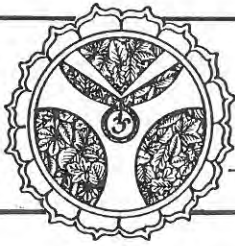


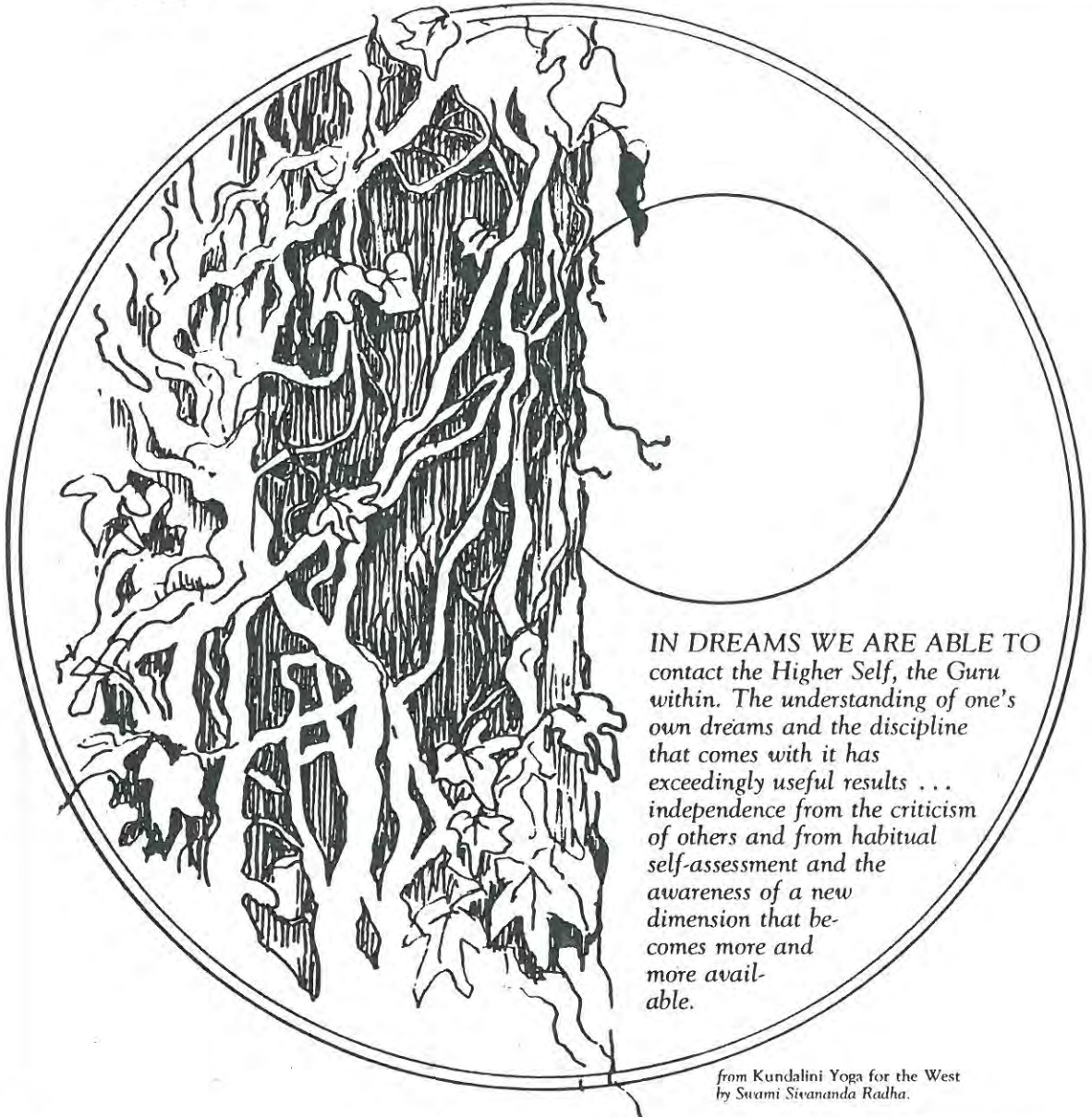
Joe Miller



yoga centre of victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

JANUARY 1983



IN DREAMS WE ARE ABLE TO
contact the Higher Self, the Guru
within. The understanding of one's
own dreams and the discipline
that comes with it has
exceedingly useful results . . .
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comes more and
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A MESSAGE FROM THE PRESIDENT

Yesterday, after seven weeks away in India and England followed closely by a quiet family Christmas, I ventured into beautiful downtown Victoria and made contact with some friends and colleagues. Of course, they all enquired about the trip and about the Yoga Intensive with Mr. Iyengar, but three remarks in particular stayed with me.

From the editor of our newsletter: "I'd like to have something for next month's newsletter from someone who's been in India." Quickly I replied, "Oh no, it's much too soon - for me anyway!"

From a colleague: "Did it live up to your expectations?" Again a quick response, "Oh yes - this time I got so much more out of it!"

From another colleague: "People are really eager for you all to begin teaching again to see what you've brought back." This time my response came more slowly, carrying a warning, "They may be in for a disappointment because it's going to take time to digest what happened."

So how do I feel? The answer is 'sober'.

There was no 'blinding flash on the road to Damascus' - no dramatic breakthrough - only a reaffirmation that Yoga is hard work, constant practice, vigilance and (paradoxically) surrender; that on this path you need courage, endurance and the willingness to get on with the work without looking for instant reward.

That is not to say that there were not moments of revelation, when ignorance was replaced by understanding, but for the present these are bits and pieces of an experience that is correctly called 'intense'.

Real breakthroughs come as a result of sustained practice. Mr. Iyengar has worked for nearly 50 years refining his art and, not surprisingly, has harsh words for those of us in the west who call ourselves experts after a year or two, a few months or even a few weeks. That is why I chose the word 'sober'. To work with the Master is humbling; it is also an awakening.

From previous experience I knew how demanding a teacher he is - but I had forgotten just how hard his classes are. I knew what a fine

Continued on page 5

Visiting Masters

Shirley had departed for India two weeks' previously. The phone rings; Swami Radha calling from Kootenay Bay - "Just checking up on you, Derek", she says with a laugh. We discuss the possibility of her visiting Victoria in December. Subsequently I learn that she really was checking; listening to the words I used, the inflections of my voice to discover whether or not such a proposed visit would be welcome.

In December, Swami Radha and Swami Padmananda come to stay at my house and for the first time my biological mother and my spiritual mother meet. They seem to get along well together, enjoying conversation and high tea at the Oak Bay Beach Hotel.

Wednesday evening, the Swamis join a group for Chinese dinner followed by a visit to the Singalong Messiah led by Charles Barber and the Hampton Orchestra - a delightful event that is by way of becoming a cherished tradition in Victoria.

Thursday morning, quiet conversation with Swami Radha and Padmananda; an opportunity for



Gladys French

Derek French

Swami Radha

me to talk about the problems I struggled with in the last year. At one point I say I have finally realised that most of my difficulties come from my identification with the ego self rather than the Higher Self and I am using the Divine Light Invocation as a way of changing my understanding. Swami Radha laughs and says "That is the difference between you and I, Derek. I know I am Divine!"

Continued on page 4



Mr. B.K.S. Iyengar



The above photographs are of the three-week Hatha Yoga Intensive Course conducted by Mr. B.K.S. Iyengar at his Institute in Pune, India, recently attended by nine yoga teachers from Victoria. The photos were supplied by Carole Miller and Shirley Daventry French.

Continued from page 3

I get a glimpse of the difference between an intellectual concept and the knowing that comes from persistent practice and personal experience.

Our conversation is interrupted by the telephone calls that begin to flow into the house from different parts of the city and continent; another insight into the responsibilities of a spiritual leader.

In the afternoon and evening I have professional commitments but my guests take care of themselves with an ease that comes from years of adapting, adjusting and accommodating.

Friday evening, Swami Radha is at home to interested seekers and for three hours I listen to her weave a fascinating tapestry of stories and experience. Again that sense that many of the metaphors apply directly to my own life.

The evening provides a comfortable setting for members of the Victoria Yoga Centre to meet

with and talk to a warm, delightful woman in place of the rather intimidating hearsay that surrounds any spiritual leader.

Saturday, a day for further talks and personal guidance for me and the other visitors to the house.

In the late afternoon, Swami Radha and Swami Padmananda leave for Vancouver, only to be stopped by high winds that cancel the evening ferries. Bruce Ingimundson is having a pot-luck Christmas party so the stranded travellers join in.

Sunday morning at breakfast I summon up the courage to discuss a subject that has been in my mind for a year or more. I receive some much needed guidance and we all reflect with amusement about the strange working of the Divine Committee.

Derek French.

Continued from page 3

teacher he is - but I had forgotten how good and the extent of his genius. Experiences fade in memory. So perhaps after all there was a flash in the presence of the Master as he illuminated the depth of my ignorance.

I feel sober, but I also feel encouraged. There is a slick advertising slogan which I have always disliked - "You're not getting older you're getting better." Up until now I have always found it patronising, but it has taken on a new meaning. Certainly I am growing older - that seems to be out of my hands - but at the same time I can also grow more sensitive and more aware. It's up to me, and the example of the 63 year old Yogacharya Iyengar will serve as an inspiration.

In the months to come some of the India travellers may choose to recount their experience and share their insights in these pages. For now, perhaps Mr. Iyengar himself should have the last word with these two paragraphs from SPARKS OF DIVINITY which offer appropriate comment on different aspects of this visit to India :-

"Westerners are certainly intellectually more developed than the average Easterners, but emotionally more immature. Westerners tend to rationalize or brood over things, over what they can do to get over or change their pain, which is an escape from actually facing it. They are seldom prepared to face that pain and to work through it. Take for example the terrible shouts, cries and groans when you are taken intensely into a posture, thus bringing you face to face with the reality of your body's nature. Take also the emotional breakdown in sensitivity training, when you are unavoidably confronted with the reality of your own nature. We must face up to our emotions, not run away from them."

and :-

"The East is truly a spiritual country. She has sent jewels out into the West, and always they have drawn thousands of Westerners into their radiance.

India is not a passive useless country. She is still performing her miracles in this way in teaching humanity in the wider world, spreading her message beyond India's shores."

Amen to that,

Shirley

Shirley Daventry French



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Shirley Daventry French

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Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

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Yoga & 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.

Last month, in addition to the great Christmas Limerick and Cartoon competition, the gremlins added their own little game by scrambling the paragraphs of the Yoga and Health column.

I would like to reassure readers puzzled by the strange progression of the paragraphs that neither they nor I have lost their marbles. The editor and I discussed whether to print a list of paragraph numbers giving the right sequence but eventually decided to rerun the column.

In November 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 interrupting 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 than 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 lifetime 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 strategy 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 lives like actors on a stage, emoting in their personal melodramas, struggling for the spotlight and recognition, trying to avoid being upstaged, often with only a limited repertoire of roles and responses, uttering lines written by others.

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 theatregoers will discuss the plot and character development so far and speculate about the denouement or unfolding in the third act. If you don't like the trend, take the opportunity to do a rewrite before the curtain goes up.

People whose strategy for coping with stress is to keep ringing the changes should recognise that change itself can be stressful.

Holmes and Rahe at the University of Washington developed a system which assigned life change units (L.C.U.s) to events in life...e.g. death of a spouse rated at the top with 100 LCUs, 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 gave 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 peacetime army may speak to similar needs in rather diverse styles.

Sometimes very simple changes can have profound effects. Breslow and his colleagues at the University of California studied 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



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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.

The individual who has awakened and begun the journey in a conscious manner may elect to go to an ashram where stability in the external environment can release energy for the inner work.

Certainly those of us in the marketplace 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.

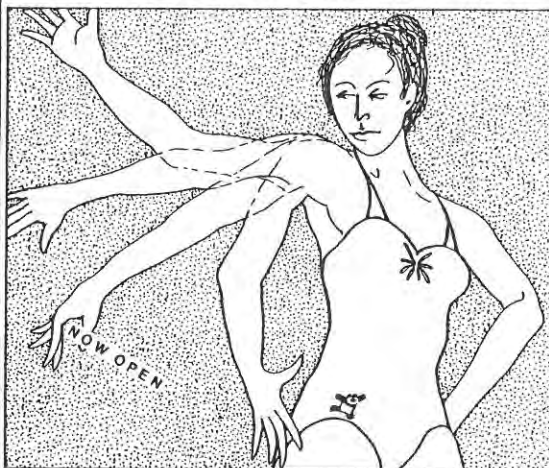
As Cleanthes said many years ago :

"Some follow the Gods willingly,
The rest are dragged!"

Harl Om

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A MOTHER'S YOGA

"I'm bored."

Oh, I hate to hear my own or other children say that! One of my main goals as a parent is to have my children grow up to be independent, confident adults who are self-disciplined and motivated. How to change boredom into self-directed activities?

Buying a new toy certainly doesn't combat boredom. Children can have toys overflowing from their rooms that sit untouched for days on end.

Children, I've discovered, like to do real things, handle real materials. If I can provide materials or an environment that is suitable, often the child becomes engrossed, focussed, involved in a project. This in turn allows the child to feel good about him/herself and gives them a feeling of confidence and self-worth.

For young children, a sink full of water and some unbreakable dishes can provide an absorbing activity. Water is soothing and undemanding. Plus the child is doing something he sees grown-ups doing. Sand at the beach is soothing in the same way. A sandbox is a sound investment for pre-schoolers. Children like to manipulate materials, but young children are more fascinated by the process and are not attached to making a product. Water and sand play are not merely idle pastimes, however. The properties of water are explored--sinking, floating, making bubbles, and building.

Play doh is another good material. A child can pound it, cut it, squeeze it and change it into any shape. At the end of the session it gets rolled in a ball and put away. Plasticene provides this opportunity for older children.

Once paper and crayons or paint are brought out we, as adults, should not expect finished products. Praise their concentration, don't ask, "what is that supposed to be?"

Cooking provides lots of opportunities to explore materials, with the added bonus of having a finished product that, hopefully, the family or friends can consume! Children of all ages can help cook, even if it is just stirring or pouring in the flour or whatever.

Jean Guy loves to make his own pancakes. He especially likes to crack the eggs. If he breaks them into a separate bowl, we can check for egg shell, etc. He loves to dribble the batter onto the griddle to make unusual shapes, or sometimes to fill the entire thing with one giant pancake.

Brooks makes all our mashed potatoes. His grandfather taught him how. He sometimes cooks dinner on Friday nights. Pizza and chili are his favorites.

My initial outlay of time to set up an appropriate work area for them is worth the mess or inconvenience as I watch them working, absorbed and focussed.

by Leslie Hogle

HELP!

We need help! We have accumulated quite a supply of excellent interviews with yoga teachers and others involved in yoga for future publication in the Newsletter. Many of them are still on cassette tapes. They will have to be transcribed before they can be edited for printing. If you have experience in transcribing, and some time to volunteer to help us with this, please let us know. The Yoga Centre owns professional transcribing equipment for the job. Volunteers should call Bill Graham at 388-6734 to make arrangements.

LETTERS

TO: Shirley Daventry French
President, Victoria Yoga Centre Society

Dear Shirley:

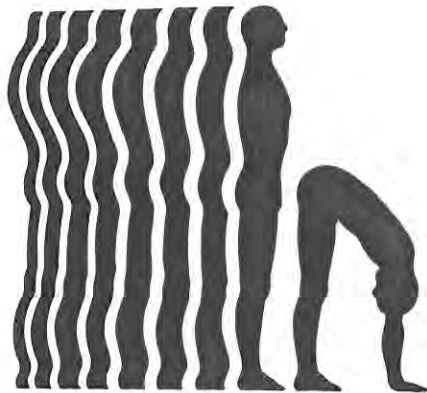
To you and members of the Yoga Centre thank you for the scholarship presented to me for study with Mr. B.K.S. Iyengar in India. It came at a time when I had doubt as to whether or not I would be able to find the resources to go, and along with your support and encouragement it provided the incentive to try that extra bit.

The preparation, journey and the study with Mr. Iyengar is truly one of the most significant aspects of my life thus far. In making the commitment to avail myself of this opportunity to attend the Intensive Course to study with Mr. Iyengar, 1982 became an exceptional year in accelerated self growth, in developing strengths, discovering new ones, and in accepting them. Mr. Iyengar shared so much knowledge that, like the Yoga Teachers' Course of Yasodhara Ashram, the learning will be a continual discovery of what was taught. I hope in some small way I will be able to share the essence of his approach to Yoga with others.

It is indeed a privilege and pleasure to be a member of the Victoria Yoga Centre. I am very grateful for the support you, friends, and family so generously give. Once again thank you all.

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Richard Reeves

DREAMS

by Richard Reeves
with Bill Graham

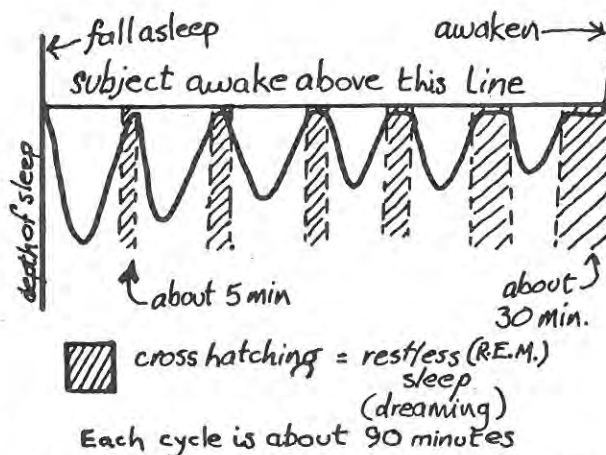
On 30 August, 1982 I interviewed Richard Reeves about his work with dreams. Richard had agreed to answer questions readers of the newsletter may have on the subject of how they can work with their dreams to increase self-awareness, and we felt an introductory article would be appropriate before beginning this feature. I didn't feel that our conversation lent itself particularly well to the interview format, so I have structured it in the form of an introductory article Richard might have written himself. Part II of the article will appear next issue.

Richard Reeves has been working intensively with dreams with a special emphasis on their meaning for self development for many years now. His interest grew from his studies of Slavic languages and literature, and from his work in Astrology and the Religious Science Church. As his studies deepened, he became increasingly fascinated with things of a symbolic nature, finding that there were no pat answers to their meaning. After one year in which he spent about

four hours a day working with his own dreams, Richard began to teach dream classes and lead dream groups as much as possible. While his most intense study took place during the six years he spent as a resident at Yasodhara Ashram, he has continued his study, and at present leads dream groups in Victoria.

Anyone with an interest is welcome to join Richard's Thursday evening dream group, from 7:30-9:30 p.m. at his home, #301, 3274 Glasgow Avenue. For further information, call him at 381-0574.

Everyone has dreams, whether they think they can remember them or not. It is estimated that we dream for about one and a half hours every night. These dreams don't take place in one single block of time, but are spread over a series of periods indicated by rapid eye movements (REM) in the sleeper, which are separated by periods of deep sleep.



As shown above, each period of REM sleep becomes progressively longer, and the periods of deep sleep become progressively shallower as the night passes. The dreamer probably has several dreams in each of the REM periods, but he is most likely to remember only dreams from the last 30-minute period, perhaps just from the



last five minutes, unless he is awakened in the night.

The reason that it may be important to look at your dreams is that they present you with a new source of information about what is going on in your life. When an image presents itself in your mind, you go through a series of mental associations with it, modifying it with things from memory or past experience. The way in which that happens reflects the manner in which you conduct your daily life, showing you the patterns and attitudes associated with that image. This can give you quite a complete picture of what's going on in your life.

All of these attitudes may be seen in your waking life in your patterns of speech, your actions, your facial expressions, your stance--many different things. These all show what is happening, but you may not be able to detect them, because you're not looking at yourself. Other people will see, hear and sense what you're thinking and saying more fully than you will yourself. In dreams you are able to watch what you are doing, and what your reactions are, in a sort of play form. The people, objects, places and actions in your dreams are representative of things that are happening to you, they are mirroring what you do, what you think, and what your attitudes are.

Sometimes people are surprised when I can tell them what is happening in their lives from a dream. In my case, I don't really know; I just read back what the dream says, knowing what they have told me about the images in the dream. The actions are generally very straight forward.

So one level of importance might be in this psychological information dreams contain. You structure your dreams in the way that you have patterned your mind to work. It is similar to the way that a computer works--whatever is put into it, it will feed the information out in a certain way.

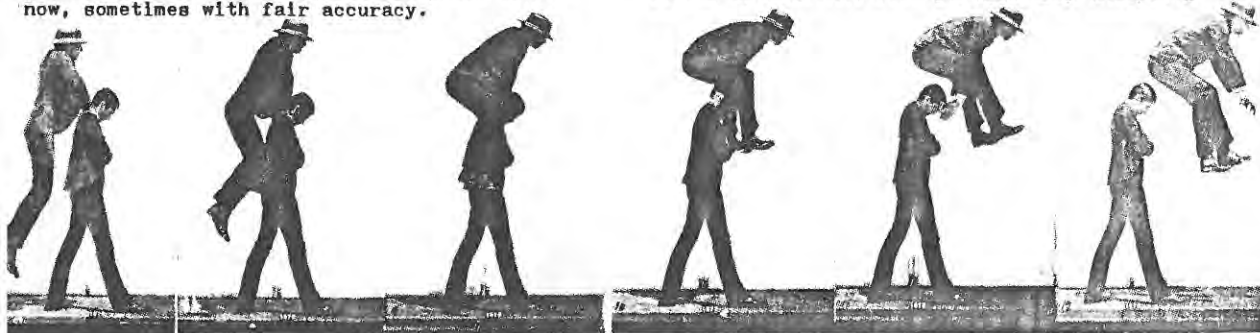
There are other kinds of information in dreams that are also important. There is information about the future, which is not really psychological. This too might be likened to a computer. It might take the information regarding your patterns and directions you are moving and put them together to predict the following day, predict a month from now, or even years from now, sometimes with fair accuracy.

Sometimes the dream can predict the future in a deja vu manner. How can that happen? I just assume that it is something the mind is capable of doing. We may be tapping into an unconscious reservoir of some type, or we may just have greater knowledge than we ordinarily know about. We may be able to put things together from the present, and with this ability, see very clearly what the future may bring--often years before the event happens. A dream may be able to bring this material to us.

I had an example of this in my dream group recently. A man had a dream of his common daily activity in absolute clarity--almost a year in advance. When the dream started replaying itself he remembered it, but he said to himself that it wasn't going to continue in the same way. However, one event after another occurred through that day until he had the complete overview except the ending. It took another week for the equilibrium to come about. The dream was just of his ordinary work. Extraordinary enough were the shifts and changes; the car he was driving in the dream was not the car he owned at the time, but a year later it was the car he owned and drove; the people he was to visit in the dream had not moved, but just before the dream replayed itself they did move to the place he had seen in the dream.

I think for some people, when a deja vu experience takes place in dreams, it may only be to point out to them that there is an importance, a power and a meaning in their dreams; there is an ability of the mind to act in a different manner than they are used to. The individual in the example only had one dream of this nature, and he began to think he had better start to look at his dreams. There are also a small number of people who dream of the future in great detail quite regularly, probably like the small percentage of the population who have the ability to psychically predict the future with accuracy.

Anything you can assume the mind is able to do, it is able to do in the dream state. This includes the creative abilities, the imaginative, innovative, and even the psychic abilities. These are all reflected in dreams, not all of them in every dream, but they are there from time to time. If we were to pay more attention to our dreams--not even particularly analyzing



Jumping over boy's back (leapfrog)" from Muybridge's Complete Human and Animal Locomotion"

them-- we would find more creativity, more direction, and more answers to problems which we could use in our daily lives.

Often a dream will show us something we are doing in our lives, as if to ask if we are able to recognize it, or to ask if we can recognize that we could be doing something more or something else. Sometimes a dream will show us future potential--saying that we could be accomplishing this. These dreams may come almost as a prediction of what could happen. Other dreams may show us doing something that we feel we can't do. This may come as an encouragement to go ahead and try--it was possible in the dream, it may be possible in ordinary life--or it may also be a sort of rehearsal for waking life. I don't mean this referring to things like cabi-netmaking or playing a musical instrument, but for things like communications skills. We may see ourselves communicating well in a dream, while we think we cannot communicate at all well in our daily lives. We are practicing in the dream. Then if we can remember the dream, we can find out what it was we were doing, or how we were doing it. This can be another importance in remembering our dreams; to discover how to accomplish things, or how we're not accomplishing things, and where the blocks are.

Usually a dream will give information that you are not aware of in your conscious waking life. If you are aware of it, you probably won't dream about it. If you are dreaming about a thing you think you're already aware of, chances are you've missed the point of the dream--there is probably something else in the dream that you've missed.

REMEMBERING THE DREAM

If you want to begin remembering your dreams, I think the most important thing is to begin to take an interest in them, to begin to understand that dreams are important, and can have some importance and some use in your life. Anything you can do to focus your attention in the direc-

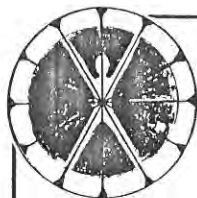
tion of dreams, or of the unconscious mind, or on the irrational side of life will help you to remember your dreams. This is the first step: motivation and interest.

For a lot of people joining a class and getting involved with people who are working with dreams will help them to start remembering. They become aware, through class discussion, of what is going on. Perhaps reading about dreams can help, but I don't recommend too many books on the market. I think direct participation through a class works better than indirect participation through just reading about it.

Understanding your motivation is another thing that will help. Why do you want to remember dreams? Will you take the time to work with them? Will you keep a regular daily journal of your dreams? If you have good motivation, and good reasons for remembering your dreams, chances are that you will remember them more clearly and more often.

The second step is preparedness. Begin to keep a pad, like a secretarial pad, and a pen or pencil near the bed so that you are ready to write down dreams as you remember them. If you intend to wake in the night to write down your dreams, have a not-to-bright light source by the bed. You have to be ready to write down your dream, otherwise you are not reminding yourself that you want to do it. You will be up looking for something to write the dream on, or looking for a light, and get your mind occupied with something else, and forget the dream.

Third is self suggestion. The most common form is to repeat to yourself "I will remember and record my dreams" several times before going to sleep. A more positive and ongoing approach is to review your attitudes and speech patterns about dreams. If you are constantly saying "I never remember my dreams" you are upholding an old pattern. You are suggesting to yourself that you won't remember your dreams. If you do remember a few dream fragments, and you are saying to yourself, "those fragments couldn't mean anything," or "they can't be very important because I don't remember very much of them," again you are giving yourself negative self suggestion.



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Give yourself positive self suggestion. Say, "I am going to remember my dreams, I know I dream every night, and I want to use them."

Those are the three basics for remembering dreams.

Then there are any number of special techniques. My favourite is to hold onto a little stone during the night. This serves as a concrete symbol of what you are trying to do. Take a small, comfortable-sized stone that will be comfortable to hold on to through the night with you when you go to bed, and tell yourself that you will hold it while you are asleep. This suggests that there is something you want to hold to through the night, and when you awaken you want to have it in hand--and in mind. This then applies to your dreams. You are determined to hold this, and you are determined to hold whatever you experience during the night. The second thing that this does is to create a restlessness in your sleep. You are more likely to remember dreams when you are restless; you are liable to pop up out of the REM dream state rather than going into deep sleep again. When you are determined to hold onto the rock, after a short period of dreaming in a light sleep you are likely to think "Where's the rock?" and wake up to look for it, at the same time having just experienced a dream, you can write it down.

You can also suggest directions for your dreams by varying what you are holding on to, for example, by holding a small devotional object instead of a stone. You may bring through information related to that object. I carried a little scarab to bed with me one night, and I had a rather powerful dream about a scarab. It was included in the dream.

Except right at the beginning, when you might have to make it a very definite point, avoid programming or hypnotizing yourself to remember dreams in a mechanical way. It is more important to bring dreams and dreaming into your ordinary conscious awareness. If you try to force remembering, or even if you say to yourself "When I need it I will remember my dreams," you might begin to pick up only those dreams that you think you need in terms of what you had in mind when you made that suggestion. The words you use, and your attitudes in self suggestion are very important. Once you have begun to remember your dreams, you might be better to be a bit more creative in your approach. One way to do this is to review the trends in your life, your aims, and your situation just before going to sleep. Record that on paper, and accept that your dreams will be commenting on that. Dreams always do it anyways.

