by the experience of it. I mean you twist, and then when life twists you a little too hard you know the feeling of twisting, in a sense. So it is very meaningful to me.

To me it has meant a lot: by going into hard places or places of fear or difficulty or whatever it's as if I know life is going to give me hard places to work with, and through my yoga practice, if I have extended myself into something, or out of myself into difficulty by my own free will, then it's like I go out and meet the difficulty half way at least, easily half way, and I'm not thrown around so much any more, as a cork on a wave, because I am constantly out there, exerting myself, extending myself into whatever. It's like to me, yoga is an incredible extension into life.

<u>Y.C.</u>: I wonder if you have any advice to offer the group from here who will be going to study with Mr. Iyengar this fall?

<u>I.N.S.</u>: The first thing that comes to mind is to be yourself. That, of course is a tall order -- I speak for myself -- certainly I had trouble at one point being myself, out of insecurity and simply not knowing. I went through a lot of my life thinking that I had all the duties and everybody else had all the rights and that created what somebody called a false humility. That's totally unbearable and totally unacceptable for people, but nevertheless I was just very kind all the time, very nice. I came across with false humility and I was not being myself.

So, in India the first time, when I was standing in Virabhadrasana II and mindlessly extending my chest and what have you, and Iyengar walked by, and when he was half-way past me, he gave me a whack across my face and bridge of my nose, so violent that I spontaneously, totally spontaneously broke into tears -- which was the purpose of the whole thing.

It really hurt, I thought I had a nosebleed and what have you, but the worst thing of all was, of course, that he caught me at a moment when he was not coming towards me. He was already past me and I sort of let go a little mindlessly, because you always smarten up a little when he is there. When he was past me and I thought it was fine, he had moved on to someone else, or whatever, there was that feeling of my defenses being down and -- whack! from behind, across my face.

And he said, "You stupid woman! Can't you find the middle of the road?" and I've been looking for it ever since. I want to be grounded in the middle of the road. Then I can extend up and out in all directions from that grounding. Before with me, it was either "wet noodle" yoga or tighten everything up so tight that I'd get a headache.

So I broke into tears and I sort of sobbed inside for about three days. That was when a friend of mine who was with me, and a very good teacher for me at that time, helped me very much by trying to tell me what he was trying to tell me, because I was so thick-skinned, so nervous about the whole thing and couldn't see.

I don't care what I have to go through to learn, I really don't still, but I really couldn't see what was wrong with me, because I thought I was so very nice all the time and was brought up like that, polite. I praised myself, I liked everybody, and if the situation wasn't nice, it had to be me, and I had to be a very nice person since I was so kind; all that nonsense.

So anyways, after that it was like a total breakdown of my defenses. I cried nervously for three days and this friend of mine said, "Well, it's like this ..." She was the one who pointed out my false sense of humility, and to stop all the nonsense. It was like, at that moment, somebody said "Cut all the nonsense, we have had enough of that, now get on with your life." And there was a clarity, an instantaneous enlightenment if you wish; and from then on my life changed.



So I have surely been batted around by him. But I knew at the time that it was ok. It's just ok. So one thing I would say to people going out there is first of all, obviously you go there only if you want to because no one has a right to go there if they really don't want to be there. And then these things: again, be yourself, keep your ears open, don't make the same mistake twice, and trust him, because you can.

Y.C. I That' all the formal questions I have. Is there anything you'd like to add to what we've talked about?

I.N.S.: Bodies, human beings, yes, but bodies are the easiest part of the human being to read, and this is why I like to work with bodies. It is right there, up front, and I feel I can reach a person first from that, and it's safest for me to do that. I am not into mind analysis because you have to be more trained to do that, but I can see a body, and bodies to me are fascinating. I'm into bodies. Body language, the language of love and music are universal.

I find myself on the ferry coming over here absolutely giggling at myself because I cannot help looking, as people walk up and down the ferry I look at bodies. My eyes will catch people's faces for a brief moment just to get a sense of their eyes, then my eyes go down to the soles of their feet and up and down their body in a sort of sweeping way, spontaneously. It's so fascinating to take in what that person is like. I remember seeing one lady who had worn the outer edge of her heel down, and I looked up the spine to see how high it started, all these things. I just cannot help looking at bodies, and of course it can be somewhat embarrassing when you meet somebody and the first thing you do is look up and down their body -- if it is a handsome man and he gets the wrong idea, I have to say "Excuse me, sir, I was only looking at your bone structure," That's happened to me,

I could tell you another thing that has been so important that Mr Ivengar did for me, and again I have had many other teachers of his senior teachers that I have learned a tremendous amount from. I owe a great number of people a great many kisses for what they have done for me. The first time I was in India, after the three week trip was ended and I had my whack across the face that changed my whole life, my last two weeks in India that time. Mr. Ivengar and I were just beginning to come together and he was beginning to appreciate my work there. I was learning, I accepted his teaching, and I was learning a new me. It was time to go home and we came to Bombay. At the beginning of the class I didn't want to intrude particularly, I was ready to take his Bombay class, but I didn't know if I was allowed to do that, so I just sat quietly and waited and he started the class. Then he came up and stood towering over me and looked down with his famous grin, and his twinkley eyes, and sort of hit me gently across the arm and said, "Are you going to sit there or are you going to do?"

I sat there and said, "Well, I don't know, what should I do?"

He looked at me with so much compassion -- I'll never in my life forget it -- and there was an urge in his voice, like, please hear what I'm saying and he said, "Do, do, do!" and since then I have been doing,



DIANNE STILLMAN Realtor



doing, doing, and when I don't "do" I hear his voice, because it was just love, <u>please</u> do.

So I did, and you can imagine the energy I had. So his three simple words have been the most important words in my life, because I have always been a doer, but I have not always done. I have held back in myself a lot.

And then, at the end of the class -it was so beautiful -- I went up to him and said "Good-bye this time," and said "You know, Mr. Iyengar, I really don't want to go home." I didn't say really, I just said I don't want to go home.

He turned around, and he said, "Now you must go home," and then he said, "But you must come back." And I did and I will.



Continued from page 7

Hatha Yoga with its emphasis on working all the muscles and joints of the body is an ideal way to maintain the bones in optimum condition.

To sum up, osteoporosis is a common scourge of people in the latter half of their life. Once established it is difficult to treat but can be prevented by regular exercise and good diet

A question was received from Sonja Cash of Kamsack, Saskatchewan -

Sonja: Are there any particular poses you would recommend for M.S. ? I have one lady who developed M.S. last year. She doesn't come regularly as she is often very tired in the evening, but she will probably come in the morning. She has a very good attitude, and her doctor said yoga would be good for her.

Derek: The short answer is that I don't know of any asana that would be specific for multiple sclerosis. Regular participation in a Yoga class would help to maintain muscle strength and muscle length at their optimum, would help with promoting relaxation and would provide group support.

Multiple Sclerosis is a disease of the nervous system, specifically the communication fibres of the brain and spinal cord. It is as if some of the cables inside a telephone exchange lost their insulating properties. The malfunctions can result in weakness, stiffness, tremor and loss of co-ordination of the muscles and feelings of tingling, tightness or numbness in different parts of the body.

The cause has not yet been determined and whilst there are therapies that help no definitive cure has been discovered.

Self-mastery is the gate way to liberation. Swami Radha

The illness is episodic. An event may occur which interferes with some specific body functions, e.g. eyesight. This will last for a few weeks, a few months and can clear completely and not return. In other cases there may be recurring episodes with long periods of remission, and in some cases the disease may progress slowly.

Whilst there is no specific cure, I believe that Hatha Yoga, which seeks to realise each person's potential, is a valuable therapeutic tool. In one sense we are all handicapped and seek to overcome these handicaps by moving towards our own working edge. The individual with multiple sclerosis, working in a class in a noncompetitive environment, becomes one of the class. They may reach their edge a little earlier than a healthy person but each person in the class works at their own level.

I believe also that being part of a group of people, each making their individual journey alone but together can offer a valuable sense of support.

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$S \cdot T \cdot R \cdot E \cdot T \cdot C \cdot H \cdot I \cdot N \cdot G$

The Victoria YM-YWCA will be offering a four-week workshop series on the Art and Science of Stretching starting Wednesday, May 26th. The workshop will be conducted by Dr. Derek French and Shirley Daventry French, and will be of interest to teachers and interested students of Yoga, Dance, Fitness, Running and related disciplines.

Each session will include discussion, observation and practical work. The sessions will be divided in two parts, the first being of general interest; and the second applied specifically to the teaching and practice of Yoga asana. The following will be some of the topics covered:

Art of Stretching:

Is it a true stretch or merely moving things around (oscillation)? Creative stretching Techniques of stretching How to use props to create a true stretch How to observe yourself (as a student) How to observe and refine your seeing (as a teacher)

Science of Stretching:

Applied anatomy and physiology. How muscles work How joints work The optimum balance between strength and flexibility The interplay of body, mind and breath Importance of breath in stretching

Part I of the workshop will take place Wednesdays from 7 to 9 pm. followed by Part II from 9 to 10 pm. Fees for the sessions are: Part I only: \$16. Volunteer Instructors Members & Paid Instructors \$26. \$36. Non-Members Parts I & II: \$20. Volunteer Instructors Members & Paid Instructors \$30. \$40. Non-Members Registration and further information are available at the Victoria YM-YWCA. Y members please note: this workshop starts one week ahead of regular programs.

ISLAND CENTRE FOR HEALTH EDUCATION

"A quiet revolution is under way in various aspects of health care. Once upon a time, people believed that disease was caused by the Gods or Fate and asked priests to intervene on their behalf. Then came the scientific revolution and a new kind of high priest, the medical doctor, emerged.

Today, many people recognize that medical technology by itself is not enough. Each individual is, to some extent, responsible for his/her own health or sickness and can make an important contribution to the process of health and healing.

The Island Centre for Health Education was established to teach skills to people who wish to take a more active role in the maintenance of their own health and the process of their own healing."

VICTORIA 500

Each month 500 copies of the Victoria Yoga Centre Newsletter are printed and each month 500 copies seem to disappear ...

The printing costs are carried, in part by advertising, but mainly from annual membership subscriptions.

We are delighted to acknowledge the support of this month's new members of the Society:

Michael Ashley (Ottawa) Debra Boomhower Walt Dieteker Gay Dill Sally Elliott Judith Koltai James Lang Lydia Melbardis Thea O'Brien (Calgary) Eileen Rutherford Sandy Slade Helen Smith (Vancouver) Susan Sutherland (Vancouver) Judith White Anthony Williams This spring, the Centre is offering seven avenues for individuals desiring to work with their own health. These sessions will be in: Coping With Stress (Levels 1 & 2); Breathing, Relaxation, Autogenic Training and Biofeedback; Hatha Yoga; Yoga for Backs; Alexander Technique, and Syntonic Exercise. Most of these courses begin the week of April 12th.

For detailed information, or for a copy of the Island Centre's new brochure contact The Island Centre for Health Education, 916 Esquimalt Road, Victoria V9A 3M6, telephone 382-1213.

WORKSHOP ADVANCE NOTICE

On the weekend of June 18 to 20 the Yoga Centre will offer a workshop with Judith Lasater. Judith holds a Ph.D in East-West Psychology and is a Registered Physical Therapist. A student of B.K.S. Iyengar, she teaches at the Institute for Yoga Teacher Education in San Francisco and gives workshops throughout North America. Judith is also contributing editor for the Yoga Journal.

She has recently returned from further study in India with Mr. Iyengar, and we are fortunate that a visit to Victoria is included in her busy schedule.

Registration for this workshop will open at the next meeting of the centre to be held on April 16th at 7 pm at 1234 Union Road.

Details of the workshop are as follows:

WHENI	Friday,	June	18	6 - 8 pm	
	Sat.	June	19	9130 am - 4 pm	
	Sun,	June	20	10 am - 1 pm	
antitute from				the second se	

- WHERE: James Bay Community School 140 Oswego Street
- FEES: \$65.00 loga Centre Members \$70.00 Non-Members

This workshop is for intermediate students and teachers with experience of the Lyengar method.

For information contact Shirley Daventry French at (604) 478-3775.

(Refunds will only be given from a waiting list)

Yoga Calendar

April Meeting

The April meeting of the Yoga Centre will be held at 7:00 p.m. on Friday, April 16 at Sue and Bruce Ingimundson's home, 1234 Union Road.

APRIL 16-18, 1982

Understanding Dreams: A weekend workshop on Gabriola Island led by Richard Reeves. The workshop will be held in the Yoga Studio of Norma Hodge on Friday, April 16 7:30-9:30 pm, Sat. April 17 & Sun. April 18 10 am-5 pm. Fee is \$75. To register contact Norma at 247-9616 (Maximum 8 participants.)

MAY 1 & 2

Dr. Bruce Carruthers will lead a workshop on Therapeutic Yoga in Vancouver. Dr. Carruthers is a specialist in Internal Medicine and longtime student of B.K.S. Iyengar with whom he has studied intensively on several occasions. For registration and information contact Susan Bull at 2596 York Avenue, Vancouver V6K 3R7 or phone 731-7857. (Brochures will be available shortly from S. French.)

MAY 21-23

Aadil Palkhivala will return to Vancouver to give a weekend workshop for students with experience in the Lyengar Approach to Yoga. Details and information from Ingelise Neerland Segato at 922-7045.

MAY 28-30

Hatha Yoga Teachers' Association of Vancouver Island Spring Retreat will be held at Shawnigan Lake. Full details in next newsletter.

ONGOING

Thursday Evenings, 7:30-9:30 p.m. Dream Group with Richard Reeves, 4515 Emily Carr Drive, Victoria. For further information contact Richard at 658-8770.

ADVERTISING RATE CARD

Size	1 Month	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

IT'S TIME ...

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YÓGA CENTRE OF VÍCTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

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Address		
City	Postal Code	Phone
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Category of Membership: \Box Full Voting Membership (\$15.00)/ \Box Associate Membership/Newsletter Subscription (\$10.00) \Box Don't mail me a newsletter, I'll pick one up at my Y class, thanks.

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

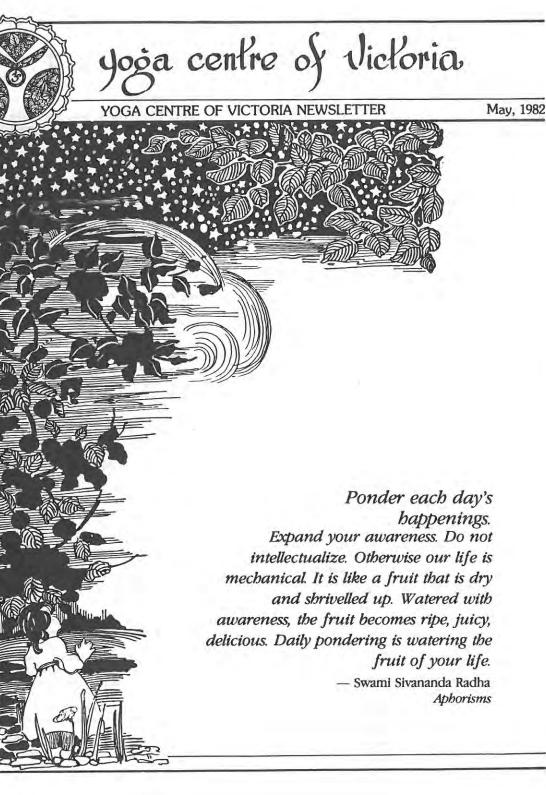
The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C.

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734

Published by The Victoria Yoga Centre Society Editor: Norman MacKenzie Acting Editor: Bill Graham Layout: Trish Graham Photography: Derek French Drawings: Celia Ward Caligraphy: Leslie Hogya Advertising: Dianne Stillman Photocopying: Monk Quick Copy Typing: Tanya Darling Shirley Daventry French Bill Graham Marlene Miller Fran Walsh Assembly: Gay Dill Robb Dill Bill Graham Trish Graham Distribution: Marlene Miller

DEADLINE FOR SUBMISSIONS TO THE MAY NEWSLETTER IS 16 APRIL 1982.

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



A MESSAGE FROM THE PRESIDENT

The spring break was eventful. There were no regular yoga classes at the Y so we were having an evening workshop with Felicity Hall from Palo Alto. Felicity and her husband, David, were staying with Derek and I and David was offering sessions of his bodywork (Being) in our Yoga Room.

Norman McKenzie had returned from the 1981 Winter Yoga Teachers' Course at Yasodhara Ashram to take up temporary residence with us once again. Maureen Carruthers came over from Vancouver to attend the workshop and stayed with us part of the time.

On Good Friday, a group of others joined those already established at our Metchosin residence to take part in a Day of Relaxation with Felicity. In the evening we had a pot luck supper and party - a gathering of friends and colleagues, fellow travellers on the yogic path, who with good food, good fellowship, music and dance celebrated life. Since April 9th is also Derek's birthday, we were able to celebrate this too in appropriate style.

It was a full week.

On Saturday I drove Felicity, David and Maureen to the Swartz Bay ferry terminal. When I returned home after stopping on the way to refuel my car and refuel the family larder, the telephone rang. It was Swami Radha phoning to let Derek and I know about her recent trip to India and in particular her meeting with Mr. Iyengar in Pune.

It really was a full week !

When I was interviewed for this newsletter earlier this year I compared my life to a tapestry woven of many different threads; several of these threads were woven into their own unique pattern last week forming a colourful mandala. I marvel at its intricacy, its delicacy, it complexity and its beauty. I count my many blessings.

As anyone who knows me and who has read previous newsletters will know by now, Swami Radha and Mr. B.K.S. Iyengar are very important people in my life. Teachers of great stature with whom it is truly a gift and a privilege to study. Their meeting had gone well; much took place which is not for me to report since it will be appearing in the Ashram journal, ASCENT, but Swami Radha was in good spirits and very positive about this meeting.

Swami Radha has a busy schedule which would make most of us blanch to contemplate, and yet she was thoughtful enough to take time out to telephone Derek and I knowing that we were eager to learn the outcome of this meeting. To say I was grateful is totally inadequate; I was overwhelmed by her kindness and thoughtfulness and learned a lesson in humility and consideration.

So a week which began with the arrival of Felicity and David ended with a phone call from Swami Radha, a week during which we had had so many discussiona about yoga, about life, about the Ashram and Swami Radha, about India and Mr. Iyengar. What a coincidence !

Although I had met Felicity and David before my trip to India when I attended a workshop they were presenting on Yoga and Rolfing in Vancouver, the four of us became friends when we were all students in a Yoga Intensive with Mr. Iyengar in Fune in 1979. Sometimes, along with Maureen and Bruce Carruthers who were also on this Intensive and are also good friends, we laughingly refer to ourselves as the middle-aged couples group.

Maureen was influential in Derek and I being part of this Intensive; she was our teacher as well as guide and facilitator for this journey. She and I have become close friends, and although I still consider myself her student I have also been her teacher. Partly through the contact with Derek and I, Maureen travelled to the Ashram last year to take the 1980 Yoga Teachers' Course where we did some of the teaching. Through her we met Mr. Iyengar; through us she met Swami Radha. The roles are fluid, they change: the weaving of the tapestry continued.

Last fall Swami Radha and Swami Radhananda (also from Yasodhara Ashram) taught at the California Yoga Centre which Felicity and David run in Palo Alto. One of their staff members, Jim Spencer, who has worked with Swami Radha and spent time at the Ashram was instrumental in this connection. This spring Felicity is going to the Ashram herself to take the 6-week Spring Resident program.

Coming back to last week in Victoria, Maureen too offered a lesson in humility. The work-

shop with Felicity was offered in two parts, the first for beginners and the second for intermediate students. Maureen naturally was registered in Level II and yet she came to observe Felicity teaching the beginners' class, herself one of the finest Lyengar teachers in North America and yet eager to learn as much as possible from another fine teacher.

When Derek and I were alone again we both felt very tired. This is often the case when there has been such a rich mix of events. It's important to recognise this fatigue as a normal part of the journey and to take time to rest and refresh oneself. The learning and changing had happened on many levels; time was needed to integrate these changes. So we paused a while......

.....and then the phone rang and two very dear friends from the Ashram, Terence and Lynnette, said they were coming to Vancouver on business next week. They have an open invitation to stay with us which they wanted to take up. We were delighted. They are always welcome. The weaving of the tapestry goes on.

Shirley Daventry French

In the book LANGUAGE OF THE GODS, Judith Tyberg translates the word Satsanga as 'the company of the good." It is a sanscrit word, 'sat' - good, 'sanga' - company or meeting. The usual description of Satsang is a gathering of seekers.

It can take many forms but usually includes chanting, meditation, reading from spiritual or inspirational books or perhaps a short talk. It can be a formal prescribed ritual or an informal impromptu happening. It is a period of devotion and reflection on the purpose and meaning of life; an opportunity for those whose purpose is clear to express gratitude for the gift of life, and an opportunity for those whose purpose is not to seek clarity and understanding.

We are holding Satsang at our next Friday evening meeting. Bring something to read or lead a chant or just come. Out satsang is informal.

Another definition of the word Satsang which I once heard offered by Swami Venketesananda is "We sat and sang". Come and sit with us.

Yoga Centre News

The main item of business at the April meeting of the Yoga Centre was the establishment of an official policy for registration at Yoga Centre Workshops. The workshops sponsored both by the Centre and the YM-YWCA this winter and spring have filled very quickly. As a result, the Yoga Centre asked its Program Committee to consider establishing a clear policy on registration so that it will be more equitable than the first-come-first-served policy in effect before.

Bruce Ingimundson presented the committee's recommendations. He said that the committee had considered a number of opinions presented to it, and also the registration policy of the California Yoga Association in making its recommendations which were accepted by the members after a very lively discussion, and with a few amendments. In brief, this is the Yoga Centre's new workshop registration policy:

- 20% of the space in a workshop will be held for out-of-town registrants until 14 days before the workshop. This is to reciprocate for similar priviledges extended to us by the Vancouver Association, and to make workshops available to those from parts of the province where there are few workshops.
- Priority will be given to yoga teachers and teachertrainees for one week after registration opens.
- 3) Registration will only be open to Full and Associate Members of the Yoga Centre until 30 days before the workshop. Then registration will be opened to the general public. This was considered to be fair, because membership in the organization is open to anyone.
- Registration will only be made on payment of the full fee. Post-dated cheques will not be accepted.
- Refunds will only be made to people withdrawing if the space can be filled from a waiting list.
- Registration will, as far as possible, open at a Yoga Centre meeting 2 months before a workshop.
- ?) A registration form and announcement will be published in the Yoga Centre Newsletter, to make the information available as widely as possible.
- 8) When cases arise which are not covered by these policies, they will be decided by the Program Committee's recommendation to the Yoga Centre Executive.

Please note that these policies only apply to workshops sponsored by the Victoria Yoga Centre. Workshops sponsored by the Victoria YM-YWCA are governed by the policy of that organization.

Continued on page 18

YASODHARA ASHRAM PROGRAM

THE STRAIGHT WALK®

Friday evening, May 28, to Sunday, May 30.

The Straight Walk® is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk® thinking is a means of discriminating between the aspects of one's being: physical, mentalemotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of *straight walk thinking* can be applied to any area of decision making in life.

Fee: \$114. \$35 deposit.

AT THE HEART OF CHRISTIAN RITUAL

Friday evening, June 25th, to Tuesday, June 29. We are pleased to have Sister Patricia Burke leading this workshop, a search for the heart in evolving Christianity and Christian ritual. She has belonged to the Dominican Order of Sinsinawa, Wisconsin, for the past 20 years, and is dedicated to awakening awareness of the essential unity of all religions. Through teaching, chanting, guided imagery, silence, asanas and fasting, she will facilitate the interior journey leading to the opening of the heart the fourth cakra. Please bring anything that would help you in creating a personal altar.

Fee: \$225. \$60 deposit.

HATHA YOGA: THE BODY AND BEYOND

Thursday evening, July 1, to Thursday, July 8.

Hatha Yoga asanas are symbolic physical postures which reveal insights about an individual's psychological and spiritual development. When asanas are practiced mindfully, with a receptive attitude, intuitive perception can release an experience of inner wholeness, health, and creativity. In this workshop participants explore the asanas in depth, to discover for themselves the bodymind dynamics which are the key to spiritual growth. Fee: \$335. \$70 deposit.

CHILDREN'S PROGRAM

Thursday evening, July 1, to Tuesday August 31.

This program is designed to help parents wishing to visit the Ashram and attend the summer programs. The children are given a wonderful opportunity to learn and play together. The daily hours of the children's program coincide with the scheduled times of their parent's morning and afterncon sessions.

Fee: \$18 per day includes all meals and shared accomodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Thursday evening, July 1, to Thursday, August 12.

This important six-week summer program has been designed as an intensive group experience for people who wish to look at themselves in depth and who seek to make basic changes in their lives. Emphasis is on mental-emotional and spiritual growth through the combined use of contemporary psychological techniques and yogic practices. The program includes an introduction to the major branches of Yoga and physical development is directed and enhanced through daily classes in Hatha Yoga. Spiritual tools and yogic techniques are given which can be integrated into daily life.

Fee: \$1767. \$350 deposit.

TEN DAYS OF YOGA

Thursday evening July 8, to Sunday July 18.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk® or Life Seal®, Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

KUNDALINI: PATH OF LIBERATION

Monday evening, July 19, to Sunday, July 25.

Down through the ages the Gurus and spiritual teachers have used the symbols of the Kundalini Yoga system as the key in directing aspirants to the realization of their own hidden potential. Participants obtain a basic understanding of the Kundalini system and intensively explore the exercises and practices associated with the first three cakras. The focus is on personal experience and developing practical tools to clarify sex, birth, life death, competition, love, energy and other vital aspects of human existence.

Fee: \$336. \$70 deposit.

DREAMS: VISION OF THE NIGHT

Monday evening, July 26, to Saturday, July 31.

An opportunity to investigate and understand the mind through the process and imagery of dreams. In this fiveday workshop, led by Richard Reeves, individuals' dreams are used as a focus to define and amplify the meanings of key words and images; common and unique dream themes and categories are discussed in detail. Emphasis is given to practical daily life application of the dreamer's personal symbolism, the feelings involved and the message or purpose of each dream experience. Attention is given to both beginners and advanced students.

Fee: \$280. \$60 deposit.

HATHA YOGA INTENSIVE

Monday evening, August 2, to Sunday, August 8.

Hatha Yoga is a means to develop and refine the body into a spiritual tool for the evolution of consciousness. Participants will work with the asanas or postures to reach towards a new understanding of their body and its relationship to their mental and emotional health. Classes will also be offered on the physiological aspects of Hatha Yoga, anatomy and stress. This program will be conducted by Norma Hodge and Shirley and Derek French, students of both Swami Radha and the Hatha Yoga Master, B.K.S. Iyengar.

Fee: \$288. \$60 deposit.

GUIDED IMAGERY WITH SWAMI RADHA

Friday evening, August 13, to Wednesday, August 18.

A cultivated imagination is a necessity on the spiritual path. How can this be achieved? In this advanced workshop Swami Radha will help participants see how the powers of visualization and concentration can be developed through spiritual practice. The Yoga Teachers' Course or the Yoga Growth Intensive are prerequisites for this workshop.

Fee: \$350. \$70 deposit.

REJOICE IN THE TEMPLE:

THE EXPERIENCE OF PRAYER THROUGH DANCE

Thursday evening, August 19, to Tuesday, August 24. In this workshop participants will learn a prayer dance to Divine Mother, which has been composed from the symbolic gestures of classical Indian dance. Instruction in the symbolism of the movements will accompany training in basic dance technique, so that students who have no prior experience of Indian dance may take the prayer home as a personal spiritual practice. When the movements of the dance are combined with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as the temple of the spirit.

Fee: \$300. \$70 deposit.

The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.

- What is Mantra?
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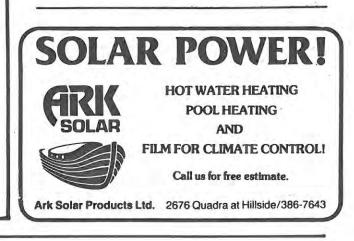
THE VICTORIA 428

Yesll It's true! Seventy-two people who read this little newsletter have come out of the woodwork and shown their appreciation and support by joining the Yoga Centre, either as Associate Members, or as Full Voting Members.

Now for the rest of youl May we (gently) remind you that 500 copies of the newsletter are printed and disappear every month, and that the costs are largely carried by annual membershipssubscriptions, as well as by advertising revenue. Please remember to join. Use the handy membership form on page 19.

This month we are delighted to welcome the following new members: Jennie Barton Constantine Darling Audrey Finch Anne Forester Heidi Goldman (Yoga Vacations, Montana) Barbara Graves (Lantzville) Beatrix Hopkins Judith Mallett (Vancouver) Elfrida Meyer (Edmonton) Sheryl Sorokin Nancy Thacker Timeless Books (Yasodhara Ashram)

Learn to listen with your inner ear. It is sensitive to the vibration of your voice.



What's Cooking?

This month we have a couple of great recipes for you. The first is the recipe for the Avocado salad that was very popular at the Easter pot-luck supper on Good Friday. Thanks to Anne Forester for passing it on. The second is for an excellent Yogurt-Blueberry Bran Muffin, which was submitted by Marlene Miller.

MANDARIN, ARTICHOKE AND AVOCADO PARFAIT

- 2 jars marinated artichokes 1 tin mandarin oranges
- 3 avocadoes, chopped
- recipe vinaigrette (below) 1

Toss ingredients gently in a large bowl and refrigerate for one hour.

Vinaigrette

clove garlic 1 tsp. salt tsp. sugar tbsp. wine vinegar tsp. pepper 1/3 cup olive oil 2 green onions, finely chopped

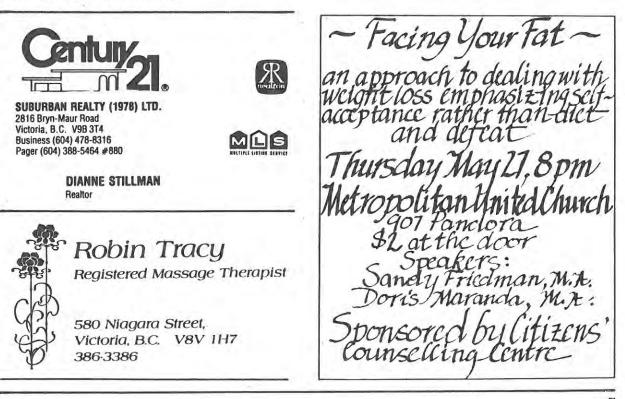
In a bowl crush garlic, salt and sugar to a paste. Stir in wine vinegar, pepper and green onions. Add olive oil in a stream, beating the dressing until well combined.

- YOGURT-BLUEBERRY BRAN MUFFINS
- 2 cups yogurt 2 tsp. baking soda 12 cups brown sugar 2 eggs 1 cup oil 2 cups bran 2 tsp. vanilla
- 2 cups flour
- ĸ tsp. baking powder
- tsp. salt
- 1 cup unsweetened blueberries, fresh or frozen

Measure yogurt into a large bowl and mix in baking soda. Set aside. In a large mixing bowl beat together sugar, eggs and oil. Add the bran and vanilla. Sift together the flour, baking powder and salt. Add to the sugar mixture, alternating with the yogurt. Fold in blueberries. Pour into muffin tins and bake at 350 F for 35 minutes.

Makes 2 dozen

The Newsletter is always happy to receive reader's favourite vegetarian recipes for publication.



A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to Yoga.

Questions from readers are welcome and may be used as subject matter in this column.

* * * * * * * * * * * * * * * * *

The subject of this month's column is Sciatica. This term is often used to describe pain experienced over a large area that may include the lower back, buttocks, hip joint and back of the leg.

The name 'sciatic' is used to describe the largest nerve in the body and is said to arise from a distortion of the Latin word ISCHIADICUS -'pertaining to pains in the hip bone'. The term was used by Shakespeare -

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"Thou cold sciatica, cripple our senators and make their limbs halt as lamely as their manners".

Yoga & Health =

One of the causes of sciatica is captured by a local poet who for obvious reasons wishes to remain anonymous:

There was a young lady from Guelph Who reached for a very low shelf As she straightened her back She heard a loud crack And since then she has not been herself.

The sciatic nerve originates from the sacral plexus - a large complex of nerve fibres situated on the posterior wall of the pelvic cavity. The sacral plexus itself is formed from nerve roots that issue from the lower part of the spinal column - 4th lumbar to the 5th sacral vertebra inclusive.

The nerves which arise from the sacral plexus control the muscles and carry sensations from the leg and organs of the pelvic area.

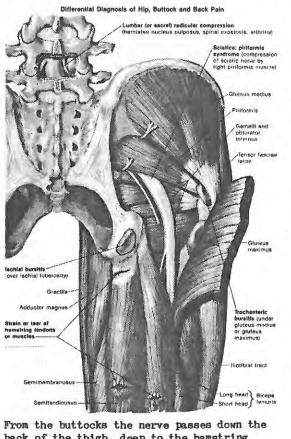
The sciatic nerve - which can be 2cm. thick at its origin - emerges from the pelvis, between some of the small muscles concerned with moving the hip joint and under cover of the large buttock muscles (Gluteus Maximus). (See Plate 131 of THE ANATOMY COLORING BOOK and also the accompanying illustration).

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back of the thigh, deep to the hamstring muscles but fairly superficial at the back of the knee.

Branches are given off to the hip joint and the knee joint and the nerve continues down through the calf and eventually supplies the foot.

Some of the nerve axons which terminate in the big toe originate from nerve cells in the spinal cord high up in the lumbar region and can be over 3 feet long.

Sciatica can be understood as any condition which triggers pain along the course of the sciatic nerve. The possible causes of pain number in the hundreds and range from the trivial, e.g. sitting with a fat wallet in the back pocket of the pants, to serious conditions such as a ruptured intervertebral disc or spinal cord tumour.

Continued on page 18

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On Good Friday with June sunshine, Felicity Hall lead a Day of Relaxation for ten participants at the home of Derek and Shirley French. The workshop was divided into two parts. The first, in the morning was a demonstration and practice of a Rishi-originated shaking massage technique

The group was divided into pairs who practised on one another. The aim of this technique is to develop and enhance relaxation in the various joints of the recipient's body by shaking parts of the body. The relaxation is obvious to an observer when the whole body is vibrating.

The challenge to the person being massaged is to "let go" and trust the person performing the movements. Part of letting go is also learning <u>not</u> to help with the movements once a rhythm is established.

It takes a while to "let go", but once done, one really develops a totally relaxed feeling and this emphasized to me by the feeling of being very heavy and really in touch with the ground.

After a lunch break the group went indoors where the session began by Felicity talking about Savasana; how it was the most important of all the asanas, and how it should fit in with the other asanas in one's daily practice.

The importance of practicing Savasana regularly after completing other asanas is that this is the time that the body has an opportunity to update its master files. As new movements, positions and openings are experienced in practice, they have to be internalized. In Savasana, the body commits to memory these new experiences, and in this way is able to progress and learn.

In contrast to this, Felicity pointed out that if one practices yoga and then rushes off to their everyday activities a great deal of the benefit is missed because the body doesn't have the opportunity to rest and to do program updates.



The session continued with the group again being separated into pairs. One partner lay in Savasana while the other observed and adjusted his/her alignment to be as straight and square as the person's body would allow. This involved the use of various props, such as sandbags and cushions.

Once aligned it was the responsibility of the lying person to memorize this feeling of correct alignment. Once each person had experienced a precise alignment, everyone participated in a free Savasana on their own, trying to create the feeling of alignment that had been experienced.

The day's experience was very worthwhile for me; I think it may have been the first time I've been totally relaxed. Possibly more important is that I think I've now gained an understanding of the importance of Savasana, and of relaxation to my practice of hatha yoga.

-- Dennis Fafard.



I was first on the waiting list for Felicity Hall's workshop in April. I had heard such good things about her I was very anxious to get in, and luckily I did.

After Ingelise Neerland-Segato's workshop in February I was reluctant to attend anything but a beginner's level, so I was almost disappointed the first hour when it was a very basic beginner's class! This feeling soon changed, however, as Felicity, in her quiet way, worked thoroughly and completely with each pose and each individual.

This is the essence of her teaching and what made it a very rewarding week. She worked with careful slow assurance and insight. One feels <u>ghe's</u> aware of each person at all times.

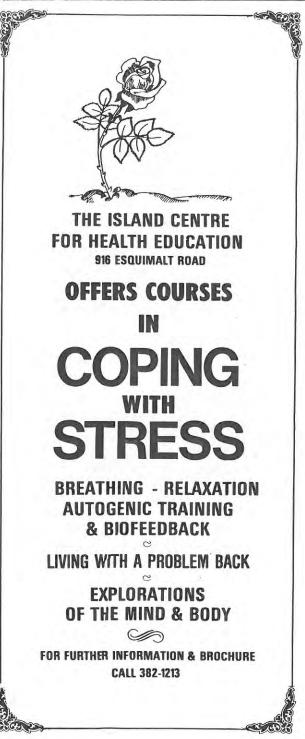
Each pose was introduced with very basic beginner's warm-ups and then progressed in difficulty. For example, we began one night with pelvic tilts, then progressed to the bridge position and after that had our feet on chairs lifting our weight onto our shoulders.

Hatha Yoga Workshop

I liked the hints she gave us to check ourselves to make sure we were in line and balanced. Some of these were with simple props such as a stick along the spine.

I was sad as Thursday's session ended, and I would love to work with Felicity again in more depth.

-- Leslie Hogya.



HATHA YOGA - WHAT IS IT?



Often people imagine that someone who does Hatha Yoga is: (1) a woman (2) wearing a leotard (3) doing a twist. In otherwords, most people who haven't experienced Hatha Yoga think of it as a way of twisting up the body. In reality, it is a way of untwisting, on all levels.

What do I mean by untwisting? For me, the untwisting came in the form of going beyond depression and a lack of self worth.

My first experience of Hatha Yoga was at a time when I was very depressed and seeing a psychiatrist. Physically I wasn't very flexible, but I also had very inflexible ideas about the kind of person that I "should" be. When I didn't fulfill those ideas, I became very unhappy. I took a three week Hatha Yoga course and it seemed like a miracle. Each day, instead of getting out of bed and saying: "Oh, God, it"s morning," I was beginning to say: "Good morning, God!" As I began to stretch my concepts of who I am.

My teacher, Edith Koenig, worked with positive affirmations. What a marvellous thing! (If any of you have ever experienced depression, you will know that the main supports for that continued depression are self criticism and judgment. When you start to plug positive statements into those old, negative channels in the brain, you are actually retraining the brain to think differently.) At that time for me, thinking differently about myself was what mattered, So, when I had stretched as far as I could, I would say to myself: "My mind and my body are strong and flexible."

At first, it seemed rediculous, I knew I wasn't perfect! That was my problem! But the positive thoughts seemed to have a cumulative effect. Even while part of me was resisting, there was another part that was being as positive as possible, and I was beginning to feel the difference, I felt good! And when I saw people who looked unhappy, I longed to go up to them and say: "Try Yoga!"

That was nine years ago, After that first experience, I spent a lot of time starting and stopping. Self discipline was, and is, difficult for me, Over the years, I learned that Yoga is not only a set of physical postures, but also an ongoing process of creating awareness and taking responsibility for myself, my actions and my beliefs.

About four years ago, I went to Yasodhara Ashram in B.C. I knew little about ashrams and secretly hoped that I might have some "psychio" experiences. I had read about them. They meant a kind of magical life experience that would take me out of the humdrum of daily existence. But the desire for psychic experience also indicated my own search for deeper meaning in life.

The people I met at the Ashram said: "No, we don't encourage psychic thrill seeking. That's not what Yoga is all about. A psychic experience," They said, "is one when you experience the world through a different level of consciousness. So, let's work at character-building instead, building a strong foundation of clarity and awareness.

"If the time ever comes that you do have a new perception of reality, you will have the strength and maturity to integrate it and use it."

And, so, since that time, <u>my</u> Yoga has become an investigation of my ideals, habits and belief systems. Yoga is a whole system of awareness. Someone once likened it to a clockwork. I move one cog and all the wheels move. I find this analogy very encouraging because it means that the work I do on one level affects all the other levels. So, as I work on my body, my mind comes into play. Am I going to think about breakfast or the disagreement I had with my husband? Or, will I bring my energy to this moment?

It's my choice. I can either live in the past (regrets) or the future (worries). Or, I can surrender to this moment and accept myself as I am.

Let's say that I am do ng a spinal twist. Probably the first thing that happens is discomfort. Then a judgement -- I don't like it. Here is an opportunity for me to learn something about myself. How do I react to things I don't like? Do I give up ? Do I push myself beyond my limit? What does it mean to be twisted? Is there anything in my life that is twisted? How can I untwist myself and my life? Do I hurry out of the pose without awareness? Can I move slowly and be aware of each step along the way?

Perhaps a memory or a feeling will arise. This is an opportunity for me to see why those feelings arise at other times. Life experience is recorded in the cells of the body. Often, old memories will arise spontaneously during Yoga practice and bring a new understanding to the present life situation. With the help of my mind, I can begin to explore these psychological aspects of the asana so that it becomes literally, a "pose comfortably held".

There is another aspect to Yoga asanas, and that is what Swami Radha calls the mystical aspect. In this way, I understand, that the postures are mudras; that is, seals. Locked up in that particular body position is a whole teaching, an understanding of reality that has been passed down throughout the centuries fromteacher to student.

The student who gets a glimmer of this awareness is not using Yoga to lose weight or to become more beautiful, or to sharpen memory or to overcome depression. Rather, that student is using Yoga as a tool to refine the mind and the body so that the spirit, the Higher Self, the Light within, Cosmic Consciousness -- there are many names -- can be discovered and expressed.

Susan Oughtred Lethbridge, Alta.

$S \cdot T \cdot R \cdot E \cdot T \cdot C \cdot H \cdot I \cdot N \cdot G$

The Victoria YM-YWCA will be offering a four-week workshop series on the Art and Science of Stretching starting Wednesday, May 26th. The workshop will be conducted by Dr. Derek French and Shirley Daventry French, and will be of interest to teachers and interested students of Yoga, Dance, Fitness, Running and related disciplines.

Each session will include discussion, observation and practical work. The sessions will be divided in two parts, the first being of general interest; and the second applied specifically to the teaching and practice of Yoga asana. The following will be some of the topics covered:

Art of Stretching:

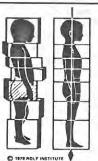
Is it a true stretch or merely moving things around (oscillation)? Creative stretching Techniques of stretching How to use props to create a true stretch How to observe yourself (as a student) How to observe and refine your seeing (as a teacher)

Science of Stretching: Applied anatomy and physiology. How muscles work How joints work The optimum balance between strength and flexibility The interplay of body, mind and breath Importance of breath in stretching

Part I of the workshop will take place Wednesdays from 7 to 9 pm, followed by Part II from 9 to 10 pm. Fees for the sessions are:

Part I only:Volunteer Instructors\$16.Members & Paid Instructors\$26.Non-Members\$36.

Parts I & II: Volunteer Instructors \$20. Members & Paid Instructors \$30. Non-Members \$40. Registration and further information are available at the Victoria YM-YWCA. Y members please note: this workshop starts one week ahead of regular programs.



ROLFING

JEFFREY BURCH a certified Rolfer from Seattle will be offering sessions in Rolfing at the Island Centre for Health Education at 918 Esquimalt Road on May 13, 14 and 15. Cost is \$55/session. Further information may be obtained from Shirley Daventry French at 478-3775 or from the Island Centre at 382-1213.

Jeffrey plans to visit Victoria once a month for three or four days to practice Rolfing along with his wife, Ann, who is a movement teacher trained in the movement education work accompanying Rolfing.

Jeffrey will give an introductory talk and demonstration of his work at The Island Centre on Thursday, May 13 at 7:30 p.m. Admission Free.

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Yoga & Health continued from page 9

The multiple causes of sciatica underline the need for an accurate diagnosis before embarking on any course of treatment.

Students of Hatna Yoga who bring bring their body to its working edge may experience some discomfort along the course of the sciatic nerve. Common causes include jamming the facet joints of the lumbar vertebrae, a problem that can be avoided by impeccable use of the back, and often relieved by placing the spine in appropriate release positions.

Asanas which involve a forward bend that stretches the hamstring muscles will also stretch and sometimes irritate the sciatic nerve. With regular practice the nerve lengthens and the problem will disappear.

Intense work with the hip joint may trigger a spasm in the lateral hip rotator muscles. This can entrap the sciatic nerve and cause pain. Again persistent practice will permit these muscles to lengthen and relax.

There are many other causes of pain in the lower back, hip and buttock region which may be mistaken for sciatica, e.g. strain or tear of the large back and hamstring muscles; inflamed bursae over the greater trochanter of the femur and the ischial tuberosity (sitting bone).

Yoga students may experience areas of chronic muscle spasm scattered through the large muscles of the back, buttocks and thighs. These 'trigger points' often give patterns of referred pain which imitate sciatica or disc problems. They will often 'melt' with a good massage.

Mr. B.K.S. Iyengar, in his book LIGHT ON YOGA, gives a very comprehensive list of asanas that he recommends for the treatment or prevention of sciatica and I would suggest readers refer to this.

I have found it interesting to try and write a column on sciatica for non-medical people. It is necessary for me to assume that the reader either has some basic knowledge of anatomy or has ready access to a reference book. Again I would suggest THE ANATOMY COLORING BOOK as a useful learning tool and reference.

As I observe the many excellent teachers of Hatha Yoga in the Victoria scene, I am impressed by the very high standards of teaching and the increasing sophistication of the teachers. I believe that a knowledge of anatomy and physiology will play an increasing role in the preparation of future teachers.

The novelist and one time doctor, W. Somerset Maughan, addressed some medical students :-

"You will have to learn many tedious things which you will forget the moment you have passed your final examination, but in anatomy it is better to have learned and lost than never to have learned at all."

Copyright - Derek French, 1982

NOTE: Dr. French will be offering a fourweek course on Applied Anatomy and Physiology for Yoga teachers and teachers of other physical disciplines at the Victoria Y this Spring. See the "Stretching" announcement on page XX of this issue of the newsletter.

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WORKSHOP NOTICE

On the weekend of June 18 to 20 the Yoga Centre will offer a workshop with Judith Lasater. Judith holds a Ph.D. in East-West Psychology and is a Registered Physical Therapist. A student of B.K.S. Iyengar, she teaches at the Institute for Yoga Teacher Education in San Francisco and gives workshops throughout North America. Judith is also contributing editor to the Yoga Journal.

She has recently returned from further study in India with Mr. Iyengar, and we are fortunate that a visit to Victoria is included in her busy schedule.

As the newsletter goes to press, registration for this workshop is virtually full, however a waiting list will be established. Any vacancies occurring will be filled from this list.

Details of the workshop are as follows: WHEN: Friday, June 18: 6 - 8 p.m. Saturday, June 19: 9:30 a.m. - 4 p.m. Sunday, June 20: 10 a.m. - 1 p.m. WHERE: James Bay Community School

140 Oswego Street FEES: \$65.00 Yoga Centre Members \$70.00 Non-Members

This workshop is for intermediate students and teachers with experience of the Iyengar method.

For information contact Shirley Daventry French at (604) 478-3775.

(Refunds will only be given from the waiting list.)

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Asana of the Month SAVASANA (Corpse Pose)

"Sava' in Sanskrit means a corpse, and 'asana' a posture. In his book LIGHT ON PRANAYAMA, B.K.S. Iyengar writes 1-

"Savasana is a posture that simulates a dead body, and evokes the experience of remaining in a state as in death and of ending the heart-aches and the shocks that the flesh is heir to. It means relaxation, and therefore recuperation. It is not simply lying on one's back with a vacant mind and gazing, nor does it end in snoring. It is the most difficult of yogic asanas to perfect, but it is also the most refreshing and rewarding."

Because of its importance, Mr. Iyengar has devoted an entire chapter of LIGHT ON PRANA-YAMA to Savasana (The Art of Relaxation) -Chapter 30, Pages 232-254, and this is important reading for any teacher or serious student of yoga.

LIGHT ON YOGA also contains instructions for practice of Savasana on Page 422 (revised edition).

For beginners, here are some simple instructions 1-

Savasana begins with placing the body accurately on the floor $\boldsymbol{\iota}$

 Spread a blanket out on the floor, choosing a clean, flat, nice smelling spot preferably quiet.

- 2. Sit on the blanket with the knees drawn up, feet together. (A straight line can thus be drawn from the place where the big toes and the knees meet, along the anal mouth, the navel, the sternum, the throat, the chin, the bridge of the nose to the centre of the forehead).
- 3. Gradually stretch one leg forward after the other so that both legs lie in the median plane. Both buttocks should rest evenly on the floor. Adjust if necessary by placing hands on the floor on either side of the coccyx.
- 4. With palms on either side of the hips, slide backwards to rest on the elbows. In this position, adjust the buttocks again so that they lie evenly on either side of the coccyx.
- 5. Now make the spine convex and lower the body, vertebra by vertebra, to the floor so that the entire spine rests on the ground equally. The shoulder blades should rest evenly on the floor either side of the spine.
- 6. When the spine is properly placed, bend the arms and touch the shoulders with the fingers. Gently extend the back of the upper arms towards the elbows so that the back of the upper arms rest elongated and evenly on the floor. Then lower the hands to the floor palms up. Make sure the arms are equidistant from the trunk.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

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Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

N.B. The head is adjusted from the front (unlike the rest of the body which is adjusted from the back). Because of sleeping habits the back of the head is often out of alignment.

- 7. The chin should be perpendicular to the ceiling or floor, the bridge of the nose should run parallel to the ground. Eyes are closed and equidistant from the bridge of the nose moving away from the centre of the forehead.
- Consider each pore of skin as a 'conscious eye' and adjust and balance the body from within using these conscious eyes.
- 9. The entire body should now have been placed on the floor with such precision that the two halves of the body lie evenly to either side of the spine.
- Lie with eyes closed, breathing deeply but the breath should be fine and slow with no forcing or jerky movements to disturb the spine.
- 11. The lower jaw should hang loose and not be clenched, and the tongue is soft in the mouth.



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- 12. Focus your awareness on the breath; if the mind wanders bring it back to the breath.
- Breathe effortlessly.
 With each inhalation your awareness expands, and with each exhalation your relaxation deepens.

Importance of adjusting both sides and achieving equilibrium

Often the body tilts to one side and this tilt is experienced on the stronger side of the body. This tilt is experienced as a greater magnetic pull of the earth towards the stronger side of the body.

Once you are aware which is the dominant side of your body you can consciously adjust the weaker side by placing it more deliberately on the floor and obviating the tilt. Otherwise there will be a drain of energy in the direction of the tilt.

BENEFITS

When the right and left halves of the body are evenly balanced, the positive and negative currents of the body are held in equilibrium, the energy is locked within the body resulting in quick recuperation.

Relaxation removes fatigue and induces calmness of the mind.

Relaxation of the muscles surrounding the internal organs of the body permits an increased supply of blood to flow to those organs and improves their functioning and therefore the general health of the individual.

Promotes emotional stability and mental humility.