It has often been suggested that you request that your dreams be clear. Dreams are already clear, in terms of what is happening in your life. If you say your dreams are all muddled up, nothing in them is distinct, there is no colour, no definable people or actions, that dream is crystal clear. That is what is going on in your life. That is why it is important to be accepting.

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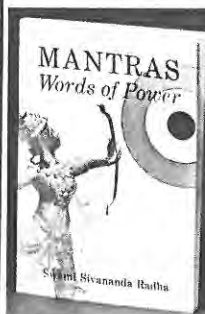
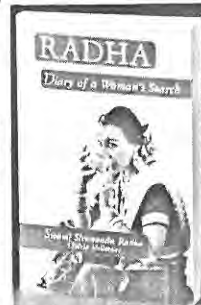
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VOB IXO

GENTLE YOGA



GENTLE YOGA is a book especially for people with arthritis, stroke damage, multiple sclerosis, and in wheelchairs—or anyone who needs a gentle, practical guide for improving his health. It includes easy how-to instructions for yoga exercises, with 135 illustrations and 22 photographs of the students who inspired the book. Also discussions on nutrition, breathing, stress control, and positive thinking. A caring gift for someone who wants to be responsible for improving his own health. Spiral bound so it lies open as you work, 134 pages.

Enclose \$6.50 plus \$1.50 postage & handling.

The authors...

Lorna Bell is a nurse and Director of the health and fitness program at the YWCA in Cedar Rapids, Iowa. Eudora Seyfer is a yoga teacher and freelance writer.

Gentle Yoga
P.O. Box 445
Cedar Rapids, Iowa 52406

Please send _____ copies of GENTLE YOGA.
Enclosed is \$6.50 plus \$1.50 postage and handling per book.

Name _____

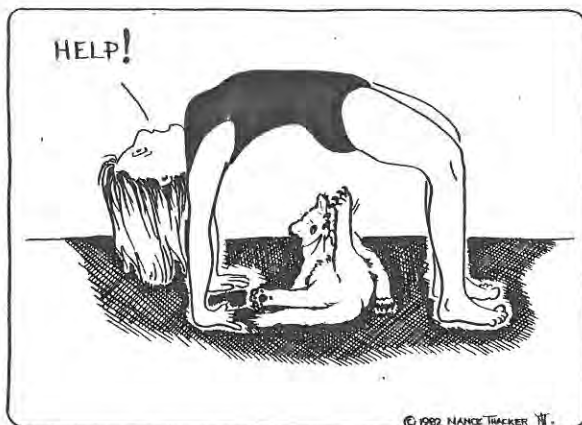
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Sometimes what appears not to be in the dream is just as important as what appears to be in it. If there's an area that has no clarity and no definition, just say, "That is what my life is about right now--no clarity and no definition." That is often a reason why people can't remember their dreams--the dreams are too reflective of what is going on in their life, they are too close, so there appears to be no definition. It is hard to really center out something that really hasn't been defined.

Another reason that people have trouble remembering their dreams, or think that they don't dream at all is that they simply have not focussed their attention on that part of their lives. If you look back over the last hour of your day, how much of it do you remember clearly? Probably very little. This is in spite of the fact that you do have some keys to help you remember what happened when you are awake. If you can remember one thing you did, say walking to the kitchen for a drink of water, then you can probably think what you were doing before that, and gradually get a lot of memories. This process of working backwards can be helpful in remembering dreams, too. If you can remember one event and then think, "What did I do before that?" you may very well be able to reconstruct quite a lot of the dream. It is a little harder to do that in dreams because there is not always a linear flow to a dream. The dream can make a complete shift from location to location, from people involved, simply through following mental associations. This happens in waking thought, too. You may think of the colour green. Before you know it, you are thinking of trees, a park, summer, your vacation, some friends you met in the park. By now, you will probably have forgotten that this all began with 'green.' We do tend to forget things that we don't pay attention to, and with dreams this may lead us to think we don't have them at all.

To be continued next issue ...



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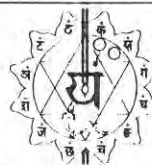
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of wisdom*

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The Kundalini Yoga system has been used for centuries by spiritual masters to guide students in the process of evolution of consciousness. Preserved in an ancient symbolic picture language, the system provides the opportunity to explore the significance of symbolism in the contemporary world, as it relates to our personal development.

Kundalini Yoga for the West, the classic text on this subject, written by Swami Sivananda Radha, forms the basis for this introductory workshop to be given in Victoria by two of her disciples: Swami Nada Brahmananda and Swami Padmananda, of Yasodhara Ashram, Kootenay Bay, B.C. No previous experience with Kundalini Yoga is required.

The workshop will commence at 7:00 Friday evening, January 28, and continue through Saturday and Sunday. The fees for the workshop will be:

\$75 for Yoga Centre members

\$85 for non-members

For information and registration, contact:

Norman MacKenzie

**#6-900 Park Blvd., Victoria, V8V 2T3
phone 383-0670**

REGISTRATION FORM

Name _____

Street _____

City _____ Postal
Code _____

Phone _____

☐ A cheque in the correct amount is enclosed.

Make cheque payable to:

Victoria Yoga Centre Society

Mail to above address.

Our money — Where does it go?

The growth of the activities of the Yoga Centre in the last year has been reflected in an expansion of our financial activities. I think it might be of interest to the Newsletter's readers to know something about the source of funds for the Centre, and the use to which the funds are put.

For the year ending October 31, 1982, the main sources of receipts have been membership dues, \$660, earnings after expenses from sponsoring yoga workshops, \$1121.77, and various fund-raising activities, \$1692.43. These activities have included the sale of T-shirts, sales of yoga props (sandbags, eye-rests, mats, etc.), and the sale of books and cassette tapes. Further funds were raised by sponsoring a garage sale in the spring of 1982, and a yoga retreat on the Labour Day weekend. It is anticipated that these types of activities will be continued in 1983.

The Centre's financial support goes to two main projects. The first is the newsletter you are reading, which, after subscription and advertising revenues, required a subsidy of \$1231.25, including the purchase of equipment for \$370.83. The second is the provision of scholarship funds to teachers and students to further their study and training in yoga. In 1982, \$820 was provided for this purpose, including \$500 for one of our members to attend the three week Yoga Intensive with Mr. B.K.S. Iyengar in Pune, India.

In order to raise funds to provide these scholarships, and to sponsor other projects to promote yoga in the Victoria area, the executive of the Yoga Centre is making application for charitable organization status with the federal government. This will allow us to provide income tax deductible receipts for any donations received.

Although the Yoga Centre finished the year with a healthy operating surplus, the executive will bring a recommendation before the Annual General Meeting that membership dues be raised. The new rates, if approved will be \$18 and \$12 for Full and Associate Memberships respectively, up from the present \$15 and \$10. This is being recommended to help offset anticipated increases in the cost of producing and distributing the newsletter, but perhaps more importantly, to attempt to raise the cash reserves of the Yoga Centre so that it will be able to expand the nature and frequency of the Centre's active program.

If any member of the society would like more specific information relating to the Centre's financial affairs, detailed financial statements will be presented with the treasurer's report at the Annual General Meeting on January 15, 1983. After that time members of the Executive will be able to provide copies of the financial statement, and answer your questions.

by Denis G. Fafard, Treasurer
Victoria Yoga Centre Society

SATSANG

In the book *Language of the Gods*, 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.

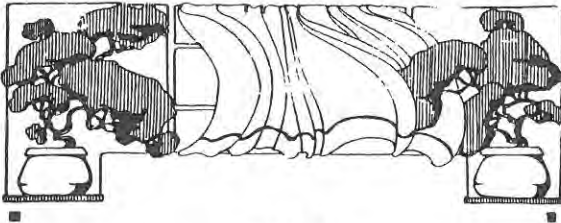
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TIDE

the tides of change pull
 women get sucked out to sea
 or dive in brave strong alone
 dive in to find their depth shirking support
 they cling to bare rocks buffeted by gales
 and storms
 faces pointing into the wind hair streaming behind
 green strands woven into tangles
 footholds precarious
 winds howl and waves cascade over them
 wide-eyed children cling on behind their fingers
 bloodied by the scrabbling
 Men adrift on rafts stalwart hollow
 others hide in barnacle shells
 drawing in
 shutting out the tide
 afraid of the sun

And where is the line between sea and shore?
 the land nurtures me not the sea

my roots sink in roots breaking rock
 growing deepening
 seeking balance
 the wind whistles round me
 I grow down and out and up to the Light

By Leslie Hogya



Dreams are a source of know-
 ledge. Learn to bring the inner
 world into conscious awareness
 in order to free creativity.

FOR INFORMATION ABOUT
 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	1 Month	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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.

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 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 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, 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: \$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.

Yoga Calendar

JANUARY 10, 1983 - Drawing from Dreams ©. 10 sessions. Techniques for dream recall and a dream diary will be given. Call Ann Rosemary Conway, 658-8770 for details.

JANUARY 15 - Annual General Meeting of the Yoga Centre of Victoria will be held at 6:00 p.m. at the home of Shirley and Derek French, 3918 Olympic View Drive. Program will include election of officers. Pot luck dinner and party to follow.

JANUARY 28, 29, 30 - Kundalini Workshop. An introductory workshop based on Swami Radha's book, Kundalini: Yoga for the West, led by Swami Padmananda and Swami Nada Brahmananda of Yasodhara Ashram. For information and registration, contact Norman McKenzie, 353-0670

JANUARY 28-30 - Drawing from the Right Side of the Brain. Find the connection with the source of all creativity. Workshop fee \$60. Leader: Ann Rosemary Conway. Four follow-up courses will be offered. For information/registration call 658-8770.

FEBRUARY 15, 1983 - Movement in Depth, a therapeutic workshop in body movement with Judith Koltai and Dr. Vance Peavy. 10 weeks. Further information, see ad this issue or call 384-8388.

FEBRUARY 26 - A Day of Yoga with Shirley Daventry French. 10 am - 4 pm. Fee \$25. For information, see ad this issue, or contact Shirley at 478-3775.

ONGOING:

Mondays: A short Satsang is held every Monday at 9:10 pm in the Chapel of the Victoria YM/YWCA, 880 Courtney St. All are welcome.

Wednesdays: Kundalini: Yoga for the West Study Group. Weekly meetings 7-9 pm at the residence of Norman McKenzie, #6-900 Park Avenue. Call Norman at 383-0670 for details.

Thursdays: 7:30-9:30 pm. Dream Group with Richard Reeves, 301-3274 Glasgow Avenue, Victoria. For further information, call Richard at 381-0574.

Possible: Life Drawing, a group led by Ann Rosemary Conway, to start when enough people are willing to register. For information, call Ann Rosemary at 658-8770.

Now for the pitch. We would like to point out that there are considerable production costs involved in putting this newsletter out every month, which are only partially covered by our advertisers. The rest of the expenses are paid for by memberships in the Yoga Centre. Please take out a membership. Associate Memberships cover the price of a subscription (mailed to your home, if you wish). Full Memberships entitle you to full involvement in the life of the Centre, and we'd love to have you become involved. Either category demonstrates your support and appreciation of the Centre's activities--workshops in many aspects of yoga, special programs, scholarships, and monthly newsletter.

Membership rates and membership form appear on the special insert in this issue, as well as on the inside back cover of each issue. Fill one in and mail it today, or hand it, with your fee to a Yoga Centre member.

Another way you can help is by advertising in our newsletter, or by selling advertising to other individuals or firms who might benefit from our very special readership. If you are interested in advertising, our rate card appears each issue. Further information is available from our advertising manager, Dianne Stillman, phone 478-8119, evenings.

Meanwhile, we hope you will continue reading and enjoying the newsletter in 1983.



Have you been picking up free copies of the Yoga Centre Newsletter at the "Y" for the last year?

If so, we hope you have been enjoying it, and, we hope, learning from what we think (modestly) are top-notch articles and interviews. We hope you are getting a sense of the support and warmth of the yoga community in Victoria's Yoga Centre. For our part, we have found producing the newsletter a rewarding and enjoyable, if time-consuming, endeavour.

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.

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Asst. Editor/Layout: Trish Graham

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Aphorisms of Swami Sivananda Radha

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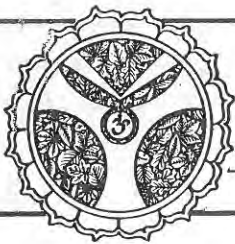
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DEADLINE FOR SUBMISSIONS TO THE FEBRUARY ISSUE -- JANUARY 21, 1983

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

FEBRUARY 1983





A MESSAGE FROM THE PRESIDENT



Last night, at some time during the mixed evening of business and pleasure which encompassed our Annual General Meeting, Pot Luck Feast and Dance, one of our newsletter editors approached me saying that next month (February) they are determined to get the newsletter out on time and will be meeting the deadline published in the January issue. In other words, "Please, Shirley, instead of procrastinating, would you get your copy ready by the end of next week?"

The January newsletter had arrived with Bill and Trish at the Annual General Meeting and I hadn't even had time to read it before they were talking about February! Not even a pause to sit back and congratulate myself on the success of the meeting and party before more demands were being made of me. My life seems to consist of one deadline after another - all self-inflicted of course.

So this morning I awakened and let my mind drift over the curious mix of work and play which we have evolved in our centre. Whilst drinking tea in bed I read the latest newsletter and then remembered that in just six days' time Trish and Bill were expecting me to write something new. What on earth could I write about? I picked up the Saturday Times-Colonist (January 15), turned to a column I have come to enjoy, PERSPECTIVES by Rev. J.S. Davidson, and discovered the seed of an idea for my column.

His topic was that all life is sacred and all life is secular; Jesus made no distinction between the two. "In His life and teaching they always interpenetrated." Even the Communion, one of the Christian church's most sacred ceremonies, uses the common everyday products of bread and wine as symbols in a ritual which also has a strong mystical element.

Rev. Davidson goes on to say :-

"We Christians have the task not only of taking the Gospel of Jesus Christ to the world, but also the task of learning from the world and of trying to discern the

activity of God in it. All life is sacred and all life is secular: that is a basic Christian principle."

It is also a basic yogic principle - one that is very often forgotten. It's very easy to get bogged down in everyday tasks and lament that there's no time for yoga: "If only I didn't have the responsibility of this job, this household, these children etc. etc..... then I could spend more time on spiritual practice." Or else to maintain a special spiritual compartment involving retreats, workshops, satsang, yoga classes, which is very separate from the rest of your life.

At the end of his column, Rev. Davidson says :-

"Our celebrations of the Lord's Supper are merely so much escapist and pretentious play-acting if by them and in them the worshippers are not motivated and strengthened to serve the compassionate purposes of Jesus Christ when they return to the secular world."

Again, the same sentiments apply equally to yoga. I have been told many times by my teachers that no experience can be called 'spiritual' unless it spills over into all of my life.

So to return to last night's event. Which was it - sacred or secular? Was it a spiritual evening? Were we practising yoga? Was it a business meeting or a social occasion? We conducted the business of an Annual General Meeting in accordance with the Societies' Act but we also chanted, prayed, ate, drank, talked, sang and danced. Were we holding Satsang or were we having a party? Were the yogic teachings applied? I believe they were; that this evening was part of the ongoing work of the people involved in this centre. That it was also good clean fun was an added bonus.

Thanks to all the people involved, and to Rev. Davidson for his perspective,

Shirley
Shirley Daventry French

Yoga Centre News

ANNUAL GENERAL MEETING:

The annual general meeting of the Victoria Yoga Centre Society was held on the 15 January 1983 at the home of Shirley and Derek French. The meeting was very well attended, a sign of the growth of the Centre over the last year. This growth was further exemplified in the review of the last year's activities which formed a large part of the meeting. Much of the information was reported in the Treasurer's Report printed last issue.

A major development which was discussed at the meeting was a restructuring of the executive of the Society. The president, Shirley Daventry French, pointed out that there were two main areas of activity in the Centre now, the many programs--ranging from workshops to the monthly meetings, and the newsletter. In view of this dual emphasis, she suggested that the executive organize itself into two work groups in order to spread the responsibilities and resources needed to carry on these activities. After the election of officers, the new executive held a brief meeting, and decided to break themselves into the following two groups. Because their positions are of a nature requiring that they be available to both groups, Shirley, the president, and Denis Fafard, treasurer, are members-at-large of both work groups.

At Large

Shirley Daventry French, President, 478-3775
Denis Fafard, Treasurer, 382-8873

Program Work Group

Bruce Ingimundson, 385-2598
Norman MacKenzie, Secretary, 383-0670
Carole Miller, 721-3477
Marlene Miller, Vice President & Chairperson, 383-8360

Newsletter Work Group

Derek French, 478-3775
Bill Graham, Editor & Chairperson, 388-6734
Trish Graham, 388-6734
Leslie Hogya, 383-6301
Richard Reeves, 381-0574
Jaromy Ryon, 385-6777

YOGA CENTRE MONTHLY MEETING:

The February meeting of the Victoria Yoga Centre will be held at 7:00 p.m. Friday, February 18 at the home of Norman MacKenzie, #6-900 Park Boulevard. The program for the meeting will be a taped interview with Mr. B.K.S. Iyengar, and slides supplied by the recently-returned group who travelled to study with Mr. Iyengar.

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Indra Devi
The Spirit of Yoga
- June 22-29
Betty Fuller
The Levity of Gravity with the
Trager and Feldenkrais Methods
- July 1-11
Ramanand Patel
and Victor VanKooten
Iyengar Style Yoga Intensive
- July 13-20
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At the Intensive in Pune, November-December

BAMBI MEETS GODZILLA

Working with Mr. Iyengar

by Carole Miller

INDIA '82. The idea seemed an impossibility when it was first suggested. How could I go away for a month? How would the children manage without me? More important, how would my husband feel about taking over completely?

In the summer of 1981 I went to Palo Alto to a retreat led by Felicity Hall. In that wonderful atmosphere I felt that my limits had expanded. "Why not go?" This was certainly an opportunity of a lifetime. I was concerned, however. How would I cope with the intensity of working with Mr. Iyengar. Derek French likened the experience to Bambi meeting with Godzilla. I laughed at that image but underneath the laughter was great anxiety.

During the months preceding our departure we were fortunate to be able to spend some time working with teachers who like Shirley and Derek French had experienced an Intensive

with Mr. Iyengar. Norma Hodge and Bruce and Maureen Carrothers offered to come and help some of us to "prepare" for our work with Mr. Iyengar. These teachers were extremely supportive and encouraging.

On November 15th with great anticipation we arrived at the Institute at Poona. The class began at 9:00 am. At 9:03 we were filled with electrifying attention. Mr. Iyengar had begun in a way that most Westerners were not accustomed to. With great shouts he was certainly letting us know what obedience meant. The first class was three hours long. Experiencing the unlimited way in which we could work our bodies and the degree of concentration with which we worked amazed me. We were totally immersed. There was no wavering of attention. I likened the experience to giving birth. No one can really be "prepared".

For me, that was one of the most difficult days of the Intensive. During the course, Mr. Iyengar never let up in his demands of us and we never stopped trying. Each time he shouted it was as if we were being charged with a renewed energy allowing us

KUNDALINI JOURNAL

What a day. I don't know if its been my hormones, the position of the planets, or quite how I've done it, but I've felt off-center and out of synch all day. Low on faith. Void looming. I'm looking forward to Kundalini Group tonight.

Norman, just back from India, phoned us earlier in the week to say he has decided to lead a Satsang tonight.

I'm the last to arrive. The air is rich with the delectable scent of incense. A low table, converted to an altar, sits in the center of the room. On it are placed a photograph of Swami Radha and a framed drawing of the Fourth or Heart Chakra. Between these stands a large candle, already lit. Several smaller candles in a bowl and two large foil covered plates hint at a candle ceremony to come. The flowers I bring are placed in front of the altar.

The Divine Light Invocation brings us present and focuses us on the purpose of our gathering.

"We are going to chant tonight", says Norman, and he invites us to pay attention to our

to go to new places. We worked very basic asanas and he reminded us of a sense of humility both in his language and his eye.

The work with Mr. Iyengar was intense. He demanded concentration and obedience. Without this ability to surrender on the part of the student, true learning cannot take place. He was most critical when he sensed resistance or inattention. When this occurred, his temper was at its fiercest. He showed a sense of humor and compassion, however, when we were able to work with awareness and began to have a glimmer of understanding. It was then that we heard the greatly appreciated words, "not bad." We would laugh along with him and the assistants. A feeling of warmth filled us.

Personally, going to India not only challenged my fears but also challenged the preconceptions I held of myself. What am I capable of? Studying with Mr. Iyengar gave me a new appreciation of my strength. We have great capacity for growth - to move into "newness" as Norma Hodge put it. The "newnesses" will always be there and, with hard work, anything is possible.

heart centers. "Each mantra will affect you differently", he says, "some more than others". We begin. I find the repetitive chanting now focusing, now evocative, now reverberating unexpectedly in wordless places. After chanting several mantra we listen to a tape of Swami Radha discussing mantra and then chanting herself. I am moved by the beauty and expressive quality of her voice. Norman then reads a powerful passage from Eknath Easwaran's End of Sorrow. He suggests that we end our Satsang with a candlelight ceremony and Aum chant remembering "those being born and those dying". Reflectively we light our candles and place them one by one on the altar. Our last chant begins. Our voices overlay and mingle Aum...Aum... Aum...Aum...and finally the sound draws out in silence.

Driving home after tea and companionable chatter, my perspective altered, I realize that I feel connected again. Through the living ritual of Satsang I have been able to touch on and feel the wonder and majesty of the human drama. Om Tat Sat.

- Susan Sprinkling



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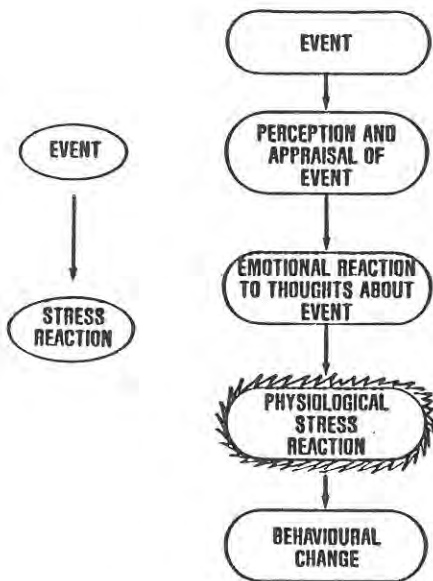
Yoga & Health

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.

"Pain is a great teacher"

.....Swami Sivananda Radha



Last month in the article dealing with Stress, I discussed ways and means of avoiding stressful events and breaking the chain at the link between EVENT and THOUGHTS AND APPRAISAL OF EVENT.

This month I plan to discuss breaking the link between EMOTIONS and the STRESS REACTION.

I am sure most readers will have had the experience of being in a situation where they were overwhelmed by either fear or anger and have felt very shaken in the aftermath.

It takes only a few such experiences before the individual begins to believe "that this thinking and intellectualising about stress management is all very well but once I am in the grip of my emotions all rational discrimination and behaviour is lost". This feeling of being out of control is itself frightening and stressful and can lead to a sense of despair. The emotions just take over and nothing can be done other than wait out the passing of the storm.

This is probably true if the emotional state is allowed to build to a certain threshold. I suggest that this threshold state does not occur instantly in most situations; instead there is a gradual buildup and, if this can be detected at an early stage, the galloping emotional outlaw can be headed off at the pass before it crosses the border.

An analogy would be the development of awareness of the level of tension in the muscles of the body so that they can be relaxed before they begin to protest with pain. Just as many people walk around with enormous amounts of muscle tension of which they are unaware, so many people carry heavy loads of fear, anxiety and anger just below their level of awareness and it requires only a small increase to tip them over the threshold into the full stress reaction.

In my own Hatha Yoga practice I spent years having difficulty with inverted poses, especially the headstand. I had a thousand reasons why a middle aged man with a long, stiff neck should not attempt it. Only when I acknowledged my real reason - fear - did I start to make progress.

The mind can be very slippery and can use language as a lubricant to prevent the full experience of an event. So I meet many people who never become angry. When pressed they may admit to being bothered occasionally - sometimes irritated or even perturbed but never angry. They are also puzzled when they discover that their blood pressure is up, their coronary arteries are clogged, those headaches seem to come more frequently as do the sore throats, joint pains and bouts of depression.

I also meet people who are seldom frightened and rarely anxious. Occasionally they are upset, concerned or even disturbed and are also puzzled by the occurrence of indigestion, head, neck and back pains - difficulty in

taking a deep breath, frequent sighs, palpitations, blackouts and cold sweaty palms.

Listening to the self-talk as we interact with people and the environment can offer valuable clues to our real feelings. Next time a stressful event occurs describe the event in your journals, record the self-talk and list the words that are used to describe various levels of fear and anger. Replacing the mild word with the primary word is helpful in acknowledging and owning the underlying emotion, e.g. 'as he criticised me I felt upset' becomes 'as he criticised me I felt angry'.

It is essential for people on the spiritual path to develop this honesty with self that leads to greater awareness. This method of self development is described very beautifully in Swami Radha's book KUNDALINI YOGA FOR THE WEST. Kundalini Workgroups have been formed in different centres and use this book with its distilled wisdom and challenging exercises as the basis for weekly meetings. (For people in Victoria please see the notice on page 23).

My own experience with this struggle to increase awareness is that, at first, the pain increases in much the same way that a leg that has 'gone to sleep' offers an exquisite range of sensations when it 'comes back to life'.

As I started to discard some of my devices and games for blunting the pain, I also uncovered my ability to experience the joy of life.

Whilst the yogi struggles to awaken - accepting the mixture of pain and joy which is the unfolding of the universe, accepting responsibility for the pain that is self created - most of humanity struggles to avoid or diminish the pain and stress.

To this end, billions of dollars are spent each year for cigarettes, alcohol, painkilling drugs, sleeping pills, tranquilisers, pot and heroin. Other people suffering the pain of emptiness or a lack of a sense of purpose in life, fill the space with distractions - overeating, promiscuous sex, overwork, rushing from one entertainment to another (the word 'entertainment' can cover such diverse activities as yoga workshops and spiritual games).

A local church carries a sign this week, "Is your life too noisy to hear God?" For the journal keepers, a reflection on the 'noise' in your life would be a worthwhile quietening exercise.

The problem with these maladaptive ways of coping with pain and stress lies not only in the physical ravages that smoking, alcohol and drugs produce but with the blunting of the personality and awareness that accompanies their use. The effect is rather like a chemical leucotomy (an operation, now fallen into disrepute, whereby certain brain fibres were cut to transform severely anxious or agitated individuals into 'happy' vegetables).

Chronic stress and illness can be interpreted as recurring signals from within to make appropriate changes. The mind is so good at manufacturing its own version of fogs, mists and veils to understanding, that it has little need of modern medicine's chemical fogs.

Yoga - the path of liberation - offers many valuable tools for dealing with stress. The breathing, relaxation and asana taught in Hatha Yoga classes are powerful anti-stress measures. Body-mind awareness increases and the individual can detect, interrupt and discharge stress buildup before it reaches critical levels. Reflection, journal keeping, chanting and meditation are excellent noise abatement techniques to allow contact with the still, small voice within.

In my medical practice, the words 'yoga' and 'meditation' seem a little far out to some people. Nevertheless they still enjoy the effects of relaxation and exercise classes and will sit for twenty minutes concentrating on the dials of a biofeedback machine.

Similarly the use of mantra would also seem esoteric but the frequent repetition of autogenic training phrases is both acceptable and beneficial.

Without using the words 'altered state of consciousness' or 'Higher Self', I teach people the skill of self-hypnosis which enables them to quieten the restless intellect and draw upon the resources and creativity of the 'inner mind'.

All of these techniques have the effect of quietening the inner emotional turmoil and prevent the buildup to the stress reaction threshold. At the same time they prepare the ground for the ultimate stress management technique - the uncovering, examination and modification of the belief systems that play such a dominant role in stress.

(to be continued next month)

Hari Om

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A MOTHER'S YOGA

In reading Richard Reeve's article about dreams (January issue) I thought about a paper I wrote for the ashram a few years ago. It was about Jean-Guy's nightmares; here is a revised version.

Night after night Jean-Guy was awake and often crying from his earliest months. As he got older and a toddler we realized he was having nightmares. Sometimes all he needed was a tuck, a pat and a reassuring voice to send him back to sleep peacefully.

Piercing screams or uncontrollable sobbing were another matter! Then I found him trembling incoherent. His eyes would often be open, but he wasn't awake, I discovered. It took a great deal of energy from me and his father to calm him down and restore his sense of well being, so we could all go back to sleep!

Conventional books on child raising offered no help and little comfort as to what to do. I attended the Women and Spiritual life Conference in August 1978 at Yasodhara Ashram when he was three and a half. I got some very helpful advice from Mechele Clavert. And that fall I joined a dream group with Susan Riley and got some excellent suggestions from her and other members of the group.

The first thing I had to do was make contact with him when he was having a nightmare. I held him until the crying and shaking subsided some. Mechele recommended stroking his body with downward strokes to rid him of the negative energy the dream generated. I often just stroked down his back under his pajamas, so I didn't have to disturb him more than necessary.

If he woke enough to talk, I asked him to tell me about the dream. If he was seeing a monster I would say, "Tell the monster to go away. Tell him you are the boss in your dreams." This was an important concept for both of us; he could take control. I also told him to ask dream friends to help him.

Finally, I sang to him and rubbed his back to calm him enough to go back to sleep. In the

morning I would ask him to retell the dream if he could remember it. I wrote down what he said or asked him if he wanted to paint or draw a picture about it.

I also tried spending special quiet time each night with him before bed to help him feel more secure. I reminded him he was in control of his dreams. We talked a lot about him being the "boss" in his dreams and about the concept of having dream friends. We also talked about the spirit within us. I read books and stories with a quiet, calm message such as Goodnight Moon, by Margaret Wise Brown. Sometimes we sang songs such as "We are walking in the Light."

These measures didn't work right away. In fact it was after the program began that he had his worst nightmares. His brother Brooks, who was nine at the time, managed to terrify him. Brooks found an old wig form of white styrofoam that looked like a head. The former owners of our house had left it behind in the rafters of the basement. Brooks balanced the styrofoam head on top of his own and then wrapped himself in a large overcoat, with the head sticking out. Then he ran around the neighbourhood scaring all the children, especially his brother. That night Jean-Guy was inconsolable and wakened three or four times with blood curdling screams. I tried everything that night and during the next two weeks when the dream recurred. I had him hit the head with a stick and throw it in the garbage. I sang and read to him every night.

Just when I was thinking he would never get over it, he came down very happily one morning. "Mom, I dreamt about the Head," he announced, "and he became my friend. He helped keep the other bad guys away."

This was a real turning point. He finally gained some control over his nightmares. There began to be nights when he slept through the night. It was still a gradual process and some times a scary TV show or another child's scary story would set off a cycle of wakeful nights. But gradually the number of nights he has awakened has diminished to a few a year. Learning to call on his dream friends and knowing he has an inner Spirit or Light to protect him were the most helpful for him.

About six months after I had been to the Ashram he went to sleep over night with a friend. Jean-Guy forgot his favourite Teddy Bear. I asked him if he cared. He said, "No, I have my Spirit to protect me."

Jean-Guy is almost eight now. He is hardly ever awakened by nightmares, in fact I'm surprised now if he cries out in his sleep. A few years ago I was shocked if I got to sleep through the night! I know this is partly maturation, but the frequency and intensity of his bad dreams was cause for concern.

Thank you to all my "dream" friends for helping us!

by Leslie Hogya



Betty Bennett

Rev. Sri Swami Satchidananda A Biographical Sketch

The Hatha Yoga Teachers Association of Vancouver Island will be presenting two very special events in late February and early March. The weekend of February 26-27 Swami Nischalananda, co-ordinator of the Integral Yoga teacher training program in North America will be conducting two one-day workshops. The following Wednesday, March 2, Sri Swami Satchidananda, disciple of Swami Sivananda and founder of the Integral Yoga Institutes and Satchidananda ashrams throughout the world will be delivering a lecture on Integral Yoga at the University of Victoria, MacLaurin Building, Rm. A144 at 8:30 p.m. Further information is available in the accompanying ad.

The following are a bit of biographical information of Swami Satchidananda, and an article on Integral Yoga by Carol Kalsics to provide some background information for newsletter readers.

The Beginning:

Born on 22 December 1914 to a highly spiritual family in South India, Sri Swami Satchidananda first pursued a successful business career, working in the fields of agriculture and automobiles, mechanics and motion pictures. Always deeply religious, he managed the Siva Temple in Perur where he would often meditate all night, and at the age of 28 he began a full-time spiritual quest. This included study with such renowned sages as Ramana Maharshi and Sri Aurobindo, intense practice in seclusion and an 800-mile walking pilgrimage to the 19,000-foot heights of Holy Mount Kailash in Tibet.

Ultimately he totally dedicated his life to the service of humanity, receiving initiation as a monk in the Holy Order of Sannyas in 1949 from his own master, the world-renowned Sri Swami Sivanandaji Maharaj.

In the East:

His life of service began with teaching those principles and practices of yoga which he himself had mastered. Sri Swamiji taught Hatha and Raja yoga, a scientific system for the harmonious development of the individual. He gave extensive lecture tours and served at various branches of his master's Divine Life Society in India, Sri Lanka and the Far East. It was during this time that Sri Swamiji became widely known for his practical wisdom, his unconditional love and his untiring service. In order to study with him more closely, disciples founded an ashram in Sri Lanka where he stayed between travels during the next 15 years.

In the West:

Invited for a two-day visit, Swami Satchidananda first arrived in America on 31 July 1966, coming at a time of great need. Surrounded by many sincere students, Sri Swamiji extended his stay at their insistence, and was granted the first US visa ever given for a "Minister of Divine Words." Americans of all ages were touched by his loving and patient teaching in drug rehabilitation and mental health programs, in prisons and schools, and in the Integral Yoga Institutes founded under his guidance. Eventually he became a US citizen. Today many senior students serve in holistic health centers, schools and a spiritual order of ministers and monastics founded in his name. There are now Integral Yoga Institutes, Satchidananda Ashrams and Yogavilles, based on a yogic life of simplicity, purity and serenity, around the globe.

World Teacher:

Sri Swamiji's appeal is simple: he has offered his own life as an example of dedication and service, and radiates love, warmth and joy throughout that service. He is revered as a spiritual teacher for the peace and understanding he has brought not only to those who practice yoga, but to thousands of others. A patron of the International Yoga Teachers Association and member of the board of the European Yoga Union, he is equally at home in India, Europe, America or Australia. At least once

every two years he travels around the world visiting churches, seminaries, universities, prisons, drug rehabilitation centres and varied groups of spiritual seekers. In 1969, he opened the Woodstock Music and Peace Festival and has since participated in a number of music and Earth Day festivals in various cities.

His teachings appear in a variety of languages in books such as Integral Yoga, Hatha, To Know Your Self and Beyond Words. His biography and his commentaries on the yoga sutras of Patanjali have guided many toward a more peaceful, useful life.

Truth is One, Paths are Many:

At the heart of Sri Swamiji's teaching is the spirit of ecumenism. He has organized many all-faiths programs since the first "All Prophet's Day" in Sri Lanka in 1953, and has participated in many others. He organized and took part in a precedent-setting all-faiths Eucharist Celebrations; he co-founded the Center for Spiritual Studies with Christian, Jewish and Buddhist clergy; he met with His Holiness Pope Paul IV, and has received the Martin Buber Award for outstanding service to humanity. Swamiji's understanding of ecumenism goes beyond the coming together of all faiths. His concern is to heal all divisions, to care and share, be-

cause "there is no other way to find peace and harmony except to raise above these man-made differences, realizing the oneness of the spirit." This theme is apparent in the IYIs and Satchidananda Ashrams where the altar holds symbols of all the major world religions.

In Swami Satchidananda's own words: "The goal of Integral Yoga is a body of perfect health and strength, mind with all clarity and calmness, intellect as sharp as a razor, will as pliable as steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the True Self." Sri Swami Satchidananda is a living example of that realization.

Some Personal Insight

by Nitya Carol Kalcsics

One of the things that first attracted me to Swami Satchidananda and Integral Yoga was the ability of his students to be such perfect living examples of his teachings. I first encountered Integral Yoga through two of his senior students who conducted a workshop in 1979 for the Hatha Yoga Teachers Association of Winnipeg. I immediately responded to their clear, joyous sharings of the teachings, as well as their obvious dedication and desire to serve. This has been my experience of all further relations with Integral Yoga people. They have proved a constant inspiration to my own life, for I feel that it is only through this selfless service (not always an easy task!) that we can truly experience the peace and joy of our true natures. That peace and joy is everyone's goal, and both are within ourselves. That is the essence of the teachings of Swami Satchidananda. Through his satsangs as well as his writings, I have become more and more aware of the simplicity and yet complexity of attaining this goal, according to the attitude of mind. Swami Satchidananda's teachings are indeed simple, basic and practical. Using warmth and humor combined with stories and parables, as did his own teacher, Master Sivananda, he presents these teachings in a way that is easily understood and applicable to our daily lives. The constant twinkle in his eyes makes Swami Satchidananda easily distinguishable. He has become a spiritual father and grandfather to many around the world and is often affectionately referred to as "Papa" by those around him.

I have truly gained a wealth of insight and inspiration through my own contact with Swami Satchidananda and his teachings of Integral Yoga. This I hope to share with others in Victoria during his lecture and visit here on the 2nd of March. I also joyfully look forward to the weekend workshop of February 26 and 27, put on by Swami Nischalananda, a senior monastic disciple of Swami Satchidananda, and "one of those perfect examples of the teachings!"

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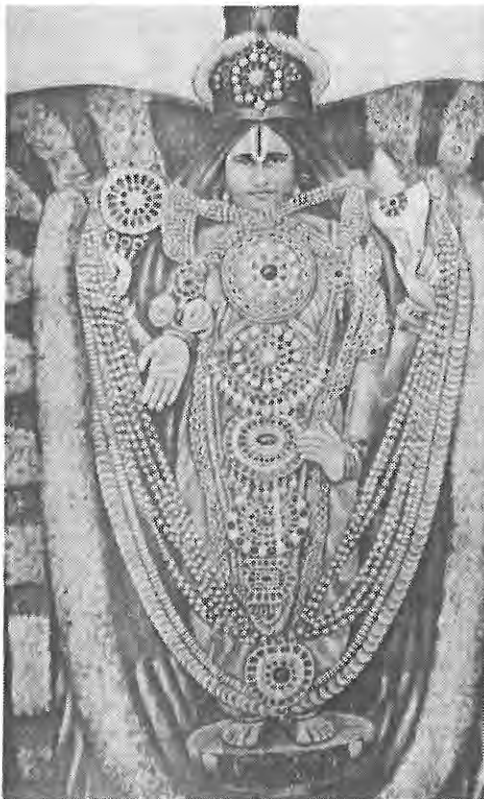
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Venkateswara - a manifestation of Krishna, after whom Swami Venkatesananda was named.

Om Nama Venkatesaya: A Personal Tribute to Swami Venkatesananda

by Gay Dill

Three weeks before leaving for India to study with B.K.S. Iyengar I received a call from a friend:

"I have some bad news for you, Gay. Baba (Swami Muktananda) has left his body."

My immediate response--a deep feeling of peace and joy. "He's finally free of that tired, old body," I thought. My friend was a little surprised at my response. No tears, no sadness, no remorse that he wouldn't be 'in residence' when I visited his ashram in India.

"It would be different," I tried to explain, "if it were Swami Venkatesananda." My relationship with him is a personal one; with Baba it has always been impersonal. Little did I know that 2 months later, on December 2nd, Swami Venkatesananda would also leave his body.

Yes, there were a few tears and a sadness that I would never see my much loved teacher again. I suddenly felt very alone! Both teachers gone so quickly! A line from a song flashed in my mind: "Change can come in a twinkling of an eye." I was struck by the ephemeral nature of life on earth--our time here is really so short.

How fully these two human beings had lived their lives, dedicated to discovering the divine in all.

"See God in each other. God dwells in you as you," said Swami Muktananda.

Quoting from a letter written in 1980--I had asked Swami Venkatesananda to comment on the "New Age:"

"My thoughts on 'New Age' Every moment is a new age. But what is new if it is a repetition of the old? Yet, the discovery of the eternal is ever new, but that is a rigorously personal age."

I spent a day gathering together my letters, articles, books and photos in an attempt to piece together the memory fragments of the relationship I had with this remarkable man. How can I give an adequate tribute to "Swamiji?" He changed the entire course of my life!

Memory of our first meeting: It was 1975 and I had just moved to Victoria from Vancouver. My yoga teacher invited me to Delta to meet Swami Venkatesananda. "You'll have to make your own way from the ferry to my house--I'll be too busy to pick you up." How would I get there! No buses and a taxi would be expensive. I closed my eyes and thought about it. An image of a bearded man with glasses appeared. Perhaps this man will drive me. Off I went with my pack on my back--eagerly searching for the bearded man with the glasses. Sitting on the ferry, I spotted a man who matched the description. I spent the entire trip anxiously wondering when he was going to approach me. The ferry docked and he hadn't even noticed me. My faith and enthusiasm for spiritual pilgrimages plummeted! As I trudged off the ferry, a man addressed me. "Do you need a ride somewhere?" Turning around I saw the bearded man with glasses! "Do I ever," and I began babbling on about Delta and Swamis and being looked after ... poor fellow looked stunned, but he did deliver me to my destination. Needless to say, I was in a high state of excitement by the time I reached Delta.

Swami Venkatesananda was in his room when I arrived. "Ssh, ssh, here he comes," someone said. I had no idea what to expect! He came up to me and immediately blew all my expectations by gazing intently at me and crossing his eyes. Without a word he came up to me and kissed my forehead. For a moment which seemed like forever I felt emptied of content, and in the silence a bond was formed. Shortly after, he overheard me telling my story about the bearded man with glasses. He wasn't impressed at all. "You should have faith without visions."



Later that weekend we took a stroll together and I talked to him about my work as a therapist. The more I talked, the more I realized I was finished with this work. I wanted to be a yoga teacher. He really didn't say much, but in being with him, my own inner desires became clearer. And thus, the course of my life was changed!

In June 1978 I wrote him for some advice, and here is what he wrote:

"All these are 'advice.' I am sure you know that any fool can give advice; and fools usually do proffer advice, asked and unasked. Of course, when we are undecided about something, we probably ask a number of 'friends' and these friends are often vehement and dogmatic about their advice which they are convinced is the only right one. But, life is your own, action is your own, decision is your own. After having filed all these informations in your brain, let the decision arise where it always arises, deep within yourself, from your own life, from your own self, the wisdom within, the guru within, the *shakti* within. This is unrelated to the advice received, even if it accidentally and coincidentally happens to be in accordance with one or the other of the advisors. There must be a clear awareness that it is not so related. Then if something goes right or wrong, that inner awareness springs to action again to rectify the course; if there is dependence upon external agency, and something goes wrong there is confusion and paralysis."

What timely advice! In July I was plunged into a pit of indecision concerning my trip to India in August. Our plans were to go to Findhorn

first and travel to Swami Muktananda's ashram in October. "Why don't you go by yourself to India first so you can meet Baba?" friends suggested. Should I leave my family and go early, or is it important that we make this trip together? "You'd be foolish to go to India without meeting Baba first," recommended one Swami. Even Swami Venkatesananda suggested that I might travel to India via Australia where Baba was visiting. I became confused and very depressed! What was the right action? Through much soul searching, I decided to stick to my original plan. This pilgrimage was to be a family venture, and I could meet Baba another time. The decision was right; our visit to Findhorn and India proved an incredible journey in every way. And in December 1978 I did meet Swami Muktananda in Oakland, California.

In reading over my letters from Swamiji, how often he speaks of Swami Muktananda. He always encouraged all his students to seek Baba's *darshan*. After first meeting Swamiji in 1975, I returned to Victoria filled with an intense longing to chant and to meditate. Following this urge I joined the Muktananda Meditation Centre in Victoria. At the time I had no idea of the connection between Swami Venkatesananda and Swami Muktananda. In 1977 Baba initiated a group of seekers into the Saraswati Order of monks or *sannyasins*. It was a special event for me when Swami Muktananda called Swami Venkatesananda from the audience to sit between him and the head of the Saraswati Order. Swamiji always denied being a 'guru.' Once a Buddhist monk said to Swami Venkatesananda, referring to me, "I see you have lots of devotees, Swami." "No," said Swamiji, "Gay is a friend, not a devotee."



Gay Dill and Swami Venkatesananda

In 1979 Swamiji gave a talk at Baba's Oakland Ashram:

"Swami Shantananda referred to me as a good friend of Baba's. I am only a small, a little disciple. I am only an aspiring disciple of

Baba's. Of course, it is true that I took sannyasa with Swami Sivananda, and I regard him as my guru, but what is extremely interesting is that I find absolutely no difference between Baba and him. I'm not saying this just because I am here. There is no difference between Baba and Swami Sivananda; the same sense of humor, the same sense of toughness."



Swami Venkatesananda had been Swami Sivananda's personal secretary for 17 years. Just as his Gurudev used the written word to spread the light, so did Swamiji. In 1982 Swamiji completed the final work on the Sivananda Centenary volumes to be published in 1987, compiling 300 books into 19 volumes. An acclaimed Sanskrit scholar, Swami Venkatesananda translated, most notably the Bhagavad Gita or Song of God, two volumes of the Yoga Vasistha or The Supreme Yoga, and Enlightened Living, a translation and commentary on the Yoga Darshanam, also known as the Yoga Sutras of Patanjali Maharishi.

Unlike his guru, Swamiji spent a great deal of time travelling to many different countries spreading the teachings of Swami Sivananda in his own inimical style. To give you an idea of the extent of his travels, I quote Susan Thomas from Reflections From Within:

"Between December 1974 and July 1976, Swami Venkatesananda visited sixteen countries, travelled approximately fifty-eight thousand miles, gave hundreds of talks, and worked on several major books."

His mission was that of a wandering monk, a yogic ombudsman, always drawing together

people and groups with differences and showing them their sameness. "We are all cells in the Cosmic Body," he would teach. He manifested Swami Sivananda's motto: "Unity In Diversity," as he courageously crossed the boundaries which separate people and groups. "I go where the light is, and the light knows no such divisions."

In his talks and his writings he was a philosopher and a poet. He had such a marvelous way with words:

"In the very silent presence of the guru, ignorance is dispelled. Words are distracting, disturbing and unnecessary superfluity. Yet again, the grace of the guru supplements non-verbal communication with verbal communication because we are deaf to the enlightening eloquence of silence."

(From Guru Purnima, July 1976)

In July 1977, Swamiji spent a weekend in Victoria. Rob and I went into high gear to finish off our large room before he arrived. About forty people gathered for a weekend workshop, and Swami Venkatesananda blessed our newly-finished 'yoga room' with a satsang. On Sun-



day morning we took him to the Muktananda Centre, and in the afternoon we continued the workshop at the home of Shirley and Derek French. Before he left, he said that Victoria was a wonderful place. He was extremely pleased that the gathering had included people from different paths.

Swami Venkatesananda thought very highly of the yoga master B.K.S. Iyengar, and he encouraged all of us to study with him, if possible. During the Intensive with Mr. Iyengar in November 1982 he mentioned his friend Swami Venkatesananda.

"His heart is too narrow." A week later Swamiji died of a heart attack.



Mrs. Carpenter and Swami Venkatesananda

I remember Swami Venkatesananda speaking to my neighbor, Mrs. Carpenter, about her heart problems:

"Your heart isn't large enough to contain all your love. In this way you are just like Swami Sivananda."

And how similar he was to his own Gurudev. Swami Sivananda spoke of him as "The Crown Jewel of My Mission." Often Swamiji would sign his name "Siva-Pada-Renu," Swami Venkatesananda, meaning "Dust of Sivananda's Feet." In his talk at Baba's ashram in 1979 he said:

"This is the most vulnerable point in the guru-disciple relationship, to sustain that feeling that I am nothing. The spirit of this relationship should be felt."

Swamiji wore humility with a natural grace. I'll never forget the experience of hearing him speak to a group of doctors at a large

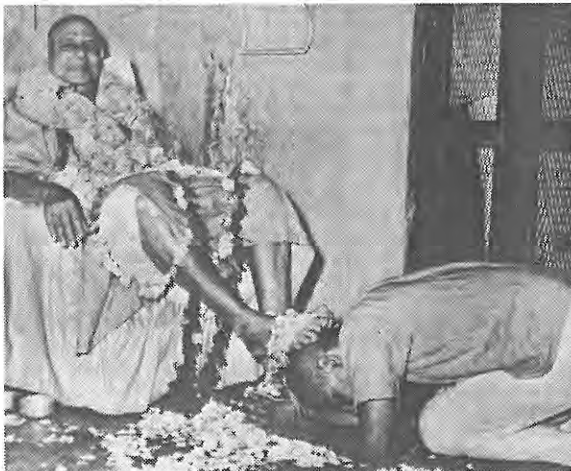
hospital in San Francisco. I was expecting one of Swamiji's witty, intellectually brilliant talks, but instead he spoke very simply about his guru, Swami Sivananda, the doctor who healed by using the power of unconditional love. It was a humbling experience for all of us to hear him speak so directly from the heart about his beloved guru. This was to be the last time I would see him. The memory burns bright. I had spent a week with him and we had barely exchanged a word. He asked me to chant for him and I sang "Govinda Jaya, Jaya." As the time came for me to leave I remember feeling frustrated that we hadn't had a talk together. There seemed to always be so many people around and so many jobs to do. "Good-bye Swamiji," I said. Not a word from him. He looked directly at me and kissed my forehead. And so we ended where we began ...

Let me end this tribute with Swamiji's offering to Swami Sivananda from The Song of God:

"It has always bordered on the miraculous. Gurudev blessed me and sent me overseas in 1961 and I have been asked to speak, speak, and speak to all sorts of audiences in several countries. Before I stand up on the platform and after I get down from it I have always been skeptical of my worthiness to be there. But I have always experienced an inner transformation the moment I offer the prayer to the Guru; Gurudev took over. It was he who spoke and I have always been the first listener.

I am nothing. It is Gurudev who has carried on his own mission; that it has been through this particular instrument is a blessing upon it. In the process the instrument itself has been chastened, purified, and in spite of its unworthiness, glorified. But, no one should ever forget that all glory, all praise should be offered to Gurudev.

May his light shine forever in our hearts."



Swami Venkatesananda at the feet of Swami Sivananda

DREAMS

by Richard Reeves
with Bill Graham

On 30 August, 1982 I interviewed Richard Reeves about his work with dreams. Richard had agreed to answer questions readers of this newsletter may have on the subject of how they can work with their dreams to increase self-awareness, and we felt an introductory article would be an appropriate way to begin this feature. I have structured the information from this interview in the form of an introductory article Richard might have written himself, as I did not think our conversation lent itself well to the interview format. This is the second and final part of the article.

Richard Reeves hosts weekly evening dream groups in Victoria. Readers wishing further information on these groups are invited to call him at 381-0574. Any written questions about dreams and dreaming from our readers are welcome. Richard will choose some of them for reply in the newsletter, but cannot guarantee that all questions will be used, nor is he able to reply personally.

Let's assume that your interest in dreams has been rewarded, and you have remembered at least some dream fragments. The first thing to do is to record what you remember. Often, even if you don't think you have been dreaming, if you take the time to sit quietly with your pad and pencil and think about what emotion you had on waking, or what is going through your mind as you sit there quietly, you will be led back to the dream you were having just before you awoke. Write these thoughts down as they come.



When you have something recorded, review what is going on in your daily life again--not just picky little things, but the overall patterns of the week or the month, or even the day before the dream. Think of your goals--what are you working toward? What is going well for you? What is going poorly? What are the important things that happened the day before the dream, and the important things you expect to happen in the days following the dream. Very often when you do this, the meaning of the dream will fall into place without you doing any analysis at all.

Once you have done this, you may want to look at the dream a little more deeply. First, look for the key words in the dream. I prefer to use the idea of key words rather than symbols. Dream images are not static, and people often think of symbols as static. The word symbolism is more dynamic, but I like key words, because they will give you the key to the dream. Four types of key words can occur in a dream: a key action, a key character, a key object and a setting in which the dream action takes place. Your dream may have only one or two of these, or it may have all four.

Most dreams have a clear, narrative flow, which is the action. Ask yourself "What took place? How is that type of action happening in my life?" Then ask "Who took the action?" This will give you the key character.

In looking at the character, symbolize the person a little. This means to ask yourself what kind of person is taking the action. If, for example, it is "John," what kind of person is he? Is John a very critical person? a happy person? organized? a thoughtless person? It is this quality that is involved in the action of the dream, rather than the person himself.

This is why I prefer to say that dreams are composed of key items or images rather than symbols. A dream does have both universal and individual content, but most dreams can best



be understood on the basis of your individual experience, and your own relationship to the person, object or setting, and on your response to these things. That is why it is often difficult to communicate what you feel about a dream to others without telling them what your responses are to the key items in it. Often an object, or a colour in the dream has a universal meaning that we can agree on, but there is no universality to your own likes and dislikes. These have grown out of your individual experience.

As an example, suppose that you often dream of something that is red. Of course red has universal meanings as a symbol, but you don't get far simply by saying red = danger. What are the dynamics of that equation. Red might equal danger, but why? Blood is red. Spilling or losing blood may be dangerous or frightening. To that we have added meaning, for example by painting stop signs red. We are now used to seeing this static red sign to tell us to stop what we're doing, or to come to rest. It is interesting that we have chosen to use red in that way. Red is one of the most moving and dynamic colours, which also represents life, movement, heat, blood, flow and fire--being fiery means being active. Compare these meanings with the colour blue, which can be seen as being very restful, and as indicating a lack of movement.

It is important for you to examine what red means in your own life, too, if you want to understand what it meant in your dream. How do you respond to it? Then you might consider how your likes and dislikes relate to the "universal" meanings. It is not important whether red means life or activity or danger. Any image has both potentially positive and negative meanings, not in an either/or sense, but both positive and negative meanings combined together.

It is important in dream work to learn to decode symbols, and to understand that we use symbols all the time in our daily lives. Because we have at least a potential response to everything we encounter in life, everything has a potential symbolic meaning. That is what a symbol is: something to which we respond and give meaning. Whatever we encounter in life--be it a person or an object--we have responses to it. We have a meaning already built into ourselves. It is easy to determine the meaning of an image or symbol, we just don't usually recognize that we've done it. If we want to begin making use of this information we simply have to begin seeing it and remembering it.

Take the example of your dream of John again. In a dream group I might simply ask you to tell me about John. I don't want any deep symbolic analysis, I just want you to tell me about

Announcing

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John. What does he do, who is he, what is your relationship with him? The meaning of "John" comes clear very quickly. In fact, in telling me about John, you may find yourself retelling the dream, if he was the key character in it.

We use a log of figures of speech in dreaming, too. If we are trying to get the "symbolic" meaning of our dream we can be mislead in discovering this. If you think there is something very different in a dream image that will have some dramatic or special meaning, you may miss the fact that you are seeing a figure of speech acted out, or that an entire activity in your life is being acted out in figurative form. In this case, the metaphor is closer than the symbol in terms of figures of speech. You might say a person "is a tower of strength." Obviously the person is not a tower, but you get a very good idea what the metaphor means. Many times the same image can give different metaphorical meanings. If a person is strong as a bull it is not the same as being like a bull. If a person had the head of a bull in a dream, the meaning would be obvious -- this is a bull-headed person. To use some of the astrological symbols, we have a fairly clear understanding if someone is a lamb, or a ram, or a lion. No explanation is required.

Some less common images might need a further explanation. If you say a person is like a cricket, you would have to think about what a cricket is like to get the idea.

Each of the key words gives you a part of the key to the dream. If you can pick at least one of each, then all the things in the dream will have meaning related to each of the keys. For example, you not only have John in your dream, but John wearing a yellow shirt, standing up, facing a certain direction, taking a particular action. As you add things little by little, each becomes more of the description of the individual character; for example, "John was talking to me" or "John had his back turned to me." As you add all the things the character is doing to what you know about the character, you may have the dream put together before you know it. With each detail you are adding something of the figurative meaning of the individual.