In Savasana the letting go and surrender of the whole body and mind takes one beyond body and mind. In addition to the physical and mental letting go there is a letting go of the identification with the body-mind and reunion with the self within leading towards union of that self with cosmic consciousness.

To quote B.K.S. Iyengar :-

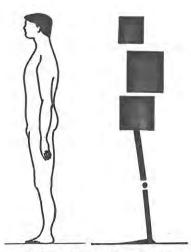
"The best sign of a good Savasana is a feeling of deep peace and pure bliss. Savasana is a watchful surrendering of the ego. Forgetting oneself, one discovers oneself."

Shirley Daventry French

The author gratefully acknowledges B.K.S. Iyengar and Swami Radha in the preparation of this article.

SYNTONIC EXERCISE

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and in individual treatment.

Classes during June and July Evenings and Daytime

for further information call 384-0838, evenings or weekends Yoga Centre News continued from page 3

Bruce then reported on the future events planned by the Yoga Centre, all of which appear in the Yoga Calendar on page 19 of this issue.

There was some discussion of types of workshops that the membership would like to see organized. It was suggested that some workshops on aspects of yoga other than hatha yoga might be well received. Another idea was that of having local yoga teachers conduct ¼day or full-day workshops at beginning and intermediate levels, to make these events available more often, and to a wider range of yoga participants. There is also a possibility of organizing workshops led by other Canadian yoga teachers, from Alberta and other parts of British Columbia.

Shirley Daventry French reported on her findings about obtaining a liability insurance policy to cover the Yoga Centre and workshop teachers. This possibility was referred to the Executive for a decision.

Bill Graham reported on the Newsletter, and a number of suggestions were made about things members would like to see included. Then there was some discussion of an advertising policy for the newsletter.

The meeting adjourned, and a short film, "Radiance" was shown.

The next monthly Yoga Centre meeting will be held on Friday, May 14 at 7:00 p.m. It will take place at the home of Trish and Bill Graham, 582 Niagara Street. A satsang will be held after the business meeting. (See page 3.)

YOGA BED & BREAKFAST

Just a reminder that the Yoga Centre is setting up a list of people willing to host people coming from out of town to take part in workshops and other events. The list will be of both the number of spaces available and the types of facilities available, i.e. sleeping on the floor, separate room, full meals or not, room for children, etc. Perhaps a standard charge for accommodation ' will be established to avoid this service becoming a burden, and to make arrangements as straight-forward as possible. If you have any ideas about this, or wish to be listed, contact Sue Ingimundson at 385-2598.

Yoga Calendar

MAY 14, 1988

The May Meeting of the Yoga Centre will be held at 7:00 p.m. on Friday, May 14 at Bill and Trish Graham's home, 582 Niagara Street. A satsang will be held after the business meeting. Come and share with us. Everyone is welcome.

MAY 81-83

Addil Palkhivala will return to Vancouver to give a weekend workshop for students with experience in the Iyengar Approach to Yoga. Details and information from Ingelise Neerland Segato at 922-7045, Vancouver.

MAY 28-30

Hatha Yoga Teacher's Association of Vancouver Island Spring Retreat will be held at B.C. Lions Easter Seal Camp on East Shawnigan Lake Road. Friday evening Betty Neary and Ray Stedwell will demonstrate and lead an evening of Tai Chi. Saturday afternoon, evening and Sunday morning Dr. Danica Beggs of Vancouver will be teaching Accupressure Massage. Dr. Beggs, a Unit Medical Officer with the Vancouver Health Department, will be teaching how to apply this technique for health and healing, dealing with a wide variety of health topics. She teaches a longer version of this course as an Extension course at UBC.

Fee for the entire weekend is \$60.00. Vegetarian food will be served. Registration should be sent to Eugenie Hook, 3440 Cedar Hill Rd., Victoria, V8P 3Z1. Call Eugenie at 595-4315 or Pat McCullagh at 384-2974 for further information.

JUNE 18-13, 1982

Victoria Health and Fitness Festival, a joint project of the James Bay Community Resources Board and Recreation Oak Bay will be held at the Oak Bay Recreation Centre, 1975 Bee Street. The Yoga Centre will have a small area to do demonstrations and make yoga presentations. If you have suggestions or wish to help, contact Sue Ingimundson at 385-2598.

JUNE 11-17

Joel Andrews, master harpist from Santa Barbara, who uses harp music for healing, will be conducting workshops, public lectures and individual sessions on Music and Healing in Victoria and Nanaimo. Contact Pat McCullagh for information at 384-2974.

JUNE 18-20

Judith Lasater workshop, sponsored by the Yoga Centre of Victoria, at James Bay Community School. See page 15 for details.

JULY 23, 24, 25, 1982.

Aadil Palkhivala will be conducting two workshops in Victoria at the James Bay Community School, sponsored by the Yoga Centre. Beginners Level I will be on Friday 9:30 a.m. to noon. Intermediate Level II will be Friday evening, Saturday and Sunday. Further information and registration in the June issue.

ONGOING:

Thursday Evenings: 7:30-9:30 p.m. Dream Group with Richard Reeves, 4515 Emily Carr Drive, Victoria. For further information contact Richard at 658-8770.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

	R.R. #1, Victoria, B.C. V8X 3W9	
Name		
Address		
City	Postal Code	Phone
	Money Order 🗆 in the amount of \$ Full Voting Membership (\$15.00)/□ Associate N	Aembershin/Newsletter Subscription (\$10.00
	I'll pick one up at my Y class, thanks,	remoeranip/newaletter outschption (#10.00

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C.

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Published by The Victoria Yoga Centre Society Editor: Norman MacKenzie Acting Editor: Bill Graham Layout: Trish Graham Photography: Derek French Drawings: Celia Ward Caligraphy: Leslie Hogya Advertising: Dianne Stillman Photocopying: Monk Quick Copy Typing: Tanya Darling Shirley Daventry French Bill Graham Marlene Miller Distribution: Marlene Miller

DEADLINE FOR SUBMISSIONS TO THE JUNE NEWSLETTER IS MAY 14, 1983 THEME OF THE JUNE NEWSLETTER - YOGA IN HEALTH

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



HEALTH IS THE STATE where the soul is given the key of the body to roam at will.

— B.K.S. Iyengar

CHIEN LUNG ASSOCIATION offers a ten day HEALING & MARTIAL ART INTENSIVE WORKSHOP at Shawnigan Lake Camp

(July 17-27, 1982)

Soft and Hard Style Martial Arts CONSTANTINE DARLING lyengar Yoga AADIL PALKHIVALA SHIRLEY DAVENTRY FRENCH TANYA DARLING Shiatsu, Kinesiology and Doin HENRY DORST Palm Healing Dream Workshops Meditation and **Breathing Techniques** CONSTANTINE DARLING Herbology JAMES AND MINDY GREEN Massage STEVEN DAITSH Nutrition DR. PHILIP KEMPLING BRIGETTA HELLMAN

FOR FURTHER INFORMATION WRITE OR CALL: CHIEN LUNG ASSOCIATION 130 Government Street Victoria, B.C. Canada V8V 2K7 (604) 384-9012 or 384-1014

SUNDAY, JULY 25 — AADIL PALKHIVAL Level II 2 30-5 30 p.m., \$12 00 / Level I 6 00-8 00 p.m., \$8 00



Shirley French

A MESSAGE FROM THE PRESIDENT

In this month's newsletter we have several articles on teaching yoga to special groups of adults - people who are physically, mentally and emotionally handicapped in some way. To a greater or lesser degree this includes all of us.

A student of yoga is on a lifelong journey along a path strewn with obstacles and impediments. The path under foot will be rough in places, smooth in others. Sometimes the journey is in the bright sunshine of understanding clearly defining the way, but often it is made under dark clouds of emotion or in a fog of ignorance. The way may be blocked by a large obstruction; instead of picking it up or throwing it aside we may have to go around it. This is the case with permanent disability such as loss of limb, vision or hearing and with severe mental and physical illnesses.

To come back to the special classes, let's look at these handicaps. One of the articles is about teaching people who are blind. I remember vividly being in a yoga workshop where the leader with considerable patience had tried to show me something about myself. "Can't you see, can't you see?" he asked me. The answer was "No". At that time I couldn't see although I'm not physically blind; but later on I was able to say truthfully to him "I see what you mean".

In India in 1979 I was one of a class of 40 adults, pillars of the western world - doctors, lawyers, eminent yoga teachers and professionals of all kinds - a group of people whose IQs would be measured in high numbers, and yet we were constantly being called "stupid" by our teacher, the volatile Indian gentleman of genius, B.K.S. Iyengar. Some people bristled under this appellation and said "I didn't come all this way to be called 'stupid'". We were used to politeness and being protected from the truth about ourselves.

It wasn't easy to be confronted with the grossness of our body-minds. In the short run it often seemed easier to fall back on tears of righteous indignation, self-pity, hurt pride and other emotional indulgences such as "It's not fair". Sometimes the rebukes were unfair in that one person was chastised for another's errors or omissions and often I had to remind myself that according to Swami Sivananda of Rishikesh, learning to accept unjust criticism is the highest form of sadhana (spiritual practice).

Recently I heard Mr. Iyengar on a taped interview saying that in his teaching he is "merciless to the mind but merciful to the soul", after which he burst into peals of laughter. As I listened I laughed with him, understanding - not quite so stupid now because of the compassion and purity of his teaching.

As a yoga student I labour under physical, emotional and mental handicaps. I've been teaching yoga for a long time new and I have yet to have a student who doesn't. All classes are 'special classes' and all students 'special cases'.

I think this was the main lesson I learned from working with my physician husband in classes with people with severe back problems. At first I was afraid to touch them, labelling this work 'therapeutic' and separating it from my other teaching. Then I began to understand that the only difference was the severity of the problem compounded in many cases by the attitude of the student.

As the course progressed I understood that the same principles which I applied in teaching my 'regular' classes also applied here. The spine of a person with a back problem is the same as the spine of anyone else. Their joints function (or have the potential to function) in the same way as everyone else's. Most important, I understood that we are all engaged in a lifelong back maintenance program. The separation between 'them' and 'me' blurred. These students were special in the sense that all students are special - unique individuals

continued on page 19.



Joga & Health

A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to Yoga.

Questions from readers are welcome and may be used as subject matter in this column.

Derek French

"The camel's hump is an ugly lump Which well you may see at the zoo; But uglier yet is the hump we get From having too little to do."

......Kipling

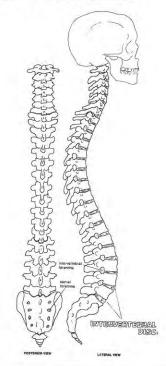
The subject of this month's column is the painful back. It is estimated that 80% of all adults will be incapacitated with a back problem at some time in their life. Some of these people will present themselves in yoga classes looking for assistance, and some may experience back pain during or following a session of Hatha Yoga.

The spinal or vertebral column consists of 24 bones - 7 cervical, 12 thoracic and 5 lumbar, separated from each other by a tough, resilient shock absorber, the intevertebral disc.

The skull is balanced on top of the 1st cervical vetebra and the spinal column in turn sits upon the sacrum, a bone formed by the fusion of 5 vertebrae. The sacrum forms the posterior part of the pelvic girdle of bone. Through this girdle, the weight of the trunk is transmitted to the hip joints, legs, feet and ground.

Below the sacrum are a variable number of tailbones (2-5) which form the coccyx. (See Plate 13 The Anatomy Colouring Book)

Each vertebrae has bony processes which provide attachments for the powerful muscles and ligaments which support and move the spine. Each vertebra contributes a section to the bony tunnel which houses and protects the spinal cord and its terminal nerves. Each vertebra supplies half of the bony framework of the windows (foramina) through which the spinal nerves leave to supply the body.



Small facet joints permit gliding movements. Although the movement between any two vertebrae is limited, the sum of all these movements in a normal spine can produce the glory of Eka Pada Viparita Dandasana





Eka Pada Viparita Dandasana

I would emphasise that this range of movement is normal although most of us lose a considerable part of this range by early childhood. The backs we see on the street are average not normal. Even the backs observed in an advanced yoga class, whilst considerably better than average, are still far from normal. Pause here and do six Urdvha Dhanurasanas.

As I discussed in the May newsletter column on Sciatica, there are many causes of back pain, e.g. congenital abnormalities; primary and secondary tumours of the bones, nerves, blood vessels; inflammatory diseases of the spinal joints (rheumatoid arthritis); infections of the tones (tuberculosis, osteomyletis); metabolic disorders (osteoporosis - discussed in April's newsletter); and pain referred to the back from other organs of the body.

Again I would emphasise the importance of establishing a diagnosis for a person with a persistent or recurring back pain.

continued on page 8



THE ISLAND CENTRE FOR HEALTH EDUCATION **916 ESQUIMALT ROAD OFFERS COURSES** COPING WITH STRESS **BREATHING - RELAXATION** AUTOGENIC TRAINING & BIOFEEDBACK LIVING WITH A PROBLEM BACK **EXPLORATIONS OF THE MIND & BODY** CA FOR FURTHER INFORMATION & BROCHURE CALL 382-1213

YASODHARA ASHRAM PROGRAM



AT THE HEART OF CHRISTIAN RITUAL

Friday evening, June 25th, to Tuesday, June 29. We are pleased to have Sister Patricia Burke leading this workshop, a search for the heart in evolving Christianity and Christian ritual. She has belonged to the Dominican Order of Sinsinawa, Wisconsin, for the past 20 years, and is dedicated to awakening awareness of the essential unity of all religions. Through teaching, chanting, guided imagery, silence, asanas and fasting, she will facilitate the interior journey leading to the opening of the heart the fourth cakra. Please bring anything that would help you in creating a personal altar.

Fee: \$225. \$60 deposit.

HATHA YOGA: THE BODY AND BEYOND

Thursday evening, July 1, to Thursday, July 8.

Hatha Yoga asanas are symbolic physical postures which reveal insights about an individual's psychological and spiritual development. When asanas are practiced mindfully, with a receptive attitude, intuitive perception can release an experience of inner wholeness, health, and creativity. In this workshop participants explore the asanas in depth, to discover for themselves the bodymind dynamics which are the key to spiritual growth. Fee: \$335. \$70 deposit.

CHILDREN'S PROGRAM

Thursday evening, July 1, to Tuesday August 31. This program is designed to help parents wishing to visit the Ashram and attend the summer programs. The children are given a wonderful opportunity to learn and play together. The daily hours of the children's program coincide with the scheduled times of their parent's morning and afternoon sessions.

Fee: \$18 per day includes all meals and shared accomodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Thursday evening, July 1, to Thursday, August 12.

This important six-week summer program has been designed as an intensive group experience for people who wish to look at themselves in depth and who seek to make basic changes in their lives. Emphasis is on mental-emotional and spiritual growth through the combined use of contemporary psychological techniques and yogic practices. The program includes an introduction to the major branches of Yoga and physical development is directed and enhanced through daily classes in Hatha Yoga. Spiritual tools and yogic techniques are given which can be integrated into daily life.

Fee: \$1767. \$350 deposit.

TEN DAYS OF YOGA

Thursday evening July 8, to Sunday July 18.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk® or Life Seal®, Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

KUNDALINI: PATH OF LIBERATION

Monday evening, July 19, to Sunday, July 25.

Down through the ages the Gurus and spiritual teachers have used the symbols of the Kundalini Yoga system as the key in directing aspirants to the realization of their own hidden potential. Participants obtain a basic understanding of the Kundalini system and intensively explore the exercises and practices associated with the first three cakras. The focus is on personal experience and developing practical tools to clarify sex, birth, life death, competition, love, energy and other vital aspects of human existence.

Fee: \$336. \$70 deposit.

DREAMS: VISION OF THE NIGHT

Monday evening, July 26, to Saturday, July 31.

An opportunity to investigate and understand the mind through the process and imagery of dreams. In this fiveday workshop, led by Richard Reeves, individuals' dreams are used as a focus to define and amplify the meanings of key words and images; common and unique dream themes and categories are discussed in detail. Emphasis is given to practical daily life application of the dreamer's personal symbolism, the feelings involved and the message or purpose of each dream experience. Attention is given to both beginners and advanced students.

Fee: \$280. \$60 deposit.

HATHA YOGA INTENSIVE

Monday evening, August 2, to Sunday, August 8.

Hatha Yoga is a means to develop and refine the body into a spiritual tool for the evolution of consciousness. Participants will work with the asanas or postures to reach towards a new understanding of their body and its relationship to their mental and emotional health. Classes will also be offered on the physiological aspects of Hatha Yoga, anatomy and stress. This program will be conducted by Norma Hodge and Shirley and Derek French, students of both Swami Radha and the Hatha Yoga Master, B.K.S. Iyengar.

Fee: \$288 \$60 deposit.

GUIDED IMAGERY WITH SWAMI RADHA

Friday evening, August 13, to Wednesday, August 18. A cultivated imagination is a necessity on the spiritual path. How can this be achieved? In this advanced workshop Swami Radha will help participants see how the powers of visualization and concentration can be developed through spiritual practice. The Yoga Teachers' Course or the Yoga Growth Intensive are prerequisites for this workshop.

Fee \$350 \$70 deposit

REJOICE IN THE TEMPLE:

THE EXPERIENCE OF PRAYER THROUGH DANCE

Thursday evening, August 19, to Tuesday, August 24. In this workshop participants will learn a prayer dance to Divine Mother, which has been composed from the symbolic gestures of classical Indian dance. Instruction in the symbolism of the movements will accompany training in basic dance technique, so that students who have no prior experience of Indian dance may take the prayer home as a personal spiritual practice. When the movements of the dance are combined with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as the temple of the spirit.

Fee: \$300 \$70 deposit

The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

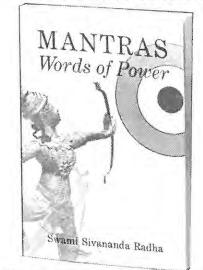
The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.

- What is Mantra?
- Benefits of Using a Mantra
- Mantra and Healing
- Mantra in Daily Life
- Mantras: Questions and Answers



Swami Radha gives answers to some of the most controversial questions of spiritual life: initiation, the Guru and disciple relationship, surrender and healing. The complete handbook for this powerful spiritual practice. Included are chants with musical notation, and directions for both the beginner and the advanced seeker.

"Recommended for public libraries."

Choice, American Library Association

"Much wise and practical advice about the use of mantras." Bulletin of the Yoga Research Centre

\$5.95 paper, 140 pages, 8 photos Available at Sri Atman Books

or direct from

Timeless Books

(publishers of timeless wisdom) Box 9, Kootenay Bay, B.C., VOB IXO Yoga & Health continued from page 5



Notwithstanding the above, when all the examinations and tests are completed, in about 80% or more of back problems no obvious cause can be found. "So Doctor, if all my tests are negative, how come my back hurts so much?" The answer is found not in a specific disease but in dysfunction; the way the individual uses or misuses the back.

To illustrate, if I hold a green willow wand by the ends I can bend it backwards and forwards indefinitely; the stress is distributed throughout its length. If I move my hands close together on the wand and bend it in one place, it will soon crack.

Most people misuse the spine by :-

(a) Forgetting to exercise to maintain a suppleness throughout its length.

(b) Using the joints between lumbar vertebrae as if they were hinge joints, i.e. bending at the waist causing a break in the back instead of hingeing at the hip joints and keeping a straight back.

(c) Poor breathing practices - the diaphragm is not used fully. When this 'holding' or 'splinting' occurs (often starting in childhood in response to anxiety or other unwelcome feelings) a chain reaction is created. If the diaphragm is stiff - the lower back, pelvis and hips will be stiff. This frozen midsection of the body is an accident waiting to happen. Mis-stepping off a curb or digging in the garden can trigger years of back misery. (d) Poor posture and alignment of the body standing with a sway back and the increased curve of the upper back and neck that often compensates for the sway back places the facet joints of the spine in the extremes of their range of movement. A little additional stress is enough to jam one or more of them with all the pain, muscle spasm and swelling attendant upon any sprained or locked joint. Because of the joints closeness to the bony windows of the spinal nerves, the nerve can be compressed leading to additional dysfunction.

Yoga students, teachers, ballet dancers often set a poor example with posture - looking very elegant in the awareness of the asana or dance but collapsing horribly in moments of relaxation. Look around in the next class. It affords a striking example of the Aphorism that Yoga is Eternal Vigilance.

(e) Poor muscle tone and balance. A survey of the Canadian Olympic team of 1976 revealed a high incidence of back pain which many athletes accepted as the price they paid for participating in their sport. It also revealed striking examples of muscle imbalance. Many of these world-class athletes were unable to do one slow sit-up.

Citizens' Counsel Counse insello

A proper balance between the flexors and extensors of the spine is essential for normal functioning.

(f) Loss of range of movement in other joints of the body.

A man with stiff hips and short hamstrings will bend his back and strain the vertebral joints in order to reach the floor to pick something up.

Most adults have lost a significant part of the normal range in shoulder movements. In an attempt to paint the ceiling it will not be possible to move the arms directly overhead this loss will be compensated for by bending the upper spine with possible painful effects.

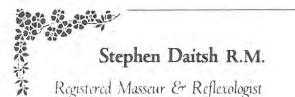
(g) A weight of 1 lb. held 14 inches in front of the spine will exert a force of 15 lbs. on the lumbo-sacral joint. In our society it is not uncommon for an individual to walk around with 30 to 40 lbs. of extra fat in the abdomen. The strain on the lower back is one of the reasons back pain is so common in the obese person.

From these examples of misuse of the spine it will be clear that the skill in action that is Yoga has a great contribution to make in the prevention and rehabilitation of back problems.

Impeccable use of the back requires constant awareness of breath, posture and alignment, together with asanas to keep a full range of movements in all the joints of the body. Maintenance of muscle strength, length and balance is vital to achieve these aims as is au awareness of proper diet.

Copyright - Derek French, 1982

<u>Note</u>: Dr. Derek French and Shirley French teach a course LIVING WITH A PROBLEM BACK at the Victoria Y each year in the Fall and Winter.



Self Heal Herbal Centre 1221 Wharf Street, Victoria **383-1913** The Victoria Yoga Centre is pleased to announce two summer workshops in

The Iyengar Method of Hatha Yoga

presented by

Aadil Palkhivala

July 23-25, 1982

James Bay Community School Centre 140 Oswego Street, Victoria

LEVEL 1

Friday, July 23 - 9:30 am-12:30 pm
for beginners and students with a limited working knowledge of the Iyengar Method.

LEVEL 2

Friday, July 23 - 7 pm-10 pm Saturday, July 24 - 10 am-4 pm Sunday, July 25 - 10 am-1 pm

for teachers and students with a basic working knowledge of the Iyengar method.

AADIL PALKHIVALA is one of the leading teachers in the Iyengar method. Aadil has studied for 14 years under Yoga Master B.K.S. Iyengar and worked for long periods as Mr. Iyengar's assistant in teacher training courses in Pune, India. For the last two years Aadil has conducted workshops throughout Canada and the U.S.

Early Registration Is Advised. Registration is limited to 30 in each session. 20% of available spaces are reserved for out-of-town participants until 14 days before the workshop.

Send the form below and a cheque payable to the Victoria Yoga Centre to:

The Victoria Yoga Centre c/o 3033 Admirals Road Victoria, B.C. V9A 2S1

FEES:

Level 1: \$12.00 Members/\$15.00 Non-members Level 2: \$50.00 Members/\$55.00 Non-members

Refunds only if space can be filled from waiting list. For additional information call Robert Dill at (604) 382-9570.

Registration Form: Aadil Palkhivala Workshop

Name ____

Address

Postal Code _____ Phone .

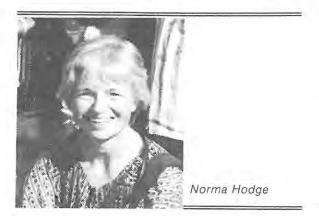
Workshop Level

Level 1 (\$12 or \$15)

Level 2 (\$50 or \$55)

A cheque in the correct amount is enclosed.

Make cheques payable to: Victoria Yoga Centre Society



Asana of the Month TADASANA

Because it describes the upright stance that is specifically human, Tadasana is the basic yoga posture. In it all parts of the body from the soles of the feet to the crown of the head are aligned one with another. We experience our connection with the earth and also our human thrust toward heaven. There is harmony with earth's gravity and our senses become alert in every dimension. The principle and the feeling of Tadasana are to be carried into every posture we can assume in this life if we wish to grow toward our fullest potential.

"TAD" means mountain. The posture resembles a mountain in its feeling of being broadly grounded, with energy flowing upward from the earth through the pores of our feet. It can be likened to a volcanic mountain in that with keen alertness in the posture, one can feel an energy rising through the body like lava through a mountain's core. Lava is here descriptive of our powerful emotional energies. And just as hard crusts contain and compress lava in its core, so our egos' desires and fears form "feeling crusts" that compress and hold back energy in ourselves, usually well below awareness.

Inevitably there comes an explosive release and our energy is scattered far and wide. In human beings this can mean shattering illness and too often a reinforced ignorance about our true potential. Years, even lifetimes, will be needed to regain true direction of our energies.

To containue the metaphor, it is easy to imagine volcanic matter from below a mountain rising through an unimpeded core to flow over a countryside, to cool and transform into fertile soil. Trees will grow, birds will sing, animals roam and humans thrive. So in the Tadasana of every posture we can grow by opening every pore to the flood of creative energy that lies deep within us. We can recognize and release the "crusts" in our body and our mind, places of compression or flab, numbness or inertia. We can learn that any pain we feel is an unfailing signpost that reads, "Relax. Open."

To begin to practice Tadasana, stand upright, and put your mind in your feet. Place them parallel to each other, big toes touching. Distribute your weight evenly over the soles. Lengthen your toes and separate them. Slightly part the heels from each other. There is a feeling of dynamic lift and awareness up the legs to the knees. Firm the knee joint by contracting the quadricep muscles in the front of the thighs. This draws the knee caps upward. Relieve the backs of the knees of any hyper-extension if necessary, bu a very slight bending of the knee.



Balance the pelvis by firmly tucking the tailbone downward in the back and by drawing the pubic bone upward in the front. Contracting the hamstrings at the upper back of the thigh and the long abdominal muscles in the lower front of the abdomen will help to achieve this balance. At the same time keep the muscles relaxed in the floor of the pelvis.

Lengthen the spine upward from the sacrum to the base of the skull. Lift the rib cage evenly, front, sides and back. Open the chest. Relax the shoulders so the shoulder blades smooth downward and in toward the back. Free the underarms. Allow the weight of arms and hands to fall toward the ground. Lengthen the neck upward from the centre back of the relaxed shoulder girdle. Balance the head lightly on top. Soften the face and the front of the throat allowing the chin to tuck in comfortably.

Keep the eyes passive, lips touching lightly, teeth parted, tongue relaxed. Breathe evenly through the nose.

Keep your awareness in Tadasana a continuous creation by directing your mind to explore your body over and over again as you stand. Become familiar with the directions of its energy flow, and discover how your mind can change the direction of the flow. Note where your energy is blocked, where resistance shows itself in discomfort. By using your will in this creative way, alignment will be corrected, balance will be righted. Ease in posture and poise in mind will be achieved.

My gratitude to my Teachers - Swami Radha and Mr. 3.K.S. Iyengar and many of their devoted students.

Joga Centre News

The May meeting of the Yoga Centre was a short and enjoyable one. Plans have been finalized for a number of events coming up over the summer.

Robb Dill reported that the schedule for the Victoria Health Festival, June 12 and 13 is now set up. The Yoga Centre has taken four booths together and will be using one as an area for displays and sales of books and other items, such as T-shirts, with the other three to be used for a program of workshops and demonstrations. Sue Ingimundson is coordinating these events, and may be contacted at 385-2598 for further information. We would appreciate help with setting up and manning these booths during the Festival. Please contact Sue to volunteer.

Shirley Daventry French reported that the June 18-20 hatha yoga workshop with Judith Lasater is now full, and that a waiting list is being taken.

Robb Dill reported on the final registration details for the Aadil Palkhivala workshops on July 23, 24, and 25, and opened registration for these events. Details appear elsewhere in this newsletter. Tanya Darling announced that Aadil will be holding a two-session workshop at Shawnigan Lake Camp the afternoon and evening of Sunday, July 25, in addition to the two Yoga Centre workshops. Details on this also appear elsewhere.

Shirley announced that Angela Farmer will likely be holding a week-long workshop sponsored by the Victoria YM-YWCA sometime in September, but that details are not yet final. Hilda Pisaro, an excellent teacher in the Iyengar method from Calgary has tentatively agreed to conduct a workshop sponsored by the Yoga Centre the weekend of October 29, 1982.

A meeting of the Yoga Centre executive was held April 28 to discuss the proposed 1984 Yoga and Health Conference. Norman MacKenzie intends to examine several possibilities for the Conference on his return from the Yasodhara Ashram in June, and is very optimistic about its success. Some entries have been received in the Conference Logo Contest, which were shown at the meeting. More information about the Logo Contest next issue. A \$500 scholarship was presented to Yoga Centre Secretary Marlene Miller to assist her in travelling to Pune, India to study with Mr. B.K.S. Iyengar in the fall. The scholarship was presented in recognition of the many years of selfless service that Marlene has offered so willingly since she came to Victoria. All our best whises go with you, Marlene!

It was decided 'to hold the June meeting of the Society in conjunction with setting up the display and demonstration areas at the Victoria Health Fair, June 11. The Oak Bay Recreation Centre will be open to set up displays after 7 p.m., so anyone wishing to attend is invited to assemble there to help with the preparation, and then to move to the home of Celia Ward, 978 Linkleas for a satsang afterwards.

There is a possibility of a Labour Day Weekend Retreat being held at the home of Derek and Shirley French in Metchosin. There is ample room for camping there, and lots of program ideas were discussed. Many thought that this would be a good idea for a gettogether after the summer and before starting the usual busy fall schedule. Anyone with ideas, comments or assistance to offer should contact Shirley at 478-3775.

The meeting adjourned and was followed by a satsang.

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YOGA OF SEEING

How do you teach yoga to people who can't see? For three years I had the priviledge of teaching yoga to such a group at the C.N.I.B. Indeed it was a little like "the blind leading the blind," but with a good deal of humor and some fumbling in the dark we did evolve an Iyengar-style yoga class.

My.Iyengar background, although not extensive, proved invaluable in this special class. Attention to detail, careful alignment of the body in each posture, working with a partner, and using the physical environment creatively were essential elements in our class.

Most of the participants had lost their sight because of diabetes, and many of them had a little vision which was gradually decreasing. Some used canes and others used seeing-eye dogs to help them to be somewhat independent. In our yoga class the canes were put aside and the canines were tied to chairs as we learned independence in a new way.

The fear that was overcome in order to move from leg-work on the tables to the dog-stretches on the other side of the room! Some funny moments, as people collided, dogs started barking and dragging their chairs across the room, only to discover after untangling everyone that Joan had walked out of the gym still looking for that "wall on the other side of the room." They had a marvelous ability to laugh at themselves, and they certainly gave me insights on overcoming fears.

I tried to keep them moving as much as possible from one side of the gym to the other, from the tables to the chairs, and we did a great deal on a two-foot high stage at one end of the gym. It worked well for dog-stretches and back bends. Some of us have experienced the fear of bending over backwards with our eyes open, so imagine doing this without being able to see. I had them lie on their backs on the stage with just their heads hanging over, then gradually their shoulders, and perhaps their arms. The balancing poses were quite a challenge, even standing in tadasana with the feet together was difficult. I began to appreciate my own ability to do these "simple" things. How much I had overlooked in these poses because they were easy for me! Uttita trikonasana was certainly one of our biggest challenges.

I tried to take them into poses without moving their bodies for them. So many of them had had negative experiences with well-meaning people grabbing their arms at crosswalks and dragging them across roads. A very humiliating experience! I wanted to give them the joy of moving their own bodies. The first time we attempted trikonasana, there wasn't one body that resembled the triangle pose. Working against the wall made a difference, and gradually the pose began to shape up. Jumping the legs three and one half feet apart is still an awesome feat!

Working with the blind has made me think about "the yoga of seeing." How accurate is our seeing? How often do we see only what we want to see, or what we are told to see? How often do we color what we see by our prejudices, fears and insecurities!

continued on page 17



Lydia Weit

PRENATAL YOGA

I am fortunate to be teaching pre-natal yoga while I am pregnant myself. It has encouraged me to learn more and be sensitive in setting up a pre-natal program.



Alayne Hamilton

KARMA YOGA FIGHTING THE FIRES OF BURNOUT

Burnout is the trendy new word for a familiar process characterized by a loss of enthusiasm, then loss of hope, and

finally total ineffectiveness. This depletion of spiritual resources, experienced by those who give but do not replenish, is common among workers in human services such as medicine, education, and counselling. At lower levels of spiritual resources it seems that altruism, that love for humanity which is the outpouring of the fullness of spirit, is lost and finally not enough remains even to sustain self esteem.

Cynics have referred to this process as a kind of "spiritual hypochondria". Certainly, although burnout seems to demand sympathy, it does exude an unpleasant air of passivity, an expectation that life should not demand so much of us.

Yet it is a real enough situation. We all have our "burned" times when we struggle with our ambivalence and despair.

continued on page 16

Up until I was four months pregnant, I was able to continue my practice at the intermediate level. At that time, I was advised not to practice asanas and stretches that put too great a strain on my lower back and abdomen, because these muscles were already under increased strain. I really appreciated being told what might be harmful before having to feel the pain and strain for myself. (Thank you, Sue and Shirley)

Since then, I have found it necessary to modify many poses, and I'm continuing to modify as my pregnancy progresses, changing and adjusting the pose to make room for my enlarged abdomen.

Standing and sitting forward bends with the legs apart (Upavistha Konasana) are comfortable and beneficial for pelvic floor muscles; the squat and pose of the child, again with knees apart, are good too. It is important not to have too much pressure on the top of the uterus, but generally speaking, if a pose feels good, do it -- standing poses, sitting (Baddha Konasana), balancing, shoulder opening work, gentle twists, spine stretches, are all fine.

A wonderful thing about yoga is that the movement is slow, so there is little danger of really hurting yourself. If you're doing something harmful, your body will let you know.

Centle backbends over a blanket roll are OK as long as the back is protected and the abdominal muscles don't pull uncomfortably. Double leg lifts while lying supine are unwise because of strain on abdominal and lower back muscles, but the benefits of this exercise can still be obtained by bending one knee and lifting one leg at a time. Inverted poses are OK pre-natally, provided they were practiced before pregnancy. Personally, I find them difficult to hold because of increased weight, and they make me feel nauseous.

Interestingly, savasana becomes uncomfortable for some women. Baby's weight pressing down on the vena cava vessel causes reduction in blood pressure and reduced oxygen supply for both mother and child.

In yoga practice we're always being reminded to relax muscles that aren't being used to hold the pose -- for example, there's no need to tighten and hunch the shoulders in cobbler's pose. Learning how to relax one part of the body while another part is contracted and still continuing to breathe is excellent preparation for childbirth.

A pre-natal class needn't be much different than any other yoga class. It might be a little less strenuous, and the focus will be on good body posture and strengthening the childbearing and birth muscles, as well as building strength and flexibility for the whole body.

If one already practices yoga, it seems only natural to continue throughout pregnancy, but it's also the perfect time to start practicing yoga.

I am feeling very energetic these days. I'm convinced yoga is responsible and I've confirmed that with other expectant Moms, who have said that they feel stretched and energized after a class.

As much as I'm enjoying doing yoga while I'm pregnant, I can't wait to do backbends over a chair!



YOGA WITH THE MENTALLY HANDICAPPED

At last! A message from the Vice President!

I've often wondered what my role as Vice President of the Yoga Centre is -- it's not such a clearly defined role as secretary, treasurer, editor ... and we all know what Presidents do! So after some musing on this topic I realize that I get to do all the neat jobs no one else wants -- and I also get to replace Shirley when she's indisposed!

If I may be serious for a moment, my main reason for putting pen to paper at this time is to share my experiences of teaching hatha yoga to the mentally handicapped.

My first students were from a group home (a transition home from hospital to their own home), whose handicaps ranged from being mildly retarded to severe depressions, psychotic disorders, schizophrenia.

It was a tremendous challenge for me -- not only had I not taught yoga to this kind of students -- I hadn't taught, period!

I should mention at this point that as an R.N. I loved psychiatry during my training and managed to take the prize in my third year (everyone said I had a head start, anyway!)

The class was a mix of old and young, male and female, all on some form of medication. Every week was different depending often on their tolerance to their medication. Their attention span was very limited and I was constantly bringing them back -- some wandered away in the middle of asana, inappropriate remarks were often made -but despite these distractions, there was always spontaneity and laughter.

It was heartwarming to watch their progress; strength, stamina and co-ordination returning to much abused and neglected bodies. They related like children in many ways -- rejoicing with each other at their accomplishments, and constantly begging me to watch them perform. I was only able to teach them once a week, but from both my and their supervisor's observations, yoga was certainly a valuable therapeutic tool to implement in their daily living.

My next class was comprised of students whose handicaps were not so severe. They were in the transition of being retrained for the work force. Again there was a good, and usually even mix of men and women, the ages ranging from eighteen to fifty.

I have thoroughly enjoyed teaching this group. As they are not as highly medicated, they are often more open and eager to participate (not always though!), and were actively working on their personal growth in other areas.

Again, it was rewarding to see their bodies changing and their self-esteem heightened as they performed asanas they always said they couldn't do!

In conclusion, hatha yoga is a valuable therapeutic aid and I see it as having no boundaries between physical and mental health. So often in the treatment of mental health, the body is ignored -- as is often the case in traditional medicine, one is treated as with a gallbladder, broken femur, etc. -- rarely is one treated in totality -- body, mind and spirit.

Hatha yoga is often the perfect prescription: "yoga" meaning "to unite".

Teaching yoga to the mentally and emotionally disabled has been a rewarding experience for me, and I would certainly like to see the use of yoga become more common in mental health facilities.

COPY IT!!!!! At our Quick-action Copy Centre



SURVEY OF THE EFFECTS OF YOGA TEACHING AT LAUREL ENTERPRISES WORK ABILITIES PROJECT

Tuesday mornings at Laurel Enterprises starts woth our weekly yoga session. Mixed expressions appear on the faces of those present! How much easier it would be not to exert the body, but Sue's words of encouragement, "Pain is gain!" ring in our ears. Many people ask me, 'What does yoga have to do with becoming work ready?' or, 'Why do you have yoga as part of a work readiness programme?' The answer is simple.

To put in a full day's work requires strength, stamina and co-ordination. Individuals who have not worked for a while and who are not involved in recreation tire easily. Hand grip and arm strength are lost. The legs get tired standing for long periods. It has been rewarding to see energy flow increased and stamina improved.

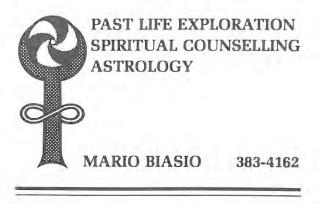
Subjective feelings range from "I feel more alive," to "It hurts while I'm doing it, but I sure feel better afterwards!" The beneficial effects accumulate from week to week.

We also help individuals deal with and reduce stress. We encourage the use of relaxation at night to assist the effects of sleeping medication. The participants learn to use their own breathing in relaxation and to breathe deeper in general.

For most of the participants this is the first exposure to yoga. We hope it will not be their last. Our programme assists an individual in vocational/life planning. We want them to chose a job, and a life style that makes sense to their individual coping skills and stress tolerance. We are in the business of Mental Health and that, to me, means making yoga part of an individual's lifestyle.

We thank Sue for giving us that opportunity.

Jane Dewing Manager,





ROLFING by Jeffrey Burch

I am a practitioner of an art called Rolfing. Dr. Ida P. Rolf created this system in the 1930's. It has gained popularity only in the last 15 years. I still feel that education is my biggest job. Thus this column.

What is Rolfing? The central idea of Rolfing is that human bodies function best when properly aligned. Rolfers have the skills to make these changes in the contours of the body.

People come to Rolfing for a variety of reasons, Some people have bodies which function very poorly. Perhaps they have had serious injury or disease or birth defects. Rolfers can assist these people in their journey toward normal lives.

We also work with people whose bodies function very well indeed; athletes and dancers. These people are seeking to add an ever keener edge to their performance. Rolfing is of great benefit to them as well.

A majority of the people who are Rolfed come for preventive Maintenance. Their bodies work adequately and they want them to continue to work at least that well. Many small structural problems can be taken care of before they become large.

FREE LECTURE/DEMONSTRATION Thursday, June 10 Victoria YM-YWCA 7:30 PM

The above is a paid advertisement.

Karma Yoga continued from page 13

Perhaps the recent epidemic has resulted from having given a word, and a certain respectibility, to a common human experience. On the positive side, this capacity for despair has been the motivation for much of spiritual development - the struggle to attain the inner resouces necessary to survive the condition of human conciousness. Some, of course, chose the alternative of less conclousness, through the use of alcohol or other drugs.

What is the problem that the work we approach with so much enthusiasm and hope for success so often ends in the ashes of burnout? Lets face it, what gets burned is the ego. The unpleasant aroma of burnout is the egotism that inspires us to work for self aggrandizement, for reassurance of our worth through the admiration of others. This is not surprising, in a culture where much of status and identity is dependent on career and economic success. Work in which success is variable or the indicators are uncertain, such as most work with people, is particularly likely to cause problems. Burnout is not inevitable. but without careful consideration, a basic and tangerous error is often made.

We become attached to the outcome rather than the process of our work; we demand that corporate decisions go our way, that each case be won, that every patient recover, and that all the customers buy. We may even have the temerity to expect the house to stay clean as a monument to our labour.

Karma yoga asks that attention be turned from ourselves, from the selfishness of demanding results, to the work itself. In the words of the Gita, "Therefore, #1thout attachment, perform always the work that has to be done, for man att. is to the highest by doing work withou: "ttachment." (Chapter 3, 19) We are taked to dedicate our work to God, but even the strictest atheist can dedicate hind and body as instruments through which the highest principles of good are served. We are advised that the quality of our work is our responsibility, but that the results are not in our hands.

To some, long accustomed to Western thinking, with its strict adherance to cause/ effect relationships, loosening attachment to results means becoming sloppy and uncaring, In fact, just the opposite is intended. Rather than giving attention only to visible results and the opinion of others, we are asked to perform each act of work with fullest attention to quality in every aspect.

An example with which I have some familiarity is counselling. If I should fall into the trap of egotism I may begin to want my clients to change in order to demonstrate what an outstanding, praiseworthy counsellor I am. Each time someone choses to do as he wants rather than as I prefer. it becomes a personal blow. In time I may experience sufficient pain that, I am unwilling, perhaps even unable, to continue. "Burnout" will be the diagnosis. If, on the other hand. I manage to mind my own business, that of doing the best possible job of counselling, because it is good work and worth doing, and am willing to accept whatever result occurs, I am likely to experience better results as well as more satisfaction.

Following the path of Karma yoga, we must strive again and again to do the most effective work, not allowing ourselves to either give up or to go through the motions without thinking. Eut even as our efforts and attention are focused on work to the exclusion of ego gratification, we must look to ourselves with care and understanding. If you have truly dedicated yourself as an instrument of the highest good, can you abuse your Master's tools?

So we must attend to ourselves, not with self pity or indulgence, but with the constructive intent to make our minds and bodies useful. With imagination and experimentation, we discover what measures of food and exercise, company a and contemplation, produce healthy effects, and we begin the slow and often painful journey. But not alone.

DO NOT ASK FOR AN EASIER LIFE, ASK TO BE A STRONGER PERSON.

Yoga of Seeing continued from page 12

To quote Mr. Iyengar:

"Everything cannot be observed by our two eyes. Each pore of the skin should act like an eye. Your skin is a most sensitive guide."

How heavily we depend on our two eyes at the expense of developing other sensitivities!

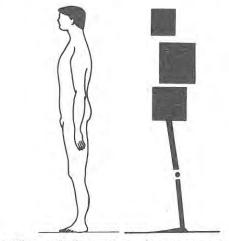
Mr. Iyengar says that "yoga is a Darsana, a mirror to look at ourselves from within." The word "darshan", loosely translated, means "to see" without fear, without bias, without any mental predisposition. Enlightened beings are said to be able to give a "darshan", a clear seeing not of what we appear to be, but of what we are.

Let me tell you about my "darshan" at the C.N.I.B. Visualize a darkened gym with six people lying on mats in savasana. All is quiet except for a few soft snores and the sound of my voice. Behind three of the people are three dogs, front paws crossed, eyes intently on me. Who is teaching who? Those intelligent beings seem to be looking into me, beyond the pretenses, beyond the roles. I know I can't fool them because they really see who I am. The atmosphere of trust and acceptance in the room seems to open the channels of seeing. And so I receive my first "darshan" from a seeing-eye dog!



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WHAT IS THE YOGA CENTRE OF VICTORIA?

The Victoria Yoga Centre is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and disciplines of yoga."

The society owes its inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram, Kootenay Bay, B.C.

The Centre sponsors and organizes a variety of Yoga activities in Greater Victoria at various locations. These activities include:

- regular workshops on the Iyengar approach to hatha yoga
- workshops on yoga and personal growth
- monthly meetings. After a brief business meeting the teachings of yoga are explored and experienced. Members take turns in leading these evenings, or making presentations.
- a monthly newsletter, containing articles and information on classes, workshops, and other events of interest to students of yoga.
- dream groups

- members of the Centre also teach in the excellent yoga program at the Victoria YM-YWCA.

If you are interested in any of the activites of the Centre and appreciate receiving the information in our newsletters, we invite you to join as a Full or Associate Member.

Both classes of membership include a subscription to the newsletter, and discounts on fees for many Yoga Centre-sponsored Workshops and events. It also permits pre-registration for the very popular hatha yoga weekend workshops. The Full Memberships permits the holder to vote at Yoga Centre meetings.

Printing and mailing this information is a costly business nowadays, so even if you don't wish to become an active member at this time, your Associate Membership or donation would be appreciated to help meet these costs. Full Membership dues are \$15.00 per calendar year, Associate Membership is \$10.00.

If you would like any further information, please contact any of the Yoga Centre Directors. Their names, positions and phone numbers appear below:

Shirley French, President	478-3775
Sue Ingimundson, Vice President	385-2598
Dennis Fafard, Treasurer	382-8873
Marlene Miller, Secretary	383-8360
Bill Graham, Newsletter Editor	388-6734
Trish Graham, Director	388-6734
Richard Reeves, Director	658-8770
Norman MacKenzie, Director	c/o 478-3775
Derek French, Director	478-3775

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

Size Full page	1 Month \$30.00	½ Year \$160.00	Full Year \$300.00
1/2 page	15.00	85.00	160.00
1/4 page	10.00	55.00	100.00
Business card	8.00	45.00	80.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

President's Message continued from page 3.

with their own peculiar sensibilities. vulnerabilities and handicaps. The vital difference is not the degree of the handicap but the degree of willingness to work, to explore; in the words of Swami Sivananda to "adapt, adjust, accommodate" in this struggle to overcome our limitations.

This challenge applies equally to all; to the cetarded adult, to the blind person, those with back problems, the professional suffering from burn -out, to the adept student in an advanced class and especially to all of their teachers.

One of my 'special' classes is an advanced intermediate class where over half its members are teachers themselves and everyone in the class has been practising and studying yoga for Between them they have a lot of many years. experience and sometimes this is their biggest Unless you can come to class with obstacle. an open mind, receptive and free from preconceived ideas you will learn nothing.

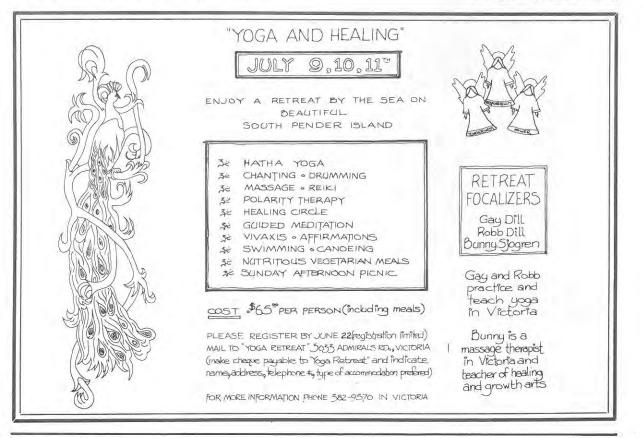
When I cling to the familiar and known there may be an apparent and temporary feeling of safety but there is no freedom to learn and grow; that comes when I can retain a beginner's mind and body. As long as I am caught in the role of expert I am trapped. I cannot see. hear or understand. I am hardicapped.

However, like all of my colleagues and students, I am also talented, creative and intelligent. I can use my experience to fashion tools to open new doors or to dig in and become entrenched. The choice is mine.

In Hindu mythology there is a triad of Gods: Brahma the Creator, Vishnu the Preserver and Siva the Destroyer. Salutations to Siva the destroyer of our obstacles !

Om Namah Sivava.

Shuley Shirley Daventry French.







MEDITATION ON LOVING KINDNESS

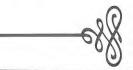
Let me be free from greed, hatred and delusion.

- Help me be selflessly giving, lovingly understanding and incitefully clear.
- My heart is filled with loving kindness.
- Every cell in my body is charged with loving kindness.
- My aura is charged with loving kindness and I am protected.
- I send out loving kindness everywhere, in all the ten directions, all around, up and down.

Loving kindness to all.

Loving kindness to all beings animate and inanimate.

Loving kindness.



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AADIL. PALKHIVALA WORKSHOP IN VANCOUVER

When I first heard of Aadil Palkhivala's Workshop in Vancouver, I thought how nice it would be to be single and childless, to have the freedom of pursuing my new-found habit (Yoga) moving from city to city in search of yet another Yoga Teacher and or experience. But when my husband not only consented but provided the money, car and freedom to pursue my happiness, my enthusiam vained. The thought of leaving the children, my husband busy rehearsing for his next performance, depriving the family of the car, the expense of gas, ferries, gifts for homecoming seemed to overwhelm me and excuses started to pop up occasionally through conversations aimed at providing an agreeable excuse for not going. But Connie's ear remained deaf to my pleas and I found myself phoning Vancouver asking if space was still available. There was.

Having experienced Aadil's Workshop last December. I knew what was in store for me.



But I was comforted by hearing that Aadil's Mother would be teaching one evening and Aadil would teach Saturday(5 hours - no break).

Expecting a frail Indian Women in a white sari, I soon found myself taking orders from a woman in a smart black leotard and tights. Being a mother, I expected motherly concern and advice. And that I got! During each asana, it seemed I received additional attention as to each and every weakness this body possessed. After expecting a reprieve, I now almost wished Aadil was conducting the class. But the lesson was invaluable, I now possess a series of postures each individually sculptured for my body.

Naturally I was late for Aadil's class. procrasturation seems to flow easier during the morning, But no matter, within moments my body already psyched, flused with anticiaption, stripped to bare essentials, burst into sweat, steady breathing, incrediable feats of strength coupled with unimaginable contortions of body.

And the class was over, the moment I had waited for, now complete had reached its cycle, I now desired for more. Perhaps its true Aadil has changed his format. Instead of tears - laughter and joy prevailed at knowing that the fruit of labor had given birth to a sense of accomplishment.