Often a dream is composed of a series of images and a completed action. This whole dream scene may be trying to tell you just one small thing about yourself, as well as giving you a more complete overall picture of yourself. In the dream there is no cause and effect relationship. What you were doing at the end of the dream is just as applicable to the beginning of the dream. While it may seem like it, one thing didn't lead to another, through another and to a final effect. The action at the end is just as important as the very first thing that happened. While the two things may appear to be opposites, with one thing as the beginning, and another as the effect, they may well both be the same thing. The action may be telling you the same thing as the character, as the

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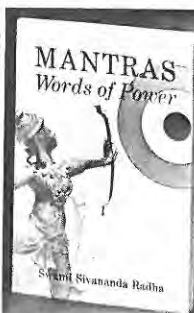
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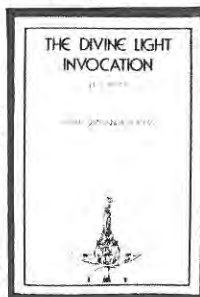
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object the character is holding, as the setting in which it is taking place. You will often find that you are getting one message, but the message concerns dynamics, so there is movement in the dream. As a result, when you think you have the meaning of the dream, you actually have the first of many meanings. If you turn the dream over, it may mean a lot more. Try taking the character who is acting in the dream and make him or her the recipient of the action. The dream may be just as true as in its original form--surprisingly so.

Occasionally people have asked me how to use dreams to understand some specific part of their lives; the spiritual, or the psychological, for example. The difference between spiritual and psychological understanding is in your motivation, your personal goals and ideals. The dream is the same, only the application of it changes. Whatever is happening on one level in your life is likely happening on other levels as well. If a dream shows you procrastinating on one level, you are probably procrastinating on other levels. If it shows that you are having trouble in your relationship you may think that it has nothing to do with your spiritual life. If it's a sexual difficulty, it may relate to your very human biological life, but you might look at that as representing a difficulty you are having in developing a spiritual union. The dream is the same, whichever way you see it.

In the same way, I would say that it's not going to matter where you apply the dream, as long as you can take definite action, because the action will affect all parts of your life. Sometimes when I hear the question "How can I apply this to my spiritual life?" I say "Why are you making a separation between the spiritual and any other part of your life?" Anything you do, if you are spiritually motivated, is your spiritual life. A dream may show you the separations in your life, but it doesn't make them. Sometimes it's easier to understand a dream by looking at the more mundane daily life, but its meaning will extend to affect your whole life. Here again you can look at the

basic meaning--What is the action? The outcome of the action? What are the difficulties? What things are working well in the dream?--and apply these to any part of your life, the business or professional, your intimate life, the way that you work with inanimate objects, and the dream will tell you something about all these things, not just one aspect of your life, or one way of doing things.

I have found that when working with dreams, an understanding of any single dream will not give you very much. You have to see more than one dream, in fact a whole series of dreams, to really know what the meaning of any one is. A dream is not an isolated incident. It is part of what occurred prior to the dream, and of what is going to happen after--this is where a dream can tell you of what has taken place or what will take place--but it is also a part of the dream that preceded it, and the dream that follows it. I am saying that there is a flow of life--beginning with waking, sleeping, waking, sleeping. First we see these as separate events, then we see that they interrelate. Perhaps then we will discover not only the interrelationship, but also that there is a unity, and that there may in the long run not be any linear flow of activity at all.

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Having said all that, I want to point out that it's not always possible to approach any two dreams in the same manner. With dreams I've been trying to say, "Now this is the basic approach, and this is how this dream fits the basic approach ... now forget it and try a different way." Something else is going to bring the answer, such as to have the individual talk about what happened yesterday and try to plug the dream images into daily life rather than trying to bring daily life into the dream's images--a complete reversal in a sense. I find that other than the very basic things, my methodology changes constantly. These basics are:

1. A record of the dream;
2. An understanding of what's happening in your life, a basic overview including your directions and goals as well as specific incidents taking place, good or bad;
3. An idea of the thematic structure of the dream. What is the basic idea of what happened in the dream, and who are the basic characters?

Once you have these, you can put them together in different ways.

If your interest is in using dreams and symbolism for selfdevelopment, this all comes down to developing your awareness. The basis is to develop an ability to see things clearly, such as an image in a dream. It's not just an image, there's more to it. What more is there? It's learning to look at something and see it in greater proportion than in that first look. This can become a spiritual practice, in that one of the purposes of our concentration or meditation exercises is to begin to see that any one thing relates to every other thing all at the same time. Through this work we can open up to this greater scope all the time, understanding what part each plays, but that overall there are no separations. There is unity, there is oneness.

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SWAMI SATCHIDANANDA

Swami Satchidananda, his master being Swami Sivananda, is founder and guiding light of the Integral Yoga Institutes and Satchidananda Ashrams throughout the world. A recipient of the Martin Buber Award for 'Service to Humanity', he is dedicated to the ecumenical spirit as a way to world harmony. His philosophy is: "Truth is one, Paths are many."

SWAMI NISCHALANANDA

Swami Nischalananda is a senior student and monastic disciple of Swami Satchidananda and is presently co-ordinator of the Integral Yoga teacher training program in North America. Her workshops will include yoga postures, relaxation, breathing practises, diet, meditation, chanting and singing, and lectures.

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LETTERS

A letter from Barbara Stone of Madison, New Jersey described the onset of severe lower back pain whilst moving an end table. After a week in traction "helpless like a bug on my back, I am getting around but sitting is still uneasy".

"What I need to know is what asanas, if any, should I avoid and which ones will help strengthen the area?"

"My doctors go rigid at the sound of yoga, so I hope you can find a minute to advise me."

Dear Barbara,

Whilst it is not possible or desirable to make an accurate long distance diagnosis, it does sound very much as if you moved in such a way as to jam one of the little facet joints in the lower back. This will result in intense pain and muscle spasm locally and often pain referred into the buttock and leg of the same side. The problem can arise from very slight movements made with a momentary lapse of awareness, and is different from the myofascial strains that come from lifting heavy weights. Disc protusion, or what was called a 'slipped disc' is not nearly as common as once was thought. This new understanding of back problems owes much to the new medical technology - i.e. C.A.T. Scanners and other relatively non-invasive diagnostic techniques.

Treatment in the early stages consists of bed rest (which is what traction is mainly about) to allow the acute muscle spasm to subside, and this in turn will often allow the joint to unjam spontaneously. I also use a very gentle form of movement and positioning which facilitates this unjamming - but these techniques are still frowned upon by a majority of the medical profession.

Over the years I have had several episodes similar to the one you describe. In the recovery phase I restart my normal Hatha Yoga practice in much the same way that porcupines make love - very carefully, and avoid only asanas with a ballistic element such as handstands (Adho Mukha Vrksasana) (at least my version of the handstand has a ballistic element).

Last summer I jammed my back just before going to give a workshop on backs in Edmonton and then on to take part in a ten day Hatha Yoga Intensive at the Feathered Pipe Ranch with

Ramanand Patel and Mary Dunn. I participated in most of the workings but drew the line at Ramanand's energetic 'jumpings'. I found Parivrita Trikonasana against a beam to be a very helpful way of releasing my back and finished the course feeling very much better. The hot tub and massage also helped.

Shirley, who has just returned from India and study with Mr. B.K.S. Iyengar, said that in the therapeutic classes that she observed people with back problems working an extensive range of asanas with an emphasis on standing poses (often with support from Mr. Iyengar or his assistants and from various props).

I would emphasise three additional points :-

(1) Asanas such as Navasana to strengthen the flexor muscles of the spine, i.e. the rectus abdominus and iliopsoas muscles.

(2) Maintenance of ideal body weight so that the centre of gravity of the abdomen is close to the spine.

(3) Constant awareness and impeccable use of the back, i.e. keeping the back straight and lengthening in all weight bearing movements; using the hips, knees and ankles for any lifts or movements requiring flexion.

My own experience has been that the more I work with Asana the better I feel.

Kind regards,
Derek French.

SATSANG

In the book Language of the Gods, 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.

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?

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

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Yasodhara Ashram Program Calendar 1983

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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.

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 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 participants to stay on, at no extra charge, to help us with our summer work.

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Friday evening, July 1, to Friday, July 8.

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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 Calendar

FEBRUARY 5, 1983 - Yoga Work Group for Iyengar Yoga Teachers. 10:00 to 3:00 with Shirley Daventry French, 3918 Olympic View Dr. Phone 478-3775 for details.

FEBRUARY 18 - Monthly Meeting of Victoria Yoga Centre, hosted by Norman MacKenzie, #6-900 Park Blvd. After the meeting we will hear a taped interview with Mr. B.K.S. Iyengar and see slides of India. Everyone welcome.

FEBRUARY 26 - A Day of Yoga with Shirley Daventry French, 10:00 to 4:00. Fee: \$25.00. For information and registration, call Shirley at 478-3775.

FEBRUARY 26-27 - Integral Yoga Workshops "Yoga in Daily Living", sponsored by the Hatha Yoga Teachers Association of Vancouver Island. Saturday is a public workshop, Sunday is for Teachers and advanced students. Conducted by Swami Nischalananda, a senior student and monastic disciple of Swami Satchidananda. See ad, page 19 for details.

MARCH 2, 1983 - Lecture on Integral Yoga given by Swami Satchidananda. 8:30 p.m. in Room A144, MacLaurin Building, University of Victoria. Sponsored by HYTA VI. Admission \$5.00. Tickets from Pat McCullagh (384-2974) or Carol Kalsics (382-0128). See ad, page 19 for details.

MARCH 4-6 - Workshop with Sam Dworkis at Kit-silano Neighborhood House, 2305 W. 7th Ave., Vancouver. Friday, 7-9 pm, Beginner's level. Saturday, 10 am - 5 pm, Basic Working for all levels. Sunday 1-4 pm, More advanced poses for intermediate and advanced students. For more information and registration, contact Judith Williamson, #702-5775 Toronto Road, Vancouver, V6T 1X4, phone 228-1761.

MARCH 5 - A talk on Stress by Dr. Derek French sponsored by HYTA VI. 11:00 a.m.. For information, call Pat McCullagh, 384-2974.

MARCH 25-27 - A Workshop with Felicity Hall, exploring the therapeutic potentials of yoga.

This is a specialized workshop for teachers and experienced students, in Vancouver at Columbia Centre, 645 W. 8th. Fee: \$60.00, registration limited to 16. For further information and registration, contact Maureen Carruthers, 2596 York Avenue, Vancouver, V6K 1E3, phone 733-2777.

MARCH: Rama Jyoti will be coming for teacher training in Vancouver. Dates TBA. For information and registration, contact Sandra Sammartino 1824 Dunbar Street, Vancouver, V6R 3M2, phone 733-6075.

APRIL 4, 1983 - Teacher Training Session with Felicity Hall, sponsored by the Victoria Yoga Centre. Times & fees TBA. Call Shirley Daventry French for information at 478-3775.

APRIL 5 to 8 - Victoria YM-YWCA will be sponsoring a Week of Yoga with Felicity Hall. Two levels, beginners, and intermediate, will be offered. Fees and precise times TBA. Call Shirley Daventry French for information at 478-3775.

ONGOING:

Mondays: A short Satsang is held every Monday at 9:10 pm in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. Everyone welcome.

Tuesdays: Movement in Depth workshop with Judith Koltai. Call 384-0838 for information.

Wednesdays: Kundalini Yoga for the West Study Group. Weekly meetings 7-9 pm at the home of Norman MacKenzie, #6-900 Park Blvd. Call Norman for information at 383-0670.

Thursdays: 7:30-9:30 pm. Dream Group led by Richard Reeves. For information, call Richard at 381-0574.

Thursday evening Kundalini Yoga class and ongoing Hatha Yoga Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

Possible: Life Drawing Group led by Ann Rosemary Conway to begin when there is enough interest. For information call Ann Rosemary at 658-8770

MEMBERSHIP/SUBSCRIPTION FORM

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)
☐ Don't mail me a newsletter during regular class sessions, 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: Gay Dill, Marlene Miller
Cover: Nance Thacker c
Cartoon: Nance Thacker c
Advertising: Dianne Stillman
Printing: Monk Quick Copy Centre
Calendar: Barb Uibel

Typing: Shirley Daventry French
Bill Graham
Harvey Miller
Jaromy Ryon
Susan Sprinkling
Distribution: Susan Sprinkling
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DEADLINE FOR SUBMISSIONS TO THE MARCH NEWSLETTER -- FEBRUARY 18, 1983

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

MARCH 1983



An Interview with B.K.S. Iyengar

Interview begins on page 9.

PLEASE
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A MESSAGE FROM THE PRESIDENT

Last month I discussed the topic that all life is sacred and all life is secular and how this is a vital part of yogic teaching. When these teachings are understood and applied then spiritual life and temporal life interpenetrate and the union of yoga is attained. But most of us who struggle along the path are a little way from this goal.

The spirit of yoga can be discovered as much in the repetitive stuff of day to day living as in those special times put aside for 'spiritual practice' of whatever nature. This was emphasized by Mr. Iyengar in the taped interview we listened to at our yoga centre meeting last Friday. He told us that yoga has survived because it is for the good of humanity and we must use the day to day work to reach God. But he also talked at length about discipline, and by his example he teaches us the importance of maintaining a disciplined and dedicated daily yoga practice.

The courage to apply and continue to apply the teachings in my life and the understanding of how to do this has come from the discipline of setting aside time for and maintaining certain regular formal spiritual practices. If I let these lapse, I am in trouble.

At my very first workshop with Swami Radha she repeated several times the phrase "Take time to be Holy". Since at that time the word 'holy' was hardly part of my vocabulary, my conscious mind dismissed it although obviously at some level it penetrated. I was pursuing yoga as a form of personal growth - an adjunct to the work I was doing in encounter and women's consciousness raising groups. But little did I know where all this would lead!

In the opening paragraph of the section called The Aspirant in her book KUNDALINI YOGA FOR THE WEST, Swami Radha writes :-

"Self-development in Yoga may, in the initial stages, seem to have much in common with the psychological approaches of the human growth movement. However, the goals are fundamentally different. The person who undertakes human growth therapy works towards self-acceptance, efficient functioning in everyday life, mature relationships not based on emotional needs. But the spiritual aspirant, man or woman, looks at this

motivation from a different perspective. There is already an innate perception, however vague, that there is more to life than having a family, friends, reasonable success - "the good life." For such a person the goal is liberation from all limitations, realizing all man's potentials and, finally, the Self."

In that same workshop, Swami Radha told us to give our best time to God; so often he only gets the dregs - when we are tired and half-hearted or desperate and in need. To move towards this goal of liberation we need a lot of help, and I believe it's essential to set time aside (first-class time) and make a priority of some formal yoga practices. In the book APHORISMS, Swami Radha says "Turn to your innermost being. Even God does not enter your mind without permission."

An inexperienced student has to shop around a bit at first and try different kinds of yoga, various practices and even different teachers, but after a while it's essential to choose something and stick to it. It's so easy when nothing significant seems to have happened after a few months (or even a few weeks) to say "this is not for me". Making commitments and fulfilling them is an essential part of spiritual development; but we have to be realistic rather than idealistic. Choose something to which you are drawn and which you are likely to follow through.

Sometimes you may be urged by your teacher to follow a practice which does not appeal to you, and in this case you must remember that something drew you to this teacher and if you wish to continue as their student you must trust them and surrender.

Strangely enough, once again in this weekend's TIMES-COLONIST (Saturday, February 19th), Rev. Davidson of Ottawa echoes my train of reflection in his column PERSPECTIVES. Enthusiasm, concentration and intense effort must be channelled into the practice of our faith. It's not enough to live a good life and just drift. In Rev. Davidson's own words:

"To mean well is not enough. We must also strive to do well, as well as our natural endowments and circumstances allow. Christian commitment demands

Continued on page 3

Continued from page 2

that we use in the living of our faith all the intelligence, all the skill and astuteness, all the worldly wisdom and creative energy that we have."

In this low energy month of February when so many people are suffering from the mid-winter blues, it's important to remind ourselves of this and intensify our efforts for self-discipline on this journey towards self-mastery. Perhaps the last words should be the following Aphorism from Swami Radha :-

"All spiritual practice is reprogramming yourself until you reach a state of awareness where you can forget about programming."

Shirley

Shirley Daventry French

Yoga Centre News

The February Monthly Meeting of the Yoga Centre was a short one. The treasurer had gone skiing (and not to South America with the bank account as some members feared). The newsletter continues to come out regularly without complications, other than the perpetual need to court advertisers, and remind the forgetful to renew their Yoga Centre Memberships, and to encourage our readers who have not yet subscribed to do so.

Only the Programme Work Group had a major report to bring before the membership. Vice-President, and Work Group Chairperson, Marlene Miller introduced a motion to amend the Workshop Registration Policy section dealing with out-of-town registrants. Because it has sometimes been difficult to fill places reserved for out-of-town people on the present 14-day notice, because many Victoria residents have made other plans by then, it was moved that the places be held up to 21 days before the workshop. This amendment was accepted.

Workshops

Marlene outlined the workshops that the committee has planned, or is trying to arrange in the next year. Workshops in the Iyengar Approach to Hatha Yoga that are definite at this time include:

- Level I and Level II workshops with Felicity Hall, sponsored by the Victoria YM-YWCA to be held April 5 through April 8, inclusive.
- Teacher-training workshop with Felicity Hall to be held at the Yoga Room in Metchosin on April 4, sponsored by the Yoga Centre.

- A series of workshops led by Aadil Palkhivala from June 1 through 5. These will include some special types of workshops, such as Yoga for Athletes, for the Voice, and Therapeutic Yoga. Details are not yet complete, and Robb Dill, who is coordinating the series is open to suggestions. Call him at 382-9570 with your ideas.

Marlene also outlined several other workshops that the Work Group is now organizing for the Fall of 1983 and Spring of 1984. Details will be announced as they become available.

Personal Growth Workshops planned at this time include:

- Swami Sivananda Radha of Yagodhara Ashram will lead a "Straight Walk" workshop at the home of Shirley and Derek French the weekend of June 17 through 19. Registration for this workshop will be opened at the March 25 Yoga Centre Meeting. The fee will be \$110. A 35% deposit (\$38.50) will be required to hold a space. Application form will appear in the April Newsletter.
- The Kundalini Group is planning to hold another workshop in September or October.

Garage Sale

The other event planned by the Program Work Group was the 2nd Annual(?) Yoga Centre Garage Sale, May 7 & 8 at the garage of Sue and Bruce Ingimundson, 1234 Union Road. Last year the event was a very successful fund raiser. If you have anything that you want to donate, the Ingimundsons are already accepting items. Call them at 385-2598 to arrange drop off.

After discussion of the proposed program, the meeting was adjourned.

March Meeting

The March meeting of the Yoga Centre will be held at the home of Jaromey Ryon, #209-1366 Hillside, Friday, March 25th at 7:00 pm. The program for the meeting will be an informal discussion of directions that members see for the Yoga Centre. Shirley Daventry French said that she has been thinking about this and the general topic of "Spiritual Life in the Marketplace" with reference to her "President's Message" in last month's newsletter. Please give this topic some thought before the meeting and come prepared to share.

After the business meeting, we were able to listen to the tape of the interview with Mr. B.K.S. Iyengar that the Yoga Centre's Norman MacKenzie and Shirley Daventry French, as well as Swami Sivananda and Swami Radhananda of Yasodhara Ashram conducted while studying with Mr. Iyengar in India recently. (Part I appears in this newsletter.) Norman showed us some very interesting slides he took in India as well.

Limerick & Cartoon Contest

In the December edition of the newsletter, that venerable muse of the Yoga Centre, Derek French, invited entries in a Limerick and Cartooning Contest. Entries have been, if not

Continued on page 18

1983 Yoga Vacations at the Feathered Pipe Ranch *A Perfect Combination, An Excellent Education, A Wonderful Vacation*

- June 13-20
Indra Devi
The Spirit of Yoga
- June 22-29
Betty Fuller
The Levity of Gravity with the
Trager and Feldenkrais Methods
- July 1-11
Ramanand Patel
and Victor VanKooten
Iyengar Style Yoga Intensive
- July 13-20
Lillas Folan and Richard Miller
The Process of Becoming:
Internalizing the Practice of Yoga
- August 9-16
Judith Skutch, Dr. Bill Whitson
and Dr. Kenneth Wapnick
A Course in Miracles
- August 18-28
Judith Lasater and Felicity Hall
Iyengar Style Yoga and Therapeutics
- August 29-September 5
Dona Holleman
Discovering Our Center
Through the Iyengar Tradition
- September 23-September 30
Ruth Bender, Dr. Ken Piller
and Ken Stinnett
Choosing Health: A Holistic
Approach to Degenerative
Disease and Health

For more information and
free brochure contact Yoga
Vacations, Box 255C, Helena,
MT 59624, (406) 442-5138.



KUNDALINI WORKSHOP

"The energy is neutral. The choice is how to use it." Words often repeated during the January introductory Kundalini workshop hosted by the Yoga Centre of Victoria and led by Yasodhara Ashram residents Swami Padmananda and Swami Nada Brahmananda.

During the twenty hour weekend workshop this inspiring pair led thirteen interested seekers, fledgling yogis and dedicated aspirants through a sweeping and comprehensive overview of the Kundalini system based on Swami Radha's popular book Kundalini Yoga for the West.

"It's Saturday afternoon, this must be the heart Cakra." A rueful comment from Swami Padmananda acknowledged that time was short given the scope of the material to be covered. The symbols, senses, gods and goddesses, challenges and choices associated with each Cakra were presented with straightforward ease, warmth and humour.

Participants were asked to personalize their investigation of the Kundalini system by writing and perhaps presenting several papers during the weekend. From a first paper topic of "What does it mean to you to be an aspirant?" through themes including the 4th Cakra challenge of relating "touch - healing - humility - gratitude - sex and worship," the papers provided a thought provoking and often emotionally charged method of stimulating participants to begin, or perhaps continue their own process of "laying the foundation" - of growth of personal awareness - a process essential to the Yogic path.

In this way and in informal discussion workshop participants were shown how they in their daily lives can use the language and symbols, practices and practical wisdom of the Kundalini system to develop their own abilities to consciously co-operate with their Higher Selves.

The Energy is neutral.....

Our thanks to Swamis Brahmananda and Padmananda for sharing with us.

- Susan Sprinkling

B.K.S. IYENGAR ASSOC. OF B.C.

The B.K.S. Iyengar Yoga Association of British Columbia is a non-profit organization whose members are joined by a common interest in the study and practice of yoga under the special orientation developed by Mr. B.K.S. Iyengar. This association joins with similar organizations throughout the world to form an evolving, interchanging network of students and teachers of Iyengar Yoga.

The Victoria Yoga Centre is a member of this Iyengar Association and two of our Directors, Shirley Daventry French and Norman MacKenzie, serve on its Board.

A more detailed outline of the objectives and work of the Iyengar Association may be obtained from Shirley or Norman. Applications for membership are welcomed from all students and teachers working with the Iyengar method of yoga. Full voting membership is \$10 and associate (non-voting) membership is \$5. All members receive copies of minutes of meetings and details of workshops through the mail. Cheques should be made payable to the B.K.S. Iyengar Yoga Association and mailed to the Secretary, Maureen Carruthers at 1626 Trafalgar Street, Vancouver, B.C. V6K 3R7.



PHOENIX THEATRES
presents

MANDRAGOLA by
Niccolo Machiavelli

Mar. 3-12, 1983 at
8 p.m. in Chief
Dan George Theatre,
Phoenix Building.

and
COLE, a
musical review
of Cole Porter's work,
Mar. 14-19, 1983 in the
Roger Bishop Theatre.

Mar. 14-17 at 8 p.m., Mar. 18 at
9:36 p.m. and Mar. 19 at 6 p.m.

Tickets: \$5.50 adults, \$4.50
students & seniors

BOX OFFICE: 721-8000, after
Feb. 28



A Day of Yoga

with

Shirley Daventry French

on

Saturday, April 30th, 1983

10 am to 4 pm

to be held in

THE YOGA ROOM

3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE \$25.00

Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

THIS WORKSHOP WILL BE LIMITED TO 12 PEOPLE
with previous experience of Iyengar Yoga.

For information and registration:
Phone 478-3775

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.

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Fee: \$370. \$75 deposit.

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Friday evening July 8, to Monday, 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: \$527. \$110 deposit.

CHILDREN'S PROGRAM

Friday evening, July 1, to Wednesday, August 31.

This program is designed to help parents wishing to visit the Ashram to 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, 10 a.m. to 1 p.m. and 3 p.m. to 6 p.m.

Fee: \$24 per day includes all meals and shared accommodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Friday evening, July 1, to Friday, 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: \$1936. \$400 deposit.



KUNDALINI: PATH OF LIBERATION

Tuesday evening, July 19, to Monday, 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: \$370. \$75 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.

Timeless Books

(publishers of timeless wisdom)

RADHA:

DIARY OF A WOMAN'S SEARCH

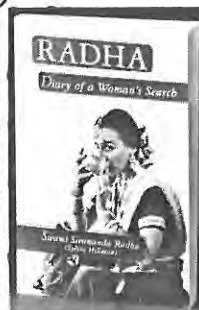
by Swami Sivananda Radha

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



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."

Choice, American Library Association

\$5.95

Paper, 140 pages, 8 photos

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



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Timeless Books

Box 9

Kootenay Bay, B.C.

V0B 1X0



A Mother's Yoga

Some days I feel like giving up. I want to crawl into bed, pull the covers over my head and stay there. It seems as though lately all my efforts have been in vain. I have been ignored, whined at, and looked at as though I were a wicked ogre. Everyone has forgotten their jobs and how to pull their alarm buttons.

Disciplining methods go through crazes. We've had the strap, rigid schedules, "wait until your father gets home," and then the opposite. The growth of the self-awareness movement has influenced child raising; loving a child was all that was needed. We wanted our kids to grow up without our "hang ups". Then we ended up with kids that wouldn't listen to anyone or do anything unless it pleased them.

Counselling and parenting courses are now available as we seek help in coping with the unruly kids this permissiveness-or whatever name you give, it has brought. I've tried several courses, counselling, and read lots of books. One tool I've found useful is to give the child (or anyone else) "I" messages instead of "you should" attacks if they are sad or upset. I acknowledge their hurt. I let them see I'm listening to how they feel, without advice or blaming.

The other technique I've learned is to use consequences. If you forget to pick up your dirty clothes, I won't wash them. If you miss your bus then you have to walk. The hard part for me is to spell everything out in a calm rational moment before the incident. Then at the time something happens, you simply state what has happened. "You don't have any socks, well I guess they were 'nt in the laundry basket." I'm still working on the simple restatement part. Slowly. I see it works but it is so hard to break old patterns!

So both techniques work only when I change how I react and relate to my child. I feel like I'm always struggling to do and say the "right" thing. I get tired of it and feel resentful that I'm never permitted to feel lousy or have a bad day. When I am tired or under stress from outside pressures I get slack on my efforts at effective parenting. Then things begin to go wrong with my relationship with my kids. The problems mount and the interactions between me and the family are unaware, unpleasant. All the

efforts of recent months and years goes down the drain. As the situation worsens, I feel under more pressure, more stress and I'm less able to interact positively with my family.

It's not always easy for me to use the consequence method. It's one thing to let them wear dirty socks if they don't put them in the wash, but what about jobs like running errands or emptying the garbage. I'm the one who suffers the consequences if the garbage piles up--it doesn't bother an eight year old! What about the dishes? If my son forgets to do them, should I set the table with dirty dishes? I've heard of a family that tried it but I don't think I could do that. Could I? To be effective, a consequence needs to be fair and enforceable, allowing me to remain calm.

Which brings us right back to Ashram teachings. I have to work on myself in order to improve the quality of my life. I have to give myself time for reflection, writing in my diary, for sat sang, for morning walks, hatha yoga. Then I come back to myself. I look at things more objectively and see what needs to be done and what actions will help smooth out family life for everyone once more. It seemed incongruous at first, but has proven true: the more time I give myself, the more I have to give. When my children were very young there wasn't any time, not even for sleep--so that is another subject--and would take up another column.

Meanwhile, there are days when I want to change my 'name'. I don't want to be Mommy. I don't want to remember where anyone's shoes are, or go to the grocery, or fold laundry, or try and cope with a rebellious boy. I want to stay in bed with a good book and let the garbage rot!!!

Leslie Hogya



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An Interview with B.K.S. Iyengar

Prepared by Norman MacKenzie

Yogacharya B.K.S. Iyengar is a contemporary yoga master who has developed an unique approach to the transformation of the body into an instrument for realizing the divinity within. A teacher of yoga for more than 40 years, he has been an inspiration to many students and teachers throughout the world. With courage and single-pointed determination he has sparked a light that has revived aspects of hatha yoga that were once considered lost.

B.K.S. Iyengar is the author of two classic texts, "Light on Yoga" and "Light on Pranayama", which provide comprehensive information for students of yoga concentrating on asana and pranayama in particular.

In November, 1982, nine teachers from the Victoria Yoga Centre were privileged to participate with an international group of teachers in an intensive course for three weeks under the direction of B.K.S. Iyengar.

This interview was conducted at the Ramamani Iyengar Memorial Yoga Institute in Pune, India, on December 1, 1982. Present were Swami Sivananda and Swami Radhananda of Yasodhara Ashram, Kootenay Bay, B.C.; Shirley Daventry French and Norman MacKenzie of the Victoria Yoga Centre.

This interview has been prepared for publication by Norman MacKenzie.

Yoga Centre: During the Intensive you have emphasized the unity of all yoga practices and that it has only been in recent times that they have been separated into "categories" of yoga practices.

Iyengar: There is a tremendous historical background for the break of the continuity of our Indian traditions in art, science and philosophy. When our country once upon a time was completely free, people used to move without any hindrances or fear complexes. When India was attacked from the north, our country was looted, people were massacred and the wealth of the nation was carried away. Fear complexes set in at that moment.

When their religious traditions were forced on us, this had a tremendous bearing on the loss of our great ancient art. The Indian people had to live guarding their women in order to see that they maintained that purity. So each one was suspicious of the others, and they formed small groups and protected themselves in those groups so communication was cut short. Due to that the understanding lost its background and it remained a secret subject and couldn't spread, whereas once upon a time it was known to each and everyone.

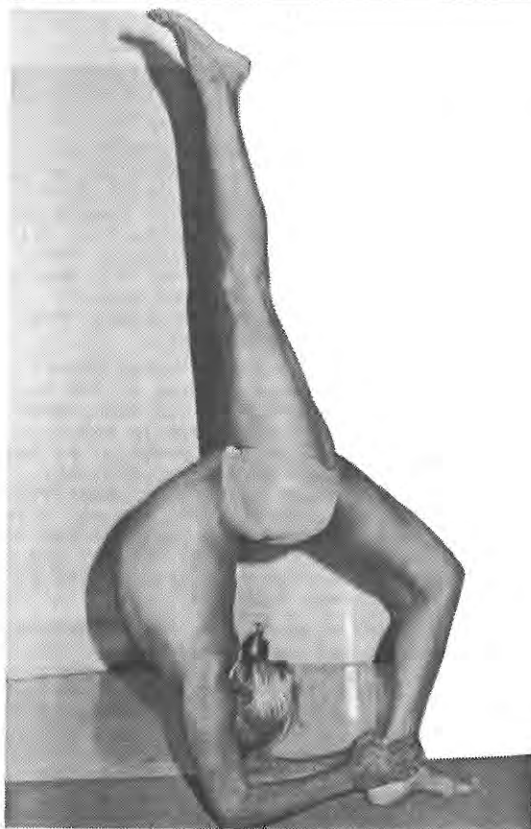
Some people carried away certain manuscripts, other people carried away other manuscripts, and they had to depend on those manuscripts to work on. So although the human chain of civilization did not break, the methodology, the way in which one had to reach that goal, started breaking. That's how the traditions got disunited. Even today you can see the impact of that with each individual group practising Indian art and tradition. They do not come together because they live in small sects. That is how we developed various sects in our Hindu religion which became castes and sub-castes.

That's the reason we lost the real essence of that flow of intelligence. Someone had to find out where the old and the present time could meet and how it could be united. That's how I am working on it. I am trying my best to bring it together.

Y.C.: In the West it seems misunderstanding has led to divisions of yoga, such as Bhakti Yoga, Jnana Yoga and so on. Can you discuss this?

Iyengar: If I am more interested in gaining knowledge, analytically, and sit as a thinker, naturally I am a Jnana Yogi because that is predominant to other things. If I am a Bhakti Yogi then jnana is submerged and the bhakti takes the lead. Devotional aspects will be more emphasized and expressed than the side of knowledge, like the thinker. But as far as I understand, none can differentiate except one part may predominate. So it cannot be divided.

If, for example, I am devoting my time to asana, pranayama or meditation, that is my key. From



that I have to develop my tree of knowledge. That's my trunk, that's my root, so I can't get out of that trunk. So whatever practice one does in their day-to-day life, they are known as following such and such a path. But without knowledge there is no love. You may have tremendous knowledge, but if you have no compassion, no concern for being good to your neighbour, then what is the use of that knowledge? If you have tremendous desire to help and do not know the way to help, then what is the use of that bhakti? They are interconnected. So being inter-connected it's incorrect for any person to say, "I am this, I am not that".

Patanjali has stated it so beautifully: "What is this yoga?" TAPAH-SVADHYAESVARA-FRANIDHAN-ANI KRIYA-YOGAH'. (Sutras II.1). In this sutra he describes Kriya Yoga. Some people in western countries like Swami Yogananda and others have said, "We teach Kriya Yoga, our new method!" It's not at all a new method. Patanjali has described it. The proper definition has not been given in any of their books which I have read. They speak only of Pranayama. The Kumbhakas, antara kumbhaka and bahya kumbhaka, the surrendering of the breath as your

fire into your body, that they have taken, is also from the Gita.

"Tapas" means tremendous discipline, tremendous cleanliness, to purge the weaknesses in every human being. Burning desire, burning passion, the love to purge these weaknesses, is the meaning of TAPASA. Tapas means "fire". Your desire should be burning second to second. When it burns, what do you do? You act. That is known as Kriya Yoga - Karma Marga.

Then second, he speaks of SVADHYA. Now, after disciplining myself, after doing a certain action in order to get myself purified, let me understand myself - Self Study. Let me know myself. Let me know my neighbours. Let me know my mind. So what is the right mind? What is the wrong mind?



Inside the Ramamani Iyengar Memorial Yoga Institute



So it is not, as it is sometimes translated, studying of books in order to understand the self. You need not study the book, you can understand yourself. Your way of movement is a book. How am I behaving with my neighbour? How is my neighbour behaving with me? How should I react? How should he react? So what is the way to come together in a communion?

This is known as self-study, SVADHYAYA. What is Svadhyaya? Self-study means "jnana", knowledge. So SVADHYAYA means Jnana Marga. Tapas is Karma Marga.

ISVARA PRANIDHANA. After acquiring that cleanness, after acquiring this tremendous amount of awareness of your own mind, surrender to God is Bhakti Marga.

Even Patanjali has not used the words: "This is Raja Yoga". He has used Kriya Yoga. In one sentence he has described the teaching of Kriya Yoga. "Astanga" means the eight limbs of Yoga. Astanga is not eight aspects of yoga he has explained but he has not given the name that I am teaching you this yoga. Only here he has used the word "I am teaching you Kriya Yoga", in the second chapter which is meant for Sadhana Pada.

Sadhana means practice. So now I am explaining what this sadhana is, which is covered by Karma Marga, Jnana Marga and Bhakti Marga. So how do you use these eight aspects of yoga in these three categories of Karma, Jnana and Bhakti? How do you use Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi in these three?



Outside the Ramamani Iyengar Memorial Yoga Institute

Patanjali divides and explains them. If you ask Patanjali's Yoga Sutras, it is Kriya Yoga. So it is also Jnana Yoga. It is also Bhakti Yoga. Why? He says the end of yoga is: SAMADHI-SIDDHIR ISVARA-PRANIDHANAT. (Sutras II.45). When you reach the state of samadhi you are one with God. What is that? Is it not Bhakti Marga? Patanjali has explained this. I am not going out of the book.

"YOGANGANUSTHANAS ASUDDHI-KSAYE JNANA-DIPTIR A VIVEKA-KRHYATEH". (Sutras II.28). By the regular practice of yoga what do you develop? The ignorance in me is destroyed, knowledge dawns. So Jnana Marga comes. This is a subject which works on Karma Marga, Bhakti Marga and Jnana Marga and cannot be separated. So they are three in one. Those who call it Raja Yoga, as I have said, want to show off. The word "Raja" has come, not in Patanjali Yoga-Sutras, for your information, but only in Hathayogapradipika of Svatanmarama.


Who is the King of the Senses? Mind is the King of the Senses. And who is the King of the Mind? Breath is the King of the Mind. Who is the King of the Breath? The nerves are the Controller. There they do not use the word "King", but the word "Controller". If the nerves are rhythmic, your breath is rhythmic. If the breath is rhythmic your Mind is under control. If the Mind is under control, your Senses are controlled. Or, if the Senses are



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controlled your Mind is under control. If the Mind is wandering you have to control the breath. The moment you control the Breath, it depends upon the strength of your nerves.

In Patanjali's sutras: "CITTA-VRTTI-NIRODHAN", (Sutras I.2) "Citta" means Mind, the outer expression. Raja Yoga has taken the terms from this. "Who is the King? Mind is the King". As I said the other day, "CITTA-VRTTI-NIRODHAN" describes a rajasic nature. Mind is wandering in various directions. How can you bring to it a sattvic nature, when it has a rajasic nature or "supreme, rajasic quality". You have to bring it out to see that the tamasic, rajasic nature is brought under control.

When the rajasic nature comes to the uppermost and controls this vibrant flow of the mind then you have to understand from that you reach the state of being which is known as SUPTA GUNA. Because they have used the word "Citta" here, the modern translators have called Patanjali's Yoga-Sutras "Raja Yoga". It is supported by Hatha Yoga for the simple reason that Mind is the King of the Senses.

The tradition is Jnana Yoga, Bhakti Yoga and Karma Yoga, which Patanjali calls in one word "Kriya Yoga". He does not use the word "Karma Yoga". Karma means action, Kriya also means action. Karma here is a noun. It's just objectively taken.

Kriya Yoga, you have to do it, you can't get out of it. That is why I use the word Kriya Yoga whether it is Tapas, Svadhyaya, Isvara Pranidhanah, you have to do it. That's why the word Kriya has been used. Otherwise he would not have used Kriya Yoga, he would have used Karma Yoga. That means Jnana is also Kriya, action. Bhakti is also an action. Discipline is also an action. He has not separated the action from these three parts; that's why he used the word "Kriya".

If you want to do good to others, if your mind is unhealthy, how can you help? There are savants in the West and the East with unhealthy bodies who have done a lot of work. But are they in majority? So don't refer to those few examples. That's only escapism. Why refer to those who were born saints? What about you and me and the 99.9% of the people? How do they behave? We have to talk from that angle, not from that 0.1% of humanity.

Saints come once in a hundred years, once in a thousand years. They are just examples and go away. But we live day to day. People are born, people die, again we are reborn. What is our nature? It doesn't change. So for us yoga is the firm foundation for a good life.

If you are healthy within it will rebound outward and in that healthy atmosphere you can serve your neighbours better. If you are unhealthy and asking compassion, you cannot show

compassion to others. I am unhealthy, somebody guide me, somebody help me. Are you not asking for help? You cannot help at all. Within a few years, you say "I am collapsed" and you hunt for something. From that point of view Yoga is meant more for the ordinary personality than for the top personality.

Patanjali never left even the uneducated person. The others have. If a person has no knowledge, what can he do? If he has no understanding, what can he do? Modern saints say "You should analyse". I have no power to analyse at all. It's easy to say "analyse, find out". Even Ramanamaharshi said, "Find out. Know who am I." But how can a foolish man learn from this? So somebody has to show the way.

That is what Patanjali has done. He has divided the Mind into five categories: the dull, the oscillating (sometimes you have the power of concentration, sometimes you lose it and sometimes you have tremendous concentration) and so on. For such persons, these are the eight aspects of Yoga which he devised. If he is a very dull person, he has to do certain things. If he is slightly above the dull person he has other things to do. If he is extraordinarily intelligent there are other things he can do. That is the beauty of Patanjali's system. He has not left anyone out.

So we have to think, whether in philosophy, art or science, how to help the majority of people. Scientists are researching yogis who can stop their heartbeat. A saint comes once in a hundred years, but of crowds of people, one man may stop the heart. What is this going to do for humanity at large? They may do some research, record it, be satisfied with it, but nothing has come for the good of society in this research work.

There is therefore no compassion in this science. They only want to get credit that "I have done some research work". Because I suffered, I know what things are going to be good for people and so I work in that direction.

Y.C.: Was it out of that kind of thinking that the "non-traditional" asanas developed?

Iyengar: No. I said in answer to the first question that these things were lost because people lost contact and the refined art disappeared. Now what everybody sees is in crude form. You don't see the vitality, super-force, super-dynamism, super-presentations in present yogis. What they say is all in text, they are repeating the text. Why? Because the refinement has disappeared.

All practices remain only crude, superficial. Someone had to struggle. As I said, God allowed me only to work; he never allowed me to think of anything else in my life. Of course, many people tempted me. "You have so much art, I will do this, I will do that, I will give you this, I will give you that."

Nobody will believe that even Swami Yogananda in 1936 offered to bring me to America. At that time I told him: "I have one Guru as people have one father, one mother, one wife, one husband, so I will have one Guru. I cannot have two Gurus." I told him that when I was only 14 years old. When he visited India in 1935-36 as the guest of the Maharajah of Mysore, he came and saw my demonstration. He immediately said: "What a super movement you have got. Come with me." At that time I was just a raw person. He said, "I will give you all facilities." I was not tempted. I lived with Krishnamurti for 20 years. Nothing tempted me. Swami Sivananda said: "I will give you Sannyas....Why don't you come?" Recently someone said, "For your art you should have an orange robe." I said: "Why should I? I don't need any robes at all."

That's why I could go into the subject because none could influence me to change. That strength in me made me study and I went on and on and on. By the grace of God I say something new has come to me though I have not broken the tradition.

Y.C.: So you feel that at one time those asanas were, in fact, practised by the earlier yogis?

Iyengar: Otherwise how could it be?

Yogis have the power of imagination. They have to think, they have to work out. For example, the other day I told you I'd been

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to South Africa. I was taken to a zoo and saw the gorilla sitting in Baddha Knoasana, Upavista Konasana, Supta Padangusthana so perfectly. I have got those slides with me. Unbelievable! I said, "We struggle and these are the natural poses". (Laughter) You have not seen them at all? Please go and see how the gorillas sit. You'll be surprised. So that's what I'm saying. I see like this.

Some years ago I was asked whether I could give a demonstration for the United Nations in the United States. My demonstration was one-and-a-half hours. I finished everything and one intelligent man stood up on the platform and said: "You have shown so many things. You haven't shown the asana called Bhujangasana." I had shown the Scorpion pose and all. The man should be ashamed to ask this when hundreds of people are watching me, thousands. He said, "You have not shown this at all and it's a major pose." You will be surprised to know what I told him.

I asked him, "Have you seen a cobra?" He said he had. "Do you know Bhujangasana?" He said, "Yes". "How do you do it?" He said, "We press our hands and we lift up". I said: "You press your hands? Have you seen a cobra having hands?" (Laughter) In front of so many people he thought he was putting a very intelligent question. I made him a completely stupid person on the platform.

Then I showed him my Bhujangasana. How I use my hands on the knees. I said: "That is Bhujangasana. Have I taken any support on my trunk?" He said, "No". "Now can you do it? Then don't ask next time when you see some others giving; when they can show a better pose you should never ask a crude pose, a simple pose, Sir. Probably you may not know it." (Laughter)

Y.C.: You've talked quite a bit from time to time during the session of the art of teaching. It was mentioned that someone had requested you to write a book.

Iyengar: The art of teaching is a practical subject, not a theoretical subject. How could the art of teaching be written? It is direct perception. The direct perception has to be observed, explained, and made to be handled. A book cannot be written on the art of teaching.

But, of course, I have been asked to write on the art of Yoga, which I am doing. I think they want to boost some of my final poses of "Light on Yoga". They saw the laminated photographs which were exhibited in London. The publisher got interested just last month. He said, "We want a book, 'Light on the Art of Yoga'," so it's the latest.

They were only asking about teaching but I said: "No, how can I teach the art of teaching? It can't be written in books; it is hard to hand." A doctor can become a doctor and an M.D., but as soon as he has got the degree he has to work under the experienced doctor; he cannot teach him through a book. He has to undergo training with him. It is a practical subject so teachers have to be trained but not through books at all. Learning can be taught through books, but teaching cannot be taught through books. Only certain ideas can be given.



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Y.C.: Do you foresee any other publications?

Iyengar: I am translating Patanjali's Yoga-Sutras for the common man to understand. There are complicated translations done by lots of commentators, but I am trying to simplify it so it could be understood by an average person. I don't think of the intellectuals at all, because they can read even complicated sentences; they can understand. So I am trying to write this book so that a person with average intellect can grasp this subject. I have drafted two chapters. Now I have been caught in writing this book, "Art of Yoga", so that is sleeping. I don't know when I could complete that, but I am making a small contribution of my way of thinking into that book.

It is going to be a long-term project because there are so many controversies which are going to be touched upon by me. I am going to give new interpretations to some of the sutras, which may cause conflicts. Either they will have to say it's all out of the brain or they have to say let us re-think. It is easy to dismiss it. But if somebody tries to understand why this man has written this when no others have said it, if they try to re-think it, probably some new light may come to that thinker.

It is all original, as with all original work when new things have come, mistakes may be there. It may be true. It may be false. But my convictions have made me touch points, through my experience of asanas and pranayama, that will fit into the sutras.

Secondly, previous commentators on Patanjali's Yoga-Sutras have treated each sutra as a chapter by itself. "Sutra" means a linking word, one sutra linking to the other. As far as I have read, the commentators haven't linked the sutras together at all. That is why when you read it you get confused. So I am trying to describe why this sentence came before and this sentence after.

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Celia Ward, Mr. Iyengar

Y.C.: So you look at it as a whole?

Iyengar: Yes. It's almost a new method. As I have done with "Light on Yoga" and "Light on Pranayama", so I should give a rational touch to this book in my own interpretations.

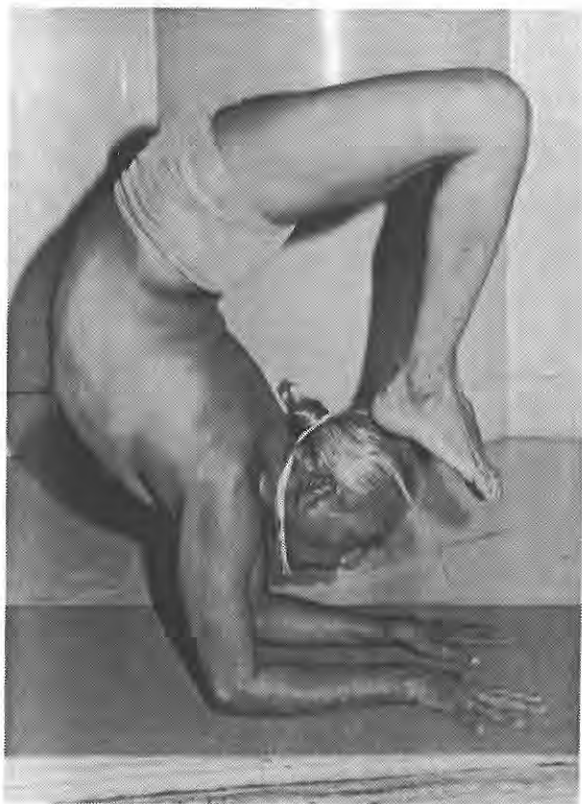
Y.C.: Light on Patanjali?

Iyengar: Light on Patanjali Yoga-Sutras, I would say.

Y.C.: Can you talk about the importance of ethics in terms of practice and in relationship to yoga?

Iyengar: If my one right toe is turning out, and left toe turning in, there is indiscipline. It is unethical on one side, ethical on the other side. So ethics, as I said, is a way of life. Moment to moment in each movement you have to observe the ethics. As such, it's no good saying, "What are the ethical disciplines to be followed?"

Today I told you, when you were doing Paschimottanasana, "If the right eye is coming forward and the left eye is not moving, one is ethical, one is unethical". It is in the way of doing, it is in the way of thinking, that all these things can be put together.



You cannot separate ethics from physical discipline. You cannot discipline physically

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We are looking for a volunteer to help with paste-up on the Yoga Centre Newsletter. Previous experience is not necessary. Trish Graham, our present paste-up artist, says she will be happy to train anyone who is interested. Trish estimates that the job requires roughly 10 hours a month concentrated in a 5-day period. If you are willing to learn, and have the time to spare, call Trish at 388-6734 (evenings) to discuss it with her.

without ethical means. Even the breath that you take has a certain regulated flow. That regulated flow is ethics. When you sit for meditation and you close your eyes, how the eyes are closed is ethics. It's not a technique. So how can I say in a few words what ethics is?

As I said the other day when you were doing the asana, if you are stretching more on the right side and less on the left you are doing himsa to one part, ahimsa to the other. One part is moving in purity, the other part is moving in impurity. This is known as ethics.

Ethics and spiritual discipline are like two hands of an individual. They cannot be separated. It is wrong to say to anyone that you can reach salvation, you can reach God without ethical discipline. Ethics is the beginning of spiritual sadhana. If a man has no ethics, he can never be a spiritual man. They go together, so whoever practises spiritual practices has to have ethical discipline, and a man with ethical discipline is a spiritual man in his heart.

Ethics and spirituality are like two sides of the coin, they can never be separated at all. The moment you say, "This is ethics", then regimentation comes. Because the regimentation comes, when you say, "This is not this" and "this is not that", we fight.

Walking on the street without caring for the other vehicles when they are moving, what happens to you? You get hurt. The unethical way of walking makes you get hurt by the moving car or moving vehicle, moving cycle, moving man. So if you have a certain discipline in your walking, that is ethics. (Laughs)

Y.C.: Very practical! (Laughter) It's very important to remember that in Pune!



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MAXIMS

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the spark of divinity within us,
which is the very purpose of Yoga.

By Shri B. K. S. IYENGAR

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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	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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.



VICTORIA YM-YWCA
presents a
Spring Workshop on
**THE IYENGAR APPROACH
TO HATHA YOGA**

with
FELICITY HALL
OF SAN FRANCISCO

PLACE: Auditorium, Victoria YM-YWCA

LEVEL I: TUESDAY, APRIL 5-FRIDAY, APRIL 8, 1983 - 5:00-7:00 p.m.
For beginners and students with little experience of the Iyengar method.

LEVEL II: TUESDAY, APRIL 5-FRIDAY, APRIL 8, 1983 - 7:30-9:30 p.m.
For intermediate students and teachers experienced in the Iyengar approach to Yoga who wish to work more intensively.

FELICITY HALL is a qualified Occupational Therapist and a well-known Yoga teacher from California. Felicity has studied extensively with Mr. B.K.S. Iyengar and is one of the leading teachers of Iyengar Yoga on this continent. She is also on the Faculty of the Institute for Yoga Teacher Education in San Francisco.

The Friday classes for both levels will be devoted to Pranayama.

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.

BARE FEET ESSENTIAL - BRING A BLANKET

REGISTRATION:

IYENGAR YOGA WORKSHOP WITH FELICITY HALL

NAME: _____

ADDRESS: _____

PHONE: _____

FEES: "Y" MEMBERS \$40.00 ☐

NON-MEMBERS \$45.00 ☐

"Y" VOLUNTEER INSTRUCTOR \$30.00 ☐

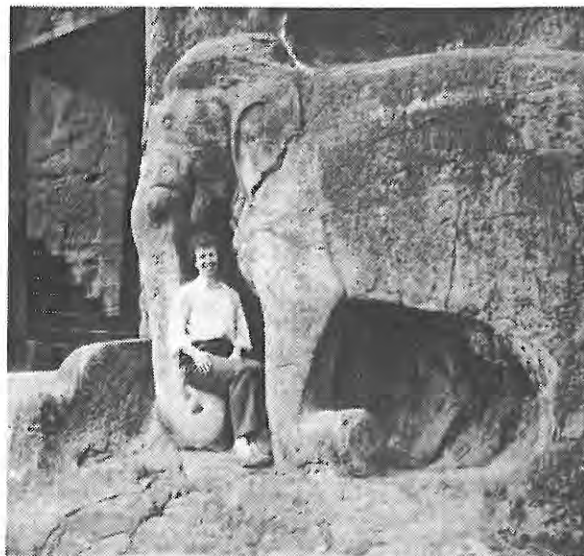
(PAID INSTRUCTORS PAY THE MEMBERS RATE OF \$40.00)

LEVEL I ☐

LEVEL II ☐

**VICTORIA
YM-YWCA**

880 Courtney
386-7511



Marlene with large elephant.

Continued from page 3

exactly pouring in, arriving in a determined trickle. We will soon be deciding on the winner. The treasurer, his neck by now thoroughly twisted, has agreed to spring for some sort of a prize. Whatever it is, it will be appropriate. This, then, is the last call. Entries must arrive no later than 16 March, 1983. Mail them to:

Limerick Contest
Victoria Yoga Centre
582 Niagara Street
Victoria, B.C. V8V 1H7

The challenge, for the forgetful, was to supply a final line for the following:

The conversion of frogs into princes
A process that's measured in inches
It requires for a start
A very stout heart

Or, the option, submission of a final frame for this cartoon:



Good luck! Winners and prizes to be announced next issue--for sure!

Yoga Calendar

MARCH 25 - Monthly meeting of the Victoria Yoga Society at the home of Jaromey Ryon, #209 1366 Hillside Avenue at 7:00 p.m. Everyone welcome.

APRIL 1-11 - Ten day Vipassana Meditation Course in Port Townsend, Washington, board and lodging provided. For more information and applications please call 382-5959, Victoria; also see article in this newsletter.

APRIL 4 - Teacher Training Session with Felicity Hall, sponsored by the Victoria Yoga Center. To be held from 10:00 to 4:00, for information call Shirley Daventry French at 478-3775.

APRIL 5-8 - A Week of Yoga with Felicity Hall sponsored by the Victoria YM-YWCA.

Level 1 5:00 - 7:00 for beginning students
Level 2 7:30 - 9:30 for intermediate students and teachers

Registration and information available at the Ym-YWCA; Y members \$40.00, non-members \$45.00.

APRIL 15-17 - Yoga Retreat at Shawnigan Lake sponsored by HYTAVI, including asanas, yoga for backs, eight pieces of silk breathing, clay masks with Virginia von Trepka, lectures on nutrition, and meditation walk. For further information call Pat McCullagh, 384-2974 or Diane Marshall 658-1219.

APRIL 30 - A Day of Yoga with Shirley Daventry French, 10:00 to 4:00. Fee \$25.00. For information and registration call Shirley at 478-3775.

JUNE 17-19 - A Straight Walk Workshop with Swami Radha will be held at 3918 Olympic View Drive. Fee \$110.00. For more information, call Shirley Daventry French, 478-3775.

JUNE - A Workshop with Aadil Palkhivala, dates, times and fees TBA. Call Shirley Daventry French for information, 478-3775.

ONGOING:

Mondays: A short Satsang is held every Monday at 9:10 pm in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. Everyone welcome.

Tuesdays: Movement in Depth workshop with Judith Koltai. Call 384-0838 for information.

Wednesdays: Kundalini Yoga for the West Study Group. Weekly meetings 7-9 pm at the home of Norman MacKenzie, #6-900 Park Blvd. Call Norman for information at 383-0670.

Thursdays: 7:30-9:30 pm. Dream Group led by Richard Reeves. For information, call Richard at 381-0574.

Thursday evening Kundalini Yoga class and ongoing Hatha Yoga Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)
☐ Don't mail me a newsletter during regular class sessions, 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.

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DEADLINE FOR SUBMISSIONS TO THE APRIL NEWSLETTER --MARCH 25, 1983.