Tanya Darling

Aadil Palkhivala will conduct workshops July 23 - 25 at James Bay Community. Phone Robert 3829570. Also on July 25, a one day workshop at Shawnigan Lake Camp. Phone Tanya 384-9012.



DIANNE STILLMAN Realtor







Sue Ingimundson

It's with much regret that our Yoga for Couples class has ended for the session. The idea of a couples' class came from a suggestion by a friend, who wanted to get her husband "into yoga".

As it was a new programme, I had many apprehensions about the success of the class -- wondering how I could meet all of the students' needs and expectations. The challenge and fun for me came in watching the students and suggesting ways of adapting the asanas to their different body types -- matching their flexability, strengths and sizes -- which were quite different for some couples.

The second session that I had, the experience flowed easier for me. I had learned when not to interfere, standing back and just letting things happen, but also being able to judge when to become involved and make suggestions.

As the weeks passed by, I was able to observe the class as a whole relating in a freer, less self-conscious and fun way with each other. Not only were they coming closer together as couples, but as a class as well -- much joy and laughter was expressed as they moaned and groaned their ways through their tighter areas.

The main emphasis was certainly on hatha yoga (Iyengar approach), but I also included shiatzu massage technique and the Rishi-originated



shaking massage technique taught by Felicity Hall.

I would like to acknowledge two books that were helpful and which were shared with the class; <u>Yoga with a Partner</u> by Sandra Jordan and <u>Double Yoga</u> by Ganga White with Anna Forrest.

A comment from one couple when asked how they had enjoyed the class was "it's much nicer than going out for dinner!"

I would also like to give thanks to Bill & Trish Graham who willingly gave their time to share the Shiatsu massage technique with us.



"Friends are people who help you be more yourself, more the person you are intended to be, and it is possible that without them we don't recognize ourselves, or grow to be what it is in us to be."

- Merle Shain When Lovers are Friends

Photos from Yoga With A Partner by Sandra Jordan

YOGA BED & BREAKFAST

Just a reminder that the Yoga Centre is setting up a list of people willing to host people coming from out of town to take part in workshops and other events. The list will be of both the number of spaces available and the types of facilities available, i.e. sleeping on the floor, separate room, full meals or not, room for children, etc. Perhaps a standard charge for accommodation will be established to avoid this service becoming a burden, and to make arrangements as straight-forward as possible. If you have any ideas about this, or wish to be listed, contact Sue Ingimundson at 385-2598.

Yoga Calendar

JUNE 10, 1982

Jeffrey Burch, Rolfer will give a free introductory talk and demonstration at the Victoria YM-YWCA 7:30 p.m.

JUNE 11

June Meeting, Yoga Centre of Victoria. Meet at the Oak Bay Recreation Centre to help set up display area for the Victoria Health Festival. A satsang will follow at the home of Celia Ward, 978 Linkleas.

JUNE 10-17

Joel Andrews, master harpist from Santa Barbara who uses harp music for healing will be conducting workshops, public lectures and individual sessions on Music and Healing in Victoria and Nanaimo. Contact Pat McCullagh for information at 384-2974. Victoria Concert will be held at the Victoria Unity Church, June 10. Admission \$4.00.

JUNE 12-13

Victoria Health and Fitness Festival, a joint project of the James Bay Community Resources Board and Recreation Oak Bay will be held at the Oak Bay Recreation Centre, 1975 Bee St.

JUNE 14-25

Richard Ireton will be in Victoria teaching the **Alexander Technique.** For information and appointments, call The Island Centre for Health Education, 382-1213.

JUNE 18-20

Judith Lasater will be conducting a Iyengar-style hatha yoga workshop in Victoria at the James Bay Community School, sponsored by the Yoga Centre.

JULY 9-11

"Pender Island Yoga Retreat" Theme: Yoga and Healing. Retreat Focalizers: Gay Dill, Robb Dill, Bunny Sjogren. See advertisement, page 19, for details. Call 382-9570 for further information.

JULY 17-27

"Healing & Martial Art Intensive Workshop" at Shawnigan Lake Camp. Featuring 2 sessions with Aadil Palkhivala, Sunday July 25. See advertisement, page 2, for details. Call 384-9012 or 384-1014 for further information.

JULY 23-25

Aadil Palkhivala will be conducting two levels of Iyengar-style hatha yoga workshops at the James Bay Community School, sponsored by the Yoga Centre. See advertisement, page 9, for details. Call 382-9570 for further information.

ONGOING:

Thursday Evenings: 7:30-9:30 p.m. **Dream Group** with Richard Reeves, 4515 Emily Carr Drive, Victoria. For further information contact Richard at 658-8770.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to: YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

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I am enclosing: Cheque Mone Category of Membership: Full Don't mail me a newsletter. ['ll pi	y Order □ in the amount of \$ Voting Membership (\$15.00)/□ Associate M	embership/Newsletter Subscription (\$	\$10.00)

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C.

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contac⁺ Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Published by The Victoria Yoga Centre Society

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DEADLINE FOR SUBMISSIONS TO THE JULY NEWSLETTER -- JUNE 18, 1982.

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

Summer Issue 1982

The Challenge of Acceptance

an interview with Felicity Hall

starts page 10

A MESSAGE FROM THE PRESIDENT

A Sadhaka is a student of Yoga; Sadhana is his or her spiritual practice. To a dedicated Yogi this is a lifelong process the purpose of which is to achieve self-mastery, liberation or release from the bonds of material existence. In the book THE LANGUAGE OF THE GODS, Judith Tyberg writes :

"A man who has brought his discerning and spiritual faculties into active use, and hence has become free from the bonds of illusion and desire can be said to have attained Mukti or Moksha. Such an enlightened human being who continues to live on earth freed from ignorance and its accompanying restrictions is termed a Jivanmukta or 'freed while living'"

A sadhaka, having clarified the purpose, identified the goal and chosen the means must practice. To produce a flow of music requires practice; dancers and actors rehearse their craft. The play or dance is practised over and over again. There is repetition but the success of the performance depends on whether this repetition is miniful or mindless, stimulating or deadening, deepens sensitivity and understanding or merely passes time.

So it is with Yoga. Yogic practices demand constant repetition and yet must not become mechanical because then there is stagnation instead of growth. As a Yogi (this word simply means one who practises Yoga and sometimes 'Yogini' is used for the female) I follow a number of practices both formal and informal. I have daily practices, weekly, monthly and yearly practices and from-time-totime practices. One of my monthly practices is contributing to this newsletter.

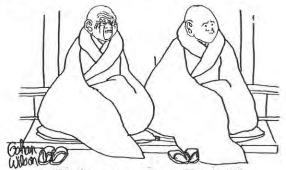
I made a commitment when we started our new format to provide a monthly column. I know that for the newsletter to survive we have to have commitment. When I made mine it wasn't in ignorance; I knew that sometimes it would require an intense effort when inspiration was lacking and other more tempting pastimes were beckoning.

One essential part of spiritual practice is to keep going during the 'dry' periods. Beginning is usually easy and so it is to continue when progress is obvious, but the deepest learning often comes after a prolonged struggle with resistance, inertia or sloth. "I've been doing this practice faithfully for six months and nothing's happened !" To write this month's message I have had to struggle with some self-created obstacles, predominantly lack of time caused by procrast-The mind is so clever and able to ination. come up with all sorts of justification for not fulfilling my commitments. After all I am so busy - with another workshop, a household full of people, in the middle of planning next year's yoga program, about to leave on a trip to teach in Edmonton and study in Montana. have a hundred details to attend to and no inspiration. "Does it really matter if I don't write anything this month?" Yes. does, Our editor may chose not to use it if it really is totally lacking in inspiration but I must make the attempt because I made the commitment.

So here I am, Monday morning after the workshop sitting at my typewriter and practising the discipline of Yoga.

My struggle brought forth recognition and gratitude for the effort others have put into this monthly production. The months go by quickly and deadlines creep up on one unexpectedly. For me this was definitely a short month.

Gratitude is an essential part of spiritual practice. I am very grateful that we in Victoria had the resources to start this newsletter and have been given the resources to continue. It is not a commercial venture no-one makes any money out of it. It's subsidised by our efforts. Its purpose is to spread the teachings of Yoga. Its monthly production requires creativity on the part of the newsletter staff but also involves much routine repetitive work. It is spiritual practice.



"Nothing comes next. This is it."

It's not difficult to write something now and then, to bring forth the occasional advertisement, to type an article here and there or staple, fold and assemble a few copies. To do any of these tasks month after month is demanding and I really appreciate the efforts of all the people who developed this idea from its early modest beginnings into a professional, first-class little journal.

People such as <u>Marlene Miller</u> - who first helped me and then eventually took over complete responsibility for gathering material, writing, typing and distribution (in other words did 'the whole thing') for a considerable time, and who continues to be responsible for distribution.



Marlene Miller

Norman MacKenzie

courtesy of Victoria YM/YWCA

hoto

<u>Norman McKenzie</u> - who began as an assistant and gradually brought about the metamorphosis from an occasional issue, to regular monthly editions, to our new format which he has edited since its beginning. Norman also started the interviews.



<u>Bill Graham</u> - who prints, sets type, writes, who acted first as assistant editor, then acting editor and is now succeeding Norman as editor.

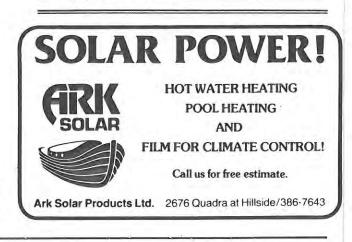
<u>Trish Graham</u> - whose flair for design has made the newsletter so attractive, who chases us up to meet deadlines and who with Bill takes all our bits and pieces and somehow pulls them all together into a polished product. There are many others and each month the list of acknowledgments on the back page grows. David Chauvin accepts responsibility for assembly which last month for our special issue on HEALTH meant hand collating and stapling 1500 copies. We have two resident artists, Celia Ward and Nance Thacker; a caligrapher Leslie Hogya; writers, typers and others. It's a team effort.

The editor, of course, heads this team and as Norman retires from this post, special thanks must be given to him for his energy, enthusiasm and expertise in turning an idea into reality. We welcome our new editor, Bill, who has done a fine job since Norman left on sabbatical, and special thanks must go to him and his wife, Without these three people this news-Trish. letter wouldn't have happened. No-one is indispensible and if they weren't here others would carry on as best they could, but hopefully the light will continue to shine on Bill, Trish and Norman as they continue with this particular spiritual practice.

Shirley Daventry French

Intico

The lethargy of summer has set in for the Yoga Centre Newsletter. As a result the July and August issues will be combined in this, the <u>summer</u> issue. Advertisers who have taken space for a year will have an extra issue added at the end of their term to compensate them for this. The next issue of the newsletter will be out in early September. To all our readers, have a good summer!





A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to yoga.

Questions from readers are welcome and may be used as subject matter in this olumn.

The subject this month is Arthritis and the following article has been written by Norma Hodge, a well-known Hatha yoga teacher. Norma has studied yoga with Swami Radha and in India with Mr. B.K.S. Iyengar. She is also a Registered Nurse. She has taught regular classes in Vancouver and given workshops in Victoria, Western Canada and the United States. Currently she teaches in her yoga studio on Gabriola Island and in the Nanaimo area.

Norma's own experience and struggle with arthritis adds depth and inspiration to the article.

Arthritis and Yoga

"Arth" means joint, "itis" means inflamed. True arthritis is a condition of inflamed joints -red, warm, swollen, tender. However the term is commonly used to describe almost any painful condition of the muscles or skeletal system. It is not a single disease. 109 different forms of arthritis are presently identified -- every kind a little different and every sufferer unique. Treatment obviously will vary, almost individually. Millions of people experience some form of it. Many episodes are transitory or limited, and self-healing in such cases occurs in natural process in 2-6 weeks. In some the pain is so intense or prolonged that intervention is essential to prevent severe crippling complications.

It helps our understanding of these 109 diseases to know that they can be grouped under 8 categories of basic problem:

1. The first is <u>SYNOVITIS</u> which means inflammation of the synovial membrane which lines a joint capsule and which provides the lubricating fluid for the joint. The most common disease in this category is <u>Rheumatoid Arthritis</u> (R.A.) In R.A. enzymes released by the inflammatory cells digest and damage joint parts. More men than women are affected and it can occur at any age. Similar synovitis occurs in <u>Juvenile Rheumatoid Arthritis</u>, <u>Systemic Lupus</u> <u>Erythematosus</u>, and <u>Psoriatic Arthritis</u>. Recent research is beginning to suspect a virus as a causative agent in Synovitis. 2. The second category is <u>ATTACHMENT ARTHRITIS</u> or inflammation of ligaments or tendons attached to bone. <u>Ankylosing Spondilitis</u> (A.S. or poker spine) is the most common disease in this category. It affects men more than women and usually begins between ages 15-40. <u>Reiter's Syndrome</u> is a rarer disease in this category. Bacterial infection appears to precede it. Genetic predisposition is a factor.

3. <u>CRYSTAL ARTHRITIS</u> -- Chemical crystals in the joint fluid cause a most painful inflammation of tissues. <u>Gout</u> is the common disease in this category. It affects more men than women and usually begins in middle life or later.

4. JOINT INFECTIONS -- Bacteria such as staphlococcus, gonococcus or tuberculosis in the joint fluid cause the typical disease syndrome in this category. Any age, either sex.

5. <u>CARTILAGE DEGENERATION</u> -- in which the cartilage that faces the joints is broken down by wear and tear and is replaced by bony spurs. <u>Osteoarthritis</u> is the form that affects all people in some degree as they age. There are many variations and severities. A severe form called <u>Charcot's Joints</u> occurs in weight-bearing joints as a result of joint nerve degeneration in such diseases as diabetes or syphilis.

6. <u>MUSCLE INFLAMMATION</u> -- not in a joint but in muscle or other tissue near a joint -- any age, either sex. Examples are <u>Polymyalgia Rheumatica</u> (pain in many muscles), in which the small blood vessels that supply the muscle are inflamed, <u>Polymyositis</u> and <u>Dermatomyositis</u>, in which muscle and skin are involved -- any age, either sex.

7. LOCAL CONDITIONS -- local injury such as Low Back Strain, Tennis Elbow, Bursitis, Herniated Lumbar Disc.

8. <u>GENERAL CONDITIONS</u> -- in which there is longterm general aching with absence of demonstrable disease process. <u>Fibrositis</u> (abnormally high muscle contraction tone which fails to relax during sleep) and <u>Psychogenic Rheumatism</u> (reaction to normal painful sensation is abnormal) are two identified conditions in this category.

To protect ourselves from arthritis there are, in general terms three things we can do: keep fit, control weight and protect joints. This means that we need good cardiac reserve strength and good muscle reserve strength. Regularly practiced postures in Iyengar-style yoga provide an optimum climate for such a state of dynamic health.

Yet, since arthritis is so variable and so little is yet known of its causes, many of us will experience the challenge of dealing with one form or another. Self-exploration through yoga has taught me that disease is not an entity separate from ourselves, but is part and parcel ofour total personality, part of our identity. Therefore our response to symptoms will be as unique as we are. The deepest cause, it seems to me, lies in the unrest -- or dissatisfaction -- of our psyche toward our present state of awareness. At a subconscious level it urges us toward health of the whole being, which really means full awareness of our oneness in God. The virus, or the chemical imbalance, or whatever may be cited as physical cause, are the means employed to bring us to awareness. Our great yogic responsibility is to recognize this opportunity for personal evolution. We will make choices in any event, toward ignorance or toward increased self-knowledge. The wonderful thing is that the choice is always open and we can at any time determine not to put up with subnormal levels of being.

The eight limbs of yoga give us tools for personal choice. The character-building precepts of Yama and Niyama form the foundation for our sense of responsibility. An arthritis, like any other disease, then seems really less an imposition than an opportunity, and we can learn to be grateful for the lessons offered. Through Asana and Pranayama we learn to explore our everchanging limits. The practice of awareness becomes more than ever a way of life.

We should not too eagerly shut out physical pain. It is our guide, our teacher. It is dangerous to take pain-relieving drugs in order to push beyond limits. Damage and ignorance are the results. However, in arthritis, inflammation itself is damaging and we should explore all means of reducing it, including prudent use of antiinflammatory drugs, rest, ice packs, heat, etc. I have found intelligent use of Asana to be very helpful here. Careful stretching of the two sides of a congested joint can free the circulation to bring oxygen and nutrition to the tissues and remove waste products. Imaginative use of props is invaluable for this -- walls, chairs, straps, sandbags, etc.

An important point is not to assume that a swollen, inflamed, hot joint or muscle should not be moved, although it is true that rest will reduce inflammation. It should be stretched to the limit of discomfort several times a day to avoid permanent stiffness. But do <u>not</u> try exercises that place high tension force across an affected joint. This is particularly true in rheumatoid arthritis.

Remember that the arthritis process is itself the healing response of our organism to disease and we must listen with respect to its messages. Go slowly and regularly. Understand that there will be setbacks as new joints or tissues become involved, but that none of these need be permanent. Regular exercise within one's ever-changing abilities is essential in every form of arthritis. Complete rest causes calcium loss from bones which then grow weak. Muscles lose tone, tendons and ligaments lose their ability to support joint structures. Cartilage has no blood supply of its own and depends on compression of surrounding tissues to force nutrients and oxygen into the joint space and waste products out. Without such movement cartilage degenerates. Psychologically, over-resting encourages dependency and feelings of uselessness, anxiety and depression, Sleep patterns are deranged.

Weight-bearing exercises deposit calcium in bones, nourish cartilage, strengthen muscles, ligaments and tendons, and increase feelings of independence and meaningfulness. Every joint should be taken through its range of movement daily. Isometric exercises bring strength without increasing pain. Stretching exercises increase circulation and free nerve fibers that may be compressed in congested areas. Therapeutic exercises for specific body areas should be guided by a competent teacher, and here I have found Iyengar yoga, with its emphasis on standing postures and inner body awareness, to be of utmost benefit. Feet and leg muscles. pelvic and spinal muscles can be brought back to strength and flexibility by frequent practice of Tadasana and the many standing postures -- the Trikonasanas, the Virabhadrasanas, Ardha Chandrasana, Parsvottanasana, Prasarita Padottanasana,

Ways should be found to continue inverted postures as much as possible. If knees are inflamed so that floor work is not possible, then a table against a wall can substitute admirably to allow a variety of Padasana positions, perhaps even Halasana and Sarvangasana. While inflamed elbow or shoulder or neck joints make headstands impossible, hanging from ceiling ropes may be possible. Explore! Various twisting postures are immensely freeing and should not be neglected. Savasana should be practiced regularly to deepen both relaxation and awareness.

Pranayama in Savasana position (perhaps with knees supported) is invaluable to calm the nerves, enhance sensitivity and improve heart and breath action. Ujayi Pranayama should be practiced as described in <u>Light on Yoga</u> and <u>Light on Pranayama</u> by B.K.S. Iyengar.

It is important to attend regular classes with a knowledgeable teacher who is sensitive to our needs, and equally important to practice in a regular discipline. Beyond all else the yogic admonition to serve others must be continuously upheld. Faith, courage and a refined imagination will find the way. What is given to be learned through such experience has meaning through sharing in some way. Accept arthritis as one of the great opportunities. Pratyhara, Dharana, Dhyana, Samadhi are not beyond this life's potential if, through "our arthritis", we learn the true meaning of ego surrender.

Addendum:

Seven years ago I learned that my severe back pain was from osteoarthritis. Intensive yoga studies at Yasodhara Ashram, Kootenay Bay, B.C. under Swami Radha and in Pune, India, with Mr. B.K.S. Iyengar taught me to deal effectively with that disease process. Four years ago Rheumatoid Arthritis started its challenge. I remain immensely grateful to Swami Radha and to Mr. Iyengar for their most practical encouragement.

References:

Stanford Arthritis Clinic: Director, Dr. James F. Fries. Arthritis -- A Comprehensive Guide.

10 DAYS OF YOGA AT YASODHARA ASHRAM

by Bruce Ingimundson

Apprehension ... that best describes my feeling prior to travelling to Kootenay Bay. Right up until a few days before departure I was still trying to find excuses not to go...: "too much work to do at the office, I have to make that trip to the Charlottes, I'll wait until the fall session!" But something inside of me said, "It is time to go - go and experience whatever happens, so you will come away a better person." So off I went on May 14, for my first exposure to the Ashram, the Ten Days of Yoga.

I was met in Nelson right off the airport bus by Swami Padmananda, Eleanor and dear friend Felicity Hall. The evening and company were beautiful as we motored across Kootenay Lake on the 6 o'clock ferry. After a delicious meal Eleanor conducted a brief orientation session for the six of us who were to share so much of ourselves together in the next ten days. At 9 o'clock we went to the prayer room for our first Ashram Satsang as the red sun set across the lake and down behind the Purcell Mountains. This was a wonderful tranquil experience consisting of chanting, prayer and spiritual experience.



Prayer Room, Yasodhara Ashram

Early the next morning we started our activities with a daily Iyengar style Hatha Yoga class conducted by Swami Radhananda. With sleep in our eyes we would meet from 7 until 9 each morning to practice yoga under her expert guidance with assistance provided by Lorraine, an Ashram res ident. Although I often found I had to make a special effort to get to class by 7 a.m., by 9 I was always glad I went and found the practice a great way to start the day.

The first two days were devoted to the study and practice of "Mantras" with Swami Nababrahmananda and Lynette. These sessions took place in the praver room where the purpose, effect and meaning of various mantras was explored. The use of prayer beads and symbology was pursued and discussed. During the session we were asked to make notes on any inner experiences we had during chanting, then discuss them among ourselves. I found I thoroughly enjoyed chanting mantras in a group in a spiritual setting such as the prayer room However, I have to admit I had difficulty holding my concentration when trying to repeat a mantra alone. Om Namah Sivaya proved to be by far the most popular mantra in our group.

The second session was an introduction to "Dream Interpretation" with Ron and Sylvia, long-term residents. Prior to the two day session we were asked to record our dreams for group discussion. Initially Ron explain--ed what causes dreams, the kinds of dreams people have, ways of recording dreams and dream recall. We then began to explore each other's dreams as they had been written down. One by one we went through our dreams, probing, questioning and trying to look beneath the surface of the visual experience. I found this a fascinating experience and was amazed at how one could begin to relate dream experiences to past or present happenings in one's life.

On Tuesday evening we were introduced to what I would consider the highlight of the Ten Days - our Lifeseal. This session was conducted by Swami Radhananda and Terrance. Initially we were to draw images of the five senses, five positive characteristics, five negative characteristics, and our essence. This was done with crayons or colored pencils. We then cut out each picture and mounted it on a mural format about 3' by 5'. Needless to say this was a great evening, with alot of laughing and anticipation in trying to figure out what we saw in each other's images. For the next two days, each of us in turn mounted his Lifeseal murals on the wall, and under guidance by Swami Radhananda and Terrance explored in depth what each image and colour meant to us.. For some this was a revealing experience, for some very difficult and for some a joy. Whatever the experience, it gave one alot to think about and work on.

The fourth session was "Ideals and Spiritual Diary", conducted by Terrance and Lynette. This session involved the writing of personal papers in answer to questions such as "What is the purpose of my life?" We were asked to identify our goals and ideals in life and explore how we can put these into practice in the reality of our everyday lives. As in the Lifeseal, we each read out

our papers and then discussed in greater depth the meanings therein and how we might realistically achieve our ideals and goals.

The final session was a week-end workshop with Joyce Ansell entitled "Divine Light Invocation". The workshop began Friday evening with an explanation of this simple yet powerful spiritual practice. The weekend's activities consisted mainly of concentration exercises to train the mind to tune into the awareness desired in the practice of the Divine Light Invocation. We were frequently asked to write out our feelings and visualizations then discuss them in open forum. The workshop was a fascinating introduction into the use of a powerful tool to aid oneself and give spiritual help to others in everyday life.

The "Ten Days" for me was a very enjoyable, positive learning experience which gave me alot to think about and self-improvement techniques to work with. In addition to the work there was a real sense of friendship and loving among the guests, teachers and residents. During dinner one evening someone commented, "It's interesting how the husbands seem to arrive here about two years after the wives." In response, one of the husbands said, "Ah yes, but it's us that drove our wives here in the first place!"

For me, a comment that has stayed with me since then was one Terrance made during the "Ideals" session: "The Ashram is not a place, but a state of mind." For me, this sums it up beautifully, and therein lies the challenge.

YASODHARA ASHRAM PROGRAM

TEN DAYS OF YOGA

Friday evening, October 8, to Monday, October 18.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There will be daily classes in Hatha Yoga, and workshops in the Straight Walk[®] or Life Seal[®], Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$478. \$70 deposit.

LIFE SEAL®

Friday evening, October 8, to Sunday, October 10.

Fee: \$114. \$35 deposit.

IDEALS AND SPIRITUAL DIARY

Friday evening, October 15, to Sunday, October 17.

Fee: \$114. \$35 deposit.

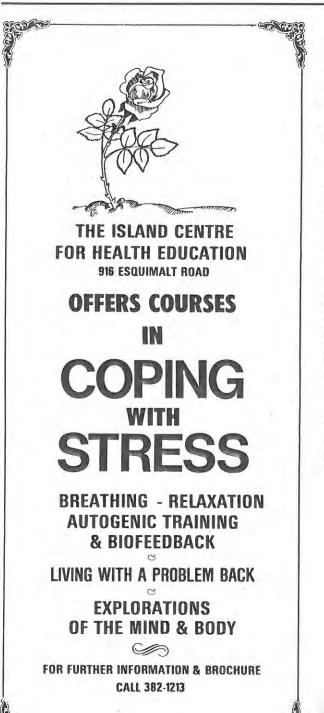
The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.



JUDITH LASATER WORKSHOP

by Bill Graham.

Producing a life-size plastic model of the spine from her bag, Judith Lasater started her workshop at James Bay Community Centre saying, "I was glad I didn't have to explain this to customs." This set the tone for the three day session, June 18 through 20, which was highlighted by Judith's detailed knowledge of anatomy and her sense of humour.

The spine had come out of the bag to make the point that trying to keep one's spine perfectly straight in tadasana was working against it's own structure. Throughout the weekend, Judith kept the model close at hand, often setting it against different student's backs in poses to demonstrate the correct ways of working, and how improvements could be made.

Judith's awareness of anatomical detail comes in part from her training as a Registered Physical Therapist. In addition, she holds a Ph.D. in East-West Psychology and teaches yoga at the Institute for Yoga Teacher Education in San Francisco. She has studied extensively with B.K.S. Iyengar, and is a contributing editor for Yoga Journal. She was assisted in the workshop by her husband, Ike.

During Friday evening's class Judith said that she intended to concentrate on the shoulder and hip joints, and she kept her word through the weekend. She explained the mechanics of the two joints, and many different ways to work with their natural movements to achieve a greater opening and stretch in many asanas.

She repeatedly commented on the differences between working with a Canadian group and with



Photos Yoga Journal

IN VICTORIA

classes in San Francisco or New York. While we were practicing headstand, she pointed out that many men have upper arms that are so long that their head cannot be kept on the floor comfortably without bending the neck, and showed one student how to compensate by putting a small folded towel under his head. "How does that feel?" she asked. "Quite marvelous, really," was the reply. She burst into laughter, and said that in California she would get "FANTASTIC!!!", or "TERRIFIC!!!" from New York, but we Canadians are much more restrained. She was a good example of that American enthusiasm herself, and it gradually spread through the class.

Her detailed explanations, and graphic demonstrations of different ways of working in the asanas, as well as "the latest stuff, right from the dragon's mouth" that she brought from her recent trip to study with Mr. Iyengar in

India (including a new asana) made a great impression on everyone who took the workshop, and explained why it filled so quickly.

She has tentatively agreed to lead a fiveevening workshop here in the late summer of 1983, and we are all looking forward to the opportunity to study with her again.

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THE VICTORIA YM-YWCA presents a



Angela Farmer

When:September 13-17, 1982
(Monday - Friday, inclusive)Where:Victoria "Y" Dance StudioTime:6:00-9:00 p.m.Fees:"Y" Members\$90.00Non-Members\$100.00"Y" Volunteer Instructors \$80.00

(Paid instructors pay members rate of \$90.00)

A NGELA FARMER is a sensitive and creative teacher from England drawing on a great depth of understanding and intuition. She began her teaching career as a qualified instructor of physical education specializing in dance, movement and later, yoga, which she introduced to the London School curriculum. In 1966 she met B.K.S. Iyengar with whom she has studied extensively both in England and India, and is one of the very few teachers who holds his Advanced Certificate.

Angela's work is known and respected all over the world and she is much sought after to give courses and workshops in her native England, on the continent of Europe and throughout North America. We are very fortunate that she has agreed to include Victoria in her itinerary this year.

REGISTRATION POLICY

This fifteen-hour workshop is primarily for teachers and student teachers of Iyengar Yoga who will be given first chance to register. Teacher registration opens *July 12*. General registration for remaining places will open to intermediate students of Iyengar Yoga on *July 26*.

> REGISTER AT "Y" MAIN DESK 880 Courtney Street Victoria, B.C. V8W 1C4 Information: (604) 386-7511

(Refunds will only be given if the space can be filled from a waiting list; excluding a \$10.00 service charge.)

Felicity Hall



'elicity Hall is well known in Victoria. She has conducted a four-day yoga workshop here for the past three years (and will again next year). She has studied with Mr. B.K.S. Iyengar several times in India and America, and is a founding member of the Institute of Yoga Teacher Education in San Francisco. She and her husband, lavid co-founded the California Yoga Center in 'alo Alto.

)avid is a senior research engineer in computer science. He began his study of yoga in South Africa during the 50s, and has also studied with Ir. Iyengar. He is a qualified Rolfer, and currently conducts Being sessions (see the March, 1982 Newsletter). He has lately become famous for championing the decoding of male dress roles and promoting "skerts" for men.

'elicity was interviewed for the Yoga Centre by Norman MacKenzie on April 7, 1982. <u>Y.G.</u>: Can we talk a little about relationships and yoga? How has yoga worked in your life, and the relationships that you've had? How have those who have been close to you been affected by yoga? Have you found that the two have worked together?

Felicity Hall: Of course my most important relationship in some ways has been with David, and I think the yoga has worked in two ways with that relationship. I feel that when you become interested in yoga, as you become more aware of yourself, you have to work on yourself, so there is more self interest. That sometimes creates difficulties in a relationship, because instead of always being willing to sacrifice your time and energy to the other person, sometimes you have to put that time and energy into yourself. That sometimes creates problems.

Luckily I have a husband who is also interested in that, so it is not that terrible. Some people have a much less fortunate situation: they have a partner who is not at all interested in what they are doing and I have a feeling that it causes a lot of stress and strain.

On the other side of it, having yoga in the relationship is a very positive thing, because it creates a feeling of confidence in each of us, so that instead of having a relationship with one person being dependent upon the other, each of the partners is whole in himself, and its not a relationship of need as much as a relationship of choice, which I think is really a stronger and more ideal relationship.

<u>Y.C.</u>^{\pm} Can you talk a little bit about how that maturity in your relationship has evolved? From what you say, I get the sense that there's been "a lot of water under the bridge" to arrive at that understanding.

<u>F.H.</u>: Well yes, our relationship has not been one of placidity. We are both very definite people in our ways, and are not loathe to express opinions.

The challenge of our relationship may have been one of acceptance and non-attachment. This has been because of David's particular way of expressing himself in the world, shall we say, which is not totally orthodox. Certainly I would say something that was always very important in my earlier life was how other people thought and felt; so it has been a challenge for me to learn that this is not of prime importance. Really, what's important is what's coming from me.

I think this may be when I started discovering about astrology. I feel that was fairly inherent in my nature as I am a double Gemini with Cancer -- so I'm all water and air which do tend to mold themselves to what's around and not have a very definite form of their own. It was very easy for me to adjust, and to fit in with what's going around. In fact, it's almost easier for me to do that than to know where my centre is, and where I stand.

So having this challenge from David has been the thing that has created the most growth for me, I really feel that being with him has developed that non-attachment and acceptance and learning in me; although again I hear a paradox, because on one hand I'm saying it's easy for me to fit, but you see it's easy for me to fit in with the majority. I can accept his differences quite easily when it's he and I, but when it's he and I going out in the world, then it's much more difficult for me. That has been a very important challenge for me and I know that I have grown a lot from my relationship with David, and staying with it and meeting this challenge.

<u>Y.C.</u>: Can you talk a little about how your ability to work with non-attachment developed, and how your experience in India fits with this challenge in your life?

<u>F.H.</u>: When I went to study with Mr. Iyengar in India the first time, in 1976, David was starting to really insist that he needed to have the freedom to wear his skirts in public, and I was putting up a very heady resistance to the whole thing. I was feeling very unhappy with the relationship, and wondering whether I wanted to continue it.

I feel that the experience I had working with Mr. Iyengar for the three weeks helped me meet this challenge, in a sense; although I had no idea at the time that the one had anything to do with the other. My feeling about the intensive was that it really was three weeks, because each week seemed to be different. The first week I felt comfortable in the class; I felt I was working to my limit, and I couldn't understand why Mr. Iyengar turned to me many times and told me I was strong as a lion. I kept saying to myself, inside, "I don't know why he is saying this to me, because I know I'm <u>not</u> as strong as a lion."

The second week we were doing a lot of back bends, which were difficult for me, and I felt he was putting a lot of pressure on me, and I spent an awful lot of my time in tpars both in the class and out of class. My visualization of what was happening to me was that I was like an onion having one layer after another taken off. I was feeling very exposed and vulnerable and uncomfortable and unhappy, because I felt that one day the last layer was going to come off and there would be nothing left. About the end of the second week, I feel maybe the last layer <u>did</u> come off, or what I felt was the last, and I suddenly discovered there was something in there. It felt like something that was very strong and invulnerable and something that nobody -- not even Mr. Iyengar.-- could damage in any way.

So the third week, whenever he put pressure on me I laughed instead of crying, and from that experience I did feel that I was very strong, and I decided to come back to the marriage, to the relationship, realizing that I was undertaking a challenge. So I wasn't giving up the relationship because I couldn't meet the challenge, but I was accepting the relationship and going to try to meet the challenge, which continues to this day. It's becoming easier and easier, and I continue to learn my lesson of non-attachment and acceptance. Y.C.: In terms of what you have been talking about, how would you define the purpose of your life as you see it now ... 1982 Felicity Hall?

F.H.: To try to be clear enough so I do what I'm meant to do; and I don't feel "I" have to know what that is. I don't feel I have to have a plan set out for me that says "for the next da-da-da years I'm going to do this." I think I can only know as far as plans have been made, and those are always open to change.

I feel we have to make plans, so we don't just be a blob and allow ourselves to be wafted around by circumstance. However, man proposes and God disposes. Although we make plans, if it appears after a while that those plans are unsuitable or very difficult or something, then if your attitude is one of acceptance and nonattachment, you can let them go without getting upset.

For example, I was really planning to go to India last year, and then it became very obvious that it was going to be really pushing it to make that happen, and we decided not to go, and it turned out that it was much better that we did not go at that time. I do plan ahead a bit, but try not to plan too far ahead, because that's living too much in the future. I prefer to try to live with what is, and my purpose will be

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made clear as I go along, I don't know what my purpose is. I know there's a purpose for me, there's a purpose for everybody, and I feel that, in a sense, this is what life's about being open enough to discover what that purpose is, without over-laying it from societal ideas, etc. Somebody, many years ago, said that your thing is to find out what part of the deck God

wants you to wash down. Y.C.: How do you tune into that?

<u>F.H.</u>: I don't use formal methods, in that I don't, say, do an hour's meditation a day, or something like that, but I think one can be quiet within, and it will come through. I don't set any particular time to be quiet within. If I were not quiet within, I might decide that I needed to do that. I would take a time and say "I'm going to go and let myself be quiet," but as much as possible I like to try to let that happen during my day, just whenever there's an opportunity to not be busy, busy.

It's like doing asana and taking that short period one gets between asanas to let go, to really let one's self just be, then it's time for the next asana. You're tuning in to everything again, doing the next asana, then you finish that intense awareness which asans brings, and you have that little pause. It's not that you become unaware, but in a sense, it's like a little savasana between each asana. You are not actually lying down on the floor and letting go, but there's that feeling of letting all that's external go, and just feeling in touch with the centre; and then you're ready to encompass the whole again.

<u>Y.C.</u>: There's a quality about you, a kind of a sense of the Goddess within. Somehow, when you move, you're obviously a very, very strong woman, as you discovered in your work with Mr. Iyengar. Do you have a sense of how that can be of use to other people?

<u>F.H.</u>: There's that aspect. I can't try to be an example: I am whatever I am, whether a good or a bad example, right? So I have nothing to do with that. I know that for a lot of people I carry a strong mother image, whether for good or bad. I even have my 65 and 75-year-old people coming to me and telling me that's how they feel towards me. They feel I'm their mother.

Sometimes I resent that -- I don't want to be everybody's mother. Whatever it is, some people tend to rely on the strength I feel within me, and I think I'm willing to let that happen as long as I see that they're working to become independent. I'm not interested in creating people who are dependent on me. I have had a few students which I nave realized just want to hang on to me, not doing anything for themselves. I've had occasions where I've had to become very hard to make them realize that I'm not willing to have that happen. What they've done is gone and attached themselves to somebody else. But that's something I'm fairly alert to, because I don't feel that fits in at all with the message of yoga. To me, one of the messages of yoga is to learn to be responsible for one's self and not to be dependent on other people. I feel that the word 'responsible' is a very important word. The way I think about it is that to be responsible is to be responsive, if you like.

Y.C. : Response - able.

<u>F.H.</u>: Able to respond. That really means to be in the moment, because you can only respond to something that's already happening. So to be responsible is to really be in the present, and to be ready to relate directly with what is happening. I feel that is what yoga is all about: teaching us how to be in a place where we can respond to what's going on now. What happened yesterday doesn't matter and what happens in the future doesn't matter.

It fits in very well with the idea of being fresh with your asana. If you are truly responsible -- responsive to asana -- you approach your asana every day as though you have never done it before and you don't know if your going to do it in the future. You take it as it is.

Maybe you usually use a tie, or some other aid; but don't grab your tie straight away. You don't know, a miracle might have occured during the night, and you do your arm balance without a tie. Try it out each time. I feel that is being responsible -- that's being responsive to what's present, not to your memory that you carry from the past. You get stuck in the past if you always lug it along like a great piece of furniture. You bring your past along with you and that's the way you live your life, in what happened yesterday, not what's here.

I have always felt that asana is practiced. We call it practice, and what you're practicing for is your daily life. I tell people it's no good going and doing your asana for an hour and then going back and living your life in the same old way. That, to me, is not practicing yoga. Yoga is not asana, asana is a part of it, but the only reason to do asana is to become aware, not just of what is happening in the asana, but to become <u>aware</u>, and of course that's going to move into your life and how you live your life.

One of the things Mr. Iyengar says is, "When you do your asana, you must do your asana whole-heartedly.".

I think exactly the same thing applies in your life: whatever you do, for heaven's sake do it whole-heartedly. That is what makes life interesting. If you do something, whatever it might be, wholeheartedly, then you don't get bored. I think boredom is a sense of being on the surface, being superficial and not really allowing themselves to go into anything. I think the work with yoga stops that -- you can work wholeheartedly, and you can relax whole-heartedly.

Y.C.: You were talking a little bit earlier about Swami Radha's teachings. How do you see them in terms of your own working?

F.H.: What I said was that along with practicing yoga on my own in the late '60s I was involved

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(publishers of timeless wisdom) Box 9, Kootenay Bay, B.C., VOB IXO in a women's group and this was a women's group that wasn't at all from a spiritual aspect, but it was from personal growth, which was very popular in California at that time. What we did in this group was to work with different techniques -- anything other than talking. We used to try to avoid just sitting down and talking. We would talk a bit in the beginning, and a bit at the end about what we had done, but we used music and art and all sorts of different techniques like that.

What I feel Swami Radha has done in a wonderful way is to take those techniques and put them into the spiritual realm, which is very interesting. I did the two things, but I did them as separate things, and she has developed them together, which is very interesting to see.

Y.C.: Do you feel you're doing them together now?

<u>F.H.</u>: Yes. I would say I'm not exploring myself in the same way I was then; I can't say that I've sat down and done a free drawing or any of those things for quite a while. But I did do a lot of that in the '60s.

The '60s was really the experimental time for David and I. We were both involved very much in the California growth movement and what in part was called the Free U, which was people at that age who wanted to experiment with anything and everything, which is what we did. I tried bioenergetics and encounter and you-nameit.

Probably I don't feel the need for that experimentation now because I feel that my path is clear. I feel there comes a stage where you have to choose a path -- which one doesn't really matter, I don't think. Different paths for different people. I don't know if I ever made the decision clearly, it's more I have moved into it. But if you don't do that, you don't ever get deeper. You stay superficial if you're always experimenting with a little bit of this and a little bit of that. At least that is my feeling, but this might be only true for me, myself, because the yoga has been so important for me as a deepening, grounding experience.

<u>Y.C.</u>: In the address Swami Radha gave to the International Transpersonal Association Conference in Bombay, she spoke about the tremendous competition between the males and females in the world. In her experience, working with yoga, her insight is that this is the cause of all the major conflicts. That competition between males and females is what creates war. This is obvious in relationships, but also in terms of cultures, it seems that there is that war. Would you like to talk a little about your own experience in working in that area?

<u>F.H.</u> I think yoga tends to bring both sexes to a more balanced, androgynous position. What I see, of course this is a sweeping statement, is that how men change in yoga is that they tend to become softer, and how women change in yoga is that they tend to become stronger.

Of course, the ideal is not to lose either quality. We all need softness, gentleness and strength. These are so often thought of, particularly in our society, as atypical -- that if you're strong you have to be hard and tough and if you're gentle you're going to be a push-over, and you can't be strong.

I think as men get into yoga they tend to lose the hardness, not only of their body but the hardness of their way of acting in the world. Women tend to gain strength, which doesn't mean they begin to develop great big muscles; they develop more physical strength, but they also develop strength in character and personality which allows them to stand on their own.

We did quite a lot of shoulder work in class last night and one woman asked me how it could

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help to create all that stress in the shoulders. I said, "Well, if you're creating stress you know that's not what I'm suggesting." But I do feel that women lack strength; literally physi-cal strength in arms and shoulders, and I don't feel it's only because we haven't lifted heavy things or done that. I think there's a subtle societal influence which intimates that women should not be assertive, and should not have strength, and your arms and hands are the things that you have strength with and you're assertive with. It's not just a physical thing, but a psychic thing that women are weak in the arms and shoulder girdle.

Y.C.: Because, of course, women have heavy, heavy children ...

F.H., And carry them around, right ...

To me this is where I find people, human beings, ourselves, totally fascinating, this really fantastic strength that our mind, our ideas have over the body. I have a student I am working with who is a pianist, so you know obviously the muscles in her arms and hands must be very well developed. She spends four or five hours a day playing the piano, but she cannot do a hand-stand. I pointed this out to her the other day, and I said, "You will not support yourself with your arms." And she doesn't support herself. She is in her 30s and her parents still give her money every month. For her, her arms are for playing the piano, they are not for supporting herself. To me it was just totally fascinating to see how this comes through in the physical. Her arms are not strong enough, she said. Yet she knows she can do all sorts of things. She does beautiful headstand, she does some things that take arm strength. She does them very well, but to stand on her hands and support herself -- that somehow does not connect up in the head or something.

Y.C. Do you work quite directly with that in your yoga classes?

F.H. Not so much in yoga classes but certainly when I'm working with somebody individually I really go much more deeply into the psychological. I don't think it's suitable, on the whole, to challenge somebody with that sort of statement in a class. Not everybody is willing to have their dirty washing washed in public, and I don't feel, as a teacher, I have the right to expose them. Occasionally one will do it if it seems to be something you feel would help that person a great deal, if they were exposed a bit more than they would like to be. So I'm not saying you never make a nasty remark, or a hard remark to a student; but on the whole I really only work with that side in private, on a oneto-one basis.

Y.C. : So you do work with the symbolic level quite strongly.

F.H.: One to one, yes.

Y.C. How are you able to deal with people's emotions, either in a class or one on one? I'm thinking of the problem that a lot of men have,



by Jeffrey Burch

This is the second in a series of columns by certilied Rolfer Jeff Burch. Reader guestions are invited and will be answered in future issues.

Recently a two-week-old baby was brought to me. Nathan was the first child of a slightly built 32 year old mother, Nathan's labour lasted 40 hours. He weighed 10 pounds. He entered the world with his umbilical cord wrapped around his neck.

When Nathan came to me his head always lay turned to the right. He could bring it to center with effort. His head could not be turned to the left. His pelvis was rotated so that the right side was forward and the left side back. He was a colicky baby.

After 3 fifteen-minute sessions of Rolfing spread over a week his head sat normally, and he could turn it freely from side to side. His pelvis also looked straight ahead. The following week his colic disappeared, not to return until he started cutting teeth.

Each of us are born with minor twists and turns in our bodies. It is possible to look at baby pictures and make good guesses about what injuries a person will have later in life. A rotated knee here, a tipped pelvis there. Babies are extremely easy to Rolf. More can be done in minutes with babies than in hours with adults, and then they start life centered and balanced instead of waiting decades for that feeling of equipose.

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to get in contact with their emotions and how to deal with them when they arise. Have you had any experience working with that?

<u>F.H.</u>: I think it is very hard for the majority of people to allow themselves to express their emotions in a class with 20 other people. A man may find it very difficult to allow tears or something like that to be expressed in a class. Again, I feel this is where one's individual practice when you are totally alone has to play a part; or if you realize that those emotions are coming up, and that it is really very difficult for you to express them in the class, I might suggest that you see if you can do some individual work with a teacher who you feel you could be open with.

I feel the body work is very good. It has been for me, and I feel it is very good for everybody, as it does open up those areas, and therefore you should be able to follow through and express them. However, I can also see that we don't want to turn hatha yoga classes into the sort of groups where you have five people weeping and three people beating the floor expressing their anger.

This fits again with self responsibility. Certainly there are times when we need help in dealing with our emotions in expressing, but I feel there is an awful lot we can do for ourselves. It's just like our bodily health. Certainly in the States people have been through a period where they had absolutely no confidence that they knew how to deal with any problem in their body at all, so the minute their nose dripped one drip they would be on the phone to the doctor to find out what they should do, and they forgot all the good old things that Mom used to do. I still think a lot of them are very useful and very valid.

On an emotional or psychological level I think we have all lost confidence that we know how to deal with those things ourselves. We all need to take more responsibility to deal with those things. There are many tools to use to deal with them, of course. There's just sitting and thinking about them. Writing has been a wonderful tool for me, and this is because I feel we need to express these things, and if you think of the word 'express' in different ways -you can express milk -- what you do is squeeze it out. Think about the things we don't express: thinking is not really expression, because what happens with thoughts is they sort of go round and round and round in your head, and they're too subtle, so we have to manifest.

To me, there are stages: thinking is very subtle; talking is manifesting it a little bit more, because now I'm taking thoughts and I'm putting them out in the air waves, which manifest, so often talking to somebody helps, because you hear the words coming out of your mouth. The next stage is writing, because then you put it down in black and white, and it's even more manifest than your words, because your words are gone the moment you've spoken them. When you write something down it isn't gone, it's there for you to read. Writing has been a very important way of working through some of these things, just to sit and write it down, it doesn't care a hoot that nobody else reads it. It doesn't matter because now I have got those feelings out, and I have expressed them.

Y.C. And the important thing is that you read it.

<u>F.H.</u>: Oh sure, or even if I don't read it. I don't even think it's important for me to reread it. I think the important thing is getting it out, expressing it in some way. Of course drawing can be used much the same way if you don't necessarily want to verbalize your emotions.

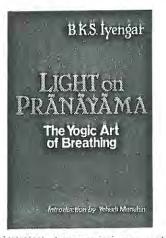
David and I did an interesting thing for about three years, we kept a diary which was one book and he wrote one side and I wrote the other. We didn't do it every day, it was a diary we used when we wanted to express something. Sometimes it was something that we wanted to express to the other person that we couldn't say, but you could write it. It was only very occasionally that I would say "There is something in the diary that I want you to read," it was more like you just wrote it, and it was just by chance the other person picked it up. Often you would flip to the other side, and see what the person said and say, "Oh, gee, I didn't realize you felt like that about it."

That diary was a very important thing for our relationship because it allowed us to communicate in other ways than our normal way. We had done a workshop on using mandalas as a form of expression and this fitted in with some of the work I had done in the women's group. So David started doing this too; instead of trying to verbalize things, always to put it down in a drawing form, a picture form.

I remember one day when we were in South Africa in 1970, we had this terrific argument, it was a real big fight that we had. Afterwards, in the next few hours, each of us went to the diary with our coloured pens and sat down to express. One of us divided the page top and bottom and the top was all this lightening and ocoriqws!!! and the bottom was how we were feeling inside, which was just lovely and fine and beautiful -all the fuss was on the outside. And the other person had divided the page lengthwise and the one side was all arrghhhh!!!!!! and the other side was 'how I'm feeling inside is just fine,' and when we realized that we'd done exactly the same thing with a slight difference with the way we divided the page it was very amusing.

That's another way of expressing our inner manifest way -- by expressing in colours on paper. I do think manifesting is a very important thing. This is why I think hatha yoga is so important, because your body is manifest, and you can't bluff, and you can't pretend. It's totally honest. Your body keeps you honest, and it keeps you humble -- all that stuff which the thoughts and the words find it very easy to escape and to play games with.

BOOK REVIEW



LIGHT ON PRANAYAMA (PRANAYAMA DIPIKA) by B.K.S. Iyengar. The Crossroad Publishing Co. New York. 1981.

by Swami Venkatesananda

The Yoga Centre Newsletter was very pleased to receive this book review from Swami Venkatesananda.

Swami Venkatesananda was personal secretary to Swami Sivananda of Rishikesh for 17 years. In 1961 he was blessed by his guru and sent to speak on Raja Yoga throughout the world. From his home in Sivananda Yoga Ashram in Mauritius he travels extensively as a major exponent of the art and science of yoga.

Yogacharya B.K.S. Iyengar's teaching rests on these four Pillars (Ps) -- Practicability, Precision, Purity and Perfection. Nothing is left to the student's imagination or misunderstanding. Nothing is taken for granted. Iyengar explains every step precisely and painstakingly. Example: "Pare the nails so that they do not hurt the delicate nasal skin while doing digital Pranayama."

In his <u>Light on Yoga</u>, which deals exhaustively with yoga asanas, he introduced us to the subject of Pranayama. Now, in his <u>Light on Pranayama</u> he takes us through the labyrinth of this fascinating inner world of the life-force. He literally grabs us by the arm -- as he demands that we should "grab the diaphragm"! -- and takes us step by clear step from wherever we may be to where he wishes us to be -- healthy, holy and harmonized humans, capable of living wisely in today's world. Iyengar emphasizes the urgency of the need to practice Pranayama; "Owing to the development of technology, modern life has become endlessly competitive, resulting in increased strain on both men and women. It is difficult to maintain a balanced life. Anxieties and diseases affecting the nervous and circulatory systems have multiplied. In despair, people become addicted to psychedelic drugs, smoking and drinking or indiscriminate sex to find relief. These activities allow one to forget oneself temporarily, but the causes remain unsolved and the diseases return. Only Pranayama gives real relief from these problems." Very true.