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

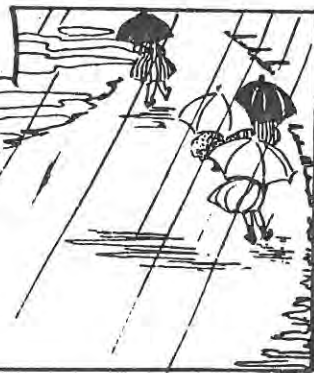
PLEASE
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SUBSCRIBE

APRIL 1983



"We thank thee God, for most this amazing day. For the leaping, greening, spirit of trees and a blue true dream of sky, for everything which is natural, which is infinite, which is yes. For we who have died are alive again today and this is the son's birthday — the birthday of life and of love and of wings, and of the gay, great happening illimitable earth. How should — touching, tasting, seeing, hearing, breathing — any lifted from the no of all nothing doubt unimaginable you. Now the eyes of my eyes are opened and the ears of my ears can hear.

— e.e. cummings





by Shirley Daventry French

Last night I went to see the film GANDHI for the second time - I first saw it in London just before Christmas when I was on my way home from India. Not surprisingly, the film had a tremendous impact at that time, especially since whilst I was in Pune I visited the Aga Khan Palace where Gandhi was once imprisoned and where his wife died. It is now a museum and shrine.

Pune is a busy, noisy, crowded city. The Aga Khan Palace is on the outskirts overlooking some attractive countryside with much cleaner air than the polluted city streets. I made my visit with two companions, Celia Ward and Marlene Miller. The three of us found a welcome haven of peace, and so we lingered a while, sat in the garden and reflected about the life of this great saint, about his quest and our own personal quests which had brought us to this place.

The film GANDHI must have inspired many thousands of people already. I have been reading and reflecting about him and his life and what meaning it has for me in my life. This is very important because Gandhi was a practical man, a man of action, whose actions influenced millions of people and the course of history.

He followed the principle of Satyagraha: Satya means truth, Agraaha is firmness. Satyagraha as Gandhi developed it was not a theory but a way of life. It is often translated as 'passive resistance' but this ignores its potency as a spiritual force. Gandhi called it 'soul-force' and insisted that this powerful force is available to all.

In the introduction to his autobiography, which he called THE STORY OF MY EXPERIMENTS WITH TRUTH, Gandhi says :-

"...truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the

Eternal Principle, that is God. There are innumerable definitions of God, because His manifestations are innumerable. They overwhelm me with wonder and awe and for a moment stun me. But I worship God as Truth only."

He goes on to say that as he has not yet realised this Absolute Truth he must hold by the relative truth as he conceives it.

A student of yoga is called a seeker after truth, and so I have been reflecting on the meaning of truth for me at this stage in my evolution. This is not the place for the true confessions of a seeker but rather to stimulate others to search and research its meaning for themselves.

One summer at Yasodhara Ashram, I was seeking some guidance from Swami Radha and asked her a question. She looked me straight in the eyes and said, "Do you really want to know?" The truth was I wasn't sure! One inner voice was saying "Yes, of course" but another was saying "No". I wanted the truth but I also wanted it to be palatable, and by the nature of Swami Radha's question I suspected this wasn't going to be the case.

Although it is often very difficult to adjust to and live with the truth, I find it even harder to live with myself if I run away. When I'm really very clever about it I can provide some short-term satisfaction (self-satisfaction) but the trouble is - it never lasts. I really do know better. So in the above instance I took courage, erased the "No" - listened and learned.

When I first became a yoga student, if someone had asked me if I really wanted to know, I wouldn't have hesitated to answer "Yes". After all I was an open and courageous person who prided herself on being truthful and 'up front'. The only trouble was I often received responses which failed to meet my expectations, leading to tears, anger, hurt feelings and other emotional states. Although I can't pretend that this never happens now, I usually know better than to ask questions when I still have a vested interest in receiving a certain kind of answer.

I have given an example of an interaction with another person, but this game is played even more subtly in one's own mind. As I quoted earlier, this search for truth must be not only in our deeds and spoken words but in our thoughts as well.

Continued on page 3

Yoga Centre News

MARCH MEETING

Announcements and discussion of the Centre's programs for the coming year were the main item at the meeting held March 25th at the home of Jaromey Ryon. It was announced that the two levels of hatha yoga workshops led by Felicity Hall at the YM-YWCA are now filled.

Aadil Palkhivala will be leading a series of workshops in June. The workshop, from the first to the fifth, will be held in the Dance Studio, McKinnon Building, University of Victoria, and is co-sponsored by UVic. Details are available elsewhere this issue.

Continued from page 2

As long as my ego is involved I cannot face the truth. It will be distorted and become self-serving. My search has to become selfless. Gandhi says "The instruments for the quest of truth are as simple as they are difficult. They may appear quite impossible to an arrogant person, and quite possible to an innocent child. The seeker after truth should be humbler than the dust."

He also says that "There can be no place in it for even a trace of self-interest. In such selfless search for Truth nobody can lose his bearings for long."

The path of yoga is demanding. The traveller must have courage and stamina. On occasions when these qualities have been lacking, I have found the will and inspiration to continue from the following paragraph :-

I KNOW THE PATH: it is strait and narrow.
It is like the edge of a sword.
I rejoice to walk on it.
I weep when I slip.
God's word is: He who strives never perishes.
I have implicit faith in that promise.
Though, therefore, from my weakness I fail
a thousand times, I will not lose faith.

.....M.K. Gandhi

Om Tat Sat

Shirley

Marlene Miller, Program Work Group Chairperson, announced that Ramanand Patel has agreed to lead a two-level workshop here the week of September 12-16. The workshop will be sponsored by the Victoria YM-YWCA, and will be held there. Details will be announced as they become available.

GARAGE SALE

Members were reminded of the Yoga Centre Garage Sale May 7 and 8 at the home of Sue and Bruce Ingimundson, 1234 Union Road. Donations are now being received (phone 385-2598 to arrange drop off with Sue or Bruce). Volunteers are needed to help in setting up for the sale and manning the tables between 10 am and 4 pm on the days of the sale. This was a very successful fundraiser for us last year--please help to make it a success again this year. Donate your expendable "treasures" and buy someone-else's.

STRAIGHT WALK WORKSHOP

Swami Sivananda Radha of Yasodhara Ashram will be conducting a Straight Walk Workshop at the home of Shirley and Derek French June 17, 18, and 19.

After some discussion at the meeting, it was decided that the general guideline of reserving spaces for out-of-town participants until 21 days before the workshop be waived for this event. The members present decided that this type of workshop served an important function in building cohesiveness within the core group of most active members, and with the registration strictly limited to only 15, places should be allotted on a first-come-first-served basis. Registration opened at the meeting. At press time only one space remains open, however a waiting list is being kept. If you wish to be put on the list, call Shirley Daventry French at 478-3775.

OTHER BUSINESS

In conjunction with the Straight Walk Workshop a special lecture demonstration called The Dance of Life: Body, Mind and Consciousness

by Swami Sivananda Radha and members of the Yasodhara Ashram will be presented by the Yoga Centre the evening of June 16. We are presently arranging for an appropriate hall, and details will be announced in the next issue of the newsletter.

Denis Fafard, our treasurer, reported that many of last year's Full Members have not yet renewed their memberships for 1983. We would like to urge you to please send your membership renewals in as soon as possible. We need your support for our many activities.

The Centre decided to send an Easter Lily to the group at Oak Bay Kiwanis Pavilion who regularly put our newsletter together as an expression of our gratitude to them.

APRIL MEETING

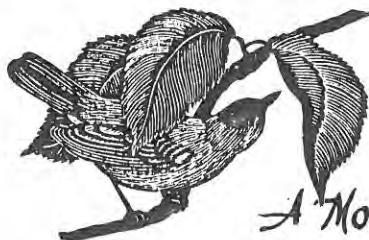
The April monthly meeting of the Yoga Centre will be at 7:30 (not the usual 7:00) at the home of Carole Miller, 1807 Forest Road (off McKenzie). After the business meeting, Arnie

Continued on page 6

1983 Yoga Vacations at the Feathered Pipe Ranch *A Perfect Combination, An Excellent Education, A Wonderful Vacation*

- June 13-20
Indra Devi
The Spirit of Yoga
- June 22-29
Betty Fuller
The Levity of Gravity with the
Trager and Feldenkrais Methods
- July 1-11
Ramanand Patel
and Victor VanKooten
Iyengar Style Yoga Intensive
- July 13-20
Liliás Folan and Richard Miller
The Process of Becoming:
Internalizing the Practice of Yoga
- August 9-16
Judith Skutch, Dr. Bill Whitson
and Dr. Kenneth Wapnick
A Course in Miracles
- August 18-28
Judith Lasater and Felicity Hall
Iyengar Style Yoga and Therapeutics
- August 29-September 5
Dona Holleman
Discovering Our Center
Through the Iyengar Tradition
- September 23-September 30
Ruth Bender, Dr. Ken Piller
and Ken Stinnett
Choosing Health: A Holistic
Approach to Degenerative
Disease and Health

For more information and
free brochure contact Yoga
Vacations, Box 255C, Helena,
MT 59624, (406) 442-5138.



A Mother's Yoga

Satchidananda said when he was in Victoria recently, let children learn by their mistakes. They learn from what they do, not from what we "tell" them. I must discriminate when allowing them to find out the hard way is appropriate. I wouldn't let a two year old touch a hot stove but I could let him/her touch a pan that was still moderately hot. The shock of touching the hot pan is more effective than my saying no don't touch hundreds of times without a concept in their minds and bodies of what "hot" means.

As a parent, I walk a fine line between protection and care of my sons on one hand and letting them grow up to be independent on the other. With a newborn infant my role was clear cut. Tiny helpless infants, full of promise, are dependent on us in every way for their lives. We cherish their beauty and innocence: the tiny fingernails, the puckered rosebud lips. We want to protect them from ugliness and pain. But I can't keep them in a hermetically sealed case. If I don't let go gradually the forces from outside, especially their peers, will intervene--and not always kindly, either!

The movie, "Charlie" about the life of a man who had been falsely labeled retarded, was a good example for me. Charlie was sweet and naive from his years of being institutionalized. When he was being integrated into normal life people took advantage of his innocence and trust--his child like qualities. He was ridiculed, stripped of his dignity and became bitter in a short space of time. I wouldn't want that to happen to my sons because I'd been too protective.

All I can do is expose them to positive influences when they are young. I can keep the television set off, read them good books, spend time with them at parks and museums. I can set a good example by living up to my own ideals--but after a while I can no longer make their decisions or correct their mistakes.

Early on I have to begin to allow them to do things and try things for themselves. I also have to constantly re-evaluate what they can do, what they are capable of. Letting them cross a busy street was a hard one. When they started school, I had to teach them how to cross with care and safety.

I asked them to tell me at each crossing when they thought it was safe. Eventually, I had to let them try it alone. With my heart in my mouth I let them go. A mistake on their part could be fatal, literally, yet I had to trust them. There's always a new request that I must decide on: riding their bikes to town, or on an overnight camp out. My first instinct is to say no. I want them near me so I can keep them safe. But I have to let go of them--I can't be their protector forever. One of my sons friends--a teenager, isn't allowed out of her immediate neighborhood by bicycle. I feel she is being over protected:.

There are many situations that aren't life threatening when I can step back and let them flounder on their own. If they have their own money to spend, I can suggest certain things or warn them what will break instantly and then let them choose. Then they have to accept disappointment if it is not very long lasting, or as exciting as it looked.

The other day, I walked along the golf course with Jean-Guy and two of his friends. They were searching for golf balls and picked up ones that were in play! I kept saying, "Don't pick them up, leave them alone." Then Satchidananda's words came back to me. I decided to let them find out for themselves. I turned along a short cut and went back home. They arrived back much later, glowing and covered in mud. I didn't ask what happened. If not that time, then another a golfer would scold them. My intervention was only annoying them and me.

When Brooks was an infant, my father said to me, "Remember Brooks is not 'yours.' He is a visitor, you're his guardian for a short while, but he belongs to no one." Those words come back to me often. No, he isn't "mine" and I have to let him make his own mistakes and grow up in his own way--even if I do have to bite my tongue or sit on my hands.

Leslie Hoya

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A Day of Yoga
with
Shirley Daventry French
on
Saturday, April 30th, 1983
10 am to 4 pm

to be held in
THE YOGA ROOM
3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE \$25.00

Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

THIS WORKSHOP WILL BE LIMITED TO 12 PEOPLE
with previous experience of Iyengar Yoga.

For information and registration:
Phone 478-3775

Continued from page 3

Lade will present slides taken on his recent trip to study acupuncture in China. Everyone is welcome.

LIMERICK CONTEST/CARTOON CONTEST

In the interests of fairness, five judges were pressed into service judging the "Frogs Into Princes" Limerick and Cartoon Contest on Saturday March 26. Voting was held on a rating system, with each entry assigned from 0 to 5 points by each judge. Points were labouriously tallied, with the winner being the one receiving the highest point total. Very professional, we thought. Once the winner of the Limerick Contest was declared, the judges expressed some confusion as to what singled that one out as superior, but we stuck by the decision anyway. Not all of the judges had been drinking.

So ... THE WINNER ... Sue Ingimundson, who has obviously been putting her time to good use in literary pursuits, for the following

The conversion of frogs into princes
A process that's measured in inches
It requires for a start
A very stout heart
And a chorus of 500 finches.



You see what we mean. It should be noted that the second-place entry was also by Sue Ingimundson, so Derek may have some competition for the position of Poet Laureate of the Yoga Centre.

The Cartoon Contest had fewer entries than the twelve for the Limerick Contest, but the competition was stiff, nonetheless. The winner here was Robert Dill for the following immortal last panel:

The prize for each contest is a Gift Certificate redeemable at Sri Atman Bookstore. We would like to thank all the entrants to the contests, and to congratulate Sue and Robb.

Letters to the Editor

Dear Sirs:

I happened across your newsletter recently and would appreciate receiving it here in Honolulu if at all possible. You do an excellent job.

I would also like to receive the previous year's back issues, and payment is enclosed.

Thank you.

Yours in yoga,
Namaste,

John Jaeger
Honolulu, Hawaii.

John: Thanks for your interest, your back issues are on the way, and your subscription starts with this issue. If anyone else is interested, we have back issues of the newsletter available from November 1981 on. To order them, send a cheque or money order for \$1.00 per issue (\$12.00/year) to:

Victoria Yoga Centre Society
Newsletter
3918 Olympic View Drive
RR#1, Victoria, B.C.
V8X 3W9 CANADA

SIVANANDA YOGA RETREAT PARADISE ISLAND THE BAHAMAS

Prior to a business trip to the East Coast I had an opportunity to spend ten days at the Sivananda Yoga Retreat on Paradise Island in the Bahamas. The centre is on four acres of prime beach front property. The facilities though not luxurious are adequate. Two vegetarian meals (somewhat macrobiotic) are served daily. The daily schedule includes four hours of meditation/chanting/lectures and four hours of asanas. To one schooled in the Iyengar approach Swami Vishnu Devananda's hatha style lacks attention to detail, however there is more emphasis given to breathing and relaxation. There were over 130 people at the Ashram of which about 70 were taking a month long teacher training course, conducted in English, Spanish and Portuguese. Swami Vishnu, who's principal ashram is in Val Morin, Que. is the guiding light of the centre. He is a disciple of Swami Sivananda as are a number of other Swamis including Swami Radha and Swami Satchidananda.

by Rick Hawkesworth
Vancouver.

What's Cooking?

The following recipe has been submitted by Norman MacKenzie in response to several requests:

MANGO SALAD

3 pkgs. lemon-flavoured gelatin
2 c. boiling water
30 oz. canned mango
8 oz. cream cheese at room temperature
fresh fruit to garnish

Spread a 6-cup salad mold with mayonnaise.

Combine gelatin and boiling water in a large bowl until gelatin dissolves, then cool.

Pour juice from mango into gelatin mixture.

In a blender, combine cream cheese and mango thoroughly. Mix well with gelatin mixture. Pour into the mold already spread lightly with mayonnaise.

Refrigerate for at least four hours.

To release from mold, run a knife around the edge, briefly dip mold into hot water, then invert on a plate.



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Yoga & 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.

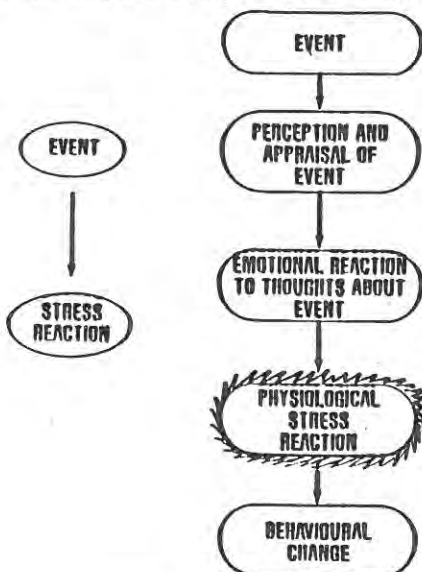
Questions from readers are welcome and may be used as subject matter in this column.

Avidyāsmītā-rāga-dvesābhīnivesāh klesāh

These obstacles - the causes of man's sufferings - are ignorance, egoism, attachment, aversion and the desire to cling to life.

THE YOGA APHORISMS OF PATANJALI
Part II, No. 3

This month I wish to discuss the last link in the chain of events leading to stress. This is the link between thoughts and emotions.



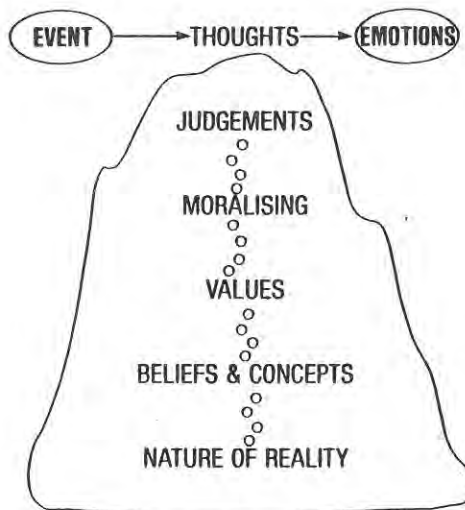
Those readers who elected to keep a journal as a way of working with their own stress, will, by now, have a comprehensive picture of how the body-mind reacts to stress and may also have compiled a list of everyday events that trigger off the stress reaction.

Many of these events are obvious: motor vehicle accidents, arguments etc., but some of the most powerful stressors are insidious and persistent.

It is possible to identify these stress causing events by paying attention to the self talk that chatters on endlessly in the mind. If you find yourself rehearsing forthcoming meetings or ruminating over past activities, it is likely that there is some stress involved.

This is especially the case when the chatter happens at night before going to sleep or if sleep is disturbed. Taking time to write down these concerns will sometimes help to clear the mind and provide a better climate for sleep.

Thoughts that lead to stress are like the tip of an iceberg; underneath the surface will be a belief that the event is in some way a threat to the ego self.



For people keeping a stress reduction journal it is a valuable exercise to reflect on the list of stressful events, and to tease out the threat and connected belief system. When this is done it sometimes becomes apparent that the stress related belief is really a value judgement rather than a belief about facts.

Recently I talked with a life insurance salesman. He makes many of his first contacts via the telephone, but was becoming increasingly apprehensive about picking up the telephone and initiating contact with the client. When this situation was explored he stated that he was afraid that the sales offer would be rejected and then he would feel he had failed. With some reflection he was able to recognise that he had linked his self-esteem to the acceptance or rejection of his sales offer, i.e. if they accept my offer they are accepting me and vice-versa.

This is clearly an unhelpful belief with a high stress potential. He was able to view his operations with a little more detachment and accept that in sales, as in many other life situations, the reality is "you win some and you lose some".

Most people spend most of their lives on a hectic roller coaster. When the events and relationships in their lives are unfolding well they feel good about themselves; if things and relationships start to come unglued - frustration, anger and depression appear on the scene together with a sense of personal failure and overwhelming amounts of stress.

The problem is simple to describe but difficult to change. It is contained in the cryptic sanskrit term 'Avidyasmita' - ignorance of the nature of reality and egoism.

Identification with the ego self and its many personality aspects playing their roles upon the stage of life, leads to vulnerability and stress. Yoga teaches that the true self is the Atman or Higher Self within. The Atman or Inner Divine Essence is already perfect and eternal - not subject to the vicissitudes that batter its vehicle, the body-mind.

So the ultimate form of stress management is to begin the process of moving from avidya (ignorance) to enlightenment, from identification with the ego self to the Higher Self - the process of the spiritual journey.

Recently I was shown a book that likened the journey to a game of Snakes and Ladders. I have just had a slide down a very long snake, which certainly brings about a different perspective. Snakes represent many things in my personal symbology but wisdom is in the list.

I have found it very difficult to write this article whilst caught up in my own passages. Instead of cool intellectual overviews of stress management, I feel I should be writing dispatches from the front line.

The irony of the stress expert caught up in his own struggle has not escaped me, but until some clarity returns these articles may become irregular.

For a more coherent view of the subject I would recommend the following books :-

HOW TO KNOW GOD - The Yoga Aphorisms of Patanjali with a commentary by Swami Prabhavananda and Christopher Isherwood,
and

THE SCIENCE OF YOGA by I.K. Taimni

Hari Om

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*Do not cling to anything, let it go,
otherwise it will burst in your hands.*

Swami Sivananda Saraswati

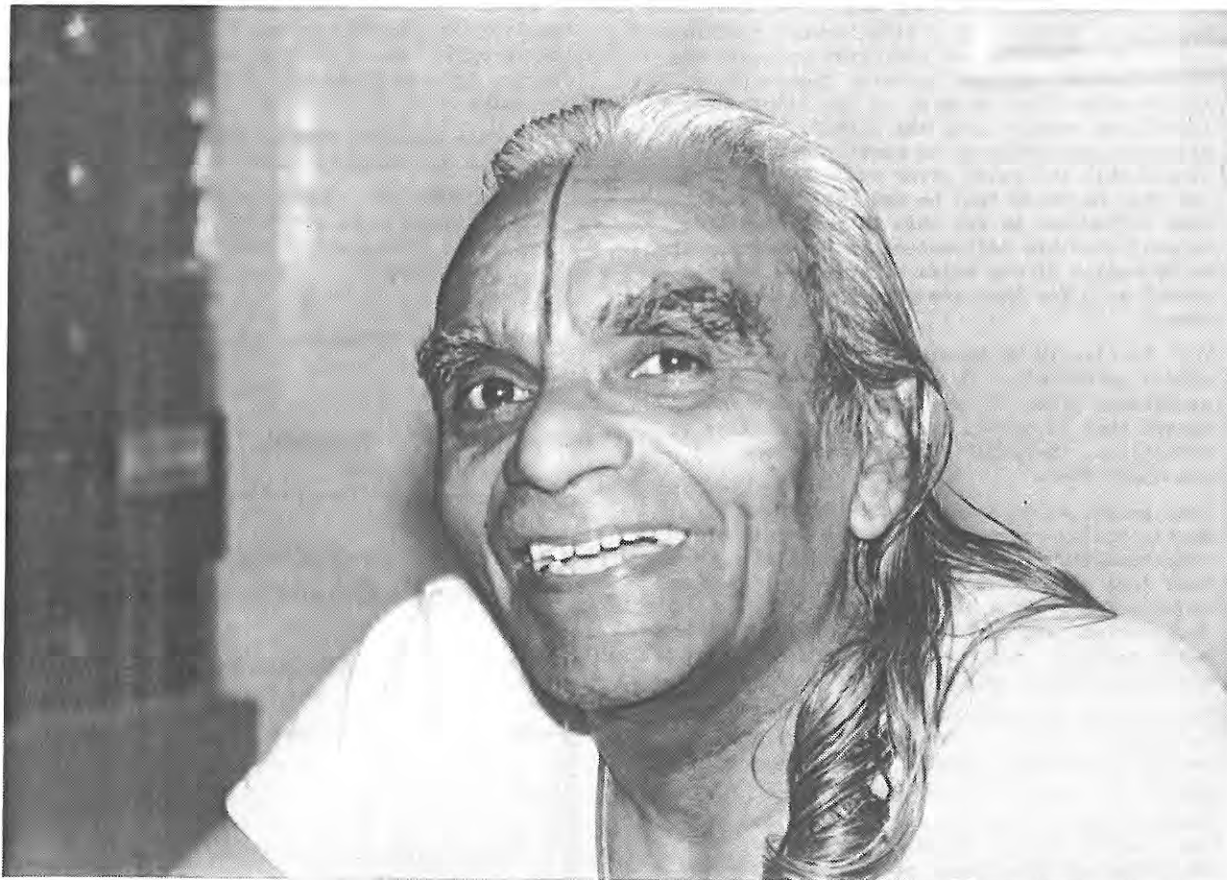
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An Interview with B.K.S. Iyengar Part II

Prepared by Norman MacKenzie

Yogacharya B.K.S. Iyengar is a contemporary yoga master who has developed an unique approach to the transformation of the body into an instrument for realizing the divinity within. A teacher of yoga for more than 40 years, he has been an inspiration to many students and teachers throughout the world. With courage and single-pointed determination he has sparked a light that has revived aspects of hatha yoga that were once considered lost.

This interview was conducted at the Ramamani Iyengar Memorial Yoga Institute in Pune, India, on December 1, 1982. Present were Swami Sivananda and Swami Radhananda of Yasodhara Ashram, Kootenay Bay, B.C.; Shirley Daventry French and Norman MacKenzie of the Victoria Yoga Centre.

Y.C.: We've seen you work on some of your senior teachers here. Can you describe what you feel are the important characteristics of a good teacher?

Iyengar: Clarity, confidence, to some extent even, one should be very clever too, because clarity and cleverness are not the same. Cleverness is playing, clarity is purity. So sometimes with some students we have to be clever, but mostly we should be clear. Tremendous confidence is required and, at the same time, compassion. So compassion, clarity, cleverness, confidence are essential to be a good teacher. You may know the art, but if you have no confidence, how can you teach? You may have clarity and the power of transmitting, but if you have no compassion, how can you give?

In order to be compassionate, one has to be cruel. Never forget that too. Compassion is not softness. Compassion is cruel. If I have to do good to you I cannot speak soft words. You have to improve fast. You have to improve only through action, not by words. By just patting a person on the back: "I am sorry,

my dear friend, you are suffering. Try this, may God bless you." That's not compassion.

In compassion, the teacher has to act, and that action appears cruel to the observer; it is not cruel for the teacher or the participant. It is the observers who see, especially my teaching, and say, "He's very cruel! He's very rough!"

Yesterday you saw the patients in the therapeutic class. How bad they were. You all saw a woman crying. I asked her: "Now, when you are crying, why do you want to come to the class? Next week stop." What did she say? You heard? Ask Maureen (Carruthers). She said: "No, I want to come because I am moving at least. It is painful. It is killing. But the after effect is very good for me."

Y.C.: That was the woman with arthritis.

Iyengar: Yes, arthritis. You saw the man who comes on crutches. They say they are what I made them. So I am also cruel, otherwise I can't include them at all. The confidence comes because I know that I can take them so much more beyond. I'm not playing with them, as I said this morning in class. "I think I should do", "I think I should try".

I never just try. If it's possible I will try, if it's not possible I will find some other means. The other means becomes cruel to them also because I still have to find the ways to get into the right one. We go even to wrong ones to come to the right ones because we have to observe. This compassion is very difficult for anyone to understand as a practical man.

If you go to a saint, he keeps his hand on your head and he says, "I bless you" and you come out, "He blessed me!" Why? That momentary feeling has not done you any good. But afterwards there is an effect. Why? Your mind was trained beforehand that you are going to meet so and so. So there is a little bit of relaxation in your nerves, which people never observe. Because you are relaxed you felt that the blessing had an effect, but before that you had already relaxed because you were to meet a very big person, a big personality.

When people come to me, they don't come with a relaxed body. Mr. Iyengar is so and so. You come with tensions. (Laughter) Not that I do not know. That tension means you have created an obstruction in your system to following me because you have heard people. So naturally I become cruel because you are holding yourself.

Speaking of ethics, in this way you are not ethically open to me. Whereas when you go to the other person and say, "Oh, he does not do any harm but I have heard he is a very nice man, a very quiet man, a very soft man," you are relaxed. You go with a certain ethic, saying, "Oh, he is going to bless me", so probably it will have the effect. If you come here you say, "Mr.

Iyengar is going to kick me", (laughter) so this is the way that happens. If I have to show compassion I have to go out of my way to help man. That appears cruel.

Y.C.: Compassion is the most direct route.