That Pranayama is not merely inhaling and exhaling becomes obvious very soon as Iyengar explains the significance of Prana and what Pranayama really means. There is no vagueness even areas where vagueness is generally encountered -- in theoretical explanation. Iyengar is firmly rooted in tradition and scriptural authority; but these do not tie him down or hinder his explorations.

One of the most extraordinary features of this book is the wealth of anatomical and physiological information it gives us. These are carefully and exactly correlated to the spirit of Pranayama. Extraordinarily beautiful illustrations clarify the theory. The numerous photographs (of Iyengar himself) provide the clearest instruction possible in practice.

The benefits are succinctly described and the words of caution are judiciously introduced where an overenthusiastic or non-vigilant student might err. Iyengar also points out what to look for and where. As with the instructions in Yoga Asanas, in describing the various Pranayama techniques, Iyengar emphasizes the mobility of the skin as a criterion for the correctness or incorrectness of the practice. This is something unique, which I have not come across in the teaching of anyone else. Example: "Each pre of the skin of the trunk should act as the eye of intelligence (jnana chaksu) for absorbing Prana." Fantastic.

In connection with Murchha and Plavini Pranayamas, Iyengar states, "Murchha and Plavini Pranayama are no longer in vogue." I have not seen anyone practice Murchha; but to my knowledge there are a few yogis who do practice Plavini Franayama.

Doubtless this beautifully produced volume will become the scriptural text for yoga teachers and serious yoga students all over the world, as a companion to the author's <u>Light On Yoga</u>.

At press time, <u>Light on Pranayama</u> was available in Victoria at sri Atman Bookstore, 1308 Government St. at \$16,95.

The Yoga Centre Newsletter invites its readers to submit reviews of books on yoga or other related subjects for publication.

H.Y.T.A.V.I. SPRING RETREAT

THE CHINESE APPROACH

by Bill Graham

Beautiful early-summer weather set the tone for this year's Hatha Yoga Teachers Association of Vancouver Island Spring Retreat. The event was held May 28 to 30 at the Lion's Club Camp Shawnigan. Twenty-eight people from the Victoria, Sidney and Nanaimo areas registered for the retreat.

Trish and I drove up Friday evening with Gay and Robb Dill. We arrived early and had time to sit out on the swimming platform in the lake. Robb dangled his feet in the lake and found that it was comfortably cool, rather than glacial, as I'd expected.

Eugenie Hook welcomed everyone to the retreat at 8 o'clock. Then Ray Stedwell and Betty Neery presented a short talk and demonstration of Tai Chi Chuan.

Ray's talk surprised me in the number of ways Tai Chi resembles yoga practice. For example, he spoke of being aware of the energy flow in your body, of having a sense of developing roots two feet below your feet, of taking energy from the earth, moving it up and directing it to your purpose, which is very similar to some visualization techniques I've encountered in yoga classes.

Tai Chi is a soft martial art, Ray explained. The student practices his movements alone until reaching an advanced stage. In the martial form, the less-aggressive partner wins by going with his attacker, deflecting, moving with and using his attacker's energy for himself.

After the talk, Ray and Betty demonstrated a full 108-move 'set' and two short martial arts exercises to give us an idea what Tai Chi looks like. We had a brief discussion, and then, led by Ray and Betty, were able to experience doing the first few moves of the set they had demonstrated.

After the demonstration, Gay led some chanting to end the day.

Saturday began with an early-morning meditation. To avoid noisy interruptions as people rose in the dormitory, it was held on the swimming platform. No one expected that the Canada geese nesting on a nearby island would be noisier than twenty-eight people getting up. It was a treat to see them flyingabove the water in the early morning sun.

Next came hatha yoga classes -- your choice of Beginners I, Beginners II or Iyengar -- before breakfast. After breakfast Pat McCullagh led a session on the chakras, and taught a chakra balancing technique.

The focus of the weekend was an introduction to Chinese medicine given by Dr. Danica Beggs of Vancouver, who works at the City of Vancouver's East Health Unit. She has studied Chinese medical theory and practice for ten years. Sessions were held Saturday afternoon and evening, and Sunday morning.

The Saturday afternoon class was held on the camp's lawns, and was accompanied by a demonstration of helicopter rescue techniques by the Canadian armed forces out on the lake -- an unusual and somewhat disruptive addition.

In this session, Danica gave an introduction to 'chi' (life energy), the meridians, and other aspects of Chinese medical theory, interspersed with questions and discussion. After a break, and a brief swim for some, the group divided int threes, and learned to stroke the meridians in the direction of energy flow, a technique used at the end of accupressure massage.

Saturday evening we had a practice session. First we learned to locate accupressure points, and then, in partners, worked through the series for releasing shoulder tension. Then, in groups of five, we exchanged foot and hand massages using some unusual Chinese methods, such as scraping the skin with tongue depressors, and some slapping and tapping techniques.

After yoga sessions and breakfast, Sunday morning was spent on a number of things. We experienced some Bertherat "anti-exercises" -rolling balls under our feet, and lying on the floor with a rubber ball placed under the sacrum. Then Danica demonstrated some techniques used to locate problem areas to treat with accupressure, and the use of 'moxy' sticks and other traditional Chinese instruments.

The holiday atmosphere of the retreat, the flawless weather, and the limited time available, prevented full coverage of the course Danica usually gives. However, the demonstrations, and the very thorough set of notes available at the workshop provided a good base from which anyone interested could continue exploring for themselves.

The retreat ended Sunday afternoon with a Sufidance, and Circle of Tranquility.

I found the retreat a positive experience, offering opportunities to learn, to meet old and new friends, and to simply relax in perfect weather and beautiful surroundings.

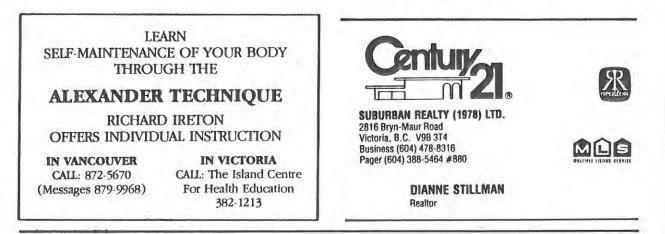
Yoga Calendar

JULY 17-27, 1982 - Healing & Martial Arts Intensive Workshop at Shawnigan Lake Camp, featuring 2 sessions with Aadil Palkhivala Sunday, July 25. Call 384-9012 or 384-1014 for further information.

<u>JULY 23</u> - Victoria Yoga Centre presents a Level 1 workshop with <u>Aadil Palkhivala</u>, at James Bay Community School Centre 9:30 a.m.-12:30 p.m. For information call Robb Dill at 382-9570.

JULY 23, 24, 25 - Level 2 workshop with <u>Aadil</u> <u>Palkhivala</u>. Friday 7:00-10:00 p.m., Saturday 10:00 a.m.-4:00 p.m., Sunday 10:00 a.m.-1:00 p.m. Contact Robb Dill at 382-9570 for information. <u>AUGUST 13, 14, 15</u>. - A weekend Attunement with <u>Dorothy MacLean</u> on South Pender Island. Dorothy was a co-founder of Findhorn, and the Lorian Association in Canada. She is well known for her sensitive and creative communication with the nature kingdom. Registration by July 24, cost \$75. For information call 382-9570 or 629-6639.

SEPTEMBER 13-17 (inclusive) - The Victoria YM/YWCA presents a workshop with <u>Angela</u> Farmer. Nightly 6:00-9:00 p.m. Public registration opens July 26. Teacher registration July 12. Further information in the advertisement on page 9, this issue.



MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9

n.n. #1,	VICTORIA, D.C. VON SWY	
Name		
Address		
City	Postal Code	Phone
I am enclosing: Cheque □ Money O Category of Membership: □ Full Voti □ Don't mail me a newsletter. I'll pick ou	ng Membership (\$15.00)/ Associate M	lembership/Newsletter Subscription (\$10.00

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C.

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Published by The Victoria Yoga Centre Society

Editor: Bill Graham Layout: Trish Graham Photography: Derek French Advertising: Dianne Stillman Printing: Monk Quick Copy Centre Typing: Shirley Daventry French Bill Graham Siobhan Hanley Marlene Miller Distribution: Marlene Miller Assembly: Dave Chauvin

DEADLINE FOR SUBMISSIONS FOR THE SEPTEMBER ISSUE — AUGUST 23, 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria.

YOGA CENTRE OF VICTORIA NEWSLETTER

September, 1982



a solution in sight

In May 1980, delegates to the World Health Assembly confirmed that smallpox had been eliminated from the world, the first time that such a statement has ever been possible about any disease. For ten years, more than 200,000 health workers from over 50 countries had worked with tremendous commitment and love to conquor this disease which had brought suffering, blindness and death to millions.

Two of the many involved in this campaign were Dr. Lawrence Brilliant and Girija Brilliant. They had gone to India as part of the Hog Farm commune from California on an ill-fated journey to try to build domes to house victims of a flood in Fakistan. In 1973, they were living and studying Hindu scripture and bhakti yoga in an ashram in the foothills of the Himalayas. One day, their guru, Neem Karoll Baba, suddenly told them to leave the ashram and go to work with the UN World Health Organization (WHO), giving vaccinations in the villages of India.

"He told us that it was our dharma to serve the poor and the sick, and made us understand that there were many different ways to serve God," says Dr. Brilliant. "For some, meditation and fasting. For others, working to lighten man's burden of suffering."

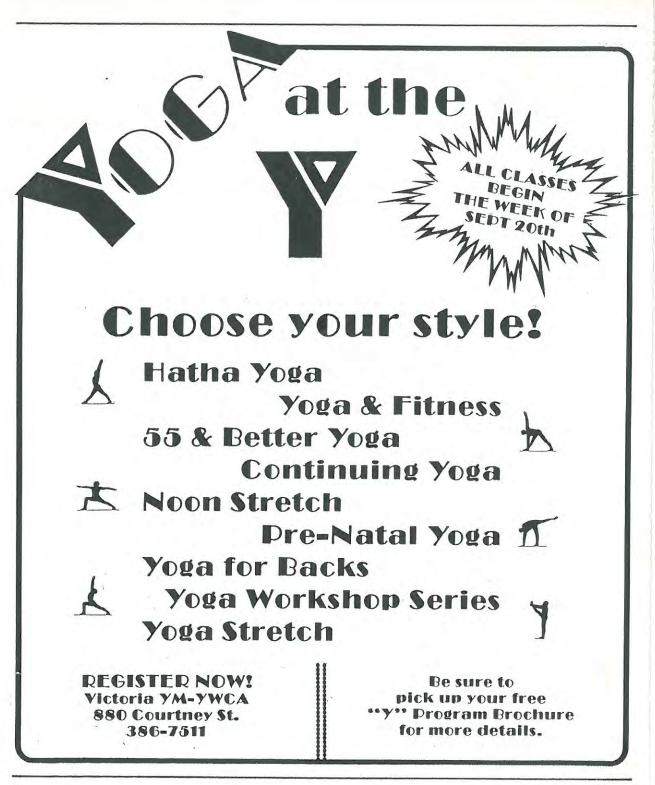
After many visits to their headquarters in New Delhi, WHO was finally persuaded to create a new position for Dr. Brilliant -- one low enough to accept someone with his limited public health experience.

Dr. Brilliant says, "Before they did, I lost faith many times during the lengthy application process, bouncing from ashram to WHO a dozen times. After each trip our guru would assure me, 'Don't worry, you will be a doctor for the United Nations. Believe me. Smallpox will be quickly eradicated. This is God's gift to Mankind because of the hard work of dedicated health workers.' Maharaji didn't say the health workers eradicated smallpox, but rather that God gave us the blessing of a world free of smallpox because of their hard work. And of course it was."

Dr. Alan Morinis, of the UVic Anthropology Department, was another worker on the smallpox campaign. He says that a group developed in the campaign of people who were involved with some type of spiritual work, with a guru in India, or through hatha yoga, or other practices, who came to feel that it was very necessary to be doing useful work in the world -- karma yoga -- as a result of their experience with WHO. A strong feeling of devotion and commitment grew within that group.

At the end of the campaign, several of the North Americans who returned home shared a concern ; that the feeling and energy that had developed in the group not die, that something should be done to continue it. Larry and Girija Brilliant decided to write an article, published in the

Continued on page 14



A MESSAGE FROM THE PRESIDENT

The study of yoga is often called 'the yogic path'; a person on that path is a 'seeker'. For me travelling this path has meant putting in a lot of mileage - to and from Yasodhara Ashram once or twice a year; to India once already and back for a second visit later this year; journeys throughout western Canada and the U.S. and many, many trips back and forth to Vancouver. Sometimes these journeys are to study, sometimes to teach, to retreat for quiet reflection or to attend meetings (even yogis have to do their share of administrative work).

I have just returned from Yasodhara Ashram ending five weeks of yoga travelling - teaching in Edmonton, Spokane and at the Ashram and taking an intensive Iyengar Yoga course at Feathered Pipe Ranch from Ramanand Patel and Mary Dunn. At Yasodhara I enjoyed an interlude of breathing, relaxation and healing with a very gifted teacher from San Francisco, Marion Rosen.

Most important, I had a chance to be with Swami Radha again to find out whether I'm going in the right direction and to receive guidance for the coming months. Spiritual teachers of the stature of Swami Radha give us the courage to venture further along this yogic path: they have already mapped out the territory.

Why would anyone who lives in such a beautiful spot as Victoria - and in my case in a particularly attractive part of this city spend five precious weeks of summer travelling and working in yoga. Quite simply because these travels enrich my life and nourish my soul.

But what about those times when it isn't possible to travel far afield and when the journey has to be continued right here along with all one's other responsibilities such as family, job etc. This is how it is for most of us most of the time. Yoga has to be brought into our daily living, which brings me to explain how the Victoria Yoga Centre came into being.

My first visit to Yasodhara Ashram was in 1974 and for the next few years I went there regularly to receive a spiritual 'shot in the arm', but when it was time to leave I would feel sad as if part of me were left behind. There was a sense of loss and separation. Intellectually I knew that for my life to become a spiritual life I had to bring quality into all my everyday tasks. Nevertheless, for me at that time Yasodhara Ashram was a spiritual community; Victoria was not.

However, changes were happening. Ashram teachers were visiting Victoria regularly; the Ashram spirit would be created here at those times and would linger on for a while. People from here began to visit the Ashram; when they returned we would get together and that elusive spirit would manifest again. Those were the early beginnings of the yoga centre.

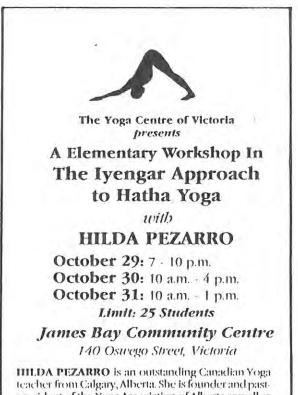
Others were having experiences similar to mine - returning from the Ashram or other yoga retreats very high only to come tumbling down like Humpty Dumpty a week or two later. In some instances the fall came sooner than that once on my return I walked through the front door eager to see my husband and children, fell over a sleeping bag left in the entrance, stubbed a toe on another obstacle and blew my top. I was home ! "I thought yoga was supposed to make you calm and serene" one of my children said sweetly. Yes indeed ! Having accepted the path of the householder and made the decision to have three children. it was unreasonable to expect to live a life of quiet reflection but I did need to maintain regular spiritual practice to keep myself centered and on the right path, and I did need companions on that path.

In the foreward to B.K.S. Iyengar's book LIGHT ON PRANAYAMA (reviewed in the Summer issue of the newsletter), R.R. Diwakar writes :

"Another very unorthodox and striking characteristic of Sri Iyengar is that instead of looking upon family as a burden and a wife as an obstacle to yogic life, he has named his Yoga Institute in Pune after his departed life-mate Shrimati Ramamani a.d dedicated this book to her. By these acts Sri Iyengar abundantly proves that Yoga is for life and not away from it, as Sri Aurobindo has so often repeated."

My yoga is mainly in Victoria (at least for the time being). I can't keep running back and forth to Yasodhara Ashram or to India. What I can do is play my part in establishing a spiritual community here.

Continued on page 8



teacher from Calgary, Alberta. She is founder and pastpresident of the Yoga Association of Alberta as well as co-founder of the Integral Yoga Centre of Calgary. Uilda has studied intensively with Mr. B.K.S. Tyengar in Pune, India, and was instrumental In introducing the tyengar method of hatha yoga to western Canada. She is also a graduate of the first Yoga Teachers' Course at Yasodhara Ashram in 1971, and has been a student of Swami Radha for many years.

FEES:

 \$45 for Yoga Centre Members
 \$50 for non-members
 For information and registration contact: BRUCE INGIMUNDSON 1234 Union Road Victoria, B.C. V8P 216 Phone (604) 385-2598

Name		
Address		
Postal Code	Phone	
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	payable to: Victoria Toga O	

Joga Centre News

Low hanging black clouds and pouring rain did not make prospects look good for the first Yoga Centre of Victoria Labour Day Weekend Rêtreat. We were to be tenting on Shirley and Derek French's lawns, and holding a picnic on Sunday to mark the Yoga Centre's fourth anniversary. However, as evening approached the clouds began to break, and the ground was only damp as the tents went up.

The theme of the retreat was "Symbolism and Yoga", and sessions were planned to allow participants to examine the symbolic content of several yogic practices, and of their waking and sleeping lives. All the resource people for the retreat were local members of the Yoga Centre, which everyone agreed brought a special feeling of warmth to the gathering.

Shirley Daventry French, the President of the Centre, opened Friday night's session, which was a general discussion of symbolism. A panel, made up of Shirley, Derek French, Norman MacKenzie and Richard Reeves, each offered some comments on the topic, and the group then did an exercise to allow us to examine the common and individual aspects of our understanding of different words and symbols. At the end of the evening, Richard gave us some outlines of what would be needed for the next day's dream session, which set us all up for the night.

Saturday morning began with a two-hour hatha yoga session, divided into two groups to accomodate the 17 participants. There was much laughter in both groups, and speculation on what on earth the other group was doing at various times, which carried on when we all got together for a discussion on the symbolic aspects of hatha yoga, introduced and chaired by Shirley and Richard.

After lunch and a little free time, Richard held a three-hour session on dreams. He briefly introduced some more detail on how to work with our dreams, and then we began a fascinating exploration of a dream presented by each of us. Richard said he had not tried to deal with each person's dream in such a large group with so little time before, but that he thought we should try. While we were not successful in keeping each person's time down to 10 minutes, we did go through most of them in this session, with a surprising amount of information coming up in each. Though the approach was brief, the number of dreams examined and different types of approach taken gave everyone a good general overview of the ways that we can try to get at the information we present ourselves each night in our sleep.

By this time, predictably, the session was running well behind schedule. After supper, a debate ensued as to whether we ought to chant and then eat dessert, or eat and then chant. While the symbolism of this debate was rather murky, the chanting won out, so we regrouped for an excellent session on symbolism and mantra practice presented by Norman MacKenzle. Norman played harmonium and led us in several chants interspersed with readings from <u>Mantrasr Words</u> of <u>Power</u> and <u>Gods Who Walk The Rainbow</u> by <u>Swami Radha</u>, and <u>The End of Sorrow</u> and <u>Like A</u> <u>Thousand Sung</u>, two volumes of The Bhagavad Gita for Daily Living by Eknath Easwaran to guide our thoughts about mantra practice. Norman then led the group in a beautiful candlelight ceremony, giving each of us the opportunity to send some of the light and love of our weekend to someone in need.

The long awaited dessert ended the day, and many of us took advantage of the beautiful warm night and full moon to stroll down to the beach before going to bed.

Sunday morning's hatha session was to concentrate on breathing awareness. The morning was so beautiful, even at 8:00, that Derek and Shirley suggested moving the group down to a grassy slope overlooking the ocean in Witty's Lagoon Park. We warmed up with some asanas, appropriately, sun salutations, walking exercises, and arm balances with partners to assist in opening our chests. Then Derek guided the group through an extended relaxation and gentle breathing awareness. It was a perfect beginning to a perfect day.

Brunch was followed by a continuation of Saturday's dream session, finishing off the dream analysis, and a little further discussion of symbolism on daily life, bringing to an end the very successful retreat.

People began arriving for the Anniversary Picnic about 2 o'clock. The weather continued to be sunny and hot. Activities were varied -a lot of children went picking black berries for the fruit salad, most people wandered down to the beach for a time, with a few of the foolhardy going swimming, and a lot of visiting went on before and after the pot luck meal.

When the executive of the Centre met to decide whether or not to hold these two events, we thought the main purpose should be to facilitate a regrouping after the summer before the many activities of the fall and winter. I certainly think this was accomplished. It was a good feeling to see everyone together, having fun, and to experience the real feeling of closeness that is so much the yoga community in Victoria. The cooperation and willingness that I experienced, both in the retreat and at the picnic, with everyone pitching in to help with organization and clean up, are a very special demonstration of the feeling of union that is yoga.

CORRECTION

In the Summer issue, page 4 in the <u>Yoga and</u> <u>Health</u> column in the discussion of <u>Synovitis</u>, we incorrectly stated that more men than women are affected by this type of arthritis. In fact more women than men are affected by: synovitis.

CLASSIFIED:

KITTENS: 4 beautiful kittens free to a good home. Contact Sue Ingimundson at 385-2598.

The Yoga Association of Alberta News

We were very pleased to receive the following report from the Yoga Association of Alberta. We would be glad to publish reports from any other yoga groups who are receiving our Newsletter.

Greetings from the Yoga Association of Alberta. We are considering several possibilities for our Association in the coming year and years. One is a teacher training course. A committee is looking at the feasibility of such a course and what sort of commitments would be required from the members. Another area that is being researched is the affiliation of our Association with similar groups in Canada and possibly even internationally. There is also the dream that one day the Yoga Association of Alberta could have its own centre. We are currently involved in further development of workshops throughout the province, rural as well as urban.

We publish a newsletter, which is available to associate members for \$10.00 a year. The address to write to is:

Eugenia Sussex 10945 - 88th Avenue Edmonton, Alberta T6C 0Y9

Kundalini Study Group:

Kundalini, Yoga for the West is a lucid and profound presentation of the path of Kundalini yoga. This book contains in concise form a synthesis of Eastern and Western approaches to mystical practices as developed by Swami Sivananda Radha in her 25 years experience as a teacher. This book, which provides directions for exercises and practices, has been the cornerstone of many working groups in Canada and the United States. By writing papers on the themes provided in the book, and discussing them thoroughly in a group, a solid foundation of clarity can be developed in your personal practice. Those persons interested in forming a group to meet weekly, preferably on Wednesdays, may contact Norman MacKenzle at 383-0670.





A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to Yoga.

Questions from readers are welcome and may be used as subject matter in this column.

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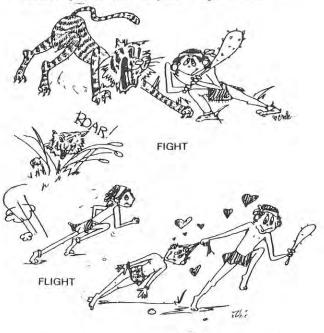
Many people with lives in a mess Will suffer a great deal of stress But in Yoga it's said If you stand on your head The stress in your life will be less.

This month's column will be the first of a series dealing with STRESS. It is estimated that approximately 80% of the illnesses that present at a medical office have stress as a major factor; so there is a lot of it about.

Stress originally was a term used in mechanics to describe a force sufficient to distort or deform an object or system. In recent years it has become a household word. Everybody knows what stress means to them personally; everybody has had lots of experience of stress in their own life; yet for scientists trying to study stress good working definitions have proven to be surprisingly elusive.

In this series of articles I plan to describe a model that I have developed to connect different aspects of the stress phenomenon. I find this model a useful framework to attach pieces of what would otherwise be a scrambled jigsaw puzzle. I use the model as a teaching tool that enables people to see some of these connections in their personal lives and to plan changes and interventions in an effective manner.

To begin at the beginning has always seemed like a good idea. Picture yourself as a shambling hairy creature - walking on two legs as if this were a fairly new method of locomotion - in a steaming jungle perhaps as long as four million years ago. Suddenly Ancient Person (hereafter to be known as A.P.) hears a sound. He pauses, sniffs the air, looks around, listens intently trying to locate the source of the sound and the nature of the object causing the noise. Is it something looking to him as the next meal; in which case he needs to run or be prepared to fight. Perhaps it is something suitable for him to eat; so he prepares to stalk or chase. A third possibility would be a potential mate. I will leave the courting ritual of four million years B.C. to your imagination.



MATING

Eventually A.P. decides it was just the wind in the trees: a tremor runs through all his muscles, his breathing pattern eases and he continues on his shamble.

A.P., and perhaps any reader who was able to identify with the event, has just experienced a physiological stress reaction. This is the positive side of stress: the ability of the body to adapt to potentially life threatening situations by mobilising latent resources for maximum performance. This hair-trigger reaction is the reason our ancestors survived so that I could write this article and you could read it.

The time machine of the mind whirls forward to Modern Person (to be known as Mopee) lying in bed.

The alarm clock jangles. Mopee sits up abruptly, the blood draining from the brain -"Oh God, it's Monday!" - stubs a toe on a book - staggers to the bathroom - face in the mirror - more lines - tongue furred - too much to eat and drink last night - start a new diet (but next week) - no hot water for the shower heater broken - dressing - can't find clean clothes - rapid breakfast - refined cereals reads newspaper - full of disasters - war. accidents, bankruptcies, layoffs, unemployment and the items that make up the editor's view of reality - car starting balky - engine beginning to sound like an expensive overhaul late for work - traffic jams - all the lights red - feeling rushed - job deadlines to meet worried about possible passed over promotion complaining clients - insubordinate subordinates - inferior superiors - overtime at office - high in-tray - low out-tray traffic jam going home - child's toy blocking driveway - note on fridge - "Get your own dimmer tonight" - Martinis & toasted cheese again - open mail - mortgage payments doubled -T.V. - two hours of sex and violence followed by the wrap-up news - bed - perchance to dream!

Not like you perhaps - but you may recognise Mopee in some of your friends.

These events and hundreds like them throughout the day can trigger off the same physiological stress reaction that A.P. experienced in the jungle. Few of these events would be life threatening but the stress response, once triggered, tends to go off at full blast consuming large amounts of body mind energy. A good analogy would be the muscle cars laying down rubber at the lights: the life span of such vehicles is often short.

When A.P. was stressed he responded rapidly, and just as rapidly was able to return to his resting state. In contrast Mopee to some extent seems to have lost this ability to shake off the stress response, so that each response builds on the remnants of the previous state - rather like a watch spring wound tighter and tighter as the day progresses.

Herein lies one of the factors in our modern epidemic of stress.

.....TO BE CONTINUED

Copyright - Derek French, 1982

<u>Note</u>: Dr. Derek French and Shirley French teach a course COPING WITH STRESS at the YM-YWCA each Fall and Winter.

ROLFING by Jeffrey Burch

This is one in a series of columns by certilied Roller Jeff Burch. Reader questions are invited and will be answered in future columns.

Last year a dancer, Susan, came to be to be Rolfed. As a professional dancer she needed to have her body in tip top shape. Susan had danced for 19 years. In that time she had done a fantastic amount of work to perfect her body and it's movement. It showed, She had a body more articulate than most. She did have two problems with it, to which she had found no solution on her own.

It was much easier for Susan to balance on her left leg than on her right. It required a great effort of will and unceasing vigilance to stay balanced over her right foot. This reduced the energy she could put into doing something interesting once she was up there.

She also had a problem with her neck. Early dance teachers had impressed her with the importance of a straight neck. She had carried this too far so that the bones in her neck were actually arranged in a reverse curve. This caused her constant slow pain and reduced her ability to move her neck.

Susan like most dancers and athletes was very easy to change with Rolling. She was right there helping all the way, vitally interested in the process and outcome of her Rolling.

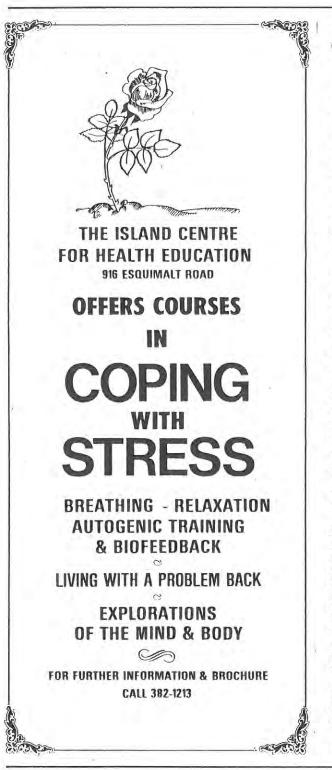
She had some strange moments between Rolling sessions. After we had changed the relationship of her legs to her pelvis she needed to dance for a half hour before she could accurately predict where her foot would come down when she jumped. After that hour she had control again and her leaps were higher than ever.

After ten sessions of Rolling Susan could balance equally on both legs and better on her right than she could on her left before the Rolling. Her neck had assumed a normal curve and her pain was gone.

FREE INTRODUCTION & VIDEOTAPE

Thursday, September 23 Island Centre for Health Education 918 Esquimalt Road 7:30 p.m.

-The above is a paid advertisement -



Pres. Message continued from page 3

The idea of calling our loosely knit group the Victoria Yoga Centre arose in the spring of 1977 when a friend, who like me had completed the teachers' course at Yasodhara, suggested that we should start a yoga centre. We had some grandiose ideas involving old houses overlooking Beacon Hill Park or large studios in downtown Victoria, but we had no money. The money of householders has to go into the household.

We had a lot of fun brainstorming before we dismissed the idea but the seed began to germinate and it suddenly occurred to me that we already has a yoga centre. There was not one central building, instead it existed in the many homes and many halls where we were practising, studying and teaching yoga.

The Y, an organisation whose emblem of a triangle symbolises body, mind and spirit, was the perfect place to offer classes in Hatha Yoga. We came together for Satsang (see May issue of newsletter). A Dream Group was formed, then two. We had Friday evening meetings to explore vogic teachings. There were Saturday morning teacher training sessions. days of Yoga, evenings of Yoga and many other activities. Visits from Swami Radha and other spiritual teachers continued and many of us travelled to Yasodhara to take the teachers course. A core group had developed.

We referred to ourselves as the Yoga Centre and when we eventually decided to incorporate it seemed only natural to call ourselves the Victoria Yoga Centre. We defined our purpose, established a constitution and by-laws, elected officers, paid our money and we were in business (non-profit business, of course).

Since that date, October 6th 1978 when we registered as a non-profit society, the centre has gone through some dry periods. What I had hoped would be an oasis was sometimes a desert. Many of the original members went their separate ways and attendance at our functions I was discouraged and tempted became sparse. to pack the whole thing in but my husband, Derek, counselled patience. Swami Radha talked to me about her years of struggle alone in the wilderness, and how I should build bridges and open doors for people to come and join in when and if they wanted to. I had to look at my own ambition and arrogance which was more likely to drive people away than encourage them to enter.

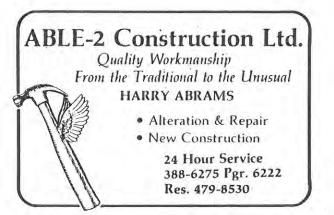
With the support of Derek I did persevere. Sometimes the meetings would consist of only the two of us; we would sit and do our own practice and carry out Swami Radha's instruction "to bring out the best in each other". As we got on with our own work and became better grounded we found others who wanted to share our company and the centre began to grow again. The desert had been irrigated.

Now, on our Fourth Anniversary, we have a very vibrant core group with energy, initiative and courage. Instead of just taking from the Ashram we are able to give too. At least fifteen of our full members have visited the Ashram this summer and Ashram residents are travelling here to take part in our workshops or for their own particular form of retreat. A large number of our associate members are friends met and made at the Ashram and we are receiving messages of support from all over the continent. Iast week I received a longdistance phone call from a woman in Nebraska who had seen our newsletter in Texas and wanted to be on our mailing list.

I know that I must resist the temptation to become attached to the high level of energy being generated here at present, but when I leave the Ashram I am no longer sad because spirituality has become part of my household and my life in the city. I have work to do and the Victoria Yoga Centre is one focus for that work.

With gratitude to Swami Radha and the residents of Yasodhara Ashram for their encouragement and support, and special thanks to my very important teachers -Derek, Rachel, Stephanie and Adrian French.

> Shuley Shirley Daventry French.



What's Cooking?

Limitations of space in the newsletter, not a lack of contributions, have kept us from running the promised recipe column for the past couple of months. I hope it will become more regular from now on. This month we run a number of recipes from different readers. Thank you for your contributions, and please keep submitting them. First, then, from Eileen Rutherford.

TREASURE ISLAND SALAD DRESSING

cup light oil cup orange juice 1 tbsp. lemon juice 1 tbsp. Worcestershire Sauce (optional) t sp. sea salt

dash black pepper

Combine ingredients in a jar. Shake and chill. Makes about 1 cup. Quantity can easily be doubled. Any herb or herb combination may be added.

GREEN TOMATO OMELETTE

- 2 tbsp. soft marg. or butter 1 tbsp. chopped chives 1 large green tomato, sliced 3 eggs 2 tsp. each salt and pepper 1-2 tbsp. parsley 2 tbsp. wheat germ 2 tsp. brewer's yeast (optional) 2 tbsp bran
- 2 tbsp. skim milk powder
- t cup water

Melt margarine in a skillet, add chives and tomato slices and spread evenly. Cover and simmer about 7 minutes until tender. Beat eggs lightly and add other ingredients. Pour over tomatoes = <u>do not stir</u>. Replace lid and cook on low heat about 5 minutes.

The following recipe was sent by Marie Buga of Regina.

RITA'S POTATO DISH

Boil 8-10 medium potatoes with salt. Drain, then mash with butter, milk and a dash each of onion powder and garlic salt.

In a separate bowl combine:

- 2 eggs, beaten
- cup sour cream cup cottage cheese

Fry until golden and translucent, in a skillet: 2 tbsp. butter

2 onions, cut in rings.

Combine everything and bake for $\frac{1}{2}$ hour in a 400 degree (F) oven.

Summer at

The Children's Program

When my husband and I registered for the Ten Day Program at Yasodhara Ashram this summer, we decided to register our sons in the Children's Program there, too. We have two boyd: Benjamin is eight and Colin is seven. The ashram was to be a family holiday.

We drove to Kootenay Lake and camped along the way. It was a rather boisterous trip until we were within a few hours of arrival. At that point we all became quiet -- exuberance became apprehension. We were nervous at our journey's end when a friendly woman greeted us and showed us to our room. The four of us sat there staring at each other, wondering what we were doing. The kids keep a dally journal, and that day Benjamin wrote in his, "We are at the joga camp I don't like and I wish we were at home because I don't know the children." I think we all shared that feeling. We were given a schedule for the next day however, and we prepared ourselves for that.

The next morning, Michael and I did hatha yoga for two hours before breakfast and the children stayed in the room and slept or read. Afterwards we all went for a delicious breakfast, and then the kids reluctantly went to their program while we went to ours. We did not see them again until the 1 p.m. lunch break, but they were having such a wonderful time with their new friends that they barely had time to talk. We saw them again at dinner time and they were bubbling with news of the day's events. "Ex-cel-lent" was their word for the Ashram.



The Ashram staff who organized the children were loving, enthusiastic and imaginative. The Red Cabin -- an old house which was converted into a children's activity centre -was full of interesting things to see and do and was always open. The setting was a child's wonderland with trees to climb up, fields to play in and a beach with countless pebbles to skip over the waves. There were about a dozen children of elementary school age from various parts of Camda and they all played together harmoniously.

There were several activities planned every day. The boys enjoyed working with clay, making unusual paper airplanes, swimming, making kites. doing origami andpainting. One afternoon, Swaml Brahmananda led them in dance and creative movement, and another afternoon he led them in a creative waterfight. There were several hikes. One hike to an old bear cave was particularly adventurous. As well, the children did some yoga-related activities. There was a little hatha yoga exercise that they could do in the morning. One afternoon they did karma yoga. On that occasion they were to pick raspberries for the evening meal. The children were told not to eat the berries -- at least not more than two and to put the rest in their buckets. We laughed when later one of the residents told us that Colin, our younger son, had approached her after the picking session with his face covered in red stains. "You know," he said, "some people are really tricky." The kids also did a Life Seal project, similar to the one the adults did in the Ten Day Program, It was very interesting for us to put all our life seal drawings together on the wall of our room and discuss them.

There were other aspects of Ashram life that made our stay memorable. The food was great. Some evenings there were special meals prepared for the children at their request. Kids' spaghetti dinners and burger dinners and raw vegetable platters were a hit.

Evening satsang was an event that most adults wanted to attend. Parents, in the cooperative spirit of the ashram, took turns babysitting the children so that most nights it was possible to share this quiet meditative time. The last Saturday night of our stay, satsang was held in the teepee on the beach and the children were welcome to attend. There was a fire burning in the centre of the tent and many people gathered together to sing. We chanted innumerable variations of "In The Light" and danced together around the fire until late in the night. That satsang was one of the high points of our stay.

The following day we left. The children did not want to go. Neigher did we. "Can we come back next year? Can we come back next year?" they pleaded. We hope to.

-- Linda Shevloff

the Ashram



Hatha Yoga: The Body & Beyond

Four years ago, I made my first trip to Yasodhara Ashram, and every summer since I've thought of returning. Finally, when the brochures arrived this spring announcing the summer programs, I made a commitment to return. Carole Miller, my seven-year-old son, Jean-Guy and I arrived July 1st for Hatha Yoga: The Body And Beyond.

For anyone who wants to explore the deeper symbolic and spiritual levels of hatha yoga, I highly recommend this workshop.

We spent five hours a day doing hatha yogar three hours were concentrated on one type of pose, 1.e. standing, inverted, etc. Each night we wrote papers on the type of pose delved into, and these papers were discussed the following morning.

Radhananda and Lynette's insights, explanations, their warmth and humour carried us along through

Continued on page 13

Hatha Yoga Intensive:

The only disappointment with the Hatha Yoga Intensive that took place in August at Yasodhara Ashram was that it ended too quickly.

The Intensive, from August 2 to 8, was attended by approximately 20 students, led by four teachers: Shirley and Derek French, Norma Hodge and Hilda Pezarro. The students came from all over the continent, and had a great variety of experience with hatha yoga. Two-thirds of the group had never been exposed to the Lyengar approach to hatha yoga.

The group was divided approximately in half, one group for those with little or no hatha experience, and the other for those who had.

The first evening was an orientation and introductory session at which theteachers outlined the format. Then both students and teachers introduced themselves by stating their exposure to yoga and the reasons why they had come to the Ashram.

Each morning after breakfast Derek gave a talk on anatomical or physiological subjects that relate to hatha yoga -- such as breathing, joint structure and function, and muscle structure and function. At the end of the week, Derek presented a session each on back problems and stress. Each of these sessions lasted from one to one and a half hours, Derek being ably assisted by Herbert (the skeleton) and the other teachers.

These sessions were followed by intensive yoga sessions to 1 pm, and a welcome two-hour lunch break.

After lunch the intensive sessions continued for from three to three and a half hours. On the last day the group came together for a variety of preparatory exercises for pranayama.

Shirley and Derek taught one of the hatha groups, while Norma and Hilda taught the other, switching groups in mid-week. The switch gave all students exposure to the different teaching methods.

A highlight of the week was being able to view the slides of Swami Radha's trip to India last winter. It was particularly interesting, as the slides included the visit to Pune, to speak with Mr. Iyengar.

I thoroughly enjoyed attending the Intensive, and I think my practice of yoga benefited significantly through being able to work for five plus hours a day in an atmosphere that is relatively constant and tranquil. Not having to go to work or back to any major hustle-bustle seemed to help things to sink in. Even though we did work intensely and long, we had sufficient free time to find out more of what other programs are offered at the Ashram, and of course you have plenty of time to spend in the bookstore, and to enjoy the fantastic food and surroundings.

-- Denis Fafard

Hatha Yoga continued from page 11

the week. By chance there were seven women in the group and no men, except Sivananda, who occasionally joined us for our hatha sessions. During our discussions the group grew very close, and we shared our innermost feelings, fears and loves. The intimate atmosphere of such a small group was intensified by the caring and awareness each member brought.

The different types of poses brought out new facets in each of us. Some of these were more difficult to explore than others. The format provided a good balance between a workshop which involves either papers only, or just hatha yoga. Since we were working from our bodies and then interpreting it with our minds the very same day, new areas and layers were uncovered for each one of us. It was fantastic!

The second to last day was spent doing relaxation techniques, including massage. The last day Radhananda demonstrated Indian classical dance, and then we all just danced. She put on different types of music, including a "hoe down". We pulled in passing residents and really let loose! Our final hours together were filled with laughter, light and love.

After the workshop, Jean-Guy and I stayed on for five extra days, me as a working guest. The first day was quite a transition as the intense interaction was gone -- I was the only one of my group left! It was a good opportunity to sort out my experiences and type up my notes. I also got some special moments alone with Eleanor, Sivananda, Radhananda, Lynette, Padmananda and Sylvia. At dinner I often was able to listen to Swami Radha.

I did some of my work time in the kitchen washing tables and pots, chopping vegies and getting to know some of the residents like Elizabeth, Donna and Linda. I also worked in the children's program for two days, and spent a lot of extra time with them at the beach. The highlight was seeing Brahmananda perched on a rock above North beach with an umbrella hat to protect him from the July sun!

-- Leslie Hogya

Marion Rosen: Breathing, Relaxation & Healing:

This spring I was talking to Shirley about going to the Yasodhara Ashram to see what it was like. She recommended that I take the 3½ day course offered by Marion Rosen called "Breathing, Relaxation and Healing," so I signed up for it without really knowing what I was getting into. All I knew about Marion was that she called what she did "fiddling around" and, at the mention of her name, everyone who had met her sort of melted and said, "Oh, Marion, she's wonderful!"

I'm still not sure how to describe what she does, but I find myself melting inside at the mention of her name, and I have a tendency to say the same.

As we gethered together the first night, Marion stood up and said that she felt uncomfortable just talking; that she needed someone to put her hands on to give her focus. I found myself volunteering, and suddenly there I was in front of about 30 people all watching to see what Marion would do to me.

As she talked about breathing and how muscles work, I found that her very gentle hands were finding all the githt spots in my shoulders and giving them very quiet signals that they could let go. It was quite amazing for me, because I have studied massage and been worked on by various people using various techniques, but it has always been someone else doing something to me. With Marion, it was very much like she was reminding my muscles that they were tense, but I was actually the one who let go. I was an active participant.

When I talked to her later about this, she said that that was the chief thing about her approach. The person did the work. She didn't <u>make</u> the person let go, she only provided the opportunity. by Trish Graham

The next day the workshop actually began. In the morning Marion and her assistant, Elaine Mayland worked on individuals while the rest of the group watched. As Marion worked on a person she was constantly watching their breathing, facial expression and body for changes. She would talk to them about how they seemed to her, or about what seemed to be happening. There was a constant flow of verbal and physical communication between Marion and the person on the massage table. As they relaxed, often the emotional experience that had caused the tightness in the first place would come into consciousness. With Marion's quiet questions and supportive hands the experience could become part of the present to be dealt with.

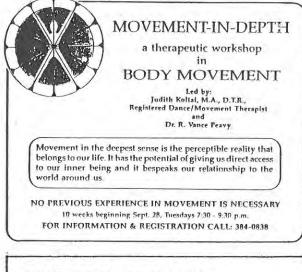
There were many tears and much laughter. The people watching often went through almost as much as the person on the table. I found that I derived a great deal of benefit from this group work. I saw that my problems were often universal problems, sometimes smaller versions of those that others had.

In the afternoon we did massage on each other. Again it was a time to learn about myself and others, a time to share some of the insights that we had gained in the morning and to pass on the caring that we felt.

The other two days were much the same, and by the end I felt a combination of exhaustion and exhilaration. I felt that I could not have absorbed much more, but that what I had experienced I could work on for months to come.

The last night we had a square dance in honour of Terrence and Lynette's first wedding anniversary. Everyone relished the chance to let loose and dance. It seemed the perfect ending to this amazing workshop. Mind the interpreter is a very tricky thing. We hear only what we want to hear.

Swami Radha



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Seve continued from page 1

magazine <u>Quest</u>, about the defeat of smallpox and about the people involved in the work. Within a few weeks, some \$10,000 came pouring in from inspired and concerned readers.

The Brilliants called together a kaleidoscopic group of their friends and associates; physi-



Dr. Nicole Grasset and Dr. Carole West

cians, mystics, professors and clowns -- some followers of their guru, some veterans of the smallpox campaign, and members of the Hog Farm. -- to discuss what they might do. They decided to form a foundation to administer the donated money and to take action on critical world health problems. They named the foundation SEVA.

SEVA is a Sanskrit word which means service to humankind -- the kind of service demonstrated in the dedication of workers in the smallpox campaign. In this case it is also an acronym for the Society for Epidemiology and Voluntary Assistance.

Within twenty-four hours of the formation of the foundation, Dr. Nichole Grasset, the 1976 WHO Woman of the Year and head of the Smallpox Eradication Frogram in India and South East Asla, presented a challenge: would SEVA help her in mounting a global campaign to eliminate preventable and curable blindness from the world? SEVA agreed to fund Dr. Grasset for a year to get the campaign under way.

There are 40 million blind in the world today, three quarters of them in the developing countries. As much as 80 percent of this blindness is either preventable or curable. This means that more than 30 million people are needlessly blind. The task is huge and seemingly impossible, but so was the elimination of smallpox.

By the end of the year Dr. Grasset had gathered support for her project. The WHO had agreed to take it on

understanding DREAMS awakening to the vision A Weekend Program on Dreams and Dreaming With Richard Allan Reeves

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For further information telephone Richard Reeves at 381-0574 Register by sending name, address, telephone number and \$15 deposit to 4515 Emily Carr Dr., Victoria, V8X 2N5 SEVA's approach to the problem is far from hopeless, as its bright rainbow logo testifies. "We must be optimistic," says Girija Brilliant. "In the face of suffering and poverty wonderful things were done. You can do something."

Dr. Brilliant agrees. "You can do something. Anyone can do it. Nost members are not doctors or professionals. They're just good folks."

By the end of the year, Dr. Grasset had persuaded WHO to undertake her project in conjunction with SEVA and the Government of Nepal. In 1979 SEVA conducted a blindness survey in Nepal. Survey teams visited over 100 villages by jeep, airplane, helicopter and on foot to determine conditions in that country. There were five survey teams in all. Each team consisted of one ophthalmologist, one Nepalese physician and three Nepalese auxiliary workers.



One of the 42,000 Nepali villagers whose eyes were examined as part of the first phase of the Nepal Blindness Program.

The aim was to examine the eyes of each person in all 105 communities, with an average population of 400 each. People were examined at centrally located houses or schools. In addition to the eye examination, they were asked about their diet, most common illnesses and other factors which might affect blindness, such as the extent of deforestation, altitude and sunlight hours.

The survey found that, out of a population of 14 million, 350,000 Nepalese are blind in at least one eye, 117,000 of those in both eyes; 35% of the blindness is preventable or curable. Cataract, vitamin deficiency, trachoma and infected eye injuries are the major causes: all could be treated or prevented by matching the rictims with the help they need.

The survey also discovered where hospitals need to be built, how many doctors and paramedics need to be trained, and where and how medicine, surgery and health education should be used for maximum efficiency.

The survey completed, the Nepal Blindness Program is beginning to take action, led by Dr. Grasset and sponsored by the same three bodies. The program is now creating eye centers in rural areas, training local medical and paramedical staff, funding mobile units, providing basic eye care, medicine and instruments and working with the communities on health education. All facets of the program are integrated within a single national surveillance system.

The program's two goals are a 90% reduction of all preventable and curable blindness in Nepal, and national self-sufficiency in eye care within five years -- by 1987.

A second major activity of SEVA is support of the Aravind Eye Hospital in Tamil Nadu, South India, where SEVA Board Member Dr. G. Venkataswamy has ploneered the use of mass eye camps for cataract surgery. Dr. Venkataswamy and his staff regularly set up free eye camps in rural areas where up to 500 patients are operated on and have their sight restored by specialist ophthalmologists. A typical eye camp might have a team of seven eye surgeons operating side by side from sunup to sundown. Thousands of villagers come to these camps to have their eyes checked.



Dr. Venkalaswamy examines patient's eyes at Aravind Eye

Dr. Venkataswamy reported that one of the major problems he encounters is popular resistance to having eye surgery. Cirija Brilliant 1s doing research on identifying culturally appropriate ways to increase acceptance of cataract surgery. In addition, SEVA has sent a hospital administrator and volunteers to help streamline the organization of the hospital.

Hospital.



In a difficult period for cooperation among nations, SEVA consideres its role as a nongovernmental organization particularly important. SEVA is innaugurating a volunteer program to give qualified and motivated individuals the opportunity to participate in projects around the world. This is one of SEVA's most important long-term efforts for the future.

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In an interview with Alan Morinis, he said that SEVA has been looking around the third world to see what opportunities for volunteering already exist, and has found that many established agencies have ongoing volunteer programs, but that there is no central clearing house to make potential volunteers aware of the programs, or to match programs with their skills. SEVA has considered setting up volunteer programs of its own, but the Board now feels that they should examine the possibility of establishing a clearing house to match volunteers with existing opportunities. Ram Dass, one of the Board of Directors, has an associate producing a book of opportunities that exist, and the foundation is examining the possibility of operating a tollfree phone line and mail service to advise volunteers.

This would be keeping with SEVA's intention to facilitate things happening, rather than working as administrators of projects. They would prefer to create a channel for other's endeavours, instead of establish independent projects. It is an organizational goal to keep SEVA light, and not get bogged down duplicating administrative functions already being done by some other agency.

Dr. Morinis says that he and others on the Board of Directors sense that the time is right to bring together the two sides of being in the world that are experienced by those involved in yoga -- that of spiritual self development and of service to mankind in the physical world. SEVA sees this need to serve as something that is developing in our culture. The culture is ready to undertake service, and SEVA wants to offer an opportunity for that need to express itself.

This need is demonstrated in the remarkable growth that SEVA is experiencing. In a year that is particularly hard in the North American economy, donations and the volume of enquiries to the SEVA office have tripled over the previous year - without any professional fund raising activities. The movement is growing from the bottom up. The vast majority of its





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income comes in the form of the \$5 or \$10 donation.

Four million dollars remain to be raised for the Nepal Blindness program over the next four years. To raise this amount, SEVA asks for individual donations, and sells T-shirts and transparent rainbow decals, donated by the Illuminations company, bearing their motto -- "Let There Be Sight." Donations of any size help; for example:

- \$15 will provide everything needed for a sight restoring cataract operation, including the surgeon, equipment and room and board.
- \$25 can deliver enough vitamin A to protect 12 children from malnutritionally caused blindness throughout their childhood.
- \$50 can buy enough antibiotic ointment to cure 100 cases of potentially blinding trachoma.
- \$100 can buy enough antibiotic ointment and vitamin A to protect a small village from preventable blindness for one year.