Iyengar: Ah, direct route. (Laughter). So I can't help it otherwise. Otherwise I am cheating myself and I am deceiving that person who has come for my help, I am also deceiving myself. If I don't act this way, knowing very well that unless I act in this way that man cannot improve at all.

What do we do if there is some leakage in the house?

Y.C.: We try to fix it.

Iyengar: Ah-- what do you do before that? Before you fix it? You bring your hammers, hit more, create more space. Are you not injuring that wall?

Y.C.: You have to tear it apart to find out the real source of the problem.

Iyengar: We also tear apart here to find out the source. Nobody understands that. As an engineer says, "It is leaking here, therefore it is probably coming from there." To get to that leak I have to try from here to find the source.

So I also have to tap in so many directions to get this source. This tapping in various places is cruel because when it is only leaking here, why should you be cruel in that other area? (Laughter) In order to repair it, you are cruel from one area to the other. Then the real compassion comes.

Yesterday you saw that man who could not walk? Did I not make him walk? When I said, "Ask your wife and take a few steps," did you hear what he said? He said, "I can't trust my wife." I never said, "Have confidence in me." He has only come to me four times or five times and he has lived with his wife for years. This is why the teacher should have tremendous confidence in order to create confidence and hope in the person, even if it appears cruel. That is the characteristic needed for a teacher.

I must know I can go to the maximum extent to make maximum use of this body without damaging it. It is not the maximum movement that I can think of in my body--my body may go beyond that range--but what maximum movement can I take in that person? If I give the minimum movement in that minimum body the effect is just like a scratch.

If there is a wound and you go to the doctor and say "I am scratching every day." The doctor says, "No, it has to be operated on. It's deep in." For example with 'wet boils', the boil which does not create pus but goes on growing. Doctors have to penetrate in.

Yoga is like that. All these diseases which come, we treat as wet boils (cold boils) not dry boils (hot boils). They grow inside only. They have to be operated on. It grows again, and has to be operated on again. Ask Bruce (Dr. Bruce Carruthers), he can explain that to

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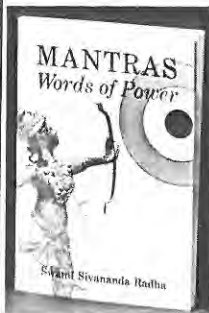
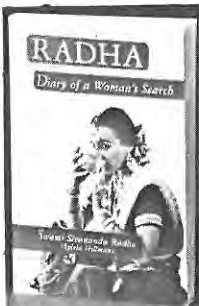
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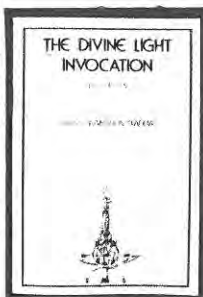
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you. If there is a cold boil in the anus, it should be scraped every two or three years because it grows, is removed, and grows again. We know that it should not grow, so we act to penetrate deeply. That's cruelty.

Y.C.: Many teachers don't have the confidence to do that.

Iyengar: That's true. That is true, but I guide them in what they should do. They should know their capacity to take the risk.

In some cases I asked (Dr.) Bruce (Carruthers) and (Dr. David) Kell, "Can you treat this person if I give him to you?" They say "Certainly not." Now see, what courage I must have to touch them. So that is another word. Teachers must have not only confidence but also courage.

Courage I have. I've got clarity; I've got cruelty; I've got compassion; I've got five Cs. (Laughs) Cruelty, compassion, courage, confidence, clarity, and I add cleverness. With some people I have to be dextrous—not with all. With 90% I can act with clarity; only with 10% must I play with cleverness. When they are clever I also have to be clever.

Y.C.: To match their cleverness.

Iyengar: Yes, to match their cleverness. As I said in the class, if you show ego, I can also show ego. If you show vanity, I can also vanity. If you show humility, I can also show humility. What is that? It is all hidden. It is coming in contact with how you behave.

I have to be one inch above or one inch below. If I am one inch below then I am not a teacher, because my pupil is one inch above in egoism. I have to prove by demonstration that I am one inch above you.

As I said in Trikonasana today, "You have all come for the Intense Course and you can't even do one Trikonasana." That is one point which I demonstrate. This is all part of the great art of teaching. It is not that I am showing my vanity. It is to train my pupils to be careful, to not become egoistic without knowing it.

Today I showed them that they didn't know Trikonasana at all. I can say this in one sentence because I have shown Trikonasana so many ways which they never knew even though they have been students for twenty years. That is why vanity should not be there.

If you say, "Sir, I don't know," my teaching will be quite different. I will have a friendly approach: "If you have not understood, why didn't you tell me before." Say "I am dull" and I will teach you accordingly and bring you up. That is humility, humbleness. If the students show humbleness, I will also show humbleness. If you say that "I know it" then I know that you don't know it, so naturally I go into that anger.

Y.C.: Then you teach humility! (Laughter)

Iyengar: Yes. You are right.

Y.C.: You've accomplished a great deal in your life. That's evident here at the Institute and

in the teachers you have trained. What remains for you, in terms of your goals?

Iyengar: Nothing in my life. What had to be seen has been seen. What had to be achieved has been achieved. What had to be felt has been felt. Nothing is left for me to do. What I am doing is to try to give other people the taste of the same nectar, the fragrance I am experiencing. I have no aim in my life now, because what had to be fulfilled has been fulfilled.

The only ambition is, "Let me not lose what I have got." Then it is ethics. (Laughs) I don't say it's a spiritual thing, it's my ethics, principle. Who know at what moment I may lose this fragrance if I neglect it. So let me not neglect it. If it does not show me the further way I will not bother. I don't mind if it does not come to me but let me not lose what has come to me with hard labour. So let me maintain it.

The only other one is to give pupils a glimpse of that supreme feeling, which cannot be expressed by word, which is an experience instead. If they get it, then I am sure that I have done good work in this world. Otherwise I will say I have not done anything.

For example, take Ramanamaharshi--a great man! Aurobindo--a great man! Mahatma Gandhi--a great man! There were three great men in the same century. Ramanamaharshi sat in one place though he was an open heart, he was open to everyone. Aurobindo was close to everyone, but he sat at one place. Neither mingled with the masses. People may only say I read Aurobindo. It's not direct knowledge, it's knowledge from a book.

Ramana lived directly but he could not express. He never gave anything to many people, others were translating his works. They were adding material. His original words are very few. He couldn't express but people could follow from the way he lived. With Aurobindo, people did not know he lived, but could understand him through his books.

Only Mahatma Gandhi took both and came into the world. It is he who moved with the masses.

It is he who uplifted the masses. Were there three great men in the same century for examples? I say no. Mahatma Gandhi was a Karma Yogi; he was a Jnana Yogi; he was a Bhakti Yogi.

All the great characteristics of these first two were in that third man.

Health is the foundation for anything. If the health is unsound, disease is waiting next to our skin. Just as Russia and America are waiting to win over the other, both are afraid and both are careful. So like that, the disease is slightly outside the skin waiting for this man to be careless so that it can gain entry. Yoga is meant for that. We practice yoga to keep them apart more and more. If that is carried by my pupils then I have done a good service.

I remember, and I think that you must also have read, Lord Buddha said that if people give health it is a great thing; if people give spiritual health, it is the greatest of all things. Today I say, because the world is topsy-turvy now, if you give physical and mental health, you have done the greatest service to society, rather than saying you should give spiritual health.

Without these physical and mental health, spiritual health cannot come. The fruit cannot come without a tree. The tree is necessary in order to get the fruit. With these two things, physical and mental health, spiritual fruit will come. We need not think of the fruit at all for this present generation. If my pupils do that, they have served society and their lives are also meaningful and fulfilled.

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Y.C.: You've had many students from the West. You seem to have had a special role in bringing more awareness to people in the West. What are your observations of these people?

Iyengar: The culture of the various places may be different, but the culture of yoga is another matter. Yoga is a universal culture. It has nothing to do with any religion, and without religion, too. Each human being, whether in the east or in the west, north or south, has the same problems.

The culture may be different, but the problems of emotional upheavals, intellectual cloudiness, whether it be the east or the west, is there any difference? That is why Yoga is a universal culture; it is meant for humanity.

In bringing each individual to perfect physical health, stability in emotion and clarity in their head, culture or civilization does not interfere.

Buddha was a single person. Christ was a single person. Krishna was a single person. Rama-Krishna Paramahansa was a single person. If you study them, one single person's culture became the civilization of the world. If they had not been born then what would the religions be?

One man's perfect culture is the civilization of the world.

They have all developed for the good of humanity. That's why they have survived. Yoga has survived because it is for the good of humanity. Yoga is never associated with a particular sect.

Religion, if you ask, is meant for the sectarian way which man made, but the original religion is only the art of realisation. It is learning how to use the day to day work to reach God. Religion deals mostly with ethics.

There should be no quarrel from the angle of the environment. Christ said "If you think of God you get dates" because dates were growing there. Dates don't grow in India, so naturally here you will get plenty of mangoes, because mangoes grow here.

This is the way of leading people to change for good. All the old books speak of ethics more than the ways because they were inducing people to come to the right method. We cannot criticise them because the environments were like that in those days--they had to teach according to the environment also. The West has one good thing: tremendous will power. The East can bear any amount of pain; they can tolerate pain. The West cannot tolerate pain. I am indicating some difference here.

Indians are a little bit slow to get stabilised. Because they are slow, establishment will come to them because they will not stop, they continue ... but slowly! What you reach in ten days, they will take ten years, but they still continue.

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Y.C. They have endurance.

Iyengar: That is why they have tremendous emotional bearing. They cannot become quick victims of emotion. In the West, people become victims in a split second. You don't feel that with the Indian culture. See how Japanese women are--how quiet, how silent. How much they can bear the strain. These are "geographical" or "cultural" adjustments from their environments.

If this tolerance of the East can be combined with the willpower of the West, and if the East can take a little of the aggressive nature of the West then the society will be tremendously unified. You move through the head, we move through the heart.

Some years ago while I was in England as well as in America I considered sex problems. Sex is an emotional act and how can this be solved through the head? That is why divorce is very common in the West, because they want to settle everything in their heads. So I ask doctors, "How can you talk from your head regarding this emotional weakness or strength?"

We Indians try to solve emotional problems emotionally, intellectual problems we try to solve intellectually. But in the West, everything has to be solved intellectually because the science has come to such a state that you think you can solve even emotions through your heads. You can find out the facts, but you cannot solve them.

In the East they take it. Because they take it, what happens to the nervous system? They are relaxed. They have repose. Because they have repose, health flows into the body. You

are tense. What have I to do? You go to people and say, "What are you doing?" You are blocking the system. You say, "Can I get the answer here; can I get the answer there? Can I get the answer? No, this answer is wrong." That means you are always tense.

So where is the repose? Emotional stability is repose. Without it the emotional side of disease goes on increasing. Your health should improve because you have got wonderful nourishment, you have got wonderful things, but what is the nourishment for the emotions? There is where the art of yoga comes in. No other system opens the heart this way. It stretches the trunk in all directions, so it keeps this in rest and makes it work.

That's why when you practice yoga you develop more emotional stability. The moment emotional stability comes, clarity is there. You tense everything when you want to solve through your brain. You are also blocking the brain, you are blocking the circulatory system, you are blocking the movement of the breath. How can the energy flow? It is only from here to here. So there is disease. There is no circulation because everything is blocked by the head. So there is no irrigation of the system taking place. Diseases go on increasing because you are worrying more and more, demanding all the blood for the brain to solve intellectually all the emotional problems.

Yesterday you saw the diabetic patient. How was I explaining? Even in Sarvangasana to find out whether the liver is working or not, whether I am stretching the bladder or not. Medical science says the pancreas cannot be exercised.

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Yesterday I showed four doctors a person in Sarvangasana. I said, "Keep your fingers on the pancreas as I adjust the person." They said, "Yes we feel it, spasms are coming." What do we do? We tone them.

We are not saying that we are removing the sugar content by teaching, but we are toning those muscles. Whether the sugar is controlled or not, toning is taking place. So if you test and discover the sugar is still there, you continue. What about the toning? They can go on taking insulin injections. So is it a cure? No, toning has taken place.

I explained how to teach people poses to help them to hold urine so that they may not pass urine so often. This is part of the emotional way of teaching.

If I only think intellectually and say, "Never mind, take it--you do it this way" with out knowing what is happening, I have to also be able to "see" emotionally. Intellectually I have to think, emotionally I have to observe whether it is working or not. When the emotion and the intellect are together it is a blended, harmonious personality. Others say, he is a saint, a superman, he is a god. Yoga brings this emotional intelligence and intellectual intelligence to balance evenly in all other walks of life.

There is no other system to balance them except yoga, because yoga belongs to the heart, though you have to think. The practical side belongs to the heart, the thinking side belongs to the head. You have to use both (Laughter)

In Jnana Marga they don't use the heart, they only use the head. I am talking technologically, technologists are using their heads. Jnana yoga of today is nothing but head work. Karma yoga is nothing but hands and leg work. Bhakti yoga is nothing but emotion; I surrender. No head, no legs, no work.

It is the only yoga which unifies these three, that is why it is called Kriya yoga. It blends the person and molds him by regular practices to bring the body to co-operate with the mind, the mind with the self, and the self co-operating again with the mind and the body. That is the beauty of the union and the beauty of health, and westerners are doing it.

I have noticed that the senior students have definitely changed. Molding is taking place, the behaviour of their heart is changing, so they may light the Light more and more.

Y.C.: So you feel the West is learning slowly? (Laughs)

Iyengar: They have taken it. We have forgotten it but you have taken it. Now again, it has to be taught properly. Who knows, after 50 years you may become the founders of yoga! (Laughs) It's a forgotten, dead science, and actually even my art was a dead art. Nobody knew its value.

When everybody was saying that hatha yoga was only physical, I also thought it was. But when it brought me to such an extent that I then realized its value. Today there are logs of yoga centres and advertisements everywhere who popularise.

Whatever advertisement I see is an imitation of Iyengar's pose. Any magazine you take, any advertisements, even advertisements of industrial concerns. Yoga stretches, they say, need a cloth. You can stretch, this cloth also stretches with your moves. In Indian advertisements, you can see all my poses. They have stretched in Virabhadrasana and they say, "our cloth stretches as the yogi stretches his body."

I have been doing yoga since the 1930s and even at that time you all knew that there were so many swamis everywhere, and they never popularized it with all that. So they never took this art to the common man. They were only trying to get the highlights of the people so that they could become popular, and it is I who popularised.

In 1952 to 53, in India I was the first to introduce it in schools and colleges. Now everybody is fighting and they have thrown me out. I was the first man to show how yoga could be done in the field without mats, without carpets. They said India is a poor country, they cannot do head balance. I didn't care, I knew how to teach without any carpets, without mats. So I took those challenges in those days, and I introduced it. The yogis became an enemy of me because I became very popular, they could not do it. They said, "Yoga cannot be taught to the masses," so they put me down. Now they are praying for it. I just laugh. So this is going on everywhere.

It is I who introduced yoga in schools and colleges of the whole of England; now you see it everywhere there. Now how many community colleges have taken it up in America? Who started it? I only started it. So that means I have planted a very good seed. It is my senior pupils who must see that it does not fade. (Laughs)

Y.C.: There are many flowers.

Iyengar: So it will grow. I am happy about that work. I am not demeaning it at all. I am only unhappy because pride is coming. All I am concerned with now is how to hit that pride. Otherwise, if they just leave it, it is God's work which we are doing and let us carry it to our utmost. The utmost is your honesty.

Even if you know very little, a minimum, even if in your minimum you go to that utmost, you have done a good service to yourself, to the society, to God. Even don't think of God. Once somebody asked me a very simple question: "Sir,

have you to pray always to God?" In London, I was asked "Everybody was saying Bhakti Marga, always think of God, think of God, think of God." I told them, "I don't think of God at all." "Very unfair as a yogi that you don't think of God." I said, "Do you think of your father and mother all the 24 hours? Haven't you got respect for your father and mother? Do you think of them all the 24 hours? So that's all, I have got respect for my God because I am paying respect to Him already." So indirectly we are in it, indirectly we are thinking of our parents. "So whether in our breath, or indirectly it is all God, so why is extra prayer required," I said. (Laughter)

Sometimes of course I do laugh, you know, when such questions come to me. It is a tricky question, you know, if I say, "No you have to think of God" then I can't convert that person. So I converted that person immediately. "But do you think of your mother and father all the 24 hours?" then I said, "You have to think of God all the 24 hours?" "You don't think of your parents at all, but have you lost your respect for them? So only respect should be shown to God." (Laughter)

"Why are you so egoistic?" some say. "Why are you so full of vanity when you are teaching?" I said, "Why should I not have the vanity when I have the clarity. You people have no clarity and you show vanity. But I have clarity so why should I not have the vanity?" I hit that way. As I said, for an egotist I know how to answer, but an humble man I also know how to answer. (Laughter) So that is why I say, cleverness is also required for a teacher. (Laughter) God bless you all.

Y.C.: Thank you sir.

Iyengar: Good work! Lucky that I was in a good mood! (Laughter)

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Please Phone Ahead For Appointment 477-6733



REPORT FROM UP-ISLAND

Dear Shirley

About us up Island. I feel like Clement A Attlea of whom someone said "He's a very modist man." To which Churchill replied "With a lot to be modist about."

Your workshop a year ago last November struck a mighty responsive chord in me and two days a week of Iyengar style yoga for four months in Victoria gave me a glimpse of a whole new horizon which drew me like a magnet.

I had been working for some time in the Courtney area with a little group of yoga seekers using Mr. Iyengars 'Light on Yoga.' having come from irregular practice of traditional yoga over a period of years!

That group has grown in an exciting way, as I pass on to them what I learn from qualified teachers, and, as you know, there is no better way to integrate those teachings into my own body-mind than by sharing them with others.

Last spring ('82) I realized I couldn't continue growing unless I nudged my perceived limits, so I let it be known at North Island College that I would like to instruct a class in the fall - "An Introduction to Iyengar Yoga." Although the initial registration of 24- which was divided into two evening classes suffered considerably by attrition before the end of the course, I learned a lot and most of those who stayed with it, are now continuing their practice. The College learned not to call it "Yoga-Beginners" in their Calendar (a term I had avoided) so this time the last line suggests that registrants "be prepared to work hard". Two classes are again full and I am hoping for a smaller drop out.

Norma Hodges weekly class on Thursday morning on Gabriola Island is an inspiration and on-going learning for me, as she struggles to transform my mind from the rajasic to the sattvic state. We are looking forward to her workshop in the Courtney area late in March. Christmas at Yasodhara Ashram opened up yet more horizons for me. How exciting life can be at 61.

Several of the students who have had some exposure to the Iyengar method here, have travelled with me for one of Norma's classes. Two, who are very interested, are helping me check participants in the College classes. And thus, although I'm sure Mr. Iyengar would not be impressed with our progress, we are helping in a small way to aid the penetration of the West by his most absorbing method of practicing hatha yoga.

With best wishes and warm greetings,
Margaret Lunam.

VICTORIA STRESS AND PAIN CENTRE

5575 W. Saanich Rd., RR 5, Victoria 727-3451

Diane Cannon

Registered Massage Therapist

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	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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

APRIL 15-17 - Yoga Retreat at Shawnigan Lake sponsored by HYTAVI, including asanas, yoga for backs, eight pieces of silk breathing, clay masks with Virginia von Trepka, lectures on nutrition, and meditation walk. For further information call Pat McCullagh, 384-2974 or Diane Marshall 658-1219.

APRIL 29 - Monthly Meeting of the Victoria Yoga Society at the home of Carole Miller, 1807 Forest Road (off MacKenzie Avenue) at 7:30 p.m., phone 721-3477. Everyone welcome. After the meeting, Ernie Lade will be showing his slides of his trip to China.

APRIL 30 - A Day of Yoga with Shirley Daventry French, 10:00 to 4:00. Fee \$25.00. For information and registration call Shirley at 478-3775.

MAY 7-8 - Garage Sale at Ingimundson's house, 1234 Union Road, to raise funds for the Victoria Yoga Society. All donations welcome, for further information call Sue at 385-2598.

MAY 14 - Yoga Work Group for Teachers and Student Teachers of Iyengar Yoga, 10:00a.m.-1:00p.m., at 3918 Olympic View Drive. For further information call Shirley Daventry French, 478-3775.

MAY 27-29 - Workshop with Faureen Carruthers, at the Studio on Gabriola Island, Friday evening, all day Saturday, and Sunday morning. Fee \$42.50, limit 12 people. For more information please call Norma Hodge, 247-9616.

JUNE 1-5 - Workshop with Aadil Falakhivala, to be held at the dance studio, UVIC Physical Education building. For further information of times and fees, please see the advertisement in this newsletter. Registration will be by mail, Robb Dill, 3033 Admirals Road, Victoria, B.C., 382-9570 for further information.

JUNE 17-19 - A Straight Walk Workshop with Swami Radha will be held at 3918 Olympic View Drive. Fee \$110.00. For more information, call Shirley Daventry French, 478-3775.

JUNE 16 - Special Presentation of a Lecture and Demonstration called The Dance of Life, Body, Mind and Consciousness by Swami Sivananda Radha and members of Yasodhara Ashram. Details available in the next newsletter.

JUNE 22-29 - Yoga Teachers Training Course with Rama Jyoti Vernon, at the Aberthau Cultural Center, 4397 West 2nd Avenue, Vancouver, B.C. Fee \$140.00, for further information call Sandra Sammartino, 733-6075. Billeting will be provided for out-of-town students, if possible, call Sandra before 9a.m. or after 10 p.m.

SEPTEMBER 12-16 - Iyengar Yoga with Ramanand Patel, will be upcoming, times and fees TBA. There will be two levels of classes available. For further details see forthcoming issues of the newsletter.

ONGOING:

Mondays: A short Satsang is held every Monday at 9:10 pm in the Chapel of the Victoria YM-YWCA, 880 Courtney Street. Everyone welcome.

Tuesdays: Movement in Depth workshop with Judith Koltai. Call 384-0838 for information.

Wednesdays: Kundalini Yoga for the West Study Group. Weekly meetings 7-9 pm at the home of Norman MacKenzie, #6-900 Park Blvd. Call Norman for information at 383-0670.

Thursdays: 7:30-9:30 pm. Dream Group led by Richard Reeves. For information, call Richard at 381-0574.

Thursday evening Kundalini Yoga class and ongoing Hatha Yoga Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)
☐ Don't mail me a newsletter during regular class sessions, 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
Swami Sivananda
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Leslie Hogya, Bill Graham,
Trish Graham
Distribution: Susan Sprinkling
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DEADLINE FOR SUBMISSIONS TO THE MAY NEWSLETTER--APRIL 18,1983

VICTORIA YOGA CENTRE SOCIETY
3918 Olympic View Drive
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yoga centre of victoria

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YOGA CENTRE OF VICTORIA NEWSLETTER

MAY 1983



THE DANCE OF LIFE

There are many ways of dancing through life and enjoying a feeling of wholeness in the body. The freedom of expression through movement is a precious gift that enhances health and allows us to experience a greater joy and meaning to life. In this lecture demonstration, the interplay of movement, music and symbolism is introduced as a method for cultivating higher values in life.

For further information see page 16.



by Shirley Daventry French

I have had the good fortune to study yoga with many fine yoga teachers and two great ones - Swami Radha and Mr. B.K.S. Iyengar. According to Mr. Iyengar a good yoga teacher must have clarity, confidence, compassion, courage and cleverness (see interview in April newsletter). He certainly demonstrates these qualities in abundance as anyone who has had the opportunity to study with him will vouchsafe. The same is true of Swami Radha.

Many of us would have chosen all or some of these words as essential characteristics for a good yoga teacher, but Mr. Iyengar also used the word 'cruelty' which might not come so readily to mind. He explains that often cruelty is an essential element of compassion; that compassion is not softness, sympathy and feeling sorry for a person, but the seeming cruelty of bringing them face to face with their suffering and their causes of this suffering. This is true compassion which takes courage and which certainly requires clarity.

I would not dare to teach with the ferocity of Mr. Iyengar nor with the directness of Swami Radha - I have neither their clarity nor their knowledge; but there have been occasions in my role as teacher when I have acted in what appeared to be an unkind way because I was very clear at that time what was best - not what was best for the ego (theirs or mine) but what was best for that person's higher self or soul. At that moment I was a channel for the teachings to come through me and what happened really had very little to do with me at all.

For me those moments are rare but for Swami Radha and Mr. Iyengar they are the rule rather than the exception. They care more for my divine soul than for my admiration - that is quite clear. Whether it's the actual physical slap of Mr. Iyengar or the verbal 'two by four' of Swami Radha - its purpose is to awaken the intelligence within, bringing me closer to an understanding of the truth and further along my path of evolution.

Last month I wrote about Gandhi and Satyagraha - the firm pursuit of the truth. Gandhi stated that "Truth (satya) implies love, and Firmness (agraha) engenders and therefore serves as a synonym for force". Like the Satyagraha of Gandhi, the Yoga of Mr. Iyengar and Swami Radha is "a powerful force born of truth and love".

There are many tales about what it is like to study with a Yoga Master. Anyone who has studied with either Mr. Iyengar or Swami Radha will have their share of anecdotes - many of these are amusing (in retrospect) as we recount how we were brought face to face with ourselves and the self-created pain and obstacles which block our path. By the time we are able to speak of such incidents we have usually done some work towards understanding the purpose of that particular teaching; other experiences remain too raw or too unclear to verbalise. However, the temptation to talk about it at all can be an avoidance of the lesson as in the telling it often comes out distorted to suit our image of self rather than our true self.

This is one reason why yoga has traditionally been taught through a system of apprenticeship or close contact with a master who will observe these tendencies and interfere in the process of self-satisfaction. If you are willing to surrender to that teacher and do the work you will receive guidance; if not, you may be thrown out or ignored. A Yoga Master is not attached to having you as a student!

Friends and relatives of mine have thought I was crazy to spend all that money to go to India to be pushed around, or to go to an Ashram to take a prolonged yoga course from which I returned very confused. They offered comments such as "I thought yoga was supposed to be peaceful and relaxing". It is. We are not! The transformation from tense, tight, intellectual achievers doesn't happen without effort, courage, trust or - to paraphrase Winston Churchill - 'blood, sweat and tears'. Being British, this appeals to me and I try to hang in there with the tenacity of that bulldog breed.

What an outsider cannot see is that these teachings are offered with love. Even some of those privileged enough to take classes with Mr. Iyengar or workshops with Swami Radha, sometimes close themselves off from this love because they are unable or unwilling to let down their defences. Pride, egoism, arrogance, clinging to the known - all stand in the way.

Continued on page 8

Yoga Centre News

Yoga Centre News will be a short report this month. The Centre's meeting was held at the home of Carole and Harvey Miller on 29 April and was preceded by a brief executive meeting. After the meeting Arnie Lade, a Victoria massage therapist who spent six-months in China studying acupuncture and travelling, presented slides from his trip along with a very interesting commentary.

Denis Pafard, society treasurer, submitted a brief report, including a six-month report on newsletter finances. The newsletter is still requiring a monthly subsidy of about \$90. While this is within the guidelines that the Society considers acceptable, it points out the continuing need to sell advertising and encourage our many readers to become active supporters by joining the Yoga Centre.

In the newsletter report, Bill Graham reported that Dianne Stillman has resigned as advertising manager, and that Carole Miller has volunteered to take over the position. She may be contacted at 721-3477 for advertising information. Bill also reported that he will be writing to yoga teachers and associations across Canada in preparation for a special fall



Sue Ingimundson, poet, and Robert Dill, artist, winners of the Victoria Yoga Centre Limerick and cartooning contest, just after receiving their prizes, April 9, 1983. They are thought to be performing the Extremely Low-land Fling, an ancient Indo-Celtic mudra of creative inspiration.

issue on Canadian Yoga. Any of our readers who would care to make contributions or suggestions for this issue are encouraged to contact Bill at 582 Niagara Street, Victoria, V8V 1H7, phone (604) 388-6734. We would like to have information on yoga activities and teachers from across the country.

Shirley Daventry French reported that the Straight Walk workshop with Swami Sivananda Radha has been extended to include 19 participants and has a waiting list. The Yoga Centre has extended scholarships to Trish Graham and Caroline Lonsdale to attend this workshop.