In a letter in support of SEVA, Ram Dass says; "At an open house held after the annual board meeting I met a couple who had donated \$2000 to SEVA. Why they did it pushed some interesting buttons inside me. It seems they had set aside this money to buy a hot tub. Then they heard one of my tapes in which I told about the five dollar operation that could allow a blind person in a third world country to see. When they realized that if they gave up the luxury of a hot tub, perhaps four hundred blind people might regain sight, they couldn't not send the money.

"This couple's story pointed up to me the discrepancies within my own life as to how I use energy (green and otherwise). Such an examination showed me the ways in which I have not yet integrated the various parts of my life. The more I awaken the more I realize my identity with fellow human beings and the more compelling becomes the need to serve. And yet I still squander energy unconsciously. These days I am trying to practice the injunction of Mahatma Gandhi chiselled in stone at his memorial: 'Recall the face of the poorest and most helpless man whom you have seen and ask yourself if the step you contemplate is going to be of any use to him ...'

"It is our dream that SEVA can serve as a vehicle for more and more of us to experience the wholeness of our being which comes through service. There are many ways in which our acts and the use of our money can relieve suffering. I do not consider the SEVA Foundation more worthy of our support than other human demands upon our resources. But I do invite you, as I am learning to do to use your resources consciously to create a world in which you and I would like to live, And if, as a result of these reflections, you find that you have five dollars or more that could help SEVA, I'd appreciate it if you would send it along. If your funds are tight or are already allocated, please don't feel any guilt. Instead enjoy the beauty of the day so that your heart can infuse into the Universe peace, love and joy."

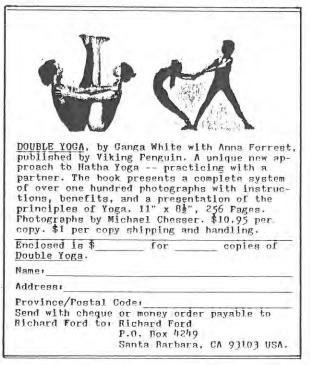
At present SEVA is looking for a new program. Dr. Grasset has repaid the original \$10,000 advanced her to establish the blindness program to the Foundation. The Board of Directors has decided to set aside the money as the Nichole Grasset Fellowship, the first of what they hope will be a series of fellowships in a Seed Grant Program. The intention is to provide initial funding for projects which will eventually become self-supporting, since it is well-known that it is hardest to raise the first money to establish a program. Anyone who knows of a project which might be suitable to receive the Grasset Fellowship is invited to let SEVA know at the address below.

The SEVA Society has recently been set up in Vancouver by Alan Morinis. It is certified as a charitable society in British Columbia, and Dr. Morinis expects it to be granted tax deductible status by the federal government by the end of the year. If you would like any more information about SEVA, or to make a donation, the address is: SEVA Society

1936 West 14th Avenue Vancouver, B.C. V6J 2K2

This article was prepared with the assistance of many clippings and brochures supplied to me by the SEVA Foundation, and the help of Alan Morinis. I have all these materials available if anyone would like to read them for more details about SEVA, or about the WHO smallpox campaign. I would like to thank SEVA and Alan for their assistance.

-- Bill Graham.



Odds & Ends:

This summer; Shirley and I left the insular cocoon of Victoria and ventured across the Rockies into unknown parts. A delightful interlude staying with Liz McLeod in Edmonton to give a Yoga and Problem Backs Workshop. Driving south we were followed by a tornado and preceeded by a freak hailstorm in which lumps of ice, the size of golf balls, smashed windows and antiqued new cars.

Our destination: the Feathered Pipe Ranch near Helena, Montana.

Here we pitched our tent and Shirley once again discovered that at heart she really is a city person. Perhaus the claw marks on our tent and the nocturnal shuffling of the cat/ porcupine/bear (?) owner of the claws helped. The picture of Shirley sitting up in the tent naked except for her running shoes remains with me.

We both enjoyed the superb teaching of Ramanand Patel and Mary Dunn and hope they will bring their unique skills to Victoria one day. I started the intensive Iyengar Yoga course still suffering from a self-inflicted back injury, grumpy, with both my nose and my vertebrae out of joint in the role of expert on back problems. Lots of very unfunny jokes about physicians healing themselves. However, with great courage, fortitude and some expert advice from Ramanand, I persisted and recovered. One of the highlights of the ten days was the paper Mary presented one evening. This was a collection of hitherto unknown asanas described by one, Perry Stalsis, M.D. As I recall, there were about ten. The following description of the Extended Tongue Asana captures the flavour.

Ide face down on the floor. The fingers are interlaced at the back of the head. The toes tucked under, buttocks firm. On exhalation the tongue is extended, lifting the trunk off the floor. Adepts can then lift first one leg,





The photo, shows Joe Dunham making his first attempt.

With my own tongue pressed firmly inside my own cheek, I remain, yours truly,

Derek French

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

Yoga Calendar

SEPTEMBER 8, 1982 - Birthday of Gurudev Sivananda Saraswati of Rishikesh, India.

SEPTEMBER 13-17 - The Victoria YM/YWCA presents a workshop with <u>Angela Farmer</u>. Nightly 6:00-9:00 p.m.

<u>SEPTEMBER 20</u> - Start of the fall <u>Yoga Program</u> at the Victoria YM/YWCA.

SEPTEMBER 24-26 - Iyengar Yoga Workshop with Judith Lasater, Centre for Yoga, 2206 N 56th St., Seattle, Wa 98103. For information call Richard Schachtel at 632-1033 or 325-3478 in Seattle.

<u>SEPTEMBER 28 - Movement in Depth</u>, a movement and dance therapy workshop presented by Judith Koltal and Dr. Vance Peavy. Call 384-0838, or see advertisement this issue for further info.

OCTOBER 1, 1982 - Monthly meeting of the Yoga Centre of Victoria to be held at the home of Sue and Bruce Ingimundson, 1234 Union Road at 7:00 p.m. Come and share with us. Everyone is welcome.

OCTOBER 1 - The Inner Journey, Lecture and Workshop on the concept of journey as a metaphor for psychological growth with John Allan, Ph.D. Jungian analyst and Assoc. Prof. of Counselling Psychology at UBC and Eva Mai Allan, M.Ed., registered psychologist and counsellor at Emily Carr College of Art. Lecture Fri, Oct. 1, 8 p.m. MacLaurin Bidg. Al44, University of Victoria. \$3 Contact Greater Victoria Citizens' Counselling Centre at 384-9934 for more information. OCTOBER 9-10 - Special Pranayama Workshop for experienced Lyengar yoga students with Dr. Bruce Carruthers. For details contact Shirley Daventry French at 478-3775.

OCTOBER 22-24 - Dreams: Visions of the Night, weekend program on dreams and dreaming with Richard Reeves. For further information, call Richard at 381-0574, or see advertisement this issue.

<u>OCTOBER 29, 30, 31</u> - Beginners Level <u>Matha</u> <u>Yoga Workshop</u> with Hilda Pezarro of Calgary. See advertisement, this issue, for further information.

<u>NOVEMBER 5, 1982</u> - <u>Monthly meeting</u> of the Yoga Centre of Victoria. Location and program will be announced in the next newsletter.

ONCOING.

Mondays: A short <u>Satsang</u> will be held in the Chapel of the Victoria YM/YWCA Monday evenings at 9:10 p.m. starting September 20. All are welcome.

Thursdays: 7:30-9:30 p.m. Dream Group with Richard Reeves, 301-3274 Glasgow Avenue, Victoria. For further information, call Richard at 381-0574.

<u>Wednesdays(?): Kundalini: Yoga for the West</u> <u>Study Group</u>. Please see notice elsewhere in this issue for details on this group to be started soon. Contact Norman MacKenzle at 383-0670 for details.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these, things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C.

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Published by The Victoria Yoga Centre Society

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Deadline for Submissions for the October Issue -- September 23, 1982 The October Issue will feature the Yoga Teachers Course at! Yasodhara Ashram.

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria.

YOGA CENTRE OF VICTORIA NEWSLETTER

October, 1982



The Yasodhara Ashram Yoga Teachers' Course

The history of the Yasodhara Ashram Yoga Teachers' Course spans almost 15 years. In the early years I taught the entire course myself, and it was a challenge to find enough time as well for the personal practices necessary to keep my own 'spiritual tank' refilled. Gradually a core of mature students evolved to assist me, and today the teaching duties are shared by Ashram staff members whom I have personally trained.

The Teachers' Course is a synthesis of traditional yogic practices and modern psychological techniques. Its purpose is to help people to achieve an all-round harmonious development of themselves, based on their personal spiritual values. The mosaic of classes and workshops which make up the course are designed to expand awareness and develop the potential of the intricate interrelationship of body, mind, emotions, and speech.

One of the key spiritual practices taught is the Divine Light Invocation, a powerful spiritual tool for bringing us in contact with our highest potentials. Students are guided in the personal experience of the Divine Light Invocation and a variety of other ancient spiritual practices, such as the chanting of mantras, which help them to transcend the habitual identification with the body-mind, and to focus instead on the essence of inner spiritual Light.

Kundalini Yoga, a direct path to higher consciousness which has been preserved through the ages in a symbolic picture language, forms the basis of the Ashram teachings. The devotional expression of mantra yoga, the nonattachment to the fruits of action of karma yoga, the mental discipline and concentration of japa and raja yoga, and the disciplines of asana and pranayama are aspects of the Kundalini Yoga system which are taught in the course. A great deal of time is devoted to helping students find the key which will unlock the meaning of their own unconscious symbolism; classes in dream interpretation and the Straight Walk (r) and Life Seal (r) workshops teach them how to apply this valuable skill in meeting the challenges of daily life.

Cont. on page 4

A MESSAGE FROM THE PRESIDENT

What is mind ? What is consciousness ? What is God ? These three questions were tossed out by Swami Radha to myself and the thirteen other participants in the 1976 Yoga Teachers' Course at Yasodhara Ashram. It was the third day of the course. In true Ashram tradition we were expected to write a paper that evening which would be read aloud and discussed the next day. The next three months were spent pondering these and other questions about the nature and meaning of life.

The first day had been comparatively easy the question asked was "What is work?" On the second day we examined symbols and symbolism. On the third day we began the first of many workshops with Swami Radha.

We were an interesting group - several yoga teachers, two physicians (one of them a psychiatrist), a professor of English, a sociologist, a psychologist, two school teachers (one retired), an ex-soldier in the U.S. Army, a skier who sometimes worked as a stunt-woman. Ten women and four men ranging in age from the early 20's to mid 60's from diverse cultural and economic backgrounds. Fourteen people - most of whom had achieved a measure of success and prestige in the world came together that winter to look for another dimension, to bring quality and purpose into their lives.

The course is called the Yoga <u>Teachers</u> course. For those who complete the demanding course load plus all the papers and book reports and have shown that they not only understand the teachings but are applying them in their lives - a Yoga Teaching Certificate is awarded. For anyone already embarked on a yoga teaching career or considering such a step, this course is the best I know. It offers invaluable personal growth experiences, introduction to many aspects of yoga philosophy and psychology and the chance to experience many different yogic practices under skilled supervision and guidance. As a teacher one of the most rewarding and most difficult parts of the course for me was teaching my teachers and fellow students and receiving critical appraisal from them.

However, this course is not just for teachers it is for anyone who wishes to make changes, to improve the quality of their life and who seeks a spiritual dimension. Rather than regurgitating other peoples' thoughts you are encouraged to explore your own and to validate your own experience. There is a constant demand for high quality, to work in depth and the three month period gives sufficient time to allow things to unfold and begin to make changes in a supportive atmosphere.

In the personal interview in our February '82 newsletter I spoke about how I came to take the course, my experience and its value in my life. In this issue a number of others have written of their experiences and we have the added bonus of an introduction by Swami Radha. These articles speak for themselves.

Though many of these people would not call themselves 'yoga teachers', they do teach by their example and out of their own experience in many, many different ways - humbly and gratefully in return for the gifts they have received.

They exemplify Yoga in Action. I thank them,

In Divine Friendship. Shirley Daventry French



The Yoga Centre of Victoria held its first meeting of the fall on Friday, October 1st at Sue and Bruce Ingimundson's home. There was quite a bit of business to be gone over, as there had not been a meeting for months, and a busy summer's activities to be reviewed. The business meeting was followed by a short santsang.

= Yoga Centre News =

Some of the items discussed were:

Wall Hanging Raffle: Siobhan Hanley of Victoria is the winner of the wall hanging donated to the

HILDA PEZARRO

On the weekend of October 29th to 31st, the yoga centre is sponsoring an elementary workshop in the Iyengar Approach to Yoga with Hilda Pezarro of Calgary. It is entirely appropriate that I should write this short introduction to Hilda for this issue of the newsletter, because I met her during the 1976 Winter Teachers' Course at Yasodhara Ashram. She was one of my teachers. She taught a Hatha Yoga Intensive during which I had ny very first introduction to Iyengar Yoga, and also taught a course on Kundalini Yoga. She is a fine and versatile teacher with a good sense of humour and an extensive background in yoga.

Hilda has been influential in Alberta in spreading the teachings of Swami Radha and B.K.S. Iyengar. She founded the Integral Yoga Centre in Calgary and the Yoga Association of Alberta which has brought together people in yoga from all over that province. It was also Hilda's idea to hold the International Yoga Conference in Calgary which was such a success last year.

Hilda has a lot of energy, initiative and spirit; she also has humility. Not long after teaching Derek and I at the Ashram she was back there as a student in a Hatha Yoga Intensive we were teaching - eager to learn as much as possible.

I enjoyed her as my teacher; I enjoyed her as my student. For the past two summers we have taught together - I enjoyed her as my colleague, and I continue to enjoy her as my friend. It is with great pleasure that I look forward to her visit here when Victoria yoga students will have the chance to study with this outstanding teacher. Centre by Eileen Rutherford. Tickets had been sold at the garage sale and at the Health Fair in the spring.

Meeting Agendas: Sue Ingimundson has agreed to compile the Agenda for each Yoga Centre meeting. If you have any items of business you would like to have included on an agenda for a meeting, call Sue at 385-2598.

<u>Workshop Per Diem</u>; The Yoga Centre agreed to pay a <u>per diem</u> fee and mileage for anyone who acts as host to leaders of Yoga Centre Workshops.

Upcoming Events: There was some discussion of the upcoming Hilda Pezarro workshop at the end of October (See article and advertisement elsewhere). The Yoga Centre is hoping to hold a Prayer Dance Workshop later in the season, and a workshop with Swami Radha, perhaps in May of 1983.

The Victoria YM-YWCA will again be sponsoring a workshop with Felicity Hall through the Spring Break.

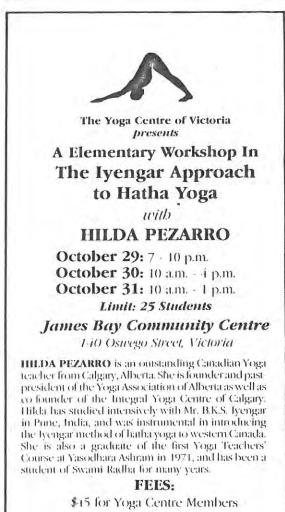
Letters: Shirley Daventry French brought several letters to be read at the meeting. Sylvia Carriere and Lynette Hallderson, residents of Yasodhara Ashram, wrote to thank the Centre for sponsoring their attendance at the Angela Farmer workshop at the "Y". Shirley also brought a personal letter from Mr. B.K.S. Iyengar, in which he says that he finds the Yoga Centre <u>Newsletter</u> to be interesting reading, especially Derek French's "Yoga and Health" column. He intends to have the issues bound and placed in the library of his Institute at Pune. We are very pleased that Mr. Iyengar has taken time to comment on our Newsletter.

<u>Kundalini Group</u>: Norman MacKenzie reported that a study group has been formed to study the themes in the book <u>Kundalini: Yoga For The West</u> by Swami Sivananda Radhe. The group meets Wednesday evenings at Norman's residence, #6, 900 Park Boulevard. Meetings are from 7 to 9 p.m., followed by tea. Everyone is welcome to attend. For further information, contact Norman at 383-0670.

<u>T-Shirts</u>. The Yoga Centre has a new batch of sweatshirts and sweat pants imprinted with the Yoga Centre logo available for the cold winter weather, as well as a selection of t-shirts in a wide range of colors. Call Sue or Bruce Ingimundson at 385-2598 if you would like to purchase any of these.

Garage Sale: Sue Ingimundson suggested that the Centre hold another fund-raising garage sale in the spring, and offered to have it held in their garage once again. The sale this spring was a great success, so don't throw out anything that might be sold at this new annual event!

3



\$50 for non-members For information and registration contact:

MICHAEL or LINDA SHEVLOFF 4758 Spring Road 479-5847

Name		
Address		
Postal Code	Phone	
O A cheque in th	e correct amount is enclose	ed.
	s payable to: Victoria Yoga	

Cont. from page 1

Awareness of the body as a spiritual instrument is cultivated through exploration of the five senses, and an introduction to the spiritual practice of Indian dance, as well as daily early morning hatha classes. Video play-back equipment is used in several workshops to give students the opportunity to catch a glimpse of themselves "as other see them."

The Yoga Teachers' Course is designed to help people face and accept themselves, and to meet the challenges of daily life with courage and trust in the Divine. Students are brought face to face with the degree of inner sincerity with which they approach spiritual life. They learn that sustained faith in their own spiritual potential will not fall into their laps from above, but will mature with sincere effort over time. They are encouraged to develop the ability to discriminate, and to consciously make choices which are in harmony with inner values.

Just as it is not possible to give a detailed description of the course itself in this brief introduction, it is not possible to travel the road of selfdevelopment in three months. The Yoga Teachers' Course equips each participant with a "tool box" of spiritual disciplines to support their growth; the way in which these tools are used is up to the individual. Simply attending the course and completing the extensive study necessary to write the required book reports does not guarantee that a student will receive the Yoga Teachers' Course Certificate. In addition to completing the intellectual requirements of the course, the student must demonstrate that the yogic teachings have become the basis for conduct in daily life.

Each student who receives a certificate from the Ashram, also receives the full support and confidence of the Ashram that he or she is a person of integrity and character as well as a well-trained Yoga teacher. I am very proud of the graduates of the Yoga Teachers' Course, and stand behind them in any difficulty they may encounter. May they be true channels of Light to all their students.

Om Namah Sivayal

Swami Sivananda Radha



Thoughts About The Ashram Teachers' Course

What happened for me during the Teacher's Course was a great sea - (see) change. From feeling overwhelmed by my own projections of anger and fear surrounding memories of life's experiences, I came into some sense of possession of myself. Actually it was a new way of seeing. And this came about through workshops in which the dramatic scenes I was so involved in re-filming. flect their own story from the situation. As I learn how my mind is the shown as an inevitable, unavoidable piece of the many - dimensional mosaic that is my individual life. Relief from the emotional weight of some of my ignorance of the meaning of my life's experiences almost overwhelmed me again in excitement. It was still an unbalanced place of mind. How wonderful it was to feel the support of the understanding of those who had already experienced similar changes. They listened with an intelligence that was compassionate but did not pamper. I was urged on to self discovery. Their example continues to be my inspiration.

For the first time in my life I felt encouraged to give myself permission to really look at myself, to look at my roles in the relationships that seemed so distressful to me. Through one workshop after another I began to acknowledge the patterns I used and to recognize whether or not they were outdated. I had been blind to the obvious fact that I am constantly making choices anyway and that my anguish was from my own mental confusion regarding those choices. For example, anger and self-pity had become a habit which I didn't like and tried to hide behind the one of a conciliatory smile. Much ego-pain had to be endured in order to face myself and to drop such habits, but soon I discovered the cleansing laughter that follows.

The Teacher's Course did not end for me at the Rose ceremony. The raw material of experience had been preparation for the beginning of new seeing. The course provided medium and tools.

The years since have been an ongoing process of assimilation. There have been experiences of the "top of the mountain", followed by those that taught me that I have to then work back up"from the ground". Confidence to teach was a direct gift from the teacher's course. Feeling and understanding true gratitude was the most helpful learning.

I am coming to understand, to "know in my bones", that every experience is a learning experience and that there need be no holding back. I can learn the lesson an experience offers and watch it manifest in changed attitude and behaviour. I do not need to involve the other players directly in my learning process, although I can know that any change in me affects them. When I am clear and surrender to seeing and following my own truth, then that is the whole of my responsibility. Other players in the tableau must reflect their own story from the situation. As I learn how my mind is the great transformer, I accept personal responsibility for my own evolution.

OM NAMAH SIVAYA

by Norma Hodge, Gabriola, B.C.

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A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to Yoga.

Questions from readers are welcome and may be used as subject matter in this column.

* * * * * * * * * * * * * * * *

"Tyger! Tyger! burning bright In the forests of the night, What immortal hand or eye Could frame thy fearful symmetry?"

.....Excerpt from THE TYGER by William Blake

Last month we left Ancient Person (A.P.) and Modern Person (Mopee) reacting in their primitive and concrete jungles. This month I would like to discuss what happens when an individual is subjected to stressors in the environment and how this correlates with health and illness.

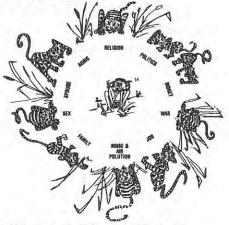
As the tiger (real or metaphorical) is perceived, the first reaction is often a gasp of fright with the breath held and diaphragm splinted. This muscle tension can spread down to tighten the abdomen, lower back, hips and legs, and spread up to tighten the chest, upper back, shoulders, neck, scalp and face. The eyes, jaws and throat are areas where tension tends to accumulate. A change in the rate of breathing is an early sign of stress. The pulse quickens, the hands and feet feel cold, the mouth becomes dry but the skin is moist The hairs stand on end. with perspiration. Food in the stomach feels like lead but the bowels may be either sluggish or overactive. A desire to urinate frequently can become an embarrassment, whilst infrequent or absent menstrual periods in women and impotence in men may cause anxiety.

Initially the senses are very active, the mind alert with strong feelings of fear, anger, anxiety sometimes mingled with excitement; a sense of being fully alive that can become addictive. In extreme stress the mind may blank out and with chronic stress, fatigue and withdrawal into depression may occur.

The sensations described above correlate with inner physical changes. Muscle tone increases, the heart speeds up, the blood pressure rises, blood is diverted from the skin, gut and sexual organs to supply the brain, heart and muscles. The respiratory rate increases and the bronchial tubes dilate. The saliva dries up, bowel activity and secretions are usually reduced - although in some people the opposite happens.

The mental alertness is reflected in an outpouring of nervous impulses. Some of these, channeled through a part of the brain called the hypothalamus, stimulate the pituitary gland which releases a flood of chemical messengers. Adrenaline and blood glucose levels rise as do the levels of cholesterol and cortisone-like hormones. The immune system of the body is depressed.

The body is now poised for fight, flight or mating. But several times a day ? Ah, there's the rub !



To prime the body in this way requires enormous amounts of adaptation energy and in modern life the triggering events are usually trivial rather than life threatening - a sledgehammer response to squash a fly.

Excessive perspiration, cold hands and feet become a way of life; a boon to the underarm merchants and sales of electric blankets but the curse of the marital bed. Palpitations and pulse irregularities may on occasion be fatal. The blood pressure bobs up and down and eventually stays up - the silent precursor of heart attacks, strokes and kidney failure. Asthma and allergies can be exacerbated by stress as can some skin problems, e.g. psoriasis and eczema. Heartburn, acid indigestion and the unmentionable 'a little irregularity' represent some of toil stress exacts from the gut. Tight muscles in the back, shoulders, neck and scalp eventually protest and become painful.

Pills for treating indigestion, irregularity, headaches and other musculo-skeletal pains are the mainstay of the pharmaceutical industry, and if you take 'the pain reliever most prescribed by doctors' you will probably need the tums: so they get you coming and going.

The list of stress related illnesses is very long and I have mentioned only a few. The role of stress in depressing the immune system is a subject of much research. Infections of various kinds are more frequent and severe in individuals suffering from chronic stress. There is now some evidence to suggest that stress plays a role in the development of cancer.

Next month I will write about ways and means of Coping with Stress.

Hari Om.

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ROLFING

by Jeffrey Burch

This is one in a series of columns by certified Rolfer Jeff Burch. Reader questions are invited and will be answered in future columns.

There are many balances which Rolfers find it important to help their clients establish in their bodies. The left and right sides of the body need to function well together. The front and back of the body need to agree on how they will move. The upper and lower halves of the body must be in proportion.

Perhaps the single most important balance is that between the muscles on the inside of the body and those on the outside. These two sets of muscles move in different ways. The outer muscles tend to make swift powerful movements. The inner muscles move more slowly and smoothly. Both need to move together to produce strong coordinated movement.

People whose outer musculature has overpowered the inner tend to have abrupt ungainly movement. People whose inner musculature has taken over are a good deal rarer, but for what it's worth they tend to move in a drifty fashion and seem incapable of powerful action.

Last year Mike, a high school senior, and a wide receiver for his football team, came to me for Rolfing. He had broken an ankle in play the previous year. It had healed reasonably well, but was much more restricted in movement than the other, giving him an uneven gait.

He also had a sway back with discomfort in his low back.

As I watched Mike move during his initial visit, his movements were abrupt. Each time he hopped off the table so that I could see how his body reacted to standing upright in gravity he landed heavily on the floor and teetered a moment before finding his balance.

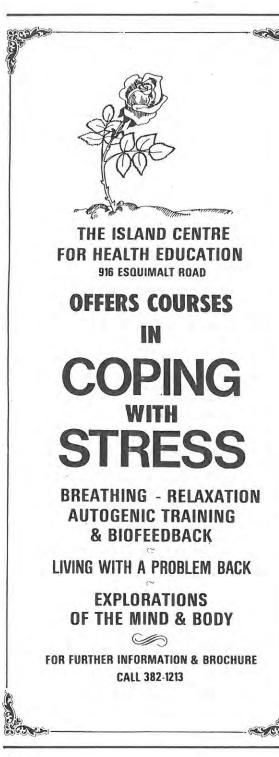
During Mike's ten sessions of Rolfing, which began in summer, his ankle gained mobility to match the other, and his low back pain and curvature disappeared. Still, his movement was anything but smooth. As we worked into the fall, we talked about football during his sessions. His team was doing well.

Forty-five minutes into his last session I once again asked Mike to stand. He hopped up as usual, but landed squarely and lightly on his feet. I asked him to walk, and suddenly there was grace in his obviously powerful frame.

FREE VIDEOTAPE & DISCUSSION

Friday, October 22 Island Centre for Health Education 918 Esquimalt Road

> 7:30 p.m. The above is a paid advertisement.





I remember meeting Swami Radha on the path between the kitchen and the prayer room in the summer of 1968. I had come to the Ashram, after hearing about it from a friend, to ask questions about Yoga. My interest in Yoga had been stimulated by Hatha Yoga classes I had taken in Australia. I had so many weird ideas about Yoga that it would not have surprised me to find people flying around in the air. My first impression was of a very practical person who was open to my questions.

In 1969 Swami Radha invited me to attend the first Yoga teachers course that was offered at the Ashram. The interest in Yoga in the United States and Canada was growing and many teachers were teaching from books which were mainly about Hatha Yoga. Swami Radha wanted teachers to have the knowledge and experience of the different kinds of Yoga beyond the physical benefits of Hatha Yoga. Swami Radha taught the whole course by herself. We often were with her from 8:00 a.m. to mid-night. Many times during the course she used the phrase "Yoga is the pathway to liberation." Indeed that first six week course was the beginning of many liberations for me.

I had read that Yoga was not competitive but I came to the course feeling uncomfortable because I felt I could not compete with the four other people taking the course because they seemed so much more knowledgeable about what we were doing. I soon learnt that my contribution, my way of expressing my personal experience was what was important. To quote Paul Reps, "Each one is best."

I was also feeling strange and new because I was away from my family. We were asked to write a paper, which to me was an extraordinary eye-opener, on "My self - image". I became aware of how thoroughly I had identified myself as being the wife of Theo and the mother of my children. I was learning to stretch beyond these roles and to ask myself what other potential do I have to discover and develop, using my values and ideals to guide me.

I remember the impact that the first lectures on Kundalini Yoga had on me. Many of the strange sounding Sanscrit terms went straight over my head, but I found it encouraging and inspiring to see myself in the terms of the Kundalini model that I am a vortex of energy, energy that is neutral and without shape, colour and form. This vortex of energy is given shape and form by the power of my imagination and my emotions. By becoming aware of how I had given it shape and form in the past (mechanical habit patterns) I could see that I had many options and choices as to how I could express this energy. This was particularly helpful to me as I used to swing from being highly exciteable to being withdrawn.

Another part of the course that had an immediate impact on me was investigating my sense of listening. I realised that I did not know how to listen. I was either too busy with my own thoughts, often based on fear that I did not have anything worthwhile to say or conversely waiting for the moment when I could jump in with my opinion. Since I have improved the quality of my listening I find it much easier to talk to people and my self confidence has grown.

To me there are two important aspects to the teachers course. The one is to develop clarity of mind by increased awareness and seeing myself honestly : and the second is to become aware of and develop confidence in my own intuition - to listen to my own still voice Learning to interpret my dreams has been a helpful way for me to look at myself and to contact that intuitive aspect. At times it can be frustrating when I cannot make sense out of my dream symbols.

The study of symbology and its application to daily life was part of the course. An Eastern symbol that has inspired me is the symbol of the lotus. The lotus plant grows in muddy water and yet it has a beautiful flower. The symbol tells me that I can also grow a lotus no matter how muddy my past may be. The symbol of the lotus, to me, sums up the whole experience of the Yoga teachers course, which is how to grow a lotus by bringing quality and beauty into my life, no matter what my past experience has been.

I would like to express my gratitude to Swami Radha for the inspiration of her teachings and her encouragement.

Hilda Pezarro, Calgary, Alberta



1982/83 season in the new building.

BRANDY, Oct. 12 - 15 at 12:30 p.m. Free to the public - lunchtime series.

ARMS AND THE MAN, Oct. 28 - Nov. 6 at 8 p.m. Box office opens Oct. 25. For tickets & reservations call



721-8000.





Spirituality Beyond Religion

I took the Yoga Teachers Course following the previous Autumn Resident program at a time when I retired. I had little idea of the depth or dimension of the Teachers Course but I knew from the autumn course that I wanted to take it.

Without doubt what I learned has created a new basis for my thinking by providing me with a way of understanding myself, and with the means of establishing a purpose in life, and in my life. To be able to say this is my expression of thanks to those who, with Swami Radha's guidance, taught me and guided me through the course.

I discovered a meaning of spirituality beyond religion although when I became aware of the similarities, rather than the differences, between Buddhism and Christianity I have been drawn into a deeper understanding of Christianity.

The course provides me with a basis for living which is entirely new, positive and forward-looking. I can say no more.

> In light and love Peter Hodge, Gabriola, B.C.



The Pursuit

The Yoga Teachers' Course initiated a massive change in all aspects of my life. The course itself was spellbinding. I was enthralled by both the "teachings" and the exciting pursuit of learning about myself. But as fascinating as it was, it was really only a beginning. It is 8 years now since I took the course at Yosodhara Ashram and I often say I am not at all the same person who entered this earth plane.

From quite a young age I was vaguely aware that at every moment I had a large variety of choices as to how to behave, each one taking me down different paths reinforcing different personalities. However, I had no guidelines as to the longer term effects of each different choice, so no idea what to base my choice on. It has been a great relief to find out that I can plot my own course very deliberately with a clear and self-chosen goal in mind, basing it on my own personal ideas and values.

For a long time also I was definitely perplexed by what life was all about. I could not 'lose myself' in very many things (I can't think of any) and refrain from asking - 'why do people do this? is this going to bring a jewel of quality to my life? If not, do I really want to do it? Surely there must be something that more closely corresponds to some reason that life exists?"

After having looked at what I saw around me as alternatives, and having asked many people what made their lives worth living, I reluctantly began to entertain the idea that perhaps there was nothing, because nothing I saw or heard satisfied me. Yet something in me wouldn't quite accept that, either. When I was sufficiently empty, and therefore receptive, I encountered Yoga. There was an immediate positive response and a complete turnaround in my life. That was 11 years ago and my momentum has not diminished.

of Expansion

The pursuit of something more expansive than what my unrefined senses perceive of the world around me seems like a limitless one; it is so exciting to know that I can still go on and on, that there is no end in sight yet. Everything else around me has such an obvious and predictable end. Sometimes that part of me that is used to finding an end, and used to "being there", gets discouraged, but that part is also temporary and also passes, unveiling again the possibility of eternal expansion. It truly is the only thing that makes my life worth living - the exciting possibility that this is not all there is to my awareness, no matter what state it is at. There is always someplace to go - more discoveries, further expansion, an absorbing, endless adventure of discovery.

> by Joyce Ansell, Calgary, Alberta.



In the book <u>Language of the Gods</u>, Judith Tyberg translates the word Satsanga as "the company of the good." It is a Sanskrit word: 'sat' - good, 'sanga' - company or meeting. The usual description of Satsang is a gathering of seekers.

It can take many forms but usually includes chanting, meditation, reading from spiritual or inspirational books or perhaps a short talk. It can be a formal, prescribed ritual or an informal, impromptu happening. It is a period of devotion and reflection on the purpose and meaning of life; an opportunity for those whose purpose is clear to express gratitude for the gift of life, and an opportunity for those whose purpose is not to seek clarity and understanding.

Recently the Yoga Centre has begun holding a short Satsang every Monday evening at 9:10 p.m. in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. We would like to invite everyone who wishes to share with us to attend.

Another definition of the word Satsang once offered by Swami Venketesananda is "We sat and sang." Come and sit with us.



Rappeling on the Spiritual Path

Yoga Teachers' Course: What was its influence on my life? Momentous! Overwhelmed by ideas from strange cultures and awakened to quite unrealized truths about by own approach to like, I was amazed at my own dependencies, and at the effects of my early like (or other like) experiences and relationships.

Now, looking back from the perspective of six years, I know that the three month long experience was only one of a number of factors that shape my current attitudes and actions. I had been teaching Hatha Yoga at the "Y". Due to various pressures I ceased this teaching, though I maintained contact with others through the Yoga Centre and through Ashram Friends. I continue to admire those at Yasodhara and here in Victoria who devote so much energy to the new yogic aspirants, and who maintain the excellent 'nucleus' to which errant 'electrons' can return.

Cont. on page 14

Why I Came To The Ashram

Everybody has their own "Why I came to the Ashram" story. I made the decision to attend the 1976 Yoga Teachers' course as the result of a sudden, powerful intuitive inner voice. Not quite a voice from a burning bush but not my usual style for decision making either.

1975 found me living in a nice house with a nice wife and family in a nice part of Canada. I had a nice career as a physician and practised a nice form of Hatha Yoga which I had started to help with a back injury.

Despite the seemingly idyllic life something was missing. When Shirley and I got together with our nice friends at our nice dinner parties the conversation in the wee hours would frequently turn to a subject expressed by the song - "What's it all about Alfie?"

These discussions were very puzzling for my father when visiting from England. Scarred by the Great Depression and agnostic in his beliefs he would say, "You people have everything; why all the soul searching ?" Colloquialisms can be accurate for that, in retrospect, is exactly what we were doing !

In September 1975, Shirley and I went to Vancouver and met with a lawyer to discuss estate planning. This was followed by what started as a romantic evening together but quickly degenerated into an ugly quarrel. The planning discussion, centered around my death, had opened powerful emotional channels which stripped off some of the nice facade. I stared at a way of life that seemed to have no purpose. My decision to go to the teachers' course was triggered by this event.

Of course I couldn't afford to take three months off. I would need a locum for my practice. Who would look after the children? (Shirley was already scheduled to attend the course). Nevertheless, everything fell into place with a speed that astonished me and was the start of my growing respect for the efficiency of the Divine Committee.

January found us driving off the ferry at Tsawwassen free for three months and debating whether to drive east to the Ashram and God knows what, or escape to the south for a prolonged skiing holiday. We drove east.



In Victoria I had already experienced Ashram workshops with Swami Sivananda and Swami Radha. Later, Swami Radha confided that she had not looked forward with any pleasure to further encounters with this aggressive, judgmental, 'rational' man. She was very gentle with me at the start of the course saying - "Derek, I don't ask you to believe - just suspend judgment and listen."

For the first six weeks I found it very difficult to follow this advice. Chanting weird Sanskrit mantras; showers of light descending from God knows where; higher powers or selves whose existence could not be proved; energies that could not be quantified. What a load of cods wallop !

But somehow the Ashram magic began its healing work. I was not struck down by a blinding light on the road to Damascus but I did begin to soften a little. Surrounded by warm, loving people, I was able to put aside my verbal sword and unbuckle some of my body armour. My sense of humour and spontaneity returned. I laughed a lot and cried a little - experiencing my emotions fully for the first time in many years.

In some ways the course reminded me of a base training camp, although the weapons we used and the walls we climbed were in the mind. (The Iyengar approach to Hatha Yoga came later)

Physically, emotionally and intellectually I was challenged to prepare myself for that most difficult human task, the inner journey.



Ninety days and ninety papers later, a moving Rose Ceremony and a rousing Bhajan party brought this important seminal period in my life to a close.

I departed, full of gratitude towards Swami Radha and the Ashram residents; enriched by the gifts of friendship and acceptance and with that most precious gift of all - a sense of purpose.

Did I live happily ever after ? That would be another tale for another time. I do know that at the Ashram I began the process of recovering from that most insidious and deadly disease, "Hardening of the Categories".

> by Derek French Victoria, B.C.

Cont. from page 11

I identify a specific integration of life aspects which must have come from the Teachers's Course. I first noticed this integration through my love of mountaineering. The symbolism of yoga and the balance of the personality I sought had a clear parallel in the language, symbolism and action of mountain experience. The effort of the climb, and the pain, and then the elation of breath-taking vistas balanced between snow and sky, all of these and more have equivalents along the yogic path. If I consider the "crutches" of the mountaineer, the climbing rope and the protection given by pitons and carabiners, I compare to the yogic life skills of spiritual practice, both leading to a greater awareness. The faith required to cast down a steep cliff on a rappel symbolizes the faith needed to walk the spiritual path.

In fact, both mountaineering and yoga bring a poigniancy to ordinary life situations. They each accent the simple experiences which, under the shelter of normal life, are glossed over and the point is missed, Extreme awareness comes from extreme concentration.

(I have found no greater concentration than from a long and technically difficult rock climb. Or, on the "Skyladder", a steep ice face in the Rockies, after four hours of "single-pointednes, there were <u>no</u> mental background noises left.)

The relationship to Nature is one thing; and the relationship to fellow humans is another. Minor faults and personality differences are accentuated by the pressures of fear and the expansion of shared elation in the mountains as they are through yoga.

So what has all this to do with the Teachers' Course? My increased awareness of the oneness of all life, and the greatness of this gift that we share was brought home to me through my sport. And through yoga and the Teachers' Course I realized that it was not just sport.

> Gil Parker Victoria, B.C.

An exploration of the art of body movement designed to encourage each individual's freedom of expression, self-confidence and craftsmanship. Technique is not meant to constrict, but to expand one's movement vocabulary.

MOVEMENT

EXPRESSION

Participants will discover, individually and as a group, creative forms of movement expression.

Classes for children, youth and adults. Instructor: Christine Linnehan-Chase



Walking – The Yoga Teachers' Course, 1982

The Straight Walk is an ancient Eastern technique for understanding oneself. Straight Walk thinking is a means of discriminating between the aspects of one's being: physical, mentalemotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of Straight Walk thinking can be applied to any area of decision making in life.

I saw the beauty of the snow falling outside the window at the end of the corridor in which I was to walk. I was grateful for the place to walk. I began my walk with a Divine Light Invocation. to center me amd remind me of my purpose, asking that the walk be a blessing. The pause, the stillness and the solitude were fine.

I began to walk, taking care to keep in the Light centered and breathing fully, head moving forward and up as the Alexander teachers say. At the end of the corridor I paused again to observe the scene outside, a gentle mix of cedar greens, greybeige cedar bark, turquoise and greys, shades of white, lumps of stumps and stones cloaked in snow, the plowed banks beside the driveway, thu great slope, lichens, branches, gentle snow falling.

Furning I faced the corridor again, mellow amber, rust, wood tones, the orange, brown, white and black geometric designs of the carpet, the amber lanterns of the hall with their soft light. Remembering the Light within.

I walked a few lengths of the corridor, a bit wobbly here and there as I felt into my body and experimented with relaxing various parts, noting and relaxing tension in the neck, shoulders, abdomen and temples. How lovely the gentle snow, range of greens lit from the reflected light of the snow beneath and the sharp rise of the snow slope behind.

I noted different awarenesses of my body and emotions as I focussed my gaze on various parts of the walk. Looking down at where my feat were

YOGA BED & BREAKFAST

This is just a reminder that the Yoga Centre is setting up a listing of people who would be willing to act as hosts for yoga students coming from out of town to take part in workshops and other yoga events. The list will be of the number of spaces available and the types of facilities you wish to offer, i.e. room for a sleeping bag on the floor, separate room, full meals or not, room for children, etc. A standard charge for accommodation of \$5.00 to \$10.00 a night, depending on facilities offered has been suggested, to avoid this service becoming a burden, and to make arrangements as straight-forward as possible. If you wish to be listed, please fill out the form below and send it to: Carole Miller

1807 Forest Road

Victoria, B.C. V8N 1H5. Phone (604) 721-3477 There has been some discussion here of asking anyone interested in offering this service outside Victoria to register as well, thereby setting up a sort of network for "Yogi travellers". Any thoughts about this?

Name

Address

Facilities available:

Phone:

gave me a feeling of solid confidence, but for inspiration I looked just slightly above eye level to feel a lightening and sense of hope.

The smooth functioning of my body, warm and stretched after hatha, was pleasing. Keeping my head moving forward and up, and my gaze slightly above eye level, I thought of the Egyptian and Greek statuary Angela Farmer had talked about, and the inspiration it had brought her in her practise of hatha.

I felt from the beginning of the walk that there was a music in my body. A little "joyousness" sprang up and said "I'm happy". I grinned. I felt like sharing it and so grinned a little more.

I noted the rotation of the pelvis and the effects this had on breath and vision. When thoughts began to wander or attention move to sounds around me, my concentration would awaken again and bring me back to center. I felt very peaceful and happy.

Why am I doing this? Awareness, strength, flexibility. To learn about my Path and how to walk it. Then you should be flexible I said and have a little fun, you're going to be at it a long time. I started walking backwards. Can I be aware

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of when I'm going backwards? Walking can be fun I decided. Turning, turning, turning, I walked backwards again for a few rounds. After a few times it was as easy as walking forwards, and required a good deal of concentration.

Why am I doing this? Awareness, flexibility. I turned and moved into Virabhadrasana I, the Warrior pose. It felt so good to stretch, lifting the heart up. I walked in Virabhadrasana, feeling exhilarated and grinned again. Crazy yogis!

I began to work in detail on the muscles. What were the effects of walking on the head, neck shoulders, chest, abdomen, pelvis, thighs, calves, feet? I went through each of the muscle systems examining the effects of various stretches on the body and noted how placement of head, shoulders, pelvis and feet affected the other parts. The importance of maintaining correct alignment became clear.

Variations on timing and positioning of the weight on various parts of the feet had interesting effects on the whole system of muscles from toes through neck. I found the working extremely demanding of coordination, thought, concentration and balance. It produced a tremendous awareness of the intricacies of the musculature and the effects of mind on body and body on mind. well.

Joy sprang up and I felt a little skip coming on. I skipped a bit. Wonderful! After the intense concentration it was a great release. I stopped and did a few twists to open up again. Then paused to observe the snow falling. In the twists I had felt a very warm shower of Light all around. Very light feeling inside.

I began to dance up and down the corridor skipping and hopping. The tune "We are walking in the Light" came to mind and I began to sing it in my head. Great joy and open, loose, swinging body.

At the end of my walk I turned to face the position where I had begun. I came into the standing pose, the Mountain, Tadasana, and brought my hands to Namaste, giving thanks for the Walk and feeling Light in heart and Light in bodymind.

This paper was written after the experience of the Straight Walk workshop at the ashram during the 1982 Yoga Teacher's Course. It seemed to me to embody some of the most important aspects of what I learned at the ashram about the integration of body, mind and breath in my own personal search for the Union that is Yoga.

> by Norman MacKenzie Victoria, B.C.



A Time of Reaffirmation

It was a snowy evening in early January, 1974, when I walked into my first hatha yoga class, held amidst the cheerful clutter of a Toronto church day-care center. I knew no one there except my sister Danita, who was also attending class for the first time. My instructor, a woman whose own way of being was to have a profoundly positive impact on my life, was known to me only as a friendly voice over the telephone. My personal experience of yoga was limited to valiant attempts at physical selfimprovement, following the instructions in a "do-it-yourself" paperback. Timeless Books

RADHA: DIARY OF A WOMAN'S SEARCH by Swami Sivananda Radha

Swami Sivananda Radha is one of the foremost women spiritual teachers in North America today. In Radha: Diary of a Woman's Search she shares the incredible story of her pilgrimage to India in 1955-56. A remarkable journal from an extraordinary woman.

"Deeply absorbing...rich in wisdom and guidance." New Age Journal

Paper, 230 pages, 32 photos \$6.95

RADHA

Diary of a Woman's Search



MANTRAS: WORDS OF POWER

by Swami Sivananda Radha

- What is Mantra?
- Benefits of using a Mantra
- Mantra and Healing

 Mantras: Questions and Answers Swami Radha gives answers to controversial questions about spiritual life: initiations, Guru and disciples, surrender and healing. A complete handbook for this powerful spiritual practice. Includes chants with musical notation.

"Recommended."

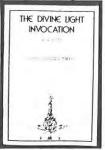
\$5.95 Ch Paper, 140 pages, 8 photos

Choice, American Library Association

THE DIVINE LIGHT INVOCATION by Swami Sivananda Radha

By Invoking Divine Light, you can renew your energy, be a channel for healing others, and experience Higher Consciousness. Detailed instructions are given for this powerful spiritual practice.

"A very beautiful little book." Yoga Journal Paper, 54 pages \$3.00



Available at Sti Atman Books or direct from Timeless Books

Box 9 Kootenay Bay, B.C. VOB IXO It was again a snowy evening in early January, eight years later, when I joined the first gathering of the 1982 Yoga Teachers' Course, held amidst the cheerful clutter of Saraswati Room in the Ashram Guest Lodge. This time I knew almost everyone there, including my sister Danita, now transformed into Swami Radhananda; the instructors were all long-time friends and colleagues. My personal experience of yoga had been gleaned from years of valiant attempts at inner atunement and outward service, following the inspiration of Swami Radha and the guidance of my own heart.

In previous years I had participated in many aspects of the Teachers' Course, from mantra chanting to prayer dancing, from dishwashing to teaching asama classes. Now I was about to embark on a three month journey which would turn my usual way of life as an Ashram resident upsidedown, and give me the opportunity to experience the course from a student's perspective.

It was a luxury for me to participate in a structured program in which I could set most of my usual responsibilities to one side and focus my attention and energy on my own development. I drew on the support of intensive daily group interaction with my classmates, the skills of caring and competent teachers, and the generous amounts of TLC I received from my husband Terence (who occasionally doubled as one of my class instructors). The course provided a valuable matrix in which to assess and integrate the growth of the past eight years and more, and to refine the yoga of current daily life as an expression of Divine Light.

The three months did not contain any conceptshattering surprises or breakthroughs for me. nor did it prompt any radical changes in my lifestyle. This may reflect my past training and efforts; I had participated in most of the workshops and classes before, some of them many times over, and had years of experience in the basic spiritual practices and techniques taught. Yet rather than breeding contempt or indifference, familiarity led instead to renewed respect for the timeless wisdom of the yogic teachings, and for Swami Radha's particular genius in presenting them to the Western mind. My participation in the course became an inner affirmation of the choices I have made. It brought into clear focus the ways in Which the yogic practices have steadily improved the quality of my life.

The opportunity I found in the Yoga Teachers' course to assess my own inner spiritual growth has confirmed for me that the teachings do indeed work

Cont. on page 19

understanding DREAMS awakening to the vision A Weekend Program on Dreams and Dreaming With Richard Allan Reeves

Discover the messages and the purposes in dreaming. Reflect upon inner strengths & untapped potentials. Explore methods for recall and recording of dreams. Awaken to self-observation and self-understanding. Meet friends on the path of spiritual development Study common and uniquely individual dream themes. DATES & TIMES: Friday, Oct. 22: 7:30-9:30 p.m. Saturday, Oct. 23: 10 a.m.-5 p.m. Sunday, Oct. 24: 10 a.m.-5 p.m. PIACE: 301-3274 Glasgow Ave Victoria. TEL: 381-0574 FEE: \$70.00 (\$15 registration deposit)

For further information telephone Richard Reeves at 381-0574 Register by sending name, address, telephone number and \$15 deposit to 4515 Emily Carr Dr., Victoria, V8X 2N5



Acquiring a "Spiritual Tool Box"

On January 4, 1979 I drove down the snowy road towards the Ashram. There was a sense of "coming home" to continue a journey started in June 1978 when I first went to the Ashram to take the 10 Day Program which promised to introuduce to me what an Ashram was. In June I thought I would <u>some time</u> like to take the Yoga Teacher's Course, and here I was arriving 6 months later!

A day and two papers later, I was with 24 others in Saraswati Room. We introduced ourselves giving a brief comment of who we were or why we were there. A resident of the Ashram, said she put out a hand and God pulled her in. I chuckled then, however, the memory is still fresh, and today I feel that was some of what drew me to the Yasodhara Ashram. There were

Cont. from page 18

-- sometimes far more slowly than my pride would like to admit, yet they <u>do</u> work! Above all, the course provided me with the gift of being constantly reminded of the active presence of Divine Light, flowing through me and touching all aspects of my life. I deeply value the awareness that I am a channel of the Light, and consider it a privilege to support others who come to the Ashram seeking that inner knowledge. May all who take the Teachers' Course contact the strength and beauty of the Light, and live in harmony with that inner knowledg, wherever their paths may lead.

Lynette Halldorson

other purposes; I aspired to be a yoga teacher, and was questioning the purpose of my life.

During the Winter of 1979 I was to focus attention on myself and undertake an internal journey, the study of Self; who is this person her thoughts, ideas, perceptions - many things were uncovered and discovered about "Who am 1?"

The Teacher's Course is divided into a series of workshops, each offering an opportunity to view myself from a different perspective - may be one approach such as the "Life Seal" did not enable me to remove a cover, but there was another opportunity to do this such as the "Straight Walk". As I now write though the previous definitions of the workshops have blended and the Course was one continuous flowing workshop.

Many papers were written on various topics, all of which reflected an aspect of my personality. The papers were then discussed enabling more indepth study. More layers covering the understanding of the true Self were lifted with the gentle and compassionate guidance given by the workshop leaders. I accepted this challenge to open, to discover, to forgive, and learned to accept the many aspects of myself. This was accomplished in the supportive atmosphere created by our group.

The relationship of the group is very special and I am ever grateful to those who allowed me to share myself with them, to let me be me, and yet after taking this risk of sharing to still be accepted. It is a special privilege, too, that those in the group also shared themselves with me, I came to realize each of us is truly a part of another even though the struggles and joys may be somewhat different.

This was a time to step out of the work-a-dayworld, its pressures and stresses, to look at the life I was pursuing. In the market place I would often say "stop the world, let me get off", that was what it was like.

Fond memories of this time include the superb meals, the walk up the hill to the road - a wonderful opportunity to be quiet with oneself or to share the sounds of the forest that glorious winter - sharing a room with Laura Mueller, who encouraged me to laugh, not take myself quite so seriously, and to enjoy, yes, even the struggles, and the very familiar sound of the Ashram the tapping of typewriters at all hours of the day - one often fell asleep to this tapping.

After the Teacher's Course I was offered and able to stay at the Ashram for 6 months to experience what it was to be a temporary resident and practice Karma Yoga - selfless service. To experience the Ashram in the supportive role which enabled others to come and take part in workshops. This time provided an opportunity to integrate practices in preparation for returning to the market place, or to explore the use of one of the many "tools" for spiritual growth. I took some more workshops during this period, the last of which was "Women in the Spritiual Life" with the theme of "What am I going to do now?" This question helped me to realize life in the market place is no less spiritual than at the Ashram, it is my attitude towards what I am doing and whether actions are done thoughtlessly or with awareness - a 24 hour a day spiritual practice - I have the choice how to reponsd.

I returned to the "market place" choosing Victoria (having been a Calgarian up to this point). At first there was a sense of separation - work in the office separate from yoga, but it slowly came together, and helping this blend is being Secretary for the Victoria Yoga Centre Society, using newly acquired skills along with secretarial or, for example, observing symbolically what I do.

Practices chosen to sustain me daily are the Divine Light Invocation, keeping a spiritual diary, and asana practice. I often observe and work with my dreams, take part in hatha yoga workshops, and other personal growth workshops.

What has this pursuit of Self growth meant to me? It provided me with ways of helping myself, clarifying thoughts and actions, to search out



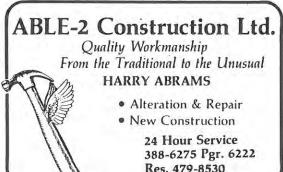
the true motive of action, a way to self discovery, to working with the stubborn will of ego. Work continues on the book reports, although somewhat slowly, which helps me to better yet understand and hopefully improve self expression. I am pleased to be teaching yoga classes at the YM-YWCA in Victoria and at the offices where I am employed.

I am very grateful of having the opportunity to have taken the Yoga Teacher's Course offered by the Yasodhara Ashram, and to Swami Sivanada Radha and her foresight in establishing this fine unique form of Self education. I feel this course has and continues to prowide me with a firm foundation for teaching yoga and Self growth.

OM OM

Marlene L. Miller







The following was received from Carroll Klein, of Toronto,

AVERIL'S MUSHROOM & ALMOND PATE

- 4 oz. mushrooms, finely chopped and dried a little on a towel
- 1 medium onion
- 1 stick celery, finely chopped or 1 grated carrot
- 1 tbsp. oatmeal
- salt and pepper to taste
- 2 tbsp. butter
- 2 oz. almonds, chopped very fine in blender
- 1 small strip lemon peel, chopped very fine
- 2 tbsp. soft breadcrumbs (soaked in water, squeezed dry)
- 1 egg, beaten

Mince onion and celery (or grate carrot), fry gently in butter.

Chop almonds and mix with mushroom duxelles, finely chopped lemon peel, catmeal and breadcrumbs.

Add cooked vegetables and blend. Season, and bind with egg.

Bake in a greased ovenproof dish, covered with greaseproof paper, 40 minutes at 325 F.

Cool with a weight on top. Serve on toast.

This is a very small recipe. Doubled it is a generous amount for two to last a couple of days.

The following was, submitted by Dianne Stillman:

SIMPLE CORN BREAD

2 cups corn meal 1 cup brown rice flour 1 cup whole wheat flour 1 tsp. sea salt 1 tbsp. corn oil 2 to 21 cups hot water

Mix flours and salt in a large mixing bowl. Add oil and mix, first with a spoon, then by rubbing mixture between hands until lumps are gone. Add hot water a little at a time and mix thoroughly. For a drier and more grainy-tasting bread use about 2 cups water to make a batter that is stiff but moist, for a moister and sweetertasting loaf use about 2[±]/₂ cups water. Place batter in an oiled 9 x 9 x 2 inch baking pan and bake at 375 F for 50-60 minutes. This will not be light and crumbly like other corn breads since no leavening 1s used.

LETTERS TO THE EDITOR

The Editor:

Attached is a piece taken from a book of poems, reflections and inspirations that I am in the process of working on. Actually, I am at the point of searching for a publisher.

Anyway, I thought you may want to give consideration to publishing this in your Newsletter.

Sincerely, Nora Goldstein, Vancouver. Vancouver.

> Standing on my head Is symbolic Of my life & growth Deciding to achieve my goals Then being determined to succeed. Continually practicing Focused on what I wanted to do My mind & my body Working together Trying -- reaching out Step by step Building a foundation Through practice & discipline Never veering from my goals Though sometimes thinking about it.

Keeping on Persevering Even through setbacks Along the way Accepting those times But not letting them limit me And not giving up Just letting them pass.

Reaching different levels of success Experiencing the frustrations And the blocks That help make us strong Ever keeping in mind What I wanted to happen And making it so.

A lesson in life Through my practices The unspoken symbols Helping me to be And become All I am capable of.

A boundless world A person with unlimited potential Ever reaching out Continuously growing And building On life's experiences Unfolding with the world An ever flowing experience.

SPIRITUA		Non-Spiritual	Spiritual
	Value	Things	People
Spirituality has to do with meaning and purpose in life; what it means to be human, who are we.	Goal	Acquire things	Good relationships
why we are here.	Good Life	Money	Friends
 Spirituality does not mean mysticism or spiritualism, or an eastern religious practice: It is not a set of rules about what is good and bad, right and wrong. It is not church doctrine or religious belief. Spirituality is a way of life, a way of thinking, that helps us cope with and enjoy life grate-fully. 	Get Good Life By	Competing Getting	Caring Giving
	Self Worth Through	Doing	Being (who am I as a person)
		Being perfect	Being Human (accepting my limits & dependenc
The following is a comparison of non-spiritual		Success	Faithfulness
ith spiritual ways of living and thinking:	spiritual ways bad; one way i However, when ing and living have time for get into troub	. One is not goo s not right and the non-spiritua so dominates my people and spiri le.	non-spiritual and d and the other the other wrong. l way of think- life that I don't tual values, I
SOLAR POWER! HOT WATER HEATING POOL HEATING AND	spiritual ways bad; one way i However, when ing and living have time for get into troub All of us have forgiven. The does not meet sources of low people and God	. One is not goo s not right and the non-spiritua so dominates my people and spiri le. a need to be lo non-spiritual wa these needs. The e, acceptance an or an ultima	non-spiritual and d and the other the other wrong. 1 way of think- life that I don't tual values, I ved, accepted and y of life (things) re are only two
With spiritual ways of living and thinking,	spiritual ways bad; one way i However, when ing and living have time for get into troub All of us have forgiven. The does not meet sources of low people and God We need both s fully met.	. One is not goo s not right and the non-spiritua so dominates my people and spiri le. a need to be lo non-spiritual wa these needs. The e, acceptance an or an ultima	non-spiritual and d and the other the other wrong. l way of think- life that I don't tual values, I ved, accepted and y of life (things) re are only two d forgiveness: te source of life. to have our needs

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

Size	1 Month	% Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
1/2 page	15.00	85.00	160.00
1/4 page	10.00	55.00	100.00
Business card	8.00	45.00	80.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

Yoga Calendar

OCTOBER 7, 1982 - An Evening of Yoga with Aadil Palkhivala, presented by the Victoria YM-YWCA. Thursday evening 7-10 p.m. Non-Members, \$15.00, Members, \$12.00, special rates for teachers. Aadil has studied yoga for 14 years under the personal guidance of Mr. B.K.S. Iyengar, and has worked as Mr. Iyengar's assistant. For the past 2 years, this leading instructor in the Iyengar method has conducted many workshops throughout the U.S. and Canada. This workshop is for teachers and students with some experience of the Iyengar method. For registration and details, call the "Y" at 386-7511.

OCTOBER 8, 9, 10 - Hatha Yoga and Pranayama Workshops with Aadil Palkhivala, presented by the Vancouver North Shore Family YMCA and the B.K.S. Iyengar Yoga Association.

OCTOBER 9 & 10 - A special Pranayama Workshop for experienced Iyengar yoga students with Dr. Bruce Carruthers of Vancouver, B.C. For details contact Shirley Daventry French at 478-3775.

OCTOBER 18:- First of a six part series: Understanding Death in the Religions of the World, led by Branton Kenton-Smith of England at the Unitarian Church, 106 Superior St., Victoria. Monday evenings 7:30-9:30 p.m. Full course fee \$30.00 For details and registration, call the Unitarian Church Office at 385-2741. Registration limited to 20.

OCTOBER 22-24 - Dreams: Visions of the Night. A weekend program on dreams and dreaming with Richard Reeves. For further information, call Richard at 381-0574.

OCTOBER 29, 30, 31 - Elementary Hatha Yoga Work-shop with Hilda Pezarro of Calgary. See the article and advertisement this issue for further information. For registration, contact Michael or Linda Shevloff at 479-5847.

NOVEMBER 5, 1982 - Monthly meeting of the Yoga Centre of Victoria to be held at the home of Bill and Trish Graham, 582 Niagara Street at 7:00 p.m. Program to be announced. Come and share with us. Everyone is welcome.

NOVEMBER 13, 1982 - 1-day Yoga Public Education Workshop by the Hatha Yoga Teachers Association of Vancouver Island at Cedar Hill Community Centre, 3220 Cedar Hill (at Finlayson). There will be a wide range of information on Yoga, Nutrition, Pre- and Post-natal Yoga, Breathing Techniques and Relaxation. Come prepared to join a class. Registration \$3 at the door. For information call the Cedar Hill Community Centre at 595-7121.

ONGOING:

Mondays: A short Satsang will be held in the Chapel of the Victoria YM/YWCA Monday evenings at 9:10 p.m. starting September 20. All are welcome.

Wednesdays: Kundalini: Yoga for the West Study Group. Please see details under Yoga Centre News, this issue. Meeting weekly, 7-9 p.m. at the residence of Norman MacKenzie, #6, 900 Park Avenue. Call Norman at 383-0670 for details.

Thursdays: 7:30-9:30 p.m. Dream Group with Richard Reeves, 301-3274 Glasgow Avenue, Victoria. For further information, call Richard at 381-0574.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENT	RE OF VICTORIA	
3918 Olympic	View Drive	

R.R. #1, Victoria, B.C. V8X 3W9

Name ____

Address _____

City _

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

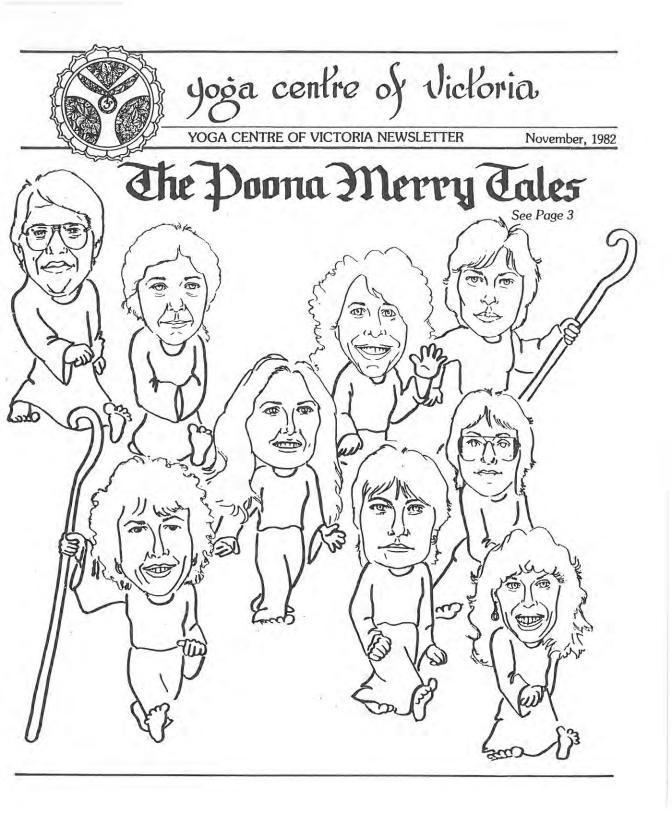
Editor: Bill Graham Asst. Editor/Layout: Trish Graham Photography: Derek French Barbara Uibel Advertising: Dianne Stillman Printing: Monk Quick Copy Centre

Typing: Tanya Darling Shirley Daventry French Bill Graham Marlene Miller Distribution: Marlene Miller Assembly: The people of Kiwanis Pavilion, Oak Bay

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DEADLINE FOR SUBMISSIONS TO THE NOVEMBER ISSUE -- OCTOBER 22, 1982.

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



A MESSAGE FROM THE PRESIDENT

It was about a year and a half ago that I first learned about the Yoga Intensive for Canadians with Mr. B.K.S. Iyengar to be held in India in the Fall of 1982, Derek and I often joke around this word 'intensive' as applied to studying with Mr. Iyengar. Having had the experience of working with him in an Intensive and having watched him teach his other classes (public and therapeutic), we laugh when someone says they have studied intensively with Mr. Iyengar. There is no other way 1 The study of yoga at this level with a teacher at the pinnacle of his art is always an exciting The faint-hearted or those who are challenge. not prepared to work hard and surrender had best stay at home.

Before I went last time I had heard and read many stories about being in a class with Mr. Iyengar but it was all hearsay. As I prepare to leave for my second visit I have my own experience to draw on. I know it will be hard, I know he demands the most of his students. I know it is difficult to adjust to another culture so different from one's own. Because of this I have mixed feelings. The comfort-seeking part of me clings to home and known, but the yoga seeker part of me welcomes this opportunity eagerly. In yoga we are taught to learn from our own experience but at the same time to have freedom from the known so that we can move along uncluttered by preconceived ideas and be open to new discoveries.

So the trip which was planned eighteen months' ago is about to take place. By the time this newsletter is published I shall be on my way to India. It is a very different trip from the one I took three years' ago. I am not the same. Hopefully I have digested some of the information from last time and gained some understanding and experience which will help me to learn what I have to learn this time.

Last time just two of us went from here -Derek and I. This time there will be nine Victorians. Initially we were allocated six places and twelve people wanted to go; there were some hard choices to be made. The waiting list was long; enquiries were coming in from all over North America. It didn't look encouraging, but the tenacious hung on, prepared themselves just in case and in the end everyone who is ready, willing and able to go at this time is going to go.

When it became known that nine of us, all teachers, were leaving together, ripples of concern spread around the yoga community here. What will happen to all the classes ? Who will teach ? What will we do without you ? Well, it's nice to be missed but as always in these situations, others come forward to fill the breach. We are reminded once again that no-one is indispensible.

The Divine Committee forsaw our need.

Nance Thacker, who taught here several years' ago before returning to her Ontario birthplace, came back to Victoria in May to continue her studies of yoga and prepare herself to work with Mr. Iyengar one day. She is a dedicated student and her time will come, but it is not this time which is fortunate for students in Victoria. She will be taking on the largest teaching load.

Christine Linneham-Chase, a yoga and movement teacher, trained in Iyengar Yoga in Boston also made her way here this fall and joined our group at our time of need. Lydia Wiet, unable to travel to India because of the recent birth of her third son, is nevertheless ready to teach again. Robb Dill, whose wife is part of the India group, will continue to teach his own classes and also cover for her as well as taking on the responsibility of their two young daughters.

We welcome Jill Couch back to the Y, and thank those intermediate students who will lead practice sessions where we are unable to run regularly scheduled classes: Leslie Hogya, Dave Rocklyn, Judy Chrunik and Howard Martin.

Nothing stays the same - all life is constant change. Nine teachers are temporarily leaving the Y Yoga Program but that program will continue. Four members of the Yoga Centre executive are leaving including the President, Vice-President and Secretary and yet the yoga centre activities will continue as others volunteer their skills and services to take on our duties. For all of us, family and friends will take on extra responsibilities.

The India travellers will keep these people in the Light and hope they will do the same for us, in divine friendship and in gratitude for being part of such a vibrant yoga community. The spirit of Yoga is alive and well in Victoria.

Shirley Daventry French

Joga Centre News

The November meeting of the Yoga Centre of Victoria was held Friday, November 5, at the home of Bill and Trish Graham. The business meeting was quite short. The main part of the discussion centred around the types of workshops that members would like to see held in 1983. Most of those present said that they would prefer to see a number of smaller, oneday workshops at various levels in hatha yoga. There is also growing interest in workshops in other aspects of yoga practice. The date of the annual general meeting, January 15, was announced, and nominations were opened for executive positions.

After the business meeting, we listened to a tape by Swami Sivananda Radha called "The Two Selves."

Membership Renewal

December and January are the months when many of our Full and Associate Members' renewals will be due. We will be inserting renewal slips in copies of the newsletter as your renewal date comes up, but please keep this in mind.

Yoga Christmas Gifts

Now is the time to think of Christmas Giftsfor friends who are interested in yoga you might want to consider a Yoga Centre of Victoria Newsletter Subscription (Associate Membership), or a Yoga Centre T-shirt. Associate Memberships are available by filling in the form at the back of the newsletter. And, while quantitles last, we are having ...

Yoga Centre T-shirt Sale

The remaining stock of Yoga Centre of Victoria T-shirts are on sale for \$6.00 each, reduced from the regular price of \$8.00 until current stocks are all sold. The shirts are available at some "Y" yoga classes, or by calling Michael or Linda Shevloff at 479-5847.

The annual general meeting of the Victoria Yoga Centre Society will be held at 6,00 p.m. January 15, 1983 at the home of Shirley and Derek French', 3918 Olympic View Drive. A pot luck dinner and party will follow the business meeting. The agenda will include the presentation of annual reports, the election of officers and a discussion of plans for 1983.

Nominations for executive officers for 1983 will be accepted by Trish Graham at 388-6734.

A warm invitation is extended to all persons interested in yoga!

DIRECTORS OF THE SOCIETY, 1982

President: Vice-President: Secretary:	Shirley Daventry French Sue Ingimundson Marlene Miller	
Treasurer: Members at large:	Denis Fafard Derek French Bill Graham Trish Graham Norman MacKenzie	
	Richard Reeves	

The Poona Merry Tales

When in November winter's rains do fall And fog and ice do hold the land in thrall. The veins of some are coursing with such power As brings about the engendering of the flower. When also westering winds with their cool breath Exhale an air in every grove and heath Upon the autumn trees, and the young sun His half-course in Scorpio's sign has run, So nature pricks them and their heart engages Then people long to go on Pilgrimages And yogis long to seek the stranger strands Of far off saints, hallowed in sundry lands. And specially from at the Island's end Of Canada to India they wend To seek the holy Yogacharva, quick To give his help to them when they were sick.

It happened in that season that one day In Bombay, at the hotel, as I lay Ready to go on pilgrimage and start Inland for Poona, most devout at heart At night there came into that hostelry Fellow Canadians, right good company Some nine in number, happening to fall In fellowship, and they were pilgrims all On their way to Poona from afar Equipped with chloroquine and fansidar.

On their return there will be tales to tell Of the Lion in Poona who is the Lamb as well From Miller's wife and Miller's daughter too Celia, Tanya, Norman, Gay and Sue Penny and Shirley will also have their say And Monk and Nun from distant Kootenay.

And those of us at home, who needs must stay Do wish them well and in the Light will pray For rich fulfillment in each heart and mind Godspeed and safe return to hearth and kind.

And where the muse of rhyme I needs must force her

I follow in the steps of Geoffrey Chaucer Whose epic poem filled with doggerel rhyme I salute and flatter and attempt the same And if this latter rhyme you deprecate It takes a Gockney to appreciate But I must close and not go on and on And on and on and on and on

.....Good Grief!

Derek French

3

Asana of the Month

PRANAYAMA

The Asana of the Month column this month is an excerpt from an interview conducted in April, 1982 by Norman MacKenzie with Felicity Hall. Felicity is a qualified Occupational Therapist and a well-known and respected yoga teacher in California. She has studied extensively with Mr. B.K.S. Iyengar in North America and in India and is one of the leading teachers of the Iyengar approach on this continent. She is on the faculty of the Institute for Yoga Teacher Education in San Francisco. She has led workshops in Victoria over the spring break for the last three years, and has been invited to do so again in 1983.

<u>F.H.</u> In Astanga yoga (the eight limbs of yoga described by Patanjali in <u>The Yoga Sutras</u>) pranayama is the cross-over point between the inner work and the outer work. What we're mostly involved in here is the outer work, and there is really little attention being paid beyond that. Until everybody starts working more with breath and more with pranayama, they are not going to be able to move into the inner work. At the moment, I see a vast separation between spiritual things and hatha. One thing is over here, and the other things are over there and there isn't really a linkage between the two.

In traditional yoga, the breath is spoken of as the linkage between the two. This is because the breath is so closely connected with the conscious and the subconscious. It brings these two aspects into balance better. As I say in Savasana, in some ways the air is the thing through which we relate ourselves to our surroundings the most; we take what's



DIANNE STILLMAN Realtor outside very deep inside, and we take what was part of us, literally, and we put it to the outside. It's the biggest interchange we have with the environment and it is continual, all the time we're alive.

<u>Y.C.</u>: Has pranayama been the link between the work you do mentally--in terms of conceiving of the direction you are going and other things you are questioning--and the exploring you do in hatha?

<u>F.H.</u>: Yes, I would say I am finding that more and more. I think at one stage the hatha was enough; it was where I was at and it was the thing that was bringing the awareness. I think for me now, hatha is still very important, but I think the breathing work is my growth point in awareness.

It's not because I have flashes of intuition while I'm doing my pranayama or anything like that. This is the difficult thing about pranayama; it is so unspectacular, it's difficult to stick with.

I used to start and then I would say, "Oh, the heck with that, use the time better doing something else," and I would stop it. Then I would start it, and stop it. What's happening is that the periods of doing it and periods of not doing it are changing their ratio--I'm doing it more now than I'm not doing it. Its reaching the stage where it's becoming like asana; if I don't do it I miss it, and it's a feeling of well-being on a different level from the physical well-being that asana gives you.

<u>Y.C.</u>: For people interested in beginning pranayama, what would you advise at a beginners level?

F.H.: The first thing is to become aware of the breath, because the majority of people have never paid much attention to this. It's totally under your subconscious control, so you don't have to worry about it, it happens anyway.

It's like Tadasana. In the beginning a lot of people who come to a yoga class have never thought of standing, how do they stand. You don't have to think about it. I think the breath is the same thing, so before you start doing exercises with the breath you have to become aware of the breath and your breathing patterns, just like you become aware of your postural pattern when you normally stand. Before you can do something about it you have to become aware of where you're at, then you can move from there.

The simplest exercise is literally to lie down on your back on the floor and allow yourself to relax and get into Savasana. Practice Savasana and really let yourself become very quiet and then, the way I put it is, link your intelligence to the breath, so your breath becomes the only thing that you are aware of, and just feel it. Don't control the breath at all, but just be aware of it and feel it as it flows in and as it flows out. Observe what your normal pattern is. Some people inhale for longer than they exhale, and there are some people who exhale longer than they inhale.

That would be the first thing, observe your own pattern for that day. Again, this may change. I tell people you've got to learn to be like a detective. You've got to gather evidence; in fact, when people start this I suggest they keep a breathing diary, so that day after they finish they write down everything they discover about their breath. You know, "Today I inhaled for longer than I exhaled." After you've kept your diary for a while you can read through it and say, "Ah, now I have evidence, because for three weeks I always inhaled longer than I exhaled." Then you can really believe that's your normal pattern, but these things vary from day to day.

So, first find that balance, or find out what your imbalance is and then see if you can create a balance and keep the balance going.

Once you've created the balance, see if ... say your balance is inhale 4, exhale 4, see if, without creating any tension or stress, you can slowly lengthen that balance out to at least double the length. Then you'll be doing good even deep breathing, inhaling and exhaling. That would be the very first thing I would suggest people try to do, and there are many, many nuances to go on from there.

Nearly all yoga books will tell you to not really start practicing pranayama without a teacher. Again, it's a very powerful practice. There is the link with the nervous system--we all know this in a sense. You know when you get uptight, or somebody's in a panic you say to them, "Take ten deep breaths, dear, and you'll feel better." Breathing has this con-~ nection, and you have to be very careful, because you can run into trouble with it. But I don't think anybody can harm themselves too much lying on the floor--particularly if they really relax. So no forcing, and no huffing and puffing and gasping!

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ROLFING by Jeffrey Burch

This is one in a series of columns by certified Rolfer Jell Burch. Reader questions are invited and will be answered in future columns.

In September of 1978 and old Finn came to me. Erland was from the south of Finland, 75 years old and a practicing psychotherapist. He was the thinnest man I have ever met. His bones were bird light, and in addition he was compressed into a much smaller space than was rightfully his. He was particularly compressed front to back. When he turned sideways he gave the impression of disappearing. Erland's upper back was very rounded, his head stuck way forward, and he felt unsteady on his feet.

Inside this distorted frame was a very energetic man who wanted more out of life, and who was willing to do whatever necessary to get it. Erland's tissue was willing to change as fast as his mind, and we did two one hour sessions each week for five weeks.

As we worked he told nostalgic stories of the Finland of his youth.

The key to his unsteady feet lurned out to be in a difference between the big toe side and the little toe side of each foot. The inner edge of each foot was drawn up shifting the weight to the outside of his feet, making it very easy for him to turn his ankles. This was easy to reorganize so that he had a stable base of support.

Erland told of being a young intellectual from an upper class family, sitting in cafes during the endless summer days, talking of lofty ideas.

The connective tissue around his belly muscles was extremely shortened, pulling down his rib cage. His diaphragm was very tight and his breathing shallow. As I released these a shadow seemed to come over Erland. He shivered though the room was warm. He told of Finland's valiant resistance and crushing defeat early in the second world war, and the cruel occupation which followed. The universities were closed, the cafes banned, he was set to hard manual labour. He said he hardly dared breathe. Being an intellectual he was suspect. He tried to make himself as inconspicuous as possible.

With Rolfing his belly muscles lengthened and he could take his first deep breath in forty years. His shoulders were straighter, his chest deeper. Another few sessions of Rolfing and we had his head balanced squarely and evenly over his shoulders.

As Erland finished his ten sessions he reported how his psychological work was improving. It seemed easier for him to make direct contact with his clients.

For information or appointments, telephone 383-9963

The above is a paid advertisement.



A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to yoga.

Questions from readers are welcome and may be used as subject matter in this column.

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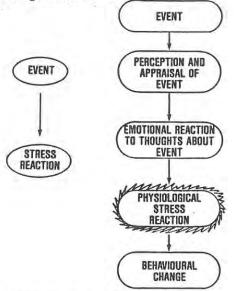
The mind is its own place and in itself Can make a heaven of hell or a hell of heaven.

.....John Milton

In the September and October issues of the newsletter I discussed the basic stress reaction and some of its effects on the body, both in sickness and in health.

At first glance there would appear to be a simple cause and effect relationship. An event occurs in either the mind or the environment and this in turn triggers a stress response. I meet an escaped tiger on the road and naturally feel somewhat distressed. However, mankind in North America, has taken great pains to make life as comfortable as possible by eliminating many environmental stressors. It is possible that for some readers the only life threatening event they have endured is the most recent joust in a motor vehicle.

For modern person, "Mopee", most tigers are metaphorical; trivial events that do not threaten life but can cause inordinate amounts of stress. Clearly, it is not what we perceive but how the mind interprets the information from the senses. This is expressed elegantly in the quote from John Milton and is echoed by the more earthly folk saying - "One man's meat is another man's poison." Instead of a simple two step model, I propose a five stage model :-



Like all models, even the more elaborate drawing is only a partial representation of reality. The arrows should go in both directions. The linear chain should be a circle and indeed in some anxious individuals the energy runs around and around from event through stress to event in a negative feedback cycle that is self-perpetuating.

However, for the purpose of discussing ways of coping with stress, I will use the five stage linear model.

In dealing with a stressful situation or stressor there are four options :-

REMOVE IT REMOVE SELF MODIFY IT MODIFY SELF

I can shoot the tiger - climb a tree tranquilise the tiger - or as one Buddhist monk is reputed to have done, totally accept my fate and achieve enlightenment whilst being devoured. The latter course is recommended only for advanced students who have completed their earthly responsibilities.

The four noble options can be applied to any of the links in the stress model chain. Breaking the link interrupts the flow of energy and can abort or diminish the intensity of the stress reaction. An exception to this statement is the last link between the stress reaction and the behavioural change. Obviously it would be better if the flow were interrupted before the stress reaction was triggered, but this is not always possible. Ancient Person (A.P.) or an animal in modern times would allow their muscles to tremble and release once the danger had passed. Similarly all the other physiological adaptations would return to a resting state.

Modern Person has often lost this ability and one stress reaction builds on the remnants of the previous incident. Indeed many people walk around carrying significant levels of stress changes but are not aware of this until the body begins to protest and or breakdown in some way. This lack of awareness is one reason beginners in yoga receive such a surprise when first they slow down and spend a few minutes in Savasana.

The relaxation that comes from Asana practice is a very potent tool in combating stress at many levels.

In the courses that I teach, I encourage people to start a daily journal to map their individual stress patterns - to start by recording events in daily life that are upsetting or bothersome, and noticing how the body responds. This leads to a personal inventory of symptoms, some of which can be an early warning system that triggers awareness of potential stress buildup.

I try to maintain an awareness of my breath, one of the first functions to change. I do this either by repeating a mantra - "Breathing in, Breathing out" - or by mirroring. In mirroring I match my breath to the person with whom I am interacting. In this way I become very conscious of my own breath and at the same time I can monitor how my communications are being received by the other.

If all else fails and stress build up occurs, it is important to have a variety of strategies available to facilitate discharge and return to a resting state.

The body is primed for fight, flight or mating and any of these primary activities will allow the stress tension to resolve. Many people habitually adopt variations of these primary strategies that are maladaptive, e.g. dumping anger, anxiety, paranoia and blame on others. Overeating, promiscuity and delinquent behaviour can be part of this pattern.

But there are many socially acceptable adaptations :

fighting can become boxing, wrestling, martial arts, competitive sports;

<u>flight</u> can become running, jogging, walking, horseback riding and other sports;

mating can translate into dancing or be moved to a spiritual level in yoga; the arousal can be given to the higher self for action with tools like chanting and mantra.

As a method of last resort for overheated blood and overheated imaginations, try the British method - a cold shower.

Hari Om.

Copyright - Derek French, 1982



In the book <u>Language of the Gods</u>, Judith Tyberg translates the word Satsanga as "the company of the good." It is a Sanskrit word: 'sat' - good, 'sanga' - company or meeting. The usual description of Satsang is a gathering of seekers.

It can take many forms but usually includes chanting, meditation, reading from spiritual or inspirational books or perhaps a short talk. It can be a formal, prescribed ritual or an informal, impromptu happening. It is a period of devotion and reflection on the purpose and meaning of life, an opportunity for those whose purpose is clear to express gratitude for the gift of life, and an opportunity for those whose purpose is not to seek clarity and understanding.

Recently the Yoga Centre has begun holding a short Satsang every Monday evening at 9:10 p.m. in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. We would like to invite everyone who wishes to share with us to attend.

Another definition of the word Satsang once offered by Swami Venketesananda is "We sat and sang." Come and sit with us.

CORRECTIONSI

In the October issue of the newsletter, we incorrectly gave Joyce Ansell's place of residence as Calgary, Alberta. In fact, Joyce is from Marysville, B.C. We apologize to Joyce for this error. We appreciate her taking the time to correct this.

It has also been pointed out that, while the topic of the October issue was the Yasodhara Ashram Teachers' Course, nowhere in the issue was there any information on the course. Please see page 18 this month for information on the 1983 Teachers' Course.

A MOTHER'S MEDITATION

by Leslie Hogya

Raising children has been my major occupation for the past twelve and a half years. My part time job this year is in a private kindergarten. Most of these years, I've been studying yoga and going to various types of workshops, many sponsored by the Yasodhara Ashram. I've thought a lot about these two aspects of my life and have tried to bring them together.

One of my ideals is to do a lot more writing and I want to try writing articles on yoga and its effect on child raising. Shirley's recounting of her experience of walking in the door after an uplifting yoga retreat and crashing back into family life (Sept.) struck a real chord with me! Truly bringing harmony into one's daily life as a householder is an awesome task.

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Even phone calls home when away at a retreat can be devastating. When I was at the Ashram this summer I phoned to find out that some unexpected guests would be arriving the day after my return. All my euphoria evaporated as I contemplated the people arriving-ones that strain my patience. The reality proved to be worse than I imagined and after a week at home the Ashram had become a distant dream!

Swami Radha always stresses that one can't change anyone else, all one can do is work on one's self. So I persevered. I keep realizing that this also applies to raising one's children. I'm able to be closer to my ideal as a parent the more I work on myself. When I feel centered and at peace it reflects on those around me, mainly my children and husband.

Children are a mother's meditation. Ram Dass said that when he was here a few years ago. A mother needs to go nowhere to find spiritual practice. It's with her twenty-four hours a day!

I have this ridiculous idea that because I'm working on myself and because I'm trained as a teacher and have studied and worked with children, I should have no problems, or few, with my own children. (Ha!)

My oldest son was just 13 and because of his innate gifts and our own complementary personalities, we get along very well. I'v never had any serious long-term problems with him. Because he is such a great kid, I used to walk around feeling a bit smug when others related the horrid things that their children did and said. Well, the divine committee took care of that smugness very easily by sending along Jean-Guy when Brooks was 52. Jean-Guy is now seven and almost daily he presents me with a new challenge. His behavior, moods and particularly his smart/rude remarks can send my temper off like a rocket, which, for some perverse reason, is exactly what he's aiming for.

Obviously, the behavior gets worse and I have sought help in all areas, including the Ashram. One of the things Radhananda and Lynette said was that I needed to be kinder to myself, to not have such high expectations and to give myself time for things that renew me.

This fall I've struck a very pleasant balance between my work hours and time at home--quiet. time for just me and my typewriter, or to take walks with the dog. And Jean-Guy, my little mirror, picked up on it immediately. He has been much more cooperative and helpful. He said this morning (a month into the new school year), "Things are much better for everyone this year, aren't they?"

Yes, Jean-Guy, they are. And like Shirley, I want to thank you and your father and brother for being good models and to the teachers at Yasodhara Ashram and in Victoria for helping me recognize your gifts--and my own.



Judith Lasater Interview DEVELOPING AN AMERICAN YOGA

The subject of the following interview is Judith Lasater. Judith holds a Ph.D. in East-West Psychology and is a Registered Psychology. She is a Registered Physical Therapist. A student of B.K.S. Iyengar, she teaches at the Institute for Yoga Teacher Education in San Francisco and gives workshops throughout North America. Judith is also a contributing editor of the <u>Yoga Journal</u>.

She was interviewed by Norman MacKenzie on June 18, 1982 in Victoria.

Yoga Centre: You've been talking over meals and teas of household sadhana. Can you talk a little bit now about how children have affected the yoga that you are working with?

Judith Lasater: There's probably a better way to put it: "How have children not affected the yoga you are working with.

It depends on your definition of yoga. I like to look at yoga practice not in the traditional terms of bhakti yoga or karma yoga, or jnana yoga, or hatha yoga. To me that's dividing up something which is union, which can't be divided up. I think of it more as 'informal' practice or 'formal' practice. I take my formal practices --my meditation, my breathing, or postures-for an hour, or two hours, or whatever it is that day. Then the rest of the day is my informal practice. One is measured against the other and one comes out of the other. Hopefully, out of



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my centering in formal practice comes an awareness, and I can bring that new knowledge of my self into relationships with other people, and my tasks of the household, and my work, my teaching, and all that. It becomes an expression. Then from that informal practice I find the need to go into the formal practice again.

Children are really very fine teachers, because they show you very clearly and very consistantly the success (if you can use that word in yoga) of the formal practice and the informal, because they're little mirrors saying, "you're being selfish,""look, you're being attached," "look, you're being afraid." Children don't interfere with your yoga, they enrich your practice.

Some people feel that they have to have a discipline. They want to list the things they do, a mantra they have to say, these poses to do. If they just do this little list, they 're ok. But I don't give my students lists of things to do, because I feel you have to learn to respond to what is at the moment, and that's a real important lesson.

Children keep you hopping every moment. You plan on something and it doesn't work, so you have to let go of your image of the way things should be, which is what you have to do in a posture. You have to let go if the posture is going to express itself. So they're very good.

<u>Y.C.</u>: To take a slightly different perspective on that same theme: how do you incorporate the role of "wife" into your yoga practice?

J.L.: It depends on what your definition of a wife is. I know there are two ways I know about myself in relationship with my husband. One is when he clearly helps. We can be lying in bed, about to go to sleep and I'll say "What do you think it means in the third sutra when Patanjali says this ...?" We can discuss those things and that helps me, or he'll take a class and he'll say "You only teach to your strengths."

That was a good one. The first time he took one of my classes, I asked: "What do you think?" He said, "It was great, but you just teach your strengths, you didn't teach things that were hard for you." That was a very interesting thing.

Then at other times he helps in a more informal way. Just by being a person who needs my attention and love. It's very interesting; you've been teaching for 3th hours, working on everyone's body and then you come home and your husband says "Could you work on my neck?" and you go "NO, not your neck, I don't want to work on your neck."

Once again, it's a giving thing, and when he has his bad moments, that's also a teaching time for me to let go. It's nice to have someone who can know you very well and still like you. That's a nice thing, it's good for you to have that. I believe everyone needs a certain sense of caring from someone, and if that someone is involved in yoga that enhances your own practice.



<u>Y.C.</u>: How do you see your purpose in North America? There are a number of teachers who are trying to understand the Eastern teachings in terms of how they have been brought up in North America, and in terms of their life in are different, the culture is different, the environment is different. You mentioned the other day that it was "no wonder people have to get up and start their practice at four o'clock--that's the only time that's quiet." How are you understanding the Eastern concepts in your own life in the West?

<u>J.L.</u>: I feel that there are two things in my teaching that I'm evolving with. One of them is on a broader level: helping to contribute to a development of an American yoga, or a North





American yoga. In other words, helping people to understand yoga. You don't have to be different, you don't have to be strange, you don't have to burn incense and chant to practice yoga. You can if you want.

In other words, there are certain things about yoga that come from the Hindu culture, and we need to understand the difference between the Hindu culture and yoga. We can put them together if we want, but the average person needs to understand that you don't become strange to practice yoga. In fact, you become more who you are, which is the eternal self. It's a coming back home, it's not a going away. So I think we don't change the message of it, we change the way the message comes out, the way the message is presented. We have to adapt, because truth is truth. A mountain is still a mountain which ever side you look at, and if we try to look at somebody else's view of the mountain we're wasting; our time. The whole message is to look at your own view of the mountain.

The second thing is the whole question of the expression of femininity, with a capital "F". I'm not talking about "the feminine," in the sense of ruffles and patent leather shoes, "I don't want to mess up my hair," that kind of superficial thing. I'm talking about the expression of the Ying, the expression of the feminine nature, of flow, of intuition, of being, of reception, of those qualities of the human being, and of women. I feel that in our culture those things are put down. Look at what is held up in all the fashion magazines. Everything is beautiful, right?--straight. Well, a straight line is an intelectual concept, it's a masculine concept, instead of the Indian statue of the woman. They're curved--they're very soft and fluid. I'm hoping to bring this about through my teaching, to help everyone understand.

How does this manifest in teaching? In breathing it is exhalation. Inhalation is "I am doing it." "I am thinking, planning, preparing, I'm inhaling." But when you exhale, you surrender, you soften, you let go of everything. So in breathing, it's exhalation.

Also, it is the philosophy: I am not doing an asana, an asana is expressing itself through me. So all you have to do is let your ego, which is dominating the other aspects of your consciousness, come into harmony with the rest of your being. You exhale and the asana springs out. The stretching comes not from the outside in, but from the inside out and that to me is the expression of the feminine in asana. That's what I'm interested in doing.

It's a difficult concept to explain. It's an intuitive understanding that I'm getting more and more as I grow and develop as a woman, and go through the things that a woman can go through --like pregnancy and birth and nurturing children. It's coming more and more to me to understand these things, and it's interesting.





I want to have another child and I was thinking, "Gee, I'd like to have a daughter," and I realized I was interested in expressing my own femininity, and that I didn't have to have a daughter to do that. It was a nice insight, it kind of made me feel a little more balanced about that.

It's interesting that I have two sons, too, who are very young, and they're very much that way, and a husband who is very much that way, so I'm learning about that, and I feel it's something we need.

I think women's lib is great in a lot of ways, but unfortunately it sort of portrays the ideal state of woman as being like man. Twenty years ago little girls were taught that when they grew up they were going to be wives and mothers, and now they are taught they're going to be attorneys and doctors. It's like the tyranny of expectations has flip-flopped. Now, if a little girl wasy "I want to grow up and be a wife and mother," they say "Oh, no! You have to be a surgeon, you can't be that."

We have to learn to balance that within ourselves and allow individuals to be who they are and we have to understand that whole feminine part of ourselves. Those are two things that I'm thinking about now.

<u>Y.C.</u>: To carry that into another area, thinking of the concept of thesis, antithesis and synthesis as being a part of yoga, how do you see that "flip-flop" which has occurred as women have become more aware of their strength, their masculine side? Where do you see that going in terms of things you are working with.

J.L.: It's a pendulum.

Y.C.: Where's the synthesis going to be?

J.L.: We don't know yet. Synthesis is not a static state anyway, synthesis is a dynamic state. Rihgt now women are moving one way a lot. I think they'll change and move back. Each person will have to find their own synthesis.

I just see that everywhere in the culture the feminine is still put down--intuition and those kinds of things. "It's much more important to have an analytical mind than a feeling heart." It's still very deeply ingrained in our value system and I see it in myself all the time. There will be a round-table discussion and there will be a man and a woman talking and I'll invariably turn to the man. I'm used to having that kind of position. I'm working with that.

<u>Y.C.</u> Patterns run deep. Could you talk a little bit about how you can physically express things you are trying to work on emotionally or intellectually through asana or through pranayama?

J.L. How can you not?

If we're all one, if all aspects of our being are related, then everything we do, everything we say, every way we move, every breath we take is an expression of ourselves. Some people look at your palms and they say "Oh, yes, three children, di da di da, long life, this health problem ..." and other people look in your eyes and "Oh yes, your thyroid isn't functioning ..." and other people read your feet, and they press and say, "Oh yes, this meridian, that nerve," and other people look at your urine, and we call them doctors ...

Everyone has their own little way of looking at their part of the whole. Movement and breathing are just another part of the way you express yourself. There's a famous western physiologist named Sherrington who has proved that for every thought there is a corresponding change in your body, a muscular change, and you can't separate thought and movement. Even if the movement or muscular change, or the organ change is subliminal, it's still there.

You can play with this idea: you can think the mind and body are separate, you can think the mind and body are one, and you can approach your practice either way. You can say I'm stilling my body so I still my mind, I'm stilling my mind so my soul can express itself, or you can say my sole <u>is</u> my body. No one really knows, do they?

Let's say there is a sort of an unpleasant situation with the children, and I feel resentful because I can't do my yoga practice, so I go: "Would you please GET OUT OF HERE AND LEAVE ME ALONE! CAN'T YOU SEE IM DOING MY YOGA? I'M TRYING TO BECOME CALM AND CENTERED!!!"

It was through experiences like that I thought "Wait a minute, what is yoga?" I am creating more disharmony in my family by my rigid view

of what yoga is. So the only way that I'm really going to understand yoga is to give it up. Some days my practice is not practicing. Some days my my meditation is not to sit and meditate, and that is much harder for me than to sit down. I'm a disciplined person just by nature. Ask my mother. When I was eight years old, I would get up and do my homework. My mother never told me to do my homework in my entire life. I just did it.

So I like to get up and do my practice. For me to get up and not do my practice and deal with the negativity that may come up--the imbalan-ces in my spine, the lack of this or that-and just not be attached ... That's what children teach you, because they put you in a situation where you're not in charge.

You can approach that in two ways. You can approach that with resentment and say "I'm going to do my yoga and nobody come in the living room now," and they cry and they get upset, and you create all this bad feeling, right? Or you can just say, "Hmmmmm."

A typical example is the kids sleep till 7:30 for three or four days, and you decide to get up at 6:00 so you can practice. That day they wake up at 6:15. You've just taken your shower, you've just got in your lotus and you're starting to do your pranayama ... (breathes) ... and ""Mumma?" And there is your opportu-nity to practice yoga right then.

How do you respond? You can get angry and go, "Oh, no!", but I'm at the place now where I can go "Oh well, I'll do it later," and just let go of that, and the more I let go, the easier it gets. I have found it's a direct relationship, when I say "It's just not hap-pening right now," and let go; somehow they get up, go off and play, and they leave me alone. But if I get angry and resentful they pick up, and start clinging. They're right there. It's very concrete and it's an incred-ible sign, don't you think?

Y.C.: It seems that North Americans have suddenly become aware of the value of yoga in terms of working with physical problems, and so therapy has become quite important for a lot of teachers. Can you talk about how that has developed in your own teaching?

J.L.: Firstly, yoga is the ultimate therapy, I think, because the study of yoga is the study of one's own self -- the atman -- of the eternal being, and when you express that fully and are one with that, that is health. So very few of us are really healthy and total beings. So if you look at yoga that way, only one part of yoga is: how can you help someone with a torn cartilage in their left knee.

There's a saying that you should live your life as if you're going to live forever and die tomorrow--at the same time. So when you work on someone's knee cartilage, as a teacher you have to work as if it's the most important thing, and really care about that student and their pain in the knee, and at

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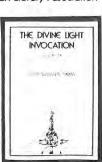
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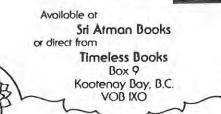
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the same time know that has nothing to do with yoga. The pain of the knee should only be an excuse for understanding that you are not the cartilage of the knee. In other words, the pain in your body is a way of saying: I have this dysfunction. Why do I have pain, who is it that has pain, how have I created this pain, why should I have pain, who is pain, what is the nature of reality.

Therapy should have those two levels: it should be, "Gee, your knee hurts, let me see what I can do to help you. It's very important that you don't have pain, but ultimately, it doesn't matter. What has happened with your knee is that your suffering has merely come to the surface. We're all suffering."

When I first heard that concept I really rebelled against it. "I am NOT suffering!! I am VERY HAPPY!!"

We have to know that we're all suffering. Everyone's suffering or they wouldn't be in your yoga class. It's just where and how much. I think every problem that comes up should be directed back in some way to understanding who we are. Because the ultimate healing is only going to come when we know who we are, when we are who we are more fully. Therapy is multi-levelled. It's like what I tell my yoga class--they'll be stretching in dog pose, and in the beginning they'll say: " "Gosh, it really stretches the backs of my legs," and you say "Uh huh," and they say "Yoga is supposed to be relaxing." And at the end of the class I'll say, "Yoga didn't put the pain in, yoga is just a technique for helping you experience the pain so you can get it out."

It's like when you are boiling soup, and you have a very low heat, you don't see the vegetables boiling in the soup, but when you turn the heat up, the vegetables hoil to the top. One student called it "the Chicken Soup Theory of Yoga." Yoga is a technique for turning up the heat, and so you go into yoga and everything seems worse because it's coming up.

You hear, "Gosh, I never knew my shoulder hurt, my knee hurt, my back ... and I never knew how my mind is so agitated, I didn't know I couldn't inhale or exhale evenly ..."

<u>Shirley Daventry French</u>: Then other people start to make observations, too, like how they're so grumpy since they started yoga. That's because before they were numb. (laughs)

<u>J.L.</u>: There's a lot to that. It's like when a nerve is pinched you don't feel pain, but as you begin to relieve the compression on the nerve you have pain. If someone has numbness in their arm and we do some things to work with that, they come back in a week or two weeks and they say, "Now I've got pain in my arm."

I go, "Great! That means you can't escape your pain." Pain is a very important concept in yoga. I feel it's one of the most important parts of yoga. You can't escape your pain...

Another thing I like to think about doing is bringing humour into my teaching, and every day kinds of things.

Y.C. Demystifying?

J.L.: Demystifying--not de-mysticfying. Just making our process of self-discovery fun. One of my students will be working, and I'll say, "Aren't we having fun? Why are you here if you're not having a good time. Don't forget, you're paying to be here, and we'll start laughing."

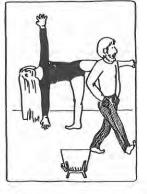
I think humour is so important. Taking it with deadly seriousness, and laughing about it. I have one student, who's a Zen student, and he's always laughing. I tell him to do something, and he gets hysterical. He just sees the cosmic humour in everything we do, and it's really funny.

I have a lot of students from the Zen Centre in San Francisco, and they made up a koan for me. I'm their teacher, right, so I've got to have a koan. You know the famous koan, "What is the sound of one hand clapping?" Well they made up this one for me: "What is the sound of one hamstring stretching?" I haven't figured it out yet, though.









Yoga & Health

LETTERS

A letter from Joyce Ansell in Marysville, B.C. mentions a student taking medication for migraine headaches who developed nausea, head, neck and back pain whilst practising asana. The letter also asked a more general question about adverse interactions between medications and asana practice.

Disease in general represents an imbalance in the functions of the body. Allopathic medicine attempts to restore balance and health by adding various outside chemical agents to the equation. These drugs are never curative in themselves but will sometimes provide a climate in which the body can heal itself. For example, a body with lowered resistance may develop a respiratory infection that leads on to pneumonia; antibiotics, by inhibiting or killing the bacteria, give the body a respite and time to develop its own defenses and healing powers.

Modern medicine now has a very large number of powerful chemical agents but despite the chemical sophistication, pouring in outside agents is still a rather gross way of attempting to restore very delicate internal balances.

Asana practice tones the circulation, muscles and glandular function from within and moves towards the inner harmony and balance that is good health.



While they last! A good selection of Yoga Centre of Victoria T-shirts. Lots of colours. Men's, Women's, Children's. Clearance before new order.

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Call Michael or Linda Shevloff 479-5847

An individual using medications for balance who then starts yoga may find that the original dose is now too much and should be monitored by their doctor to see if a reduction or even a withdrawal of medication is now appropriate.

This can apply to long established diabetics who may be able to reduce insulin requirements and certainly applies to people taking tranquilisers, antidepressants and pills for high blood pressure. Diuretics are often taken for leg swellings and/or premenstrual tension and these conditions can improve with asana.

People on antibiotics for an acute infection should rest rather than practice asana, although a supported shoulderstand against the wall is helpful.

For the young lady with migraine, I would suggest she continue asana practice but consider reducing the dose of drugs - she will be much more sensitive to their action (an overdose of belladonna causes nausea). As a generality, people with migraine are often intelligent and overly ambitious - perhaps a softer approach to asana will relieve her aches and pains.

Derek French, M.D.

COPY IT!!!!!



HILDA PEZARRO WORKSHOP

by Bill Graham

We are all living in an "owner-built home"-each of us has brought about our own body. We started with the framework and then made various decisions that molded the framework into the shape we have now.

Hilda Pezarro helped the 17 students attending a weekend-long Elementary Workshop in the lyengar Approach to Hatha Yoga to bring their awareness to their owner-built bodies, and to the fact that they could make decisions now, to further change their home to suit their new living patterns.

The workshop, sponsored by the Yoga Centre of Victoria, was held Hallowe'en Weekend at the James Bay Community Centre, was attended by students at all levels in yoga practice.

In the Friday evening session, Hilda led us in two exercises to focus our awareness on the differences (and similarities) in each of our bodies. First the group was divided into pairs. Everyone was given a pencil and paper, and we were asked to sit in Dandasana and to look at our own feet, and to write down ten differences between the right and left. Although this seemed at first to be an impossible task, it is amazing how different two feet can be. When we had some time to do this, we compared our lists with our partners to see what kinds of things were general, and what were individual.

Then we spent some time practicing Tadasana, paying attention to bringing a feeling of balance to the pose. Once again, we divided into two groups. While one group stood in Tadasana in a line, the other group circulated around the line noting 20 differences between bodies. Then the groups switched positions. No problem this time. It was a fascinating opportunity to observe one another's adaptations to their lives as expressed in their bodies. Once again we discussed our observations with each other.

The rest of the evening was spent in practicing the standing poses. At the end of the session, Hilda asked each of us to spend some time naked



in front of a mirror, observing our own posture from different positions, and to list 20 differences between right and left sides. She also suggested that we compare our stance with that of our parents, either with our mental image, or with photographs, and to give some thought to the similarities we might find. Those with children were asked to think about how their offspring have copied ways of being in their bodies from their parents.

Saturday morning we began by discussing one another's observations from this exercise. The remainder of Saturday and Sunday morning sessions were spent in exploring how we could work with our bodies through the asanas, and experiencing the ways that the poses changed our experience of our bodies. The awareness created through these exercises was very valuable in pointing out how I had immobilized parts of my body, and bringing me to think about the reasons, and about what I would need to do to bring them back to life.

Hilda Pezarro is an outstanding teacher from Calgary, Alberta. She is a graduate of the first Yoga Teacher's Course at Yasodhara Ashram, and a long-time student of Swami Radha. She has also studied intensively with Mr. B.K.S. Iyengar. This broad background in yoga practice comes through clearly in her teaching. She brought us a very careful, precise attention to the practice of basic poses of Iyengar-style yoga. Each student received plenty of individual attention in the workshop, and we were all introduced to a number of creative ways of using props to help to develop our own working.

One drawback to the workshop was the cold weather--indoors. We couldn't get the heating system at the Community Centre turned up from its ordinary setting, and that made it difficult to keep warmed up for the stretches.

Sunday morning the workshop was held in the gymnasium of the Centre, which was also quite cold. We made good use of the facilities in the gym, though, arranging some of the ropes so we could hang upside down from them to create a stretch in the spine, and using the medicine balls and jungle gyms to assist in stretching. All this playing brought an air of lightness to the session.

Once everyone had a chance to use the ropes, we moved out into the (heated) hallway of the school to do the remainder of the day's class. Hilda introduced us to a series of Feldenkrais exercises to loosen and stretch our backs, and then we used the ample wall space to do backbends and twists.

The workshop was a valuable one both for beginners and for the more advanced students. I think we all found it valuable to spend the time working at an "elementary" level, reexamining the basic poses, being reminded of some things we had come to avoid, or had let slip from our awareness--once again, lots of "kneecaps up!" We would all like to thank Hilda for coming and helping us in this way.



We would be pleased to receive your favourite vegetarian recipes for publication if you would like to send them in. Once again, this month's selection comes from a number of contributors.

First, from Eileen Rutherford of Victoria:

RICE-CHEESE CASSEROLE

Cook 3/4 cup of raw brown rice. Gently cook 2 cups of thinly sliced onions in 4 tbsp. margarine until golden. Melt 2 cup margarine, add 2tsp. curry powder, and mix with 2 cups of bread or cracker crumbs

then spread this on the bottom of a flat casserole dish. Spread the onions over this.

Beat 2 eggs and add 1 cup milk, $\frac{1}{2}$ tsp. curry powder and salt and pepper to taste. Add to the cooked rice. Stir in 1 to $1\frac{1}{2}$ cup grated or shredded uncoloured cheddar cheese. Spread this over the onions. Sprinkle a little more cheese on top.

Bake 45 minutes at 325 degrees F.

<u>Variations</u>: You can use mushrooms, green pepper, shallots, etc. with or instead of the onions. I like the vegetables better raw, rather than frying them.

Quantity can be increased for a large group. Can be made a day in advance and reheated when needed. It freezes quite well, too. The following is from Marie Buga of Regina,

MRS. STEWART'S BEAN SALAD

1 cup each of four different kinds of cooked beans (try kidney, garbanzo, limas & green) 2 cup very thin onion rings a suspicion of sugar tarragon and sweet basil to taste 1 cup finely chopped green pepper

Marinate for a couple of hours in the refrigerator in the following dressing:

cup white vinegar cup salad oil tsp. pepper 1 tsp. dry mustard tsp. salt

This can be made in large quantities, but be generous with the dressing if enlarging.

Bill Graham got the following recipe from a concession at the Courtenay Renaissance Faire, Rosa's Cafe, in 1979.

NUT BURGERS

Grind in a blender: 1 cup nuts (A mix of walnuts, cashews, and sunflower seeds works well)

Mix in a bowl the ground nuts 2 cups wheat germ 2 lightly beaten eggs 1 cup grated cheese 1 medium onion, chopped fine 1-2 cloves of garlic, crushed 2 tbsp. vegetable oil 2-1 tsp. sage 1 tsp. salt, pepper to taste a pinch of cayenne

Form this mixture into burger-sized patties, and fry, broil, etc. until brown. If you make about 12 of this recipe, it bakes into an excellent nut loaf, as well.

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

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Business card	8.00	45.00	80.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

YASODHARA ASHRAM PROGRAM

TWELVE DAYS OF CHRISTMAS AT THE ASHRAM

Monday evening, December 21, Io Saturday, January 2, 1982.

This very special time of the year, the Festival of Light, is a time not only of celebration but also for reflection, and is observed at the Ashram as 12 days of spiritual renewal. There are classes in Hatha Yoga, Dreams and Dreaming, and an Ideals workshop. There is Satsang each evening, the launching of miniature lighted Divali boats on Kootenay Lake, a day of prayer for world peace, and time for rest and relaxation.

Fee: for the full program is \$405, or \$35 per day. \$35 deposit.

THE 1983 YOGA TEACHERS COURSE

Friday evening, January 7, to Friday, April 1.

This intensive three month course has been given each year since 1970. Created by Swami Radha in response to the growing need in Canada and the United States for skilled teachers of yoga, the course is of value to anyone

who wishes to accelerate their personal growth and discover an enduring and worthwhile purpose in life.

The Yoga Teachers Course is an intensive group experience which provides the participants with the opportunity to explore their potential, using techniques to expand awareness on the physical, mental, emotional and spiritual levels. The course gives a sound knowledge of the major branches of yoga, Spiritual tools and yogic practices are acquired which can be integrated into daily life after the end of the program. Certification is given on successful completion of all course requirements. Fee: \$3765. \$350 deposit.

The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.

YOGA BED & BREAKFAST

This is just a reminder that the Yoga Centre is setting up a listing of people who would be willing to act as hosts for yoga students coming from out of town to take part in workshops and other yoga events. The list will be of the number of spaces available and the types of facilities you wish to offer, i.e. room for a sleeping bag on the floor, separate room, full meals or not, room for children, etc. A standard charge for accommodation of \$5.00 to \$10.00 a night, depending on facilities offered has been suggested, to avoid this service becoming a burden, and to make arrangements as straight-forward as possible. If you wish to be listed, please fill out the form below and send it to: Carole Miller

1807 Forest Road

Victoria, B.C. V8N 1H5. Phone (604) 721-3477 There has been some discussion here of asking anyone interested in offering this service outside Victoria to register as well, thereby setting up a sort of network for "Yogi travellers". Any thoughts about this?

Name:

Address!

Phone

Facilities available:

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Yoga Calendar

SEPTEMBER 24, 1982 - Annual General Meeting B.K.S. Ivenger Yoga Association, elected a new Board of Directors for the Association. The new executive is as follows: Bruce Carruthers, President; Anne Gregory, Vice President; Kurt Ribatto, Treasurer: Maureen Carruthers, Correspondence Secretary; Tim MacKenzie, Recording Secretary. The other Directors of the Board are Judith Williamson, Ingelise Segato, Susan Bull, Sandra Sammartino, Norma Hodge, Norman McKenzie, Shirley French, Keith Saunders, Martin Kupferman and David Kell. Susan Bull was appointed to chair a Workshop Committee to schedule workshops for the 1982-83 season. The directors appointed to this committee are: Ingelise Segato, Maureen Carruthers, Norman McKenzie, Judith Williamson, Anne Gregory, Keith Saunders. Sandra Sammartino was appointed to chair the Publications Committee and will liaise with the Victoria Yoga Centre Newsletter.

Following the meeting a slide presentation was given of the recent photographs of India, Sri Lanka, and in particular the Ramamani Iyengar Yoga Institute in Puna. A discussion of travel in India for participants in the November Intensive Course with B.K.S. Iyengar followed. Members are reminded that the fees in the amount of \$10.00 are now due for 1982-83. Cheques payable to the B.K.S. Iyengar Yoga Association should be sent to Mrs. Maureen Carruthers, 1626 Trafalgar Street, Vancouver, B.C. telephone 733-8095. NOVEMBER 13, 1982 - Public Education Workshop on Yoga, presented by the Hatha Yoga Teacher's Association of Vancouver Island. Saturday from 9:00 aum. to 4:00 p.m. at the Cedar Hill Community Centre. Many aspects of Yoga will be explored: Hatha Yoga classes, Breathing and Relaxation, Pre and Post Natal Yoga, Philosophy and Nutrition. Registration \$3.00. Lunch available.

<u>NOVEMBER 25.26.27.28 1982</u> - Yoga Workshop with <u>Ramanand Patel</u> in Seattle, Washington. Registration and Information for tjis workshop is available by contacting Gail Malizia 525-3219 or 325-7249.

JANUARY 15, 1983 - Annual General Meeting of the Yoga Centre of Victoria, will be held at 6:00 at the home of Shirley and Derek French, 3918 Olympic View Drive. Program will include the election of the new Executive. Pot luck dinner and party to follow.

ONGOING

Mondays: A short <u>Satsang</u> will be held in the Chapel of the Victoria YM/YWCA Monday evenings at 9:10 p.m. starting September 20. All are welcome.

Wednesdays: Kundalini: Yoga for the West Study Group. Meeting weekly

Thursdays: 7:30-9:30 p.m. Dream Group with Richard Reeves, 301-3274 Clasgow Avenue, Victoria. For further information, call Richard at 381-0574.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victorial As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

Please fill out this form, and send it, along with your cheque or money order to:

YOGA CENTRE OF VICTORIA 3918 Olympic View Drive RR #1 Victoria B C V8X 3W9

Name			
Address			
City	Postal Code	Phone	
Lam enclosing: Cheque D Money (order □ in the amount of \$		

Category of Membership: \Box Full Voting Membership (\$15.00)/ \Box Associate Membership/Newsletter Subscription (\$10.00) \Box Don't mail me a newsletter, I'll pick one up at my Y class, thanks.

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Editor: Bill Graham Asst. Editor/Layout: Trish Graham Photography: Derek French Advertising: Dianne Stillman Printing: Monk Quick Copy Centre Cover: Nance Thacker © 1982

Typing: Shirley Daventry French Bill Graham Marlene Millér Distribution: Marlené Miller Assembly: The people of Kiwanis Pavilion, Oak Bay

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DEADLINE FOR SUBMISSIONS TO THE CHRISTMAS ISSUE -- NOVEMBER 22, 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

December 1982

Know thyself and be free . Accept thyself and find peace . Challenge thyself and Rejoice in Realization ...



A MESSAGE FROM THE PRESIDENT's Whow the an slipped by I had a telephone call from Shirley on Saturday the 20th of November. Apparently everybody had arrived safely in Poona and had completed the first week of what was proving to be a very intense experience.

Shirley's absence leaves a space in many ways, not least of which is her monthly contribution to the newsletter.

Giving a committment to write a monthly column has proven to be a very interesting experience for both of us. It is amazing how quickly the deadline comes around and as I mentioned elsewhere, my respect for those who write professionally has increased enormously.

The newsletter in its new format, first appeared last November 1981 and some-

Now the anniversary of that event slipped by last month without comment.

I should like to thank Bill and Trish Graham for the beautiful job they have done all year in producing such an interesting publication. My thanks also to all of you who have taken the trouble to submit material and have prouded such diversity in the content.

At this time I would like to appeal to all our readers to consider "having a bash", it is, after all rather like a family production. The standards are not that exacting. I have been surprised to discover just how much fun it is to be involved with both serious articles and also pieces of nonsense that allow my creative child to emerge. Do think about in in the New Year.

So from our editors, contributors, and support staff, we wish all our members A Merry Christmas and A Happy New Year.

Derek French

A MESSAGE FROM THE EDITOR

When Shirley left for India she said she didn't have it in her to write two Messages from the President--one for November and one for this month--before she left. She said she thought it was time for the editor to write a message for the space, and that her contribution was not indispensable. She said the latter again in the November Fresident's Message.

For a time I considered leaving her page blank, except for the normal heading, her photograph, and this message at the bottom of the page--"Oh yeah?", because Shirley's contribution to the newsletter is indispensable, as is her contribution to the many activities of the Yoga Centre here.

I am very pleased at the spirit and activity in which our programs have carried on in the absence of nine of our most active members, though we have missed them. Those to whom Shirley referred in her column last issue have very ably taken up the responsibility of continuing the regular yoga classes. The executive has continued to function. Many members who were shy and reluctant to lead Monday night Satsang at the "Y" when more experienced leaders were available have shown real inspiration as they gained experience of their own. As editor of this newsletter, I have felt the warmth and support of people who have been concerned for the continuation of the newsletter. The President's husband has unexpectedly filled the slot usually reserved for his wife's message, and added a "welcome home" to the pilgrims in addition to his usual, and popular Yoga and Health. Susan Sprinkling's description of an exercise done in the Kundalini group is a real pleasure to read. Nance Thacker's willingness to cartoon for us, even with her very heavy teaching Load is much appreciated.

Norman MacKenzie's valuable contributions as interviewer continue to appear in his absence. The originator of the monthly newsletter and of our interviews, Norman's work has been of particular help to me and the newsletter.

Leslie Hogya, whose ideal of beginning to write on yoga and child rearing has been manifesting in her interesting articles, brought me a new piece for this issue with the comment that she thought I might need some copy with everyone else away. Yes, Leslie, I did, and not just because the others were away. It is this kind of unsolicited (and excellent) contribution that makes the Newsletter a joy to work on.

A special thank you is due this issue to

A special thank you is due this issue to Terence Buie, Timeless Books and Yasodhara Ashram for printing our special Christmas issue cover, and to Nance, whose original artwork it is. The support of the Newsletter from Terence and the Ashram is felt as a real presence.

So, in this last issue of the year, I find that my message is one of thanks--to those who have made a special effort this issue, and to all those other contributors whose special efforts have made this year's newsletter a pleasure to work on, and, I am assured, a pleasure to read.

Much light and love to all of you.

Bi11.

-LUNACY-

At precisely six o'clock in the morning of 30th November 1982, I am wide awake with four lines of a limerick running through my head. Am I going crazy? -- Full moon today? -- Full bladder? -- Or is my Kundalini rising? Perhaps next week the verse will manifest in ancient Sumerian a la Gope Krishna.

The fifth line proved to be evasive in the tantalizing fashion of the muse that all great poets experience from time to time. As I tossed and turned in an agony of sleepless creation, I decided to elicit a little help from my friends. After all the next newsletter will be a New Year's issue. New Year's is a time for gares; hence was born the great New Year's limerick competition!

I am working on the treasurer, twisting his neck, to see if he will come up with some sort of prize.

So this is the time for all those people who fantasied about poetry in their dreamy youth to come out of the closet and create -- one line of limerick isn't exactly big league but look at it this way, it's a start and who else would publish you?

Limerick goes thus:

The conversion of frogs into princes A process that's measured in inches It requires for a start A very stout heart

Notice ANNUAL GENERAL MEETING

The annual general meeting of the Victoria Yoga Centre Society will be held at 6:00 p.m. January 15, 1983 at the home of Shirley and Derek French, 3918 Olympic View Drive. A pot luck dinner and party will follow the business meeting. The agenda will include the presentation of annual reports, the election of officers and a discussion of plans for 1983.

Nominations for executive officers for 1983 will be accepted by Trish Graham at 388-6734.

A warm invitation is extended to all persons interested in yoga!

DIRECTORS OF THE SOCIETY, 1982

President: Shirley Daves Vice-President: Sue Ingimund Secretary: Marlene Mill. Treasurer: Deris Fafard Members at large: Derek French Bill Graham Trish Graham Norman Mackes

Shirley Daventry French Sue Ingimundson Marlene Miller Denis Fafard Derek French Bill Graham Trish Graham Norman MacKenzie Richard Reeves

For those whose talents lay in the direction of drawing, a supplementary competition is the "Frog into Princes Cartoon".











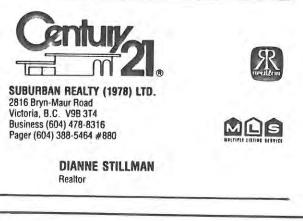
Derek French

KUNDALINI JOURNAL

My friend chate on. She has my undivided attention. I listen - and notice. Notice the wisps of her blond hair moved by the breeze, notice the angle of her neck as she turns her head, notice the fan of fine lines that appears from the sides of her eyes as she smiles, notice the right corner of her mouth drag down even in a smile. Notice. Notice. Notice I've lost the thread of her conversation. Breathe in, breathe out and pay attention to what she's saying. Notice.

My friend doesn't know it but I'm practicing. The exercise is to "just notice" and was suggested in our last weeks Kundalini group by Derek French, our peripatetic group leader. Earlier that week I sat under the watchful scrutiny of a fellow group member. "I notice your adams apple moving", he said. "I notice your' breathing changing." "I notice your fingers tapping." Indeed. Eventually we switch and its my turn to notice my partner. After the exercise we share our reactions with the other group members. For some, the open, direct looking and reporting, so unusual in our day to day lives, was an extremely warming experience, for others it was rather unnerving. We all agreed the exercise was instructive.

By the technique of "just noticing" and reporting we were attempting to become more aware of the other without the interference of running internal editorial commentary. We were learning to look without making assumptions, inferences, judgments and to listen without making reference to internal explainations, justifications or rebuttals.



It is that ongoing inner dialogue, often so familiar it passes unnoticed, that can become more absorbing than immediate experience. Its the "monkey mind" molding incoming information into reassuringly familiar bits and pieces that can unwittingly distort our perception.

By our practice of this not so simple "just noticing" exercise we become more aware of both the other and of our ongoing inner dialogues and in this awareness begin to open up inner space. Space which allows the self and the other and the experience to "just be".

And so out into the world.

My blond friend smiles and turns toward the water. I notice her breathe deeply of the sweet salt air. We walk on.

- Susan Sprinkling

PAIN

A major part of our yoga, indeed, all yoga, is creation.

The first step in creation is pain.

As the great sage and poet, Srl Aurobindo points out,

"Where Ignorence is, there suffering too must come;

Pain ploughed the first hard ground of the world-drowse.

By pain a spirit started from the clod, By pain Life stirred in the subliminal deep.

Pain is the hammer of the gods to break a dead resistance in the mortal's heart, His slow inertia as of living stone. If the heart were not forced to want and weep, His soul would have lain down content, at ease, And never thought to exceed the human start And never learned to climb towards the Sun.

....For with pain and labour all creation comes ..

Men die that man may live and God be born.

Pain is the hand of Nature sculpturing men To greatness: an inspired labour chisels With heavenly cruelty an unwilling mould.

Although the shaping god's tremendous touch Is torture unbearable to mortal nerves, The fiery spirit grows in strength within And feels a joy in every titan pang."

"Savrtri,"

"Savitri," Book Six-Canto Two ("The Way of Fate and the Problem of Pain.") by Ardeshir Byrome

BROWSINGS

A funny thing happened to me on the way to looking up a poem buried in an eleven hundred page anthology. Two delightful hours later I was still looking, but along the way my eye chanced upon "Celia's Home Coming" by Agnes Mary Duclaux

Maidens, kilt your skirts and go Down the stormy garden ways. Pluck the last sweet pinks that blow, Gather roses, gather bays, Since our Celia comes today, That has been so long away.

The name and the home coming struck a chord and I thought we had sent the India travellers off with sketches and poetry, it might be fun to welcome them back in similar style.

As I continued browsing certain poems seemed to evoke thoughts of different people. At one point I realised that the choices, perhaps, say more about me than the people named and I noticed some reservations about revealing so much of myself in public. These hesitations not withstanding, I continued and decided to submit this to the editors and let them choose whether or not to publish. Meanwhile my respect for those who write or create for a living grows apace.

FOR SHIRLEY - Sonnets for the Portuguese, Elizabeth Barret Browning.

If thou must love me, let it be for naught Except for love's sake only. Do not say, "I love her for her smile--her look--her way Of speaking gently, -- for a trick of thought That falls in well with mine, and certes brought

A sense of pleasant ease on such a day' --For these things in themselves, Beloved, may

Be changed, or change for thee--and love, so wrought. May be unwrought so. Neither love me for

Thine own dear pity's wiping my cheeks dry: A creature might forget to weep, who bore

Thy comfort long, and lose thy love thereby! But love me for love's sake, that evermore

Thou mayst love on, through love's eternity.

Robin Tracy Registered Massage Therapist

> 87 South Turner St., Victoria, B.C. V8V 2J5 386-3386

FOR NORMAN

The Imprisoned Soul - Walt Whitman

At last, tenderly,

From the walls of the powerful, fortress'd house, From the clasp of the knitted locks--from the

keep of the well-closed doors,

Let me be wafted.

Let me glide noiselessly forth,

With the key of softness unlock the locks with a whisper

Set ope the doors, 0 soull

Tenderly! be not impatient!

(Strong is your hold, O mortal flesh!

Strong is your hold, O love!)

FOR TANYA Aedh wishes for the Cloths of Heaven William Butler Yeats

Had I the heavens' embroider'd cloths, Enwrought with golden and silver light, The blue and the dim and the dark cloths Of night and light and the half light, I would spread the cloths under your feet. But I, being poor, have only my dreams. I have spread my dreams under your feet: Tread softly because you tread on my dreams.

FOR MARLENE She walks in Beauty - Lord Byron

She walks in beauty, like the night Of cloudless climes and starry skies; And all that's best of dark and bright Meet in her aspect and her eyes: Thus mellow'd to that tender light

Which heaven to gaudy day denies.

And on that cheek, and o'er that brow,

So soft, so calm, yet eloquent, The smiles that win, the tints that glow, But tell of days in goodness spent,

A mind at peace with all below, A heart whose love is innocent!

FOR SUE

Leisure - William Henry Davies

What is this life if, full of care, We have no time to stand and stare? -

No time to stand beneath the boughs And stare as long as sheep or cows:

No time to see, when woods we pass, Wher spuirrels hide their nuts in grass:

No time to see, in broad daylight, Streams full of stars, like skies at night:

No time to turn at Beauty's glance, And watch her feet, how they can dance:

No time to wait till her mouth can Enrich that smile her eyes began?

A poor life this if, full of care, We have not time to stand and stare.

continued on page 9



A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to yoga.

Questions from readers are welcome and may be used as subject matter in this column.

* * * * * * * * * * * * * * * * *

Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and quiet take That for a hermitage; If I have freedom in my love And in my soul am free Angels alone, that soar above, Enjoy such liberty.

.... Richard Lovelace 1618 - 1658

Last month I proposed a model for the development of the stress reaction and discussed coping mechanisms for helping the individual to return to a resting state.

This month I will discuss strategies for interruping the link between the event and perception and appraisal of the event. (Please refer to the diagram in the November issue)

Now some of my personal biases are showing in these articles. One such bias is that I believe the event itself is less important, as a cause of stress, that the interpretation the mind places on the event. It is my understanding that this is an underlying premise of many yogic teachings.

It is also my experience that, at first, most people in difficult, stressful, painful times tend to blame the 'slings and arrows of outrageous fortune'.

If the blame for stress can be placed squarely upon the event then an obvious

solution is to get rid of, or modify the culprit.

To this end, people will change items like the names they have, the clothes they wear, the food they eat, their hairstyle, job, car, house, doctor, town, country, politics, religion and sundry friends, lovers, and spouses.

Sometimes it works and they live happily ever after, although I suspect this is a rare outcome. In most cases sooner or later the same old problems begin to surface and after maybe a life time of transporting oneself hither and yon or running through several spouses, a common thread emerges, -- oneself. At this point the real journey of 'the hero with a thousand faces' begins.

Despite reservations about fixing all the blame for stress on outside events it would seem to be a prudent stategy to sit down and write in the journal, that was started last month, a review of the current situation. List items such as: lifestyle, house, job, activities, relationships -- and ask the question, is this a nourishing environment in which I feel enriched and fulfilled or does it feel toxic with that insidious erosion of the body, mind, and soul.

By committing these thoughts in writing it is often possible to start the process of defining the problem. Once this is done, the solution is often found within the definition.

In working with individuals or groups I find the following metaphor useful -most people go through their life like actors on a stage, emoting in their personal melodramas, struggling for the spotlight and recognition, trying to avoid being ustaged, often with only a limited repertoire of roles and responses, uttering lines written by others.

Holmes and Rahe at the university of Washington developed a system which assigned life change units (L.C.U.S) to events in life...eg. death of a spouse rated at the top with 100 L.C.U.S. divorce 73, marital separation 65, jail term 63, personal injury or illness 53, marriage 50, fired from work 47, marital reconciliation 45, sex difficulties 39, mortgage 31, child leaving home 29, ... all the way down to vacations 13, Christmas 12.

A score of 150 plus, in the last 12 months with a 50% chance of being ill. 300 plus points gave a 90% chance of a health change. All change requires adaptation energy and if this is depleted unduly burnout and illness can follow.

Change may be from the known to the unknown and always involves choice. Making choices leads to anxiety and stress and one way of avoiding the stress of change is to opt for a lifestyle where changes are kept to a minimum and/or decisions and choices are made by 'the leader'.

The current trend toward the conservative end of the spectrum in our political and religious institutions reflects this yearning for a safe haven in difficult times. Joining a cult or the rigid hierarchical system of a peace time army may speak to similar needs in rather diverse styles.

The individual, who has awakened, and begun the journey in a concious manner may elect to go to an ashram where stability in the external environment can release energy for the inner work.

Old time repertory theatre was often run by an actor-manager who would double as director and sometimes playwright. If the melodrama wasn't working, the script and method of delivery could be changed.

Each person reading this article will have completed act one and two of their play. In the interval the knowledgeable theatre goers will discuss the plot and character development so far and speculate about the denouement or undolding in the third act. If you don't like the trend, take the opportunity to do a rewrite before the curtain goes up.

Sometimes very simple changes can have prodound effects. Breslow and his colleagues at the university of California studies the effect of health habits in eleven thousand adults.

- 1. Three meals a day
- 2. Emphasis on breakfast
- 3. Moderate exercise
- 4. Seven to eight hours sleep
- 5. No smoking
- 6. Moderate weight

7. Moderate use of alcohol A thirty-five year old man who practices three or fewer of these habits could expect to live to sixty-seven, whereas a man who practices six or seven, had a life expectancy of seventy-eight, a difference of eleven years.

People whose strategy for coping with stress is to keep ringing the changes should recognise that change itself can be stressful.

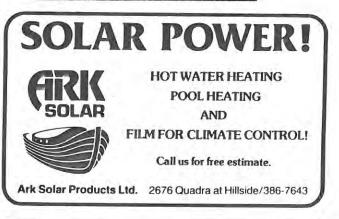
Certainly those of us in the market place need to have our own portable ashram within; a place that is an inner state of mind for frequent nourishment.

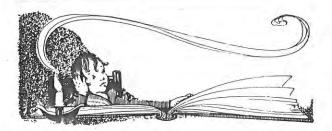
Whether we are ready or not, each of us has begun the great journey. Whether we are ready or not the universe continues to unfold as it should.

As Cleanthes said many years ago, 'Some follow the gods willingly, the rest are dragged!'.

Hari Om

Copyright - Derek French, 1982





A MOTHER'S YOGA

December -- Christmas: the yearly struggle to avoid getting sucked into the commercial whirlpool. It's easy as an adult to avoid the trap, but not so when dealing with one's children. They are being brainwashed by their friends and the television that Christmas means gifts.

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A rule I put into effect many years ago is that I don't buy toys that are advertised on TV. This has saved a lot of discussion around our house because I'm very adamant. I don't want to hear about them. Luckily my children have received some of these TV toys as gifts from others or played with them elsewhere. They were usually disappointed, as the toys either troke right away, or failed to live up to their TV image.

I do give my children gifts at Christmas, things I make, books, art materials, construction toys and vouchers for future services.

To me, a gift is only valuable when it has meaning to the people involved. One of the most precious things I have to give is my time. So a voucher could be for a trip to the museum, or the theatre together, or to fix something I've neglected for a long time.

Giving a book is also giving a promise of time shared because I read to both my children regularly. Jean-Guy (7) loves to hear fairy tales and books with chapters. A recent favorite was <u>Charlotte's Web</u>. He never wants me to stop, so sometimes he gets his Dad to read a bit more when I've given up for the night. And I read to Brooks, now thirteen, as much as possible, though it's not every night any more. We're into the Lord of the Rings trilogy now.

The time we spend reading together is very special. Any tensions accumulated in the day evaporate as I read the beautiful language of Tolkein or E. B. White. We laugh and sometimes cry together as we share the feelings and experiences of the characters in the story. Topics of conversation open up and we enjoy some intimate quiet moments after the reading is over.

There are lots of other ways to break away from the commercial aspects of Christmas. We try to share with those less fortunate in some way. It is the spirit of love, sharing and peace that I want to nurture.

by Leslie Hogya

Browsings continued from page 5

FOR GAY
Excerpt - To a Skylark -Percy Bysshe Shelley
We look before and after.
 And pine for what is not:
Our sincerest laughter
 With some pain is fraught;
Our sweetest songs are those that tell of saddest
 thought.

FOR PENNY The Song of the Ungirt Runners -Charles Hamilton Sorley

We swing ungirded hips, And lighten'd are our eyes, The rain is on our lips, We do not run for prize. We know not whom we trust Nor whitherward we fare, But we run because we must Through the great wide air.

FOR CAROL The Mythical Journey - Derek French

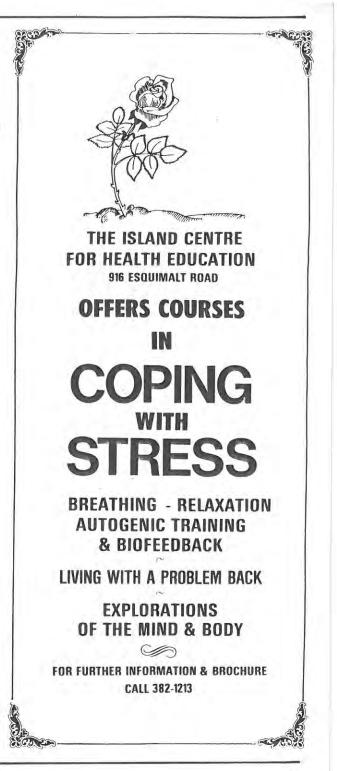
And then there's our own Carol Miller The Bambi who met with Godgilla Though seemingly slight She's her own inner might The encounter did probably thrill her.

FOR ALL THE TRAVELLERS From little gidding - T.S. Elliot

We shall not cease form exploration And the end of all our exploring Will be to arrive where we started And know the place for the first time.

By Derek French.





:9



ANGELA FARMER INTERVIEW

JUST SOME CLUES LEFT BEHIND

Angela Farmer is a sensitive and creative teacher from England drawing on a great depth of understanding and intuition. She began her teaching career as a qualified instructor of physical education specializing in dance, movement, and later, yoga, which she introduced to the London school curriculum. In 1966 she met B.K.S. Iyengar, with whom she has studied extensively, both in England and India, and is one of the very few teachers who holds his Advanced Certificate.

We in Victoria were very fortunate that Angela chose to include Victoria in her itinerary this year, teaching a five-evening workshop September 13-17 at the YM-YWCA.

The following interview with Angela Farmer was conducted on September 18 by Norman MacKenzie. A previous interview with Angela by Norman was published in the Yoga Centre Newsletter in October, 1981. <u>Y.C.</u>: During the workshop you talked about the integration of male and female power in each individual. I feel this is something that will grow for the people there, and I wonder if you would talk a little more about that now?

A.F.: It's an area I'm just beginning to explore, so it is very new for me, too. When I was a child I read a book about American Indians. In it the boy, who was going to be the chief, and the girl who was going to be his wife, I suppose "chiefess", were given special training. Part of the training was to spend some months in the camp with the opposite sex. The man had to live with the women and learn about women's things, about cooking and weaving and all the various aspects of the women's role. The girl had to go out with the young men and learn to be a warrior. She had certain tasks which were always given to young men to prove themselves, like diving from a high cliff into a deep pool that had many rocks and there was only one place you could enter. They put honey at one side of her body, and stinging ants crawled over her to eat the honey on the other side. She had to stay quite still. These tasks taught her how it was to be a young male warrior, and he learned the women's way. Then they were ready to enter their own role, so to speak. They were married and considered fit, whole people to take care of the tribe.

That's an example, I think, of what this is perhaps about. In the last years women have been exploring the man's world and have gained a lot, learned a lot, but I feel there is something lacking. It's sort of a drag to only stay out there and wear the pants, and they have to dive back into themselves, into their psyche, to redefine the whole woman. Probably the exploration of the men's world gives them the confidence and courage to explore the many aspects of woman.

This is the aim of the Hindo goddesses of various aspects of female power. They're not all sweet and pretty. There is the wild woman and the powerful woman, and the roles of the mother. I think Kali is often thought of as horrific. You see pictures of her with men with their heads chopped off and goblets of blood. That's the equivalent of Siva I imagine, the destroyer of ignorance and unclarity. She clears the air. Shakti is the power of the earth and the nourisher, and the Great Mother--the powerful mothering nature of women. We all know about the mother Grizzly and how to keep away from her when she has her cubs near.

Then there is the delicate, the feminine aspect of woman, which I felt was personified in the island off Greece I went to, the island of Samothrace. That was an ancient city of initiation. They had an initiation ritual which lasted between two and five days. People went to the island specifically to attend it. They were cared for and given initiation and then they left again, so the island was really devoted to that. Of course, it's all destroyed now by earthquakes and other things, but the ruins are still there. They have a reproduction of the Winged Victory which was there--the original is now in the Louvre. The whole place personified lightness and flight. Of course Winged Victory is this woman with wings, and the wind rippling through her garments. She seems like she could merge with the wind at any moment and take off, yet at the same time she's very strong and powerful. She's not a Twiggy.

When I was walking around the ruins there was a little butterfly which seemed to accompany me all the way around, darting hither and thither amongst the ruins. Somehow that was the quality of femininity I experienced on that island. Whereas the island of Lesbos, where I now run courses, has much more the spirit of the pelvic woman, the power of the earth.

There are many aspects of womanhood to explore, and that's the richness and excitement of it. But I think it's good to come right out and look at the male world in order to come back and see all those many aspects and faces and be ready to be both wild and delicate and powerful and mothering and nurturing.

It's the same with men; the searching man has to look to his feminine side, and he is exploring his intuition and his nurturing qualities, which is beautiful to find. All men are no longer keen to destroy, and have wars, but are ready to nurture the land. But there's a step further, because many of the men who have done that still don't seem to be fulfilled. There seems to be a sort of decision to either be macho or be sensitive. You're not "one of the boys" if you go one way, and if you go the other

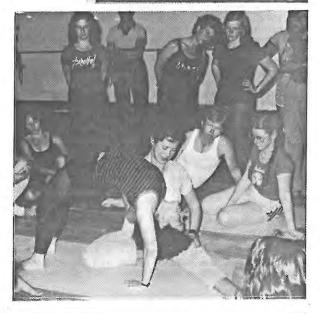


way you cut yourself off from that precious part of life that you want to explore. But, having explored that, there must be another step. Like the woman who has to look back in herself, the man has to dive back inside himself, one step deeper into his psyche and find that wild man, that hero, and the real joyful volcanic power of the male, to explore the different aspects of manhood.

Again, the Indians have their Siva and their Krishna, and their Brahma to explain all those aspects. It's all there. It's nothing new. It's been known for thousands of years and it's written in all the myths and all the fairy tales but now is an exciting time to be in, because we are actually living those out--very obviously, right out in the open.

<u>Y.C.</u>: You talked quite a bit of those aspects In teaching the works' op. How do you use those in your own practice? In the last interview you spoke about the inspiration for ycu in Greek and Egyptian statuary. How do you relate to the images and the myths in your own practice?







A.F.: I feel I'm looking at the statues slightly differently now. My experience of the early Greek and early Egyptian sculptures was always very potent. It seemed like those people had walked out of a golden age. They knew something. They were whole, they owned themselves and they were powerful. I felt they had a different kind of life. They must have known some secrets that we don't have any more, because you just don't see those people walking down the street and I didn't feel like one of them, myself. But then by just working inwardly through my own practice and picking up things here and there around the world as one does--little by little I found the clues to why and how those statues were like that. It is mainly just how their feet and ankles were, or how their pelvis sat on their thighs, or their elbow from their shoulders. Over a period of about three years it was as if the clues from the statues gave me inspiration, and an indication of how to work with my body and with the bodies of students. It was like piecing together a jigsaw puzzle. Sometimes I would just stand in front of a photograph of one of them, and, looking at them, I would begin to experience a change in my own body. Energy would start to flow from the earth up through the legs out through the chest and down through the arms, up through the head and out like a fountain. The more I looked at the statues, and the more I stood and experienced, the more new clues came. They came at unexpected

moments. I would suddenly look at the statue and see another point that I hadn't realized.

All these things don't really come from one or the other, they sort of come together all at the same time. There are some little, small sculptures--Cretan and early Minoan--of goddesses with snakes entwined around the belly and up and around the arms, and sometimes over the top of the head. The snake is, of course, symbolic of power, and especially the earth power. I was working on releasing my shoulder blades, and I was finding that by turning the arms and letting the shoulder blades slide away from each other I got a tremendous release of energy in the upper chest. Then I saw these snake goddesses, which never meant very much to me before and I realized it was the feeling of a snake, or snake energy, entwining around the arms. When I continued exploring I found that even turning the little finger upwards sent a fountain of energy up from the pelvis.

By working, exploring my own body and exploring the movements I saw more in the sculptures, and looking into the sculptures I had another clue to add with my own body. Now those little statues stand out. I feel I have a fair idea of what they were up to and what they were representing. It may have been something quite different, but for me it's certainly a very clear symbol of what that snake energy is doing and I can tune into it with very simple movements, through the arms, through the shoulders, through the little finger to stir that wonderful.energy up through the spine.

There are so many ways to feel into this thing, it's very exciting. It is one enormous river that is all around us. I think the Zen people say "selling water by the river"--we don't need the solid. There's so much everywhere, but it's just finding different ways to tune in to those civilizations. They were destroyed and so much was lost, but they did leave clues, and for me the clues have been in the statues--if you look at them they tell you a lot.

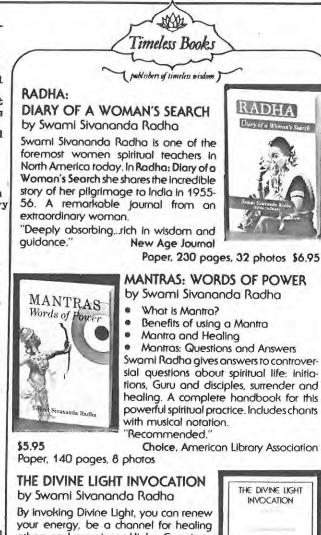
It's been very exciting, because you can give just one or two little points to somebody and watch them begin to transform in front of your eyes. We had the experience this year in Greece of one or two people totally changing in the class, with a very few adjustments. An archetypal figure emerged out of somebody that was just Joe or Mary. There was a Moses and a Pharaoh or a Greek Goddess. You didn't know beforehand which one would emerge, but it was like each one of us has our own personal archetype. How important that is I don't know, but it gives you the feeling of self respect and pride in being in your body and owning your space.

<u>Y.C.</u>: You were speaking in class of knowing the direction of movement in the asana and working with that rather than using the musculature to make asana a form of physical discipline. Would you comment on knowing the direction, and how we can function from our centre? A.F.: Yes, this is a very exciting way of working. As you get into it you find that you can take away more and more the feeling of working with the body. If you think of the limitations of the body, then you have to use those limitations as best you can, through sheer physical force and muscle power. But the mind is far more powerful than the body, so when you direct the mind the body can follow. The mistake comes when you separate the mind from the body and the mind tells the body what to do. If the mind has permeated the whole body and then it takes a direction, then the mind and body follow it together.

So, for example, in the hand balance, when you are aware of your body limitations you know you have weak arms and heavy buttocks and not a very strong spine, you are going to have an awful time and you won't stay up very long. But, if you have previously experienced and practiced moving your awareness through your body, so you know how to be in your hips, or be in your spine, or be in your knees, when you are standing on your hands you direct your attention upwards. First you have your hands on the ground, and the hands have to move the ground away from you, like you almost push the ground away from you, but from then on--up! The wrists, the elbows, the armpits and the chest--you go up in sections. I use the breath. On each exhalation I will think another area of my body upwards, until I get to the toes and then that's where you leave and go beyond. You take the direction way beyond your body as if you were on a long thin thread and the upward direction takes all the weight and stress out of the pose.

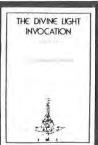
Just for fun I call it the "theory of directions", because if you can direct your attention it does take a lot of stress out and then you can find the most wonderful release.

The "hara" that I talk about is perhaps not so much a sense of direction as a centering. There are so many different ways of working, and it's fun to play with different ones. I suppose it sounds not very consistant, but in the end it does all come together, because you can see them all at work. You must have a centre, and the hara is like the centre of gravity upon which you pivot. If you think of that as the center of a plant or flower -- say, for example, the lotus -everything opens out from the centre, so if you really pin point in the center, then you can direct your energy out in any direction you want. For example, in Virabhadrasana III. balancing on one leg you focus in on that center and from there you can adjust the line of the hips so they are parallel with the floor, and, from that center, you can grow outwards and backwards through the back leg and outwards and forwards through the trunk of the body. It's that growing out, away from the center, and yet remaining in the centre yourself, that gives the lightness and the balance. You must move right out of the center. If you play around with other parts of the body you still feel heavy.



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It's like moving into another dimension when you start releasing from that center. That center seems to be like a source of power, a reservoir of energy. You can see people when they focus in on it, it's like looking at them through a camera which is out of focus--as soon as they find that pinpoint centre of energy, the whole body spins into focus, and you know they've hit it.

<u>Y.C.</u>: From time to time, you talked about the teacher's role for you now; the role of providing clues and then removing yourself so the student can come to the present.

A.F. It's very hard to see that when you have a short workshop like this because there is so much guidance that has to be given in the beginning, especially if it's a new way of work-ing. But this way of working is a way of finding yourself, and your own rhythm, and tapping into your own source of power. Of course, it is ultimately the same as everybody else's, but once you tap into it you become much more your own teacher, and you can feel when your body is out of harmony. In the beginning it takes quite a bit of intense guidance and awareness and instruction from the teacher to get that going. It's like getting a river into its right banks. Little bits keep running out at the sides but once you get all the water running in the same direction, then there's not very much to do except keep an eye on it from time to time, and check it back again.

For me the word education means to nourish -not to add things to somebody, but to give them the necessary nourishment for them to find themselves. If you're just following a teacher and trying to be blindly like them you may not be really finding your own independence and your ownpower. A teacher can give the clues and then remove themselves more and more. It's like a mother. She has to look after a child in the beginning, but then she does less and less. The most enjoyable part of teaching is when you don't have to give so much, but you see people beginning to work and find out things and you can just move in here and there and give them a clue. I noticed in the last night that in the last relaxation thing we did in fours, people were so sensitive that they were finding out how to work tobether. The room got quieter and quieter and the awareness got more and more intense. There was nothing for me to do except just be there, and that's when I really enjoy it.

<u>Y.C.</u>: How about the role of the teacher in your own personal life? Do you have to make certain choices in your life and then learn how to listen to the intuitive aspect of yourself to have the two things come together so that the teacher inside can really shine in your own life?

A.F. It's in those times when you can open yourself to that flow, that energy, that you are suddenly taken over by it. Then things happen that you could never have thought up or worked out yourself with your own small abilities. You can decide what you're going to work on in class, for example, then you open yourself to that energy, and a whole series of things happen and come out. It may be quite different than you plan, and in the process you are learning as a teacher. You are learning all the time. It's as if there is another invisible teacher there saying "now do this, now do that, now look at this person over there. They need help there, and here' somebody with a problem." You haven't a clue what to do for that problem, then you tune back into that invisible teacher and your hand is guided to some part on their body and you make an adjustment and the person says: "Oh, that feels much better."

I feel if I can only keep in tune with that invisible teacher that's what's needed. It's when one gets into one's own feeling of being a teacher or having some role that you get tired and feel you need a break.

When you're in tune with that you're so much in the moment, you're so much a part of it that when it's over you don't even remember necessarily what you said or what adjustments you made. It makes it very difficult to give a teacher's course with a set series of adjustments within it. It's as if you're guided, and then afterwards it's finished, and it's taken away, and you're ready for the next thing.

Y.C.: Just some clues left behind, like the statues.

Yoga & Health

LETTERS

The following letter was received from Joyce Deutscher, President of the Saskatchewan Yoga Association.

Dear Dr. French,

A student of mine whom I suspect is congenitally handicapped, came to her first class wearing a University T shirt. She was under medical treatment for a knee injury and told me that her doctor recommended yoga. I had her for a series of three classes, fall, winter and spring in a community sponsored beginners class. Sometimes I noticed she would come to class walking normally; If she saw me watching, her knee became stiff. I never noticed her leave without a limp. Eventually as I got to know her better she told me she wore a knee and ankle brace but did not wear them to class. She wore runners and since she wouldn't take her socks off I quit insisting that she take her runners off.

Savasana was a problem for her. I would get the class settled and she would sit bolt upright, her eyes sparkling, as she fidgeted with her clothing. I tried different relaxation poses with her, with and without props and eventually gave up, insisting only that she be quiet. She eventually graduated towards the door, the only source of light during Savasana.



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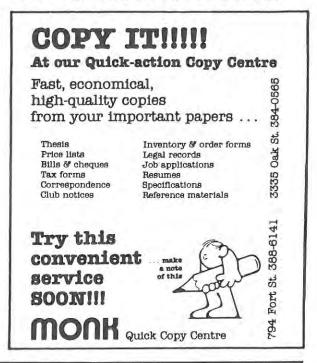
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There she would sit on a chair and wait for the class to end. The only class she missed was one in late spring when she graduated from a local high school for students who couldn't do regular high school work. She quite proudly wore her school T shirt to the next class. She enjoyed attention. Her eyes sparkled when I worked with her individually.

Her knee was a problem and I tried to have her work around it. She usually sat sprawled on the floor in a very unbalanced posture. Once I saw her sitting in what appeared to be a comfortable cross-legged position. I praised her for it and suggested that was a good way for her to sit. She went back to her sprawl and couldn't be coaxed back into her cross-legged position again. She said it didn't hurt her knee.

She would do the dog stretch and favour her knee, throwing her whole body off balance. I suggested that perhaps she shouldn't be doing the dog stretch but she continued doing it. She seemed to be most at ease when her body was out of alingment. Her body build is very stocky with considerable strength in her arms and shoulders. This strength she enjoyed showing off.

I'm not sure if she'll be back in class this fall. What I know about her comes entirely



I'm not sure if she'll be back in class this fall. What I know about her comes entirely from my own observations and what she told me. How does one work with a student like this ? Any suggestions you have will be appreciated.

> Joyce Deutscher Regina, Sask.

Dear Joyce,

To answer your letter specifically I would recommend Utkatasana (Chair Pose) - free standing or against the wall, to strengthen the quadriceps (thigh muscles). Virasana (Hero) and Supta Virasana (Reclining Hero) will help to stretch tight ligaments and muscles around the knee.

The balancing poses Virabhadrasana III (Warrior Pose), Natarajasana (Pose of a Dancer) and Vrkasana (Tree) would help to develop the weaker side and restore equilibrium. These could be done using either the wall, a chair or a partner in the beginning.

I would encourage her to persist with the Dog Pose and use frequent manual corrections to give her the feel of balanced working. All the basic standing postures would be helpful.

Appendix II in LIGHT ON YOGA by Mr. B.K.S. Iyengar gives a very comprehensive list of asanas for specific problems.

On a more general level, all aspirants on the journey fall somewhere on a continuum that runs from ignorance to enlightenment. The obstacles to progress are many, at physical, mental and spiritual levels, and the rate of progress is a very individual matter.

If we are fortunate we will meet a teacher whose example, attention and creativity will



inspire, push or pull us a few steps further along the path. This is true compassion and it shines through very clearly in your letter.

Every good teacher offers more than the student can use at the moment. It is part of the teachers own sadhana to sow seeds and watch some wither away and all too few take root and grow. However, the joys of the latter experience far outway the disappointments of the former and somewhere along the way the teacher learns non-attachment.

In the Light,

Derek French.



SATSANG

In the book <u>Language of the Gods</u>, Judith Tyberg translates the word Satsanga as "the company of the good." It is a Sanskrit word: 'sat' - good, 'sanga' - company or meeting. The usual description of Satsang is a gathering of seekers.

It can take many forms but usually includes chanting, meditation, reading from spiritual or inspirational books or perhaps a short talk. It can be a formal, prescribed ritual or an informal, impromptu happening. It is a period of devotion and reflection on the purpose and meaning of life; an opportunity for those whose purpose is clear to express gratitude for the gift of life, and an opportunity for those whose purpose is not to seek clarity and understanding.

Recently the Yoga Centre has begun holding a short Satsang every Monday evening at 9:10 p.m. in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. We would like to invite everyone who wishes to share with us to attend.

Another definition of the word Satsang once offered by Swami Venketesananda is "We sat and sang." Come and sit with us.

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GROUP

FOR INFORMATION ABOUT JANUARY GROUPS CONTACT SUSAN RILEY * 592-7774

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

size Full page	1 Month \$30.00	½ Year \$160.00	Full Year \$300.00
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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

Yasodhara Ashram Program Calendar 1983

The following are the Programs to be given at the Ashram.

Members of the Ashram staff make frequent visits to a number of cities in Canada and the United States. If you are unable to come to the Ashram but would like to take part in an Ashram workshop, please write to the Program Secretary for information about possible workshops in your area.

THE 1983 YOGA TEACHERS COURSE

Friday evening, January 7, to Friday, April 1.

This intensive three month course has been given each year since 1970. Created by Swami Radha in response to the growing need in Canada and the United States for skilled teachers of yoga, the course is of value to anyone who wishes to accelerate their personal growth and discover an enduring and worthwhile purpose in life.

The Yoga Teachers Course is an intensive group experience which provides the participants with the opportunity to explore their potential, using techniques to expand awareness on the physical, mental, emotional and spiritual levels. The course gives a sound knowledge of the major branches of yoga. Spiritual tools and yogic practices are acquired which can be integrated into daily life after the end of the program. Certification is given on successful completion of all course requirements. For further details, see the section on the Yoga Teachers Course contained in this brochure.

Fee: \$3765. \$350 deposit.

EASTER AT THE ASHRAM

Thursday evening, March 31, to Monday, April 4. Easter is the traditional celebration of spiritual rebirth. Join the Ashram community in satsang and ceremony as you take this opportunity for reflection. Fee: \$160. \$35 deposit.

THE SPRING ASHRAM RESIDENT PROGRAM

Friday evening, May 13, to Friday, June 24.

The Spring and Fall Resident Programs are a fine opporunity for people who want to experience living and working in a spiritual community, and who wish to accelerate their own psychological and spiritual growth. Participants join the Ashram community in a five day work week followed by weekend workshops of self-study and introductions to various aspects of yogic practice. Many people who have come to these six week introductions to the Ashram have returned to take the Yoga Teachers Course, or have come to live here. We often extend an invitation to participants to stay on, at no extra charge, to help us with our summer work. Fee: \$550. To register, please write to us stating your reasons for wanting to participate, your skills, experience and interests and include a \$110 deposit.

TEN DAYS OF YOGA

Friday evening, May 13, to Monday, May 23.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk® or Life Seal®, Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$527. \$110 deposit.

Note: Straight Walk® and Life Seal® are registered service marks of Yasodhara Ashram.

IDEALS AND SPIRITUAL DIARY

Friday evening, May 20, to Sunday, May 22.

"What is the purpose of my life?" Participants identify their goals and ideals on the physical, emotional, mental and spiritual levels and explore the way in which these can be put into practice within the reality of their daily lives. Reflection and the spiritual diary are important tools for maintaining these ideals. This program is an opportunity to clarify short and long term goals including what one desires to accomplish in this lifetime.

Fee: \$125. \$35 deposit.

THE STRAIGHT WALK®

Friday evening, May 27, to Sunday, May 29.

The Straight Walk® is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk® thinking is a means of discriminating between the aspects of one's being: physical, mentalemotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of *straight walk thinking* can be applied to any area of decision making in life.

Fee: \$125. \$35 deposit.

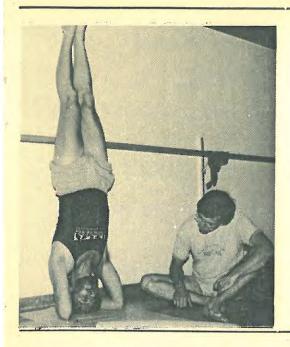
The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.



LETTERS TO THE EDITOR

Dear Bill.

On behalf of Swami Radha and the Ashram family I would like to express our sincere appreciation to you and the Victoria Yoga Centre for your support of our work. The articles by Yoga Teachers' Course students in the October issue of the Newsletter were a delight to read. It is inspiring for those of us involved in giving the Course to hear of the wonderfully varied ways in which the yogic teachings are expressed in daily life. Thank you.

We're sure that the Victoria Yoga Centre and Newsletter will continue to flourish, with the dedicated enthusiasm of all of you.

> In the One Light. Lynette (Halldorson)

Yoga Calendar

JANUARY 15, 1983 - Annual General Meeting of the Yoga Centre of Victoria, will be held at 6:00 at the home of Shirley and Derek French, 3918 Olympic View Drive, Program will include the election of the new Executive. Pot luck dinner and party to follow.

ONGOING:

Mondays: A short Satsang will be held in the Chapel of the Victoria YM/YWCA Monday evenings at 9:10 p.m. starting September 20. All are welcome.

Wednesdays: Kundalini: Yoga for the West Study Group. Meeting weekly

Thursdays: 7:30-9:30 p.m. Dream Group with Richard Reeves, 301-3274 Glasgow Avenue, Victoria. For further information, call Richard at 381-0574.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Editor: Bill Graham Asst. Editor/Layout: Trish Graham Photography: Derek French, Barb Uibel Advertising: Dianne Stillman Printing: Monk Quick Copy Centre Cover: Nance Thacker (3) 1982 Cover Printing: Terence Buie, Timeless Books Typing: Bill Graham Trish Graham' Jaromy Ryan Distribution: Susan Sprinkling Assembly: The people of Kiwanis Pavilion, Oak Bay Calendar: Barb Uibel

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DEADLINE FOR SUBMISSIONS TO THE JANUARY ISSUE -- DECEMBER 28, 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9



goga centre of Victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

December 1982

Know thyself and be free . Accept thyself and find peace . Challenge thyself and Rejoice in Realization ...



A MESSAGE FROM THE PRESIDENT's Whow the an slipped by I had a telephone call from Shirley on Saturday the 20th of November. Apparently everybody had arrived safely in Poona and had completed the first week of what was proving to be a very intense experience.

Shirley's absence leaves a space in many ways, not least of which is her monthly contribution to the newsletter.

Giving a committment to write a monthly column has proven to be a very interesting experience for both of us. It is amazing how quickly the deadline comes around and as I mentioned elsewhere, my respect for those who write professionally has increased enormously.

The newsletter in its new format, first appeared last November 1981 and some-

Now the anniversary of that event slipped by last month without comment.

I should like to thank Bill and Trish Graham for the beautiful job they have done all year in producing such an interesting publication. My thanks also to all of you who have taken the trouble to submit material and have prouded such diversity in the content.

At this time I would like to appeal to all our readers to consider "having a bash", it is, after all rather like a family production. The standards are not that exacting. I have been surprised to discover just how much fun it is to be involved with both serious articles and also pieces of nonsense that allow my creative child to emerge. Do think about in in the New Year.

So from our editors, contributors, and support staff, we wish all our members A Merry Christmas and A Happy New Year.

Derek French

A MESSAGE FROM THE EDITOR

When Shirley left for India she said she didn't have it in her to write two Messages from the President--one for November and one for this month--before she left. She said she thought it was time for the editor to write a message for the space, and that her contribution was not indispensable. She said the latter again in the November Fresident's Message.

For a time I considered leaving her page blank, except for the normal heading, her photograph, and this message at the bottom of the page--"Oh yeah?", because Shirley's contribution to the newsletter is indispensable, as is her contribution to the many activities of the Yoga Centre here.

I am very pleased at the spirit and activity in which our programs have carried on in the absence of nine of our most active members, though we have missed them. Those to whom Shirley referred in her column last issue have very ably taken up the responsibility of continuing the regular yoga classes. The executive has continued to function. Many members who were shy and reluctant to lead Monday night Satsang at the "Y" when more experienced leaders were available have shown real inspiration as they gained experience of their own. As editor of this newsletter, I have felt the warmth and support of people who have been concerned for the continuation of the newsletter. The President's husband has unexpectedly filled the slot usually reserved for his wife's message, and added a "welcome home" to the pilgrims in addition to his usual, and popular Yoga and Health. Susan Sprinkling's description of an exercise done in the Kundalini group is a real pleasure to read. Nance Thacker's willingness to cartoon for us, even with her very heavy teaching Load is much appreciated.

Norman MacKenzie's valuable contributions as interviewer continue to appear in his absence. The originator of the monthly newsletter and of our interviews, Norman's work has been of particular help to me and the newsletter.

Leslie Hogya, whose ideal of beginning to write on yoga and child rearing has been manifesting in her interesting articles, brought me a new piece for this issue with the comment that she thought I might need some copy with everyone else away. Yes, Leslie, I did, and not just because the others were away. It is this kind of unsolicited (and excellent) contribution that makes the Newsletter a joy to work on.

A special thank you is due this issue to

A special thank you is due this issue to Terence Buie, Timeless Books and Yasodhara Ashram for printing our special Christmas issue cover, and to Nance, whose original artwork it is. The support of the Newsletter from Terence and the Ashram is felt as a real presence.

So, in this last issue of the year, I find that my message is one of thanks--to those who have made a special effort this issue, and to all those other contributors whose special efforts have made this year's newsletter a pleasure to work on, and, I am assured, a pleasure to read.

Much light and love to all of you.

Bi11.

-LUNACY-

At precisely six o'clock in the morning of 30th November 1982, I am wide awake with four lines of a limerick running through my head. Am I going crazy? -- Full moon today? -- Full bladder? -- Or is my Kundalini rising? Perhaps next week the verse will manifest in ancient Sumerian a la Gope Krishna.

The fifth line proved to be evasive in the tantalizing fashion of the muse that all great poets experience from time to time. As I tossed and turned in an agony of sleepless creation, I decided to elicit a little help from my friends. After all the next newsletter will be a New Year's issue. New Year's is a time for gares; hence was born the great New Year's limerick competition!

I am working on the treasurer, twisting his neck, to see if he will come up with some sort of prize.

So this is the time for all those people who fantasied about poetry in their dreamy youth to come out of the closet and create -- one line of limerick isn't exactly big league but look at it this way, it's a start and who else would publish you?

Limerick goes thus:

The conversion of frogs into princes A process that's measured in inches It requires for a start A very stout heart

Notice ANNUAL GENERAL MEETING

The annual general meeting of the Victoria Yoga Centre Society will be held at 6:00 p.m. January 15, 1983 at the home of Shirley and Derek French, 3918 Olympic View Drive. A pot luck dinner and party will follow the business meeting. The agenda will include the presentation of annual reports, the election of officers and a discussion of plans for 1983.

Nominations for executive officers for 1983 will be accepted by Trish Graham at 388-6734.

A warm invitation is extended to all persons interested in yoga!

DIRECTORS OF THE SOCIETY, 1982

President: Shirley Daves Vice-President: Sue Ingimund Secretary: Marlene Mill. Treasurer: Deris Fafard Members at large: Derek French Bill Graham Trish Graham Norman Mackes

Shirley Daventry French Sue Ingimundson Marlene Miller Denis Fafard Derek French Bill Graham Trish Graham Norman MacKenzie Richard Reeves

For those whose talents lay in the direction of drawing, a supplementary competition is the "Frog into Princes Cartoon".











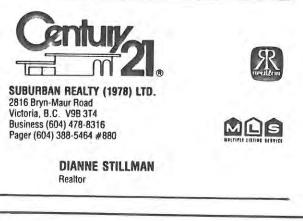
Derek French

KUNDALINI JOURNAL

My friend chate on. She has my undivided attention. I listen - and notice. Notice the wisps of her blond hair moved by the breeze, notice the angle of her neck as she turns her head, notice the fan of fine lines that appears from the sides of her eyes as she smiles, notice the right corner of her mouth drag down even in a smile. Notice. Notice. Notice I've lost the thread of her conversation. Breathe in, breathe out and pay attention to what she's saying. Notice.

My friend doesn't know it but I'm practicing. The exercise is to "just notice" and was suggested in our last weeks Kundalini group by Derek French, our peripatetic group leader. Earlier that week I sat under the watchful scrutiny of a fellow group member. "I notice your adams apple moving", he said. "I notice your' breathing changing." "I notice your fingers tapping." Indeed. Eventually we switch and its my turn to notice my partner. After the exercise we share our reactions with the other group members. For some, the open, direct looking and reporting, so unusual in our day to day lives, was an extremely warming experience, for others it was rather unnerving. We all agreed the exercise was instructive.

By the technique of "just noticing" and reporting we were attempting to become more aware of the other without the interference of running internal editorial commentary. We were learning to look without making assumptions, inferences, judgments and to listen without making reference to internal explainations, justifications or rebuttals.



It is that ongoing inner dialogue, often so familiar it passes unnoticed, that can become more absorbing than immediate experience. Its the "monkey mind" molding incoming information into reassuringly familiar bits and pieces that can unwittingly distort our perception.

By our practice of this not so simple "just noticing" exercise we become more aware of both the other and of our ongoing inner dialogues and in this awareness begin to open up inner space. Space which allows the self and the other and the experience to "just be".

And so out into the world.

My blond friend smiles and turns toward the water. I notice her breathe deeply of the sweet salt air. We walk on.

- Susan Sprinkling

PAIN

A major part of our yoga, indeed, all yoga, is creation.

The first step in creation is pain.

As the great sage and poet, Srl Aurobindo points out,

"Where Ignorence is, there suffering too must come;

Pain ploughed the first hard ground of the world-drowse.

By pain a spirit started from the clod, By pain Life stirred in the subliminal deep.

Pain is the hammer of the gods to break a dead resistance in the mortal's heart, His slow inertia as of living stone. If the heart were not forced to want and weep, His soul would have lain down content, at ease, And never thought to exceed the human start And never learned to climb towards the Sun.

....For with pain and labour all creation comes ..

Men die that man may live and God be born.

Pain is the hand of Nature sculpturing men To greatness: an inspired labour chisels With heavenly cruelty an unwilling mould.

Although the shaping god's tremendous touch Is torture unbearable to mortal nerves, The fiery spirit grows in strength within And feels a joy in every titan pang."

"Savrtri,"

"Savitri," Book Six-Canto Two ("The Way of Fate and the Problem of Pain.") by Ardeshir Byrome

BROWSINGS

A funny thing happened to me on the way to looking up a poem buried in an eleven hundred page anthology. Two delightful hours later I was still looking, but along the way my eye chanced upon "Celia's Home Coming" by Agnes Mary Duclaux

Maidens, kilt your skirts and go Down the stormy garden ways. Pluck the last sweet pinks that blow, Gather roses, gather bays, Since our Celia comes today, That has been so long away.

The name and the home coming struck a chord and I thought we had sent the India travellers off with sketches and poetry, it might be fun to welcome them back in similar style.

As I continued browsing certain poems seemed to evoke thoughts of different people. At one point I realised that the choices, perhaps, say more about me than the people named and I noticed some reservations about revealing so much of myself in public. These hesitations not withstanding, I continued and decided to submit this to the editors and let them choose whether or not to publish. Meanwhile my respect for those who write or create for a living grows apace.

FOR SHIRLEY - Sonnets for the Portuguese, Elizabeth Barret Browning.

If thou must love me, let it be for naught Except for love's sake only. Do not say, "I love her for her smile--her look--her way Of speaking gently, -- for a trick of thought That falls in well with mine, and certes brought

A sense of pleasant ease on such a day' --For these things in themselves, Beloved, may

Be changed, or change for thee--and love, so wrought. May be unwrought so. Neither love me for

Thine own dear pity's wiping my cheeks dry: A creature might forget to weep, who bore

Thy comfort long, and lose thy love thereby! But love me for love's sake, that evermore

Thou mayst love on, through love's eternity.

Robin Tracy Registered Massage Therapist

> 87 South Turner St., Victoria, B.C. V8V 2J5 386-3386

FOR NORMAN

The Imprisoned Soul - Walt Whitman

At last, tenderly,

From the walls of the powerful, fortress'd house, From the clasp of the knitted locks--from the

keep of the well-closed doors,

Let me be wafted.

Let me glide noiselessly forth,

With the key of softness unlock the locks with a whisper

Set ope the doors, 0 soull

Tenderly! be not impatient!

(Strong is your hold, O mortal flesh!

Strong is your hold, O love!)

FOR TANYA Aedh wishes for the Cloths of Heaven William Butler Yeats

Had I the heavens' embroider'd cloths, Enwrought with golden and silver light, The blue and the dim and the dark cloths Of night and light and the half light, I would spread the cloths under your feet. But I, being poor, have only my dreams. I have spread my dreams under your feet: Tread softly because you tread on my dreams.

FOR MARLENE She walks in Beauty - Lord Byron

She walks in beauty, like the night Of cloudless climes and starry skies; And all that's best of dark and bright Meet in her aspect and her eyes: Thus mellow'd to that tender light

Which heaven to gaudy day denies.

And on that cheek, and o'er that brow,

So soft, so calm, yet eloquent, The smiles that win, the tints that glow, But tell of days in goodness spent,

A mind at peace with all below, A heart whose love is innocent!

FOR SUE

Leisure - William Henry Davies

What is this life if, full of care, We have no time to stand and stare? -

No time to stand beneath the boughs And stare as long as sheep or cows:

No time to see, when woods we pass, Wher spuirrels hide their nuts in grass:

No time to see, in broad daylight, Streams full of stars, like skies at night:

No time to turn at Beauty's glance, And watch her feet, how they can dance:

No time to wait till her mouth can Enrich that smile her eyes began?

A poor life this if, full of care, We have not time to stand and stare.

continued on page 9



A monthly column by Derek French, M.D. on matters of health and yoga. Subjects may include Anatomy, Physiology, Kinesiology and Nutrition as applied to yoga.

Questions from readers are welcome and may be used as subject matter in this column.

* * * * * * * * * * * * * * * * *

Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and quiet take That for a hermitage; If I have freedom in my love And in my soul am free Angels alone, that soar above, Enjoy such liberty.

.... Richard Lovelace 1618 - 1658

Last month I proposed a model for the development of the stress reaction and discussed coping mechanisms for helping the individual to return to a resting state.

This month I will discuss strategies for interruping the link between the event and perception and appraisal of the event. (Please refer to the diagram in the November issue)

Now some of my personal biases are showing in these articles. One such bias is that I believe the event itself is less important, as a cause of stress, that the interpretation the mind places on the event. It is my understanding that this is an underlying premise of many yogic teachings.

It is also my experience that, at first, most people in difficult, stressful, painful times tend to blame the 'slings and arrows of outrageous fortune'.

If the blame for stress can be placed squarely upon the event then an obvious

solution is to get rid of, or modify the culprit.

To this end, people will change items like the names they have, the clothes they wear, the food they eat, their hairstyle, job, car, house, doctor, town, country, politics, religion and sundry friends, lovers, and spouses.

Sometimes it works and they live happily ever after, although I suspect this is a rare outcome. In most cases sooner or later the same old problems begin to surface and after maybe a life time of transporting oneself hither and yon or running through several spouses, a common thread emerges, -- oneself. At this point the real journey of 'the hero with a thousand faces' begins.

Despite reservations about fixing all the blame for stress on outside events it would seem to be a prudent stategy to sit down and write in the journal, that was started last month, a review of the current situation. List items such as: lifestyle, house, job, activities, relationships -- and ask the question, is this a nourishing environment in which I feel enriched and fulfilled or does it feel toxic with that insidious erosion of the body, mind, and soul.

By committing these thoughts in writing it is often possible to start the process of defining the problem. Once this is done, the solution is often found within the definition.

In working with individuals or groups I find the following metaphor useful -most people go through their life like actors on a stage, emoting in their personal melodramas, struggling for the spotlight and recognition, trying to avoid being ustaged, often with only a limited repertoire of roles and responses, uttering lines written by others.

Holmes and Rahe at the university of Washington developed a system which assigned life change units (L.C.U.S) to events in life...eg. death of a spouse rated at the top with 100 L.C.U.S. divorce 73, marital separation 65, jail term 63, personal injury or illness 53, marriage 50, fired from work 47, marital reconciliation 45, sex difficulties 39, mortgage 31, child leaving home 29, ... all the way down to vacations 13, Christmas 12.

A score of 150 plus, in the last 12 months with a 50% chance of being ill. 300 plus points gave a 90% chance of a health change. All change requires adaptation energy and if this is depleted unduly burnout and illness can follow.

Change may be from the known to the unknown and always involves choice. Making choices leads to anxiety and stress and one way of avoiding the stress of change is to opt for a lifestyle where changes are kept to a minimum and/or decisions and choices are made by 'the leader'.

The current trend toward the conservative end of the spectrum in our political and religious institutions reflects this yearning for a safe haven in difficult times. Joining a cult or the rigid hierarchical system of a peace time army may speak to similar needs in rather diverse styles.

The individual, who has awakened, and begun the journey in a concious manner may elect to go to an ashram where stability in the external environment can release energy for the inner work.

Old time repertory theatre was often run by an actor-manager who would double as director and sometimes playwright. If the melodrama wasn't working, the script and method of delivery could be changed.

Each person reading this article will have completed act one and two of their play. In the interval the knowledgeable theatre goers will discuss the plot and character development so far and speculate about the denouement or undolding in the third act. If you don't like the trend, take the opportunity to do a rewrite before the curtain goes up.

Sometimes very simple changes can have prodound effects. Breslow and his colleagues at the university of California studies the effect of health habits in eleven thousand adults.

- 1. Three meals a day
- 2. Emphasis on breakfast
- 3. Moderate exercise
- 4. Seven to eight hours sleep
- 5. No smoking
- 6. Moderate weight

7. Moderate use of alcohol A thirty-five year old man who practices three or fewer of these habits could expect to live to sixty-seven, whereas a man who practices six or seven, had a life expectancy of seventy-eight, a difference of eleven years.

People whose strategy for coping with stress is to keep ringing the changes should recognise that change itself can be stressful.

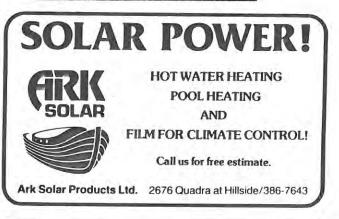
Certainly those of us in the market place need to have our own portable ashram within; a place that is an inner state of mind for frequent nourishment.

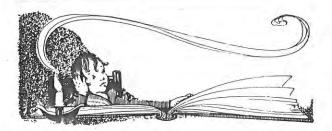
Whether we are ready or not, each of us has begun the great journey. Whether we are ready or not the universe continues to unfold as it should.

As Cleanthes said many years ago, 'Some follow the gods willingly, the rest are dragged!'.

Hari Om

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A MOTHER'S YOGA

December -- Christmas: the yearly struggle to avoid getting sucked into the commercial whirlpool. It's easy as an adult to avoid the trap, but not so when dealing with one's children. They are being brainwashed by their friends and the television that Christmas means gifts.

> MOVEMENT EXPRESSION

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A rule I put into effect many years ago is that I don't buy toys that are advertised on TV. This has saved a lot of discussion around our house because I'm very adamant. I don't want to hear about them. Luckily my children have received some of these TV toys as gifts from others or played with them elsewhere. They were usually disappointed, as the toys either troke right away, or failed to live up to their TV image.

I do give my children gifts at Christmas, things I make, books, art materials, construction toys and vouchers for future services.

To me, a gift is only valuable when it has meaning to the people involved. One of the most precious things I have to give is my time. So a voucher could be for a trip to the museum, or the theatre together, or to fix something I've neglected for a long time.

Giving a book is also giving a promise of time shared because I read to both my children regularly. Jean-Guy (7) loves to hear fairy tales and books with chapters. A recent favorite was <u>Charlotte's Web</u>. He never wants me to stop, so sometimes he gets his Dad to read a bit more when I've given up for the night. And I read to Brooks, now thirteen, as much as possible, though it's not every night any more. We're into the Lord of the Rings trilogy now.

The time we spend reading together is very special. Any tensions accumulated in the day evaporate as I read the beautiful language of Tolkein or E. B. White. We laugh and sometimes cry together as we share the feelings and experiences of the characters in the story. Topics of conversation open up and we enjoy some intimate quiet moments after the reading is over.

There are lots of other ways to break away from the commercial aspects of Christmas. We try to share with those less fortunate in some way. It is the spirit of love, sharing and peace that I want to nurture.

by Leslie Hogya

Browsings continued from page 5

FOR GAY
Excerpt - To a Skylark -Percy Bysshe Shelley
We look before and after.
 And pine for what is not:
Our sincerest laughter
 With some pain is fraught;
Our sweetest songs are those that tell of saddest
 thought.

FOR PENNY The Song of the Ungirt Runners -Charles Hamilton Sorley

We swing ungirded hips, And lighten'd are our eyes, The rain is on our lips, We do not run for prize. We know not whom we trust Nor whitherward we fare, But we run because we must Through the great wide air.

FOR CAROL The Mythical Journey - Derek French

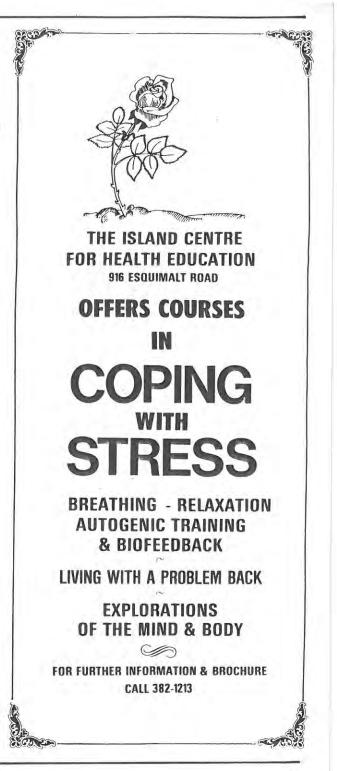
And then there's our own Carol Miller The Bambi who met with Godgilla Though seemingly slight She's her own inner might The encounter did probably thrill her.

FOR ALL THE TRAVELLERS From little gidding - T.S. Elliot

We shall not cease form exploration And the end of all our exploring Will be to arrive where we started And know the place for the first time.

By Derek French.





:9



ANGELA FARMER INTERVIEW

JUST SOME CLUES LEFT BEHIND

Angela Farmer is a sensitive and creative teacher from England drawing on a great depth of understanding and intuition. She began her teaching career as a qualified instructor of physical education specializing in dance, movement, and later, yoga, which she introduced to the London school curriculum. In 1966 she met B.K.S. Iyengar, with whom she has studied extensively, both in England and India, and is one of the very few teachers who holds his Advanced Certificate.

We in Victoria were very fortunate that Angela chose to include Victoria in her itinerary this year, teaching a five-evening workshop September 13-17 at the YM-YWCA.

The following interview with Angela Farmer was conducted on September 18 by Norman MacKenzie. A previous interview with Angela by Norman was published in the Yoga Centre Newsletter in October, 1981. <u>Y.C.</u>: During the workshop you talked about the integration of male and female power in each individual. I feel this is something that will grow for the people there, and I wonder if you would talk a little more about that now?

A.F.: It's an area I'm just beginning to explore, so it is very new for me, too. When I was a child I read a book about American Indians. In it the boy, who was going to be the chief, and the girl who was going to be his wife, I suppose "chiefess", were given special training. Part of the training was to spend some months in the camp with the opposite sex. The man had to live with the women and learn about women's things, about cooking and weaving and all the various aspects of the women's role. The girl had to go out with the young men and learn to be a warrior. She had certain tasks which were always given to young men to prove themselves, like diving from a high cliff into a deep pool that had many rocks and there was only one place you could enter. They put honey at one side of her body, and stinging ants crawled over her to eat the honey on the other side. She had to stay quite still. These tasks taught her how it was to be a young male warrior, and he learned the women's way. Then they were ready to enter their own role, so to speak. They were married and considered fit, whole people to take care of the tribe.

That's an example, I think, of what this is perhaps about. In the last years women have been exploring the man's world and have gained a lot, learned a lot, but I feel there is something lacking. It's sort of a drag to only stay out there and wear the pants, and they have to dive back into themselves, into their psyche, to redefine the whole woman. Probably the exploration of the men's world gives them the confidence and courage to explore the many aspects of woman.

This is the aim of the Hindo goddesses of various aspects of female power. They're not all sweet and pretty. There is the wild woman and the powerful woman, and the roles of the mother. I think Kali is often thought of as horrific. You see pictures of her with men with their heads chopped off and goblets of blood. That's the equivalent of Siva I imagine, the destroyer of ignorance and unclarity. She clears the air. Shakti is the power of the earth and the nourisher, and the Great Mother--the powerful mothering nature of women. We all know about the mother Grizzly and how to keep away from her when she has her cubs near.

Then there is the delicate, the feminine aspect of woman, which I felt was personified in the island off Greece I went to, the island of Samothrace. That was an ancient city of initiation. They had an initiation ritual which lasted between two and five days. People went to the island specifically to attend it. They were cared for and given initiation and then they left again, so the island was really devoted to that. Of course, it's all destroyed now by earthquakes and other things, but the ruins are still there. They have a reproduction of the Winged Victory which was there--the original is now in the Louvre. The whole place personified lightness and flight. Of course Winged Victory is this woman with wings, and the wind rippling through her garments. She seems like she could merge with the wind at any moment and take off, yet at the same time she's very strong and powerful. She's not a Twiggy.

When I was walking around the ruins there was a little butterfly which seemed to accompany me all the way around, darting hither and thither amongst the ruins. Somehow that was the quality of femininity I experienced on that island. Whereas the island of Lesbos, where I now run courses, has much more the spirit of the pelvic woman, the power of the earth.

There are many aspects of womanhood to explore, and that's the richness and excitement of it. But I think it's good to come right out and look at the male world in order to come back and see all those many aspects and faces and be ready to be both wild and delicate and powerful and mothering and nurturing.

It's the same with men; the searching man has to look to his feminine side, and he is exploring his intuition and his nurturing qualities, which is beautiful to find. All men are no longer keen to destroy, and have wars, but are ready to nurture the land. But there's a step further, because many of the men who have done that still don't seem to be fulfilled. There seems to be a sort of decision to either be macho or be sensitive. You're not "one of the boys" if you go one way, and if you go the other

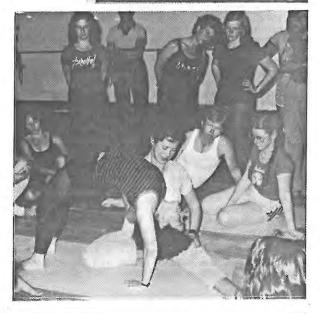


way you cut yourself off from that precious part of life that you want to explore. But, having explored that, there must be another step. Like the woman who has to look back in herself, the man has to dive back inside himself, one step deeper into his psyche and find that wild man, that hero, and the real joyful volcanic power of the male, to explore the different aspects of manhood.

Again, the Indians have their Siva and their Krishna, and their Brahma to explain all those aspects. It's all there. It's nothing new. It's been known for thousands of years and it's written in all the myths and all the fairy tales but now is an exciting time to be in, because we are actually living those out--very obviously, right out in the open.

<u>Y.C.</u>: You talked quite a bit of those aspects In teaching the works' op. How do you use those in your own practice? In the last interview you spoke about the inspiration for ycu in Greek and Egyptian statuary. How do you relate to the images and the myths in your own practice?







A.F.: I feel I'm looking at the statues slightly differently now. My experience of the early Greek and early Egyptian sculptures was always very potent. It seemed like those people had walked out of a golden age. They knew something. They were whole, they owned themselves and they were powerful. I felt they had a different kind of life. They must have known some secrets that we don't have any more, because you just don't see those people walking down the street and I didn't feel like one of them, myself. But then by just working inwardly through my own practice and picking up things here and there around the world as one does--little by little I found the clues to why and how those statues were like that. It is mainly just how their feet and ankles were, or how their pelvis sat on their thighs, or their elbow from their shoulders. Over a period of about three years it was as if the clues from the statues gave me inspiration, and an indication of how to work with my body and with the bodies of students. It was like piecing together a jigsaw puzzle. Sometimes I would just stand in front of a photograph of one of them, and, looking at them, I would begin to experience a change in my own body. Energy would start to flow from the earth up through the legs out through the chest and down through the arms, up through the head and out like a fountain. The more I looked at the statues, and the more I stood and experienced, the more new clues came. They came at unexpected

moments. I would suddenly look at the statue and see another point that I hadn't realized.

All these things don't really come from one or the other, they sort of come together all at the same time. There are some little, small sculptures--Cretan and early Minoan--of goddesses with snakes entwined around the belly and up and around the arms, and sometimes over the top of the head. The snake is, of course, symbolic of power, and especially the earth power. I was working on releasing my shoulder blades, and I was finding that by turning the arms and letting the shoulder blades slide away from each other I got a tremendous release of energy in the upper chest. Then I saw these snake goddesses, which never meant very much to me before and I realized it was the feeling of a snake, or snake energy, entwining around the arms. When I continued exploring I found that even turning the little finger upwards sent a fountain of energy up from the pelvis.

By working, exploring my own body and exploring the movements I saw more in the sculptures, and looking into the sculptures I had another clue to add with my own body. Now those little statues stand out. I feel I have a fair idea of what they were up to and what they were representing. It may have been something quite different, but for me it's certainly a very clear symbol of what that snake energy is doing and I can tune into it with very simple movements, through the arms, through the shoulders, through the little finger to stir that wonderful.energy up through the spine.

There are so many ways to feel into this thing, it's very exciting. It is one enormous river that is all around us. I think the Zen people say "selling water by the river"--we don't need the solid. There's so much everywhere, but it's just finding different ways to tune in to those civilizations. They were destroyed and so much was lost, but they did leave clues, and for me the clues have been in the statues--if you look at them they tell you a lot.

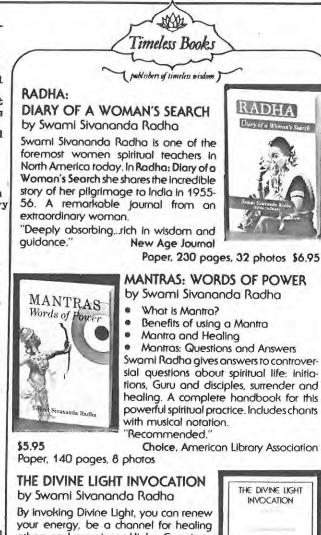
It's been very exciting, because you can give just one or two little points to somebody and watch them begin to transform in front of your eyes. We had the experience this year in Greece of one or two people totally changing in the class, with a very few adjustments. An archetypal figure emerged out of somebody that was just Joe or Mary. There was a Moses and a Pharaoh or a Greek Goddess. You didn't know beforehand which one would emerge, but it was like each one of us has our own personal archetype. How important that is I don't know, but it gives you the feeling of self respect and pride in being in your body and owning your space.

<u>Y.C.</u>: You were speaking in class of knowing the direction of movement in the asana and working with that rather than using the musculature to make asana a form of physical discipline. Would you comment on knowing the direction, and how we can function from our centre? A.F.: Yes, this is a very exciting way of working. As you get into it you find that you can take away more and more the feeling of working with the body. If you think of the limitations of the body, then you have to use those limitations as best you can, through sheer physical force and muscle power. But the mind is far more powerful than the body, so when you direct the mind the body can follow. The mistake comes when you separate the mind from the body and the mind tells the body what to do. If the mind has permeated the whole body and then it takes a direction, then the mind and body follow it together.

So, for example, in the hand balance, when you are aware of your body limitations you know you have weak arms and heavy buttocks and not a very strong spine, you are going to have an awful time and you won't stay up very long. But, if you have previously experienced and practiced moving your awareness through your body, so you know how to be in your hips, or be in your spine, or be in your knees, when you are standing on your hands you direct your attention upwards. First you have your hands on the ground, and the hands have to move the ground away from you, like you almost push the ground away from you, but from then on--up! The wrists, the elbows, the armpits and the chest--you go up in sections. I use the breath. On each exhalation I will think another area of my body upwards, until I get to the toes and then that's where you leave and go beyond. You take the direction way beyond your body as if you were on a long thin thread and the upward direction takes all the weight and stress out of the pose.

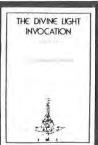
Just for fun I call it the "theory of directions", because if you can direct your attention it does take a lot of stress out and then you can find the most wonderful release.

The "hara" that I talk about is perhaps not so much a sense of direction as a centering. There are so many different ways of working, and it's fun to play with different ones. I suppose it sounds not very consistant, but in the end it does all come together, because you can see them all at work. You must have a centre, and the hara is like the centre of gravity upon which you pivot. If you think of that as the center of a plant or flower -- say, for example, the lotus -everything opens out from the centre, so if you really pin point in the center, then you can direct your energy out in any direction you want. For example, in Virabhadrasana III. balancing on one leg you focus in on that center and from there you can adjust the line of the hips so they are parallel with the floor, and, from that center, you can grow outwards and backwards through the back leg and outwards and forwards through the trunk of the body. It's that growing out, away from the center, and yet remaining in the centre yourself, that gives the lightness and the balance. You must move right out of the center. If you play around with other parts of the body you still feel heavy.



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It's like moving into another dimension when you start releasing from that center. That center seems to be like a source of power, a reservoir of energy. You can see people when they focus in on it, it's like looking at them through a camera which is out of focus--as soon as they find that pinpoint centre of energy, the whole body spins into focus, and you know they've hit it.

<u>Y.C.</u>: From time to time, you talked about the teacher's role for you now; the role of providing clues and then removing yourself so the student can come to the present.

A.F. It's very hard to see that when you have a short workshop like this because there is so much guidance that has to be given in the beginning, especially if it's a new way of work-ing. But this way of working is a way of finding yourself, and your own rhythm, and tapping into your own source of power. Of course, it is ultimately the same as everybody else's, but once you tap into it you become much more your own teacher, and you can feel when your body is out of harmony. In the beginning it takes quite a bit of intense guidance and awareness and instruction from the teacher to get that going. It's like getting a river into its right banks. Little bits keep running out at the sides but once you get all the water running in the same direction, then there's not very much to do except keep an eye on it from time to time, and check it back again.

For me the word education means to nourish -not to add things to somebody, but to give them the necessary nourishment for them to find themselves. If you're just following a teacher and trying to be blindly like them you may not be really finding your own independence and your ownpower. A teacher can give the clues and then remove themselves more and more. It's like a mother. She has to look after a child in the beginning, but then she does less and less. The most enjoyable part of teaching is when you don't have to give so much, but you see people beginning to work and find out things and you can just move in here and there and give them a clue. I noticed in the last night that in the last relaxation thing we did in fours, people were so sensitive that they were finding out how to work tobether. The room got quieter and quieter and the awareness got more and more intense. There was nothing for me to do except just be there, and that's when I really enjoy it.

<u>Y.C.</u>: How about the role of the teacher in your own personal life? Do you have to make certain choices in your life and then learn how to listen to the intuitive aspect of yourself to have the two things come together so that the teacher inside can really shine in your own life?

A.F. It's in those times when you can open yourself to that flow, that energy, that you are suddenly taken over by it. Then things happen that you could never have thought up or worked out yourself with your own small abilities. You can decide what you're going to work on in class, for example, then you open yourself to that energy, and a whole series of things happen and come out. It may be quite different than you plan, and in the process you are learning as a teacher. You are learning all the time. It's as if there is another invisible teacher there saying "now do this, now do that, now look at this person over there. They need help there, and here' somebody with a problem." You haven't a clue what to do for that problem, then you tune back into that invisible teacher and your hand is guided to some part on their body and you make an adjustment and the person says: "Oh, that feels much better."

I feel if I can only keep in tune with that invisible teacher that's what's needed. It's when one gets into one's own feeling of being a teacher or having some role that you get tired and feel you need a break.

When you're in tune with that you're so much in the moment, you're so much a part of it that when it's over you don't even remember necessarily what you said or what adjustments you made. It makes it very difficult to give a teacher's course with a set series of adjustments within it. It's as if you're guided, and then afterwards it's finished, and it's taken away, and you're ready for the next thing.

Y.C.: Just some clues left behind, like the statues.

Yoga & Health

LETTERS

The following letter was received from Joyce Deutscher, President of the Saskatchewan Yoga Association.

Dear Dr. French,

A student of mine whom I suspect is congenitally handicapped, came to her first class wearing a University T shirt. She was under medical treatment for a knee injury and told me that her doctor recommended yoga. I had her for a series of three classes, fall, winter and spring in a community sponsored beginners class. Sometimes I noticed she would come to class walking normally; If she saw me watching, her knee became stiff. I never noticed her leave without a limp. Eventually as I got to know her better she told me she wore a knee and ankle brace but did not wear them to class. She wore runners and since she wouldn't take her socks off I quit insisting that she take her runners off.

Savasana was a problem for her. I would get the class settled and she would sit bolt upright, her eyes sparkling, as she fidgeted with her clothing. I tried different relaxation poses with her, with and without props and eventually gave up, insisting only that she be quiet. She eventually graduated towards the door, the only source of light during Savasana.



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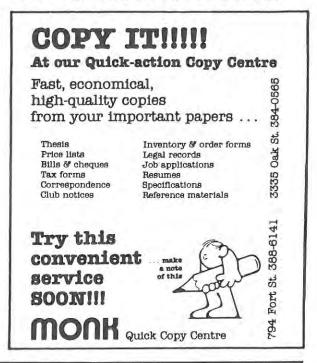
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There she would sit on a chair and wait for the class to end. The only class she missed was one in late spring when she graduated from a local high school for students who couldn't do regular high school work. She quite proudly wore her school T shirt to the next class. She enjoyed attention. Her eyes sparkled when I worked with her individually.

Her knee was a problem and I tried to have her work around it. She usually sat sprawled on the floor in a very unbalanced posture. Once I saw her sitting in what appeared to be a comfortable cross-legged position. I praised her for it and suggested that was a good way for her to sit. She went back to her sprawl and couldn't be coaxed back into her cross-legged position again. She said it didn't hurt her knee.

She would do the dog stretch and favour her knee, throwing her whole body off balance. I suggested that perhaps she shouldn't be doing the dog stretch but she continued doing it. She seemed to be most at ease when her body was out of alingment. Her body build is very stocky with considerable strength in her arms and shoulders. This strength she enjoyed showing off.

I'm not sure if she'll be back in class this fall. What I know about her comes entirely



I'm not sure if she'll be back in class this fall. What I know about her comes entirely from my own observations and what she told me. How does one work with a student like this ? Any suggestions you have will be appreciated.

> Joyce Deutscher Regina, Sask.

Dear Joyce,

To answer your letter specifically I would recommend Utkatasana (Chair Pose) - free standing or against the wall, to strengthen the quadriceps (thigh muscles). Virasana (Hero) and Supta Virasana (Reclining Hero) will help to stretch tight ligaments and muscles around the knee.

The balancing poses Virabhadrasana III (Warrior Pose), Natarajasana (Pose of a Dancer) and Vrkasana (Tree) would help to develop the weaker side and restore equilibrium. These could be done using either the wall, a chair or a partner in the beginning.

I would encourage her to persist with the Dog Pose and use frequent manual corrections to give her the feel of balanced working. All the basic standing postures would be helpful.

Appendix II in LIGHT ON YOGA by Mr. B.K.S. Iyengar gives a very comprehensive list of asanas for specific problems.

On a more general level, all aspirants on the journey fall somewhere on a continuum that runs from ignorance to enlightenment. The obstacles to progress are many, at physical, mental and spiritual levels, and the rate of progress is a very individual matter.

If we are fortunate we will meet a teacher whose example, attention and creativity will



inspire, push or pull us a few steps further along the path. This is true compassion and it shines through very clearly in your letter.

Every good teacher offers more than the student can use at the moment. It is part of the teachers own sadhana to sow seeds and watch some wither away and all too few take root and grow. However, the joys of the latter experience far outway the disappointments of the former and somewhere along the way the teacher learns non-attachment.

In the Light,

Derek French.



SATSANG

In the book <u>Language of the Gods</u>, Judith Tyberg translates the word Satsanga as "the company of the good." It is a Sanskrit word: 'sat' - good, 'sanga' - company or meeting. The usual description of Satsang is a gathering of seekers.

It can take many forms but usually includes chanting, meditation, reading from spiritual or inspirational books or perhaps a short talk. It can be a formal, prescribed ritual or an informal, impromptu happening. It is a period of devotion and reflection on the purpose and meaning of life; an opportunity for those whose purpose is clear to express gratitude for the gift of life, and an opportunity for those whose purpose is not to seek clarity and understanding.

Recently the Yoga Centre has begun holding a short Satsang every Monday evening at 9:10 p.m. in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. We would like to invite everyone who wishes to share with us to attend.

Another definition of the word Satsang once offered by Swami Venketesananda is "We sat and sang." Come and sit with us.

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GROUP

FOR INFORMATION ABOUT JANUARY GROUPS CONTACT SUSAN RILEY * 592-7774

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.

Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

Our policy in accepting advertising is that all advertisements accepted must not conflict with the aims of the society, as stated elsewhere in the newsletter.

ADVERTISING RATE CARD

size Full page	1 Month \$30.00	½ Year \$160.00	Full Year \$300.00
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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Dianne Stillman, at 478-8119, evenings.

Yasodhara Ashram Program Calendar 1983

The following are the Programs to be given at the Ashram.

Members of the Ashram staff make frequent visits to a number of cities in Canada and the United States. If you are unable to come to the Ashram but would like to take part in an Ashram workshop, please write to the Program Secretary for information about possible workshops in your area.

THE 1983 YOGA TEACHERS COURSE

Friday evening, January 7, to Friday, April 1.

This intensive three month course has been given each year since 1970. Created by Swami Radha in response to the growing need in Canada and the United States for skilled teachers of yoga, the course is of value to anyone who wishes to accelerate their personal growth and discover an enduring and worthwhile purpose in life.

The Yoga Teachers Course is an intensive group experience which provides the participants with the opportunity to explore their potential, using techniques to expand awareness on the physical, mental, emotional and spiritual levels. The course gives a sound knowledge of the major branches of yoga. Spiritual tools and yogic practices are acquired which can be integrated into daily life after the end of the program. Certification is given on successful completion of all course requirements. For further details, see the section on the Yoga Teachers Course contained in this brochure.

Fee: \$3765. \$350 deposit.

EASTER AT THE ASHRAM

Thursday evening, March 31, to Monday, April 4. Easter is the traditional celebration of spiritual rebirth. Join the Ashram community in satsang and ceremony as you take this opportunity for reflection. Fee: \$160. \$35 deposit.

THE SPRING ASHRAM RESIDENT PROGRAM

Friday evening, May 13, to Friday, June 24.

The Spring and Fall Resident Programs are a fine opporunity for people who want to experience living and working in a spiritual community, and who wish to accelerate their own psychological and spiritual growth. Participants join the Ashram community in a five day work week followed by weekend workshops of self-study and introductions to various aspects of yogic practice. Many people who have come to these six week introductions to the Ashram have returned to take the Yoga Teachers Course, or have come to live here. We often extend an invitation to participants to stay on, at no extra charge, to help us with our summer work. Fee: \$550. To register, please write to us stating your reasons for wanting to participate, your skills, experience and interests and include a \$110 deposit.

TEN DAYS OF YOGA

Friday evening, May 13, to Monday, May 23.

This popular program gives a taste of Yoga and the spiritual life as it is lived at Yasodhara Ashram. There are daily classes in Hatha Yoga and workshops in the Straight Walk® or Life Seal®, Mantra Yoga and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals and Spiritual Diary.

Fee: \$527. \$110 deposit.

Note: Straight Walk® and Life Seal® are registered service marks of Yasodhara Ashram.

IDEALS AND SPIRITUAL DIARY

Friday evening, May 20, to Sunday, May 22.

"What is the purpose of my life?" Participants identify their goals and ideals on the physical, emotional, mental and spiritual levels and explore the way in which these can be put into practice within the reality of their daily lives. Reflection and the spiritual diary are important tools for maintaining these ideals. This program is an opportunity to clarify short and long term goals including what one desires to accomplish in this lifetime.

Fee: \$125. \$35 deposit.

THE STRAIGHT WALK®

Friday evening, May 27, to Sunday, May 29.

The Straight Walk® is an ancient Eastern technique for understanding oneself, with particular value in today's world. Straight Walk® thinking is a means of discriminating between the aspects of one's being: physical, mentalemotional, and spiritual, and bringing them into balance so that one's life is more directed and harmonised. The technique of *straight walk thinking* can be applied to any area of decision making in life.

Fee: \$125. \$35 deposit.

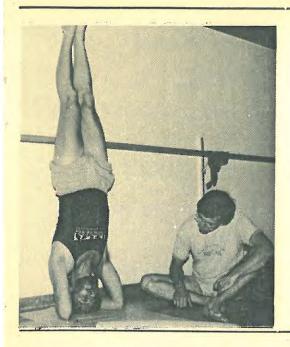
The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

The Program Secretary Yasodhara Ashram Box 9, Kootenay Bay British Columbia V0B 1N0

With your request for literature or information about the Ashram we would be most grateful if you would include postage.



LETTERS TO THE EDITOR

Dear Bill.

On behalf of Swami Radha and the Ashram family I would like to express our sincere appreciation to you and the Victoria Yoga Centre for your support of our work. The articles by Yoga Teachers' Course students in the October issue of the Newsletter were a delight to read. It is inspiring for those of us involved in giving the Course to hear of the wonderfully varied ways in which the yogic teachings are expressed in daily life. Thank you.

We're sure that the Victoria Yoga Centre and Newsletter will continue to flourish, with the dedicated enthusiasm of all of you.

> In the One Light. Lynette (Halldorson)

Yoga Calendar

JANUARY 15, 1983 - Annual General Meeting of the Yoga Centre of Victoria, will be held at 6:00 at the home of Shirley and Derek French, 3918 Olympic View Drive, Program will include the election of the new Executive. Pot luck dinner and party to follow.

ONGOING:

Mondays: A short Satsang will be held in the Chapel of the Victoria YM/YWCA Monday evenings at 9:10 p.m. starting September 20. All are welcome.

Wednesdays: Kundalini: Yoga for the West Study Group. Meeting weekly

Thursdays: 7:30-9:30 p.m. Dream Group with Richard Reeves, 301-3274 Glasgow Avenue, Victoria. For further information, call Richard at 381-0574.

MEMBERSHIP/SUBSCRIPTION FORM

It's time you joined the Yoga Centre of Victoria! As you read this newsletter, you are receiving one of the benefits of membership. As you attend your yoga classes, or register for one of the weekend workshops, you are receiving the benefits of membership. All these things take time and money to organize, and your membership fees and participation really help.

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act whose purpose is:

"To encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga."

The Society owes inspiration to Swami Sivananda Radha and is associated with the Yasodhara Ashram located at Kootenay Bay, B.C.

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

Editor: Bill Graham Asst. Editor/Layout: Trish Graham Photography: Derek French, Barb Uibel Advertising: Dianne Stillman Printing: Monk Quick Copy Centre Cover: Nance Thacker (3) 1982 Cover Printing: Terence Buie, Timeless Books Typing: Bill Graham Trish Graham' Jaromy Ryan Distribution: Susan Sprinkling Assembly: The people of Kiwanis Pavilion, Oak Bay Calendar: Barb Uibel

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DEADLINE FOR SUBMISSIONS TO THE JANUARY ISSUE -- DECEMBER 28, 1982

VICTORIA YOGA CENTRE SOCIETY 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9