Norman MacKenzie reported on a lecture-demonstration The Dance of Life, to be given by Swami Radha and three residents of Yasodhara Ashram: Swami Radhananda, Donna Pace and Lorraine Burke at 7:30, June 16, at Langham Court Theatre. Brochures describing this event and invitations (required for admission) are available by calling Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hoga, 383-6301.

The series of workshops to be conducted by Aadil Palkhivala, June 1st to June 5th, co-sponsored by the Yoga Centre and the Athletics and Recreation Department, University of Victoria is filling very quickly. Robb Dill reported that four of the special sessions-- "Yoga and the Voice", "Yoga for Special Problems", and the two Pranayama sessions are filled and have waiting lists, and that the other hatha yoga sessions are filling steadily. Contact Robb or Gay Dill at 382-9570 for information and registration.

Aadil's brother, Jehangir, will be accompanying him to Victoria, and will assist with some workshops. Jehangir, also a long-time student of Mr. B.K.S. Iyengar, has volunteered to do a demonstration of hatha yoga asanas. The Yoga Centre has arranged to present the demonstration at the Unitarian Church of Victoria, 106 Superior, on Sunday, June 5th at 6:30 p.m. The demonstration will be followed by a pot-luck supper. Admission will be by a \$2.00 donation. Sue Ingimundson is coordinating the pot-luck supper. Please contact her at 385-2598 if you wish to attend the supper.

MAY MEETING

The May Meeting of the Yoga Centre will likely be the final one of the season. It will be held at the home of Derek French and Shirley Daventry French, 3918 Olympic View Drive, at 7:30 p.m. The short business meeting will be followed by a two-hour Chant for World Peace. Everyone is invited to attend, and to join us in this very special event.



Two Evening Workshops On The Iyengar Approach to Yoga

with

Shirley Daventry French

on

Tuesday, May 24th, 1982 and

Tuesday, June 14th, 1982

6 pm to 9 pm

to be held in

THE YOGA ROOM

3918 Olympic View Drive

R.R. 1, Victoria, B.C.

FEE: \$12.50 (one workshop)

\$21.00 (both workshops)

Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

THIS WORKSHOP WILL BE LIMITED TO 12 PEOPLE
with previous experience of Iyengar Yoga.

For information and registration:

Phone 478-3775

A Mother's Yoga

In the March issue of the newsletter, I was in the midst of my late winter blahs and said I sometimes wished I could just stay in bed. Well, I had to stay in bed for several weeks to recover from surgery. Swami Radha always warns us to be careful what we wish for, it may come true!

There is nothing quite the same as a confinement to encourage reflection and reassessment of purpose, priorities and values. My illness removed me from interacting with the family. I wasn't the care giver, but the receiver. In Kundalini: Yoga for the West, the headstand is discussed as the pose for looking at things upside down, and that is what I've been doing. Giles and the boys have assumed the household duties, and have done a good job of managing for us, with the help of our wonderful friends.

Jean-Guy during this time, has seemed happy and relaxed for days on end, which is not the usual pattern for him. It makes me wonder if there is still a fundamental conflict in my way of relating and interacting with him that is at the root of our difficulties. This is quite a revelation to face. He is happier when I'm not taking an active role in the family? What can I learn from this? How can I step back more and stop the negative cycle from resurfacing?

I don't always know what to do or say and often do the absolute worst thing. I hope I haven't given the opposite impression in these articles.

My purpose has been to explore my observations of family life as I try to put awareness into it. Sometimes I put Swami Radha's teachings into practice, but often on the most difficult or stressful days (when it would be the most useful) I forget all and my reactions are angry and unaware.

I've had to struggle a great deal to find positive ways to handle my youngest son. Various events, and perhaps our own differences in personalities have combined to make our relationship difficult. Also his intuition is uncanny. He can find whatever weakness I have and turns it into his own behavior. I find this difficult to live with, and I criticize him when it is my own fault he is manifesting in another form! He is my guru, always ready to uncover the next layer I need to work on! Sometimes one layer peels away only to grow again in a new form.

Leslie Hogg

Yoga & 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.

In last month's column, dealing with stress management, I talked about the need for personal transformation as the ultimate way of dealing with stress: the need to change identification from the fragile and vulnerable ego self to the Higher Self.

Of course, it is easier to talk and write about this change than to do the solid persistent work that is required.

I am still at the beginning of this personal journey so my role as a guide is necessarily restricted. My own personal guide as I move into these (for me) uncharted areas is Swami Sivananda Radha. The following article first appeared in the Fall 1979 issue of ASCENT - the journal of the Yasodhara Ashram Society, and is reprinted with the kind permission of Swami Radha.

MANTRA AND HEALING

Swami Sivananda Radha

A Mantra is a combination of sacred syllables which forms a nucleus of spiritual energy. This serves as a magnet to attract, or a lens to focus spiritual vibrations. According to the Upanishads, the original abode of the Mantra was the Parama Akasha or primaevael ether, the eternal and immutable substratum of the universe, out of which, in the uttering of the primal sound Vach, the universe itself was created. (This same concept is found in the Gospel of St. John, "In the beginning was the Word.") The Mantras existed within this ether and were directly perceived by the ancient Rishis, or seers, who translated them into an audible pattern of word, rhythm and melody.

The root 'man' in the word 'Mantra' means in Sanskrit "to think", 'tra' comes from 'tra'i',

meaning "to protect or free from the bondage of 'samsara', or the phenomenal world. Therefore, 'Mantra' means "the thought that liberates and protects." But there are many levels of meaning in Mantra which must be experienced to be truly understood. An intellectual explanation encompasses only a very small part of its meaning.

The chanting or recitation of a Mantra activates and accelerates the creative spiritual force, promoting harmony in all parts of the human being. The devotee is gradually converted into a living centre of spiritual vibration which is attuned to some other centre of vibration vastly more powerful. This energy can be appropriated and directed for one's own benefit and that of others.

There are many theories concerning healing, but your own observation and growing understanding will bring to you your own unique insights. By praying, by chanting a Mantra single-mindedly, by reinforcing that concentration with action, by directing the will, healing will naturally take place within you. But to do all this perfectly is very difficult, and many other elements may interfere. With the limited human mind, functioning only on the three-dimensional plane, we cannot grasp all the law of the Divine or the extended law of nature, nor understand the cause of an illness which may be a complicated combination of physical, mental and emotional factors.

Chanting Mantras can have a healing effect by releasing your emotions and bringing about a state of calmness and deep relaxation, both in yourself and in anyone listening. The relaxed state of mind may allow the source of your disease to come to the surface where it can be dealt with. But you must know what you want to be healthy for; what you will do with the remainder of your life if health is restored. You must be single-minded in your desire. There may be great advantages to being ill which, although you might not admit them consciously, your ego wants to hold onto. These must be examined and eliminated if healing is to take place.

There is a Mantra, 'Aum Brahmasmai', which means "I am Brahman" or "I am God". This may seem a strange thought, but a person becomes what he thinks. If you think you are a failure, you will become a failure. Conversely, if you continually chant 'Aum Brahmasmai' you will eventually realize your divine nature and there will be little room for sickness at any level - physical, emotional or mental. If you chant this Mantra, it

is important that you clarify in your own mind the meaning of God. You must also do continual self-purification, and the rest of your life must reflect this purification. You must, in humility, surrender to the Mantra and to the energy that comes from it, and you must be able to ask forgiveness and apologize to others if you are in the wrong.

Besides the ego bid for attention which perpetuates illness, and the lack of humility which indicates a wrong attitude, there are many other factors which may interfere with healing. You may have a lesson to learn - a higher wisdom may recognize that healing is not what is best for you. You may be eating the wrong food or violating certain laws of nature to which your body is subject. You may be crippled with guilt, believing that you are a great sinner who does not deserve to be healed. You may lack awareness that you are hurting others and be unconsciously punishing yourself for their pain. The complexity of the human mind and its capacity for pain is so tremendous that we must beware of over-simplification. Pain is a great teacher, but we must understand its message. Its components must be dealt with before the way is clear for health to be restored.

All this must be remembered also with respect to the healing of others. It may be necessary for a person to experience pain or go through an illness in order to have the time to reflect and to develop humility. Or perhaps the physical healing can only take place after the mind has been healed. You cannot know what is the purpose of an ailment, or its possible cause, nor can you know what is best for the person. But you may offer a prayer or a Mantra, letting the power of the Mantra itself work, its focus intensified by this expression of your sincere concern.



MARGOT P. SCANDRETT RMT
Registered Massage Therapist

212B Raynor Avenue
Victoria, B.C. V9A 3A2
Telephone 382-2169

When you chant or recite a Mantra for someone else, visualize that person well and healthy. When the visualization is completed, then dismiss the person from your mind and focus all your attention on the chanting. Do not picture the individual in a sick state, as such an image has remarkable power. Let the healing force flow through you, not from you, and think of the energy of the Mantra as the healing light. Wrap the individual in a spiral of light so that he or she becomes barely visible and let the image of this spiral move upwards to the source of all light.

What takes place when you chant a Mantra? You attract spiritual power and you offer yourself as a channel for this power, that it may work through you to the sick person and do whatever is necessary. You must not demand healing, nor tell God how to accomplish it - when, how quickly, in what way. You do not know what Karma has to be paid off, or what lessons have to be learned. Healing is not a hit-or-miss affair, even though to our human perception it may seem so.

Most spiritual healers find, for a variety of reasons, that not everyone benefits. Sometimes it may appear that a disbeliever is healed while a believer is not. This may be because the subconscious convictions of these people are exactly opposite to what they proclaim. The receptivity of the person to be healed is an important element.

The healer must be sure that no personal opinion is held, no judgement made. You can only heal by understanding even when you do not approve. Only by invoking all the compassion of which you are capable will you be able to apply or direct or invoke the healing power of the Mantra.

How does one develop compassion? Observe yourself, practise awareness in order to gain understanding of yourself. When you see your own failures, you may be ready to forgive the failings of others. You must be equally ready to forgive your own. Wrong conduct must be discarded, if not righted. Jesus told us to forgive "seventy times seven". He meant us to forgive always, ourselves as well as others. Lack of forgiveness builds resentment, and resentment is the greatest barrier to healing.

The most effective time for healing is just as the sick person is about to go to sleep. Then they are most receptive, as the unconscious mind begins to let go. When you attempt to heal, invoke all your feelings of compassion. Chant the Mantra and fill yourself with this vibration, being aware of attracting the forces

of the Mantra and channeling them, directing them toward the sick person, whom you clothe in light. If you feel that the vibration flows out from the tips of your fingers, or the palms, you may hold your hands above the person. With this vibration also flows your love and you can mentally open the doors of your heart and feel it flowing freely. You are giving evidence of your love in your willingness to help.

Through your love, help the sick persons to accept themselves without guilt - without the feeling of being burdened with sins. An "unworthy sinner" will not allow healing to take place.

Confidence will come with success, but do not become over-confident that what you consider healing will always take place. The Mantra could overcome everything if the person would recite it, or receive it, as paying off Karma, with trust in forgiveness and a readiness to alter the course of their life and dedicate it to serving God. Even when a healing has come about, sickness might return with greater force if the person who was healed did not give up a selfish or hurtful way of life. Gratitude to the Divine must be shown in charity and selfless service to others.

Record the results of your efforts in order to increase your understanding of the law of healing. When we call up the spiritual forces, we attract through the vibration of the Mantra one particular aspect of the Cosmic Light that is suitable for specific healing, but perhaps not for all. Much will depend on the makeup of the person who is ill. The influence of such a healing ray can be rejected by the one to whom it is directed. This does not necess-



Silent Yoga Retreat

BODY AND SOUL

May 28, 29, 30, 1983
Doe Bay, Orcas Island, Wa.

With: Sri Swami Satchidananda
Snehan Stephen Charniske (Nutritionist)
Rama Jyoti Vernon (Co-founder, I.Y.T.E.)

Fees: \$90 to \$120 (US) according to ability.

Information & Registration:

Integral Yoga Teaching Centre
127 N.E. 59th Street, Seattle, Wa.
(206) 522-1909

Ferry service available from Sidney, B.C. and pick up may be arranged from Orcas Is. terminal



arily take place in the conscious mind but may be a subconscious rejection because of the belief of being unworthy, or because of a total inability to believe that healing is possible. Sometimes healing is expected too quickly and we give up before it can take place. Not all healing can or should be instantaneous.

When you chant a Mantra you do change the sick person's state of mind. You can help them to relax and gently probe into the depths of the soul or the mind to find out what resistance you may have to deal with. You can try to help to lift their burdens. Perhaps you can point out that we really can trust the Divine, that we may have very good reasons to do so.

May all of you who read this become channels of help and healing and goodness to many others. Bless you all.

- - - - -

This article is an excerpt from the book **MANTRAS - WORDS OF POWER** by Swami Sivananda Radha, published in 1980 by Timeless Books. It can be ordered from Timeless Books at Box 9, Kootenay Bay, B.C. V0B 1X0 at \$5.95 a copy. It is also available in Victoria at Sri Atman Bookstore.

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382-1213 or 478-3775**

Continued from page 2

On the third day of my first visit to India, my Virabhadrasana II (Warrior Pose) brought forth Mr. Iyengar's wrath. I couldn't do what he wanted because I didn't understand. In frustration at his failure to get the message through to me, he almost pulled off my shorts, but when the shouting ceased he looked into my eyes and as I met his gaze I knew it was alright. I saw beyond the outer facade and understood he was acting out of compassion. I still had to struggle with my pride and ego but I was very clear that I had a choice between clinging to these or opening myself to the teaching of this great man.

At that moment I also felt thankful for having had Swami Radha as my teacher because she had taught me the importance of suspending judgment in these difficult situations when I really don't know what on earth is going on. I fought my pride and won the battle so that the following day I could again present myself in class with a receptive mind and willing body, and when we did Virabhadrasana II I knew a lot more about that pose and about myself.

My reflections this month have been along these lines because at this time we, in Victoria, are preparing for a visit from Swami Radha. Elsewhere in this newsletter you will see details of her presentation of THE DANCE OF LIFE at the Langham Court Theatre on Thursday, June 16th at 7.30 pm. Swami Radha will also be leading a Straightwalk Workshop at my home on the weekend of June 17th to 19th. This workshop filled up almost overnight at our last Yoga Centre meeting but I am taking a waiting list so if you are interested give me your name as soon as possible. This workshop will be held on Friday evening, all day Saturday and Sunday.

It is a great honour to study with teachers of the stature of Swami Radha and Mr. Iyengar in an intensive workshop, but even to be in their presence can be an education and an inspiration.

Jaya Guru !

Shirley Daventry French

Yoga is like music.
The rhythm of the body, the melody of the mind
and the harmony of the soul,
create the symphony of life.



INTERVIEW: FELICITY HALL **FLYING!**

The following interview with well-known yoga teacher, Felicity Hall, was conducted by Trish Graham on April 9, 1983. Felicity had just completed teaching her fourth one-week workshop on the Iyengar Approach to Hatha Yoga at the Victoria YM-YWCA in as many years. Trish had re-read the extensive interview with Felicity published in the Summer 1982 issue of the Yoga Centre Newsletter, and thought that our readers might be interested in an updating, and further exploration of some of the themes explored in that interview. Felicity agreed. The following is the result.

Y.C. In the four years that you have been coming to Victoria I wonder if you have noticed any changes?

F.H. Of course I've seen changes. For one thing the level people are working at has gone up. Students are certainly improving. I found in level one that the calibre of work the students were doing was more refined. They may have more experience than last years' students, but it also shows that the teaching they are getting is more refined. Individuals who I remember have also gone through alot of change and refinement, both in their awareness and their person also.

I was saying to Shirley that it's time for a level three.

Y.C. After reading the interview from the summer issue of last years newsletter, I was wondering what changes there has been in your life in the last year?

F.H. Well in late April or early May (1982) I went to Swami Radha's ashram and that was certainly very important for me. I didn't know why I was going but I felt that it was a very necessary step. I needed to get away from teaching and the family for awhile and just have time for myself. I was at the Ashram for five weeks. What was important was that I found confirmation of a part of me that I knew had been growing, but that I'd been denying because it didn't fit with the image I'd had of who I was, or the person I was going to be. So there was resistance to that. When you find a confirmation it gives you more courage and strength to persue that path.

However, I still felt that the family situation was important to me; that I had not finished with it. When I went home we had some family discussions and David aged to some compromises and some changes in our relationship. We tried again. Well I guess in some ways it didn't work. I think its' very difficult when one changes for family and friends to accept that. They still try to squeeze you back into the old mold. It becomes a great struggle when you feel that you don't fit into it any more, and I didn't want to.

Then when I went to India this past fall to work with Mr. Iyengar, there was again a strengthening of inner purpose and clarification. I felt that it was time for a more radical change at least for a time, so thats where I'm at for the moment. I'm going to take a year totally for myself--which sounds selfish. However I don't like to look at it that way. For 26 years I've been a wife and mother, and if I need time to find out who I am without that context, that's fine.

When you make that sort of decision there are others involved, They have to make their own decisions and who knows how it will all turn out. Right now I'm just being free and seeing what happens. As far as David is concerned we'll have to see what happens with him. I feel comfortable with that and not anxious. I have faith in what will be.

It's interesting that in 1976 too, after I came back from India, the first time that I'd been away on my own I found it quite difficult to settle down to being a wife and mother again. I had a dream that I was a bird and I was flying and flying and flying. It felt just great. Then I realized that I was tired and I needed to come down and roost. At that time I still needed the home and family to roost. At the moment I feel that I'm on an extended flight. I'm not sure if the family will be where I come back to roost or wheter it will be somewhere else.

David and I have known each other since we were 18 -- 32 years and in a sense its not an easy thing to let go of. There is alot of at attraction there because we have had alot of very good times together and its' difficult - in some ways very difficult to let go.

Y.C. Last year You said that you were a double Gemini with Cancer and that that made you all air and water. This makes you need to centre and ground. Can you give me any advice on how to do this?

F.H. I've found that for me yoga is the way. The physical work that you do with yoga helps to create that grounding. I find working with students who tend not to be grounded that if you do standing poses they become psychologically better grounded.

For myself, I think that is why I need this time away from other people who have a strong influence on me. I can be very adaptable and I need to find out how I am to live my life. I think that you still do what you have to do. I find this best expressed by the saying that you have to find out which part of the deck God wants you to sweep. I like that saying because it says that though we are all unique, we are not all going to be somebody exceptional. It shows that the purpose of all of our lives is to see just what little part we are meant to play. It doesn't mean we all have to be captain of the ship, we may be just a deckhand and have one part of the deck that we have to sweep everyday. But the secret to finding contentment in life is to really feel that you have found the thing that you were meant to do and to do it as well as you can. I think that it is a never-ending quest, as things are always changing--you sweep one part for a while, and then you may have to move on and peel potatoes in the kitchen--who knows? I think one's life doesn't stay the same. I think that it's just like asana; if we continue to practice our asana the way we started in the beginning, we never proceed. We get stuck. Sometimes we get stuck because we feel insecure, then we tend to hang on to the old stuff because that's what we know.

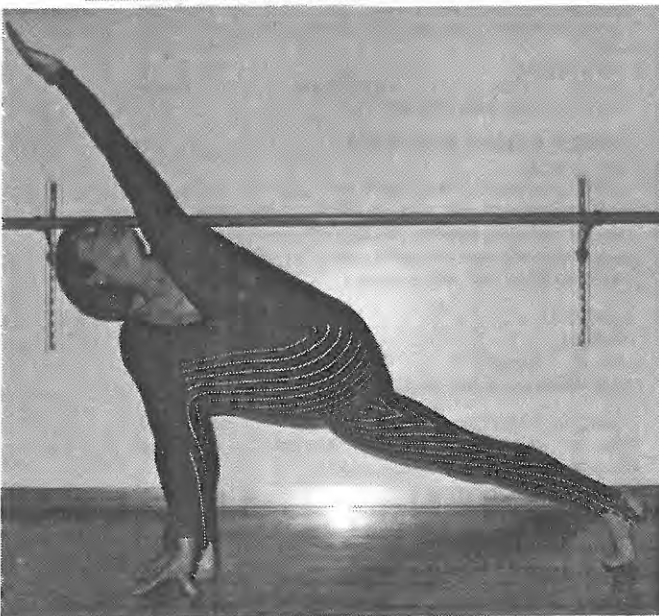
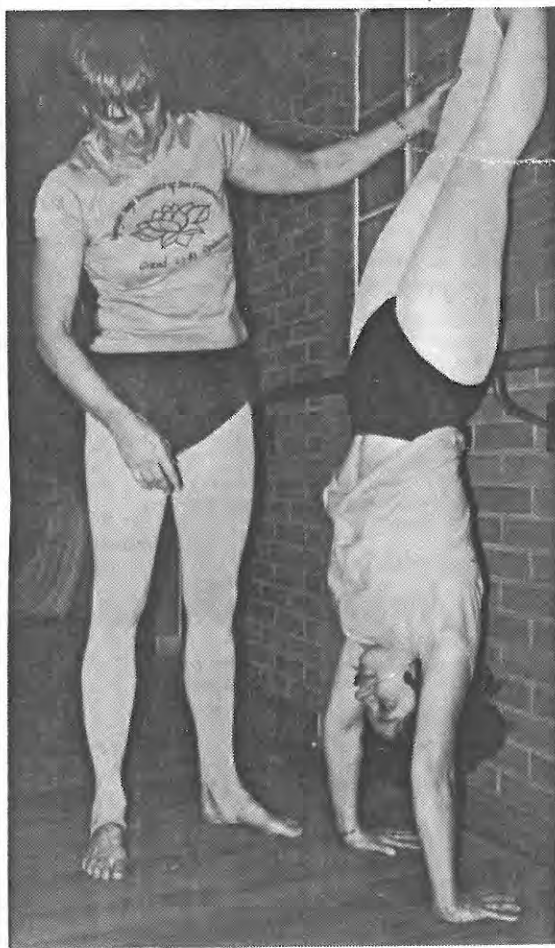
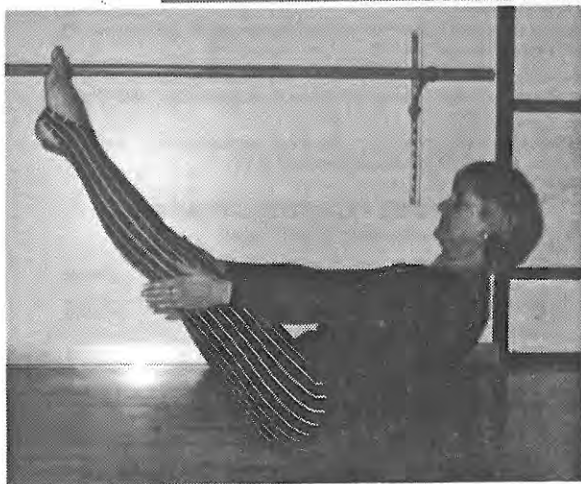
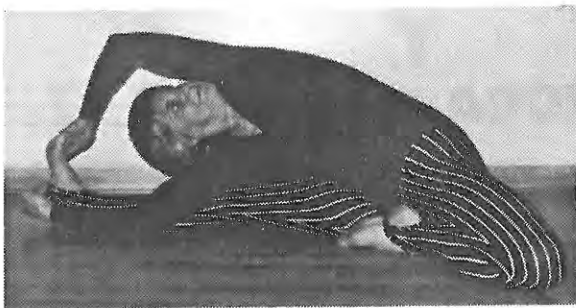
I think that's what faith is all about, you have to let go of what you had, and in a sense, let go of it becove you know what's coming next. You must have that freedom to let go, and faith that God has something else in mind for you that will appear. But I don't think that is how our society is set up. It's set up so you find your rut and then you stick with it. Don't give up anything unless it's really terrible, and even then hang on.

If you practice yoga you learn to bow before the storm--to be like a willow tree instead of an oak--standing up to it and getting blown over. Mr. Iyengar says that if you practice yoga you learn to take whatever comes with equanimity. That's life--ups and downs.

Y.C. That's quite a challenge!

F.H. One's attitude makes a big difference. If you resist change it is more painful than if you accept it. Again, in asana, you learn this. The more you resist, the more pain you create for yourself. The more you release and let yourself go the easier it is. But you have to realize that if you let yourself go into it there will be change. We often resist out of fear, because we're not sure we want that change, or that we can handle it. Of course, the stronger you are, the easier it is to let go. If you are weak, you tend to hang on. Again, the person who tends to be an uptight person is the one who tends to be insecure with himself. The person who can hang loose is usually the person who feels secure with himself and doesn't have the fear that they will fall apart.







YOGA (co-ed)

The "Y" program draws from a pool of well-trained yoga teachers of varied experience and background. The study of yoga under several different teachers during the year is suggested to broaden your yoga experience at the "Y"

NEW LEVEL SYSTEM

IMPORTANT: Please read all about our level system before registering for a class.

INTRODUCTORY - all students with no previous experience of the Iyengar Method of Yoga should register in this level. Coordination, strength, flexibility and stamina will be developed through progressive work with basic yoga asanas (poses).

LEVEL ONE - A continuation from Introductory for students who wish to explore the asanas and practice of yoga in greater depth. The emphasis will be on further development of coordination, strength, stamina and flexibility through an understanding of basic yoga asanas.

LEVEL TWO - An introduction to more advanced asanas for students with a basic understanding of Iyengar Yoga who wish to continue at an intermediate level. The emphasis will be on exploring individual ways of working to overcome obstacles which impede progress. Completion of level One (or equivalent) is essential.

LEVEL THREE - This intermediate course is for students and teachers with a good working knowledge of the Iyengar Approach to Yoga. Emphasis will be on refinement and detail. Participants should have previous experience of Iyengar Yoga at an intermediate level.

BARE FEET ESSENTIAL IN ALL CLASSES

INTRODUCTORY

Twice a week.

JUNE

JULY/AUGUST

No. 80 Mon./Wed. 9:00-10:30 a.m.

Full Membership or Non-Members \$26

Once a week.

JUNE

JULY

AUGUST

No. 81 Monday 5:30-7:00 p.m.

Full Membership or Non-Members \$14

JUNE

JULY/AUGUST

No. 82 Wednesday 5:30-7:00 p.m.

Full Membership or Non-Members \$14

LEVEL ONE

Twice a week.

JUNE

JULY/AUGUST

No. 83 Mon./Wed. 10:30-12 noon

Full Membership \$9, Non-Members \$28.

Once a week.

JUNE

JULY/AUGUST

No. 84 Wednesday 7:00-8:30 p.m.

Full Membership \$6, Non-Members \$15.

JUNE

JULY/AUGUST

No. 85 Thursday 5:30-7:00 p.m.

Full Membership \$6, Non-Members \$15.

LEVEL TWO

JUNE ONLY

No. 86 Tuesday

Full Membership \$8, Non-Members \$17.

JUNE

JULY/AUGUST

No. 87 Tuesday 5:30-7:30 p.m.

Full Membership \$9, Non-Members \$19.

JULY/AUGUST

No. 88 Thursday

Full Membership \$8, Non-Members \$17.

Gay Dill

Celia Ward

Lounge

Marlene Miller

Norman MacKenzie

Nance Thacker

Lounge

Christine Linnehan-Chase

Nance Thacker

Lounge

Gay Dill

Celia Ward

Lounge

Christine Linnehan-Chase

Nance Thacker

Lounge

Robert Dill

Tanya Darling

Lounge

Shirley Daventry French

Lounge

Marlene Miller

Nance Thacker

Lounge

Tanya Darling

Lounge

LEVEL THREE - WORKSHOP SERIES

Workshop Series with Shirley Daventry French

JUNE ONLY

No. 89 Monday 7:00-9:00 p.m.

Full Membership \$11, Non-Members \$21.

No. 90 Thursday 10:00 a.m.-12 noon

Full Membership \$10, Non-Members \$20.

Lounge

Lounge

YOGA STRETCH FOR BUSINESS PEOPLE, STUDENTS & OTHERS

(ALL LEVELS)

After the day's work, enliven the body and quieten the mind with a good stretch. A class in the Iyengar Approach to Yoga which emphasizes a dynamic balance between flexibility, strength and stamina.

JUNE

JULY/AUGUST

No. 95 Tuesday 4:30-5:30 p.m.

Full Membership or Non-Members \$13

Carole Miller

Tanya Darling

Lounge

YOGA NOON STRETCH

(ALL LEVELS)

Among active people such as runners and joggers, and inactive ones with a sedentary lifestyle, there is a growing awareness of the importance of maintaining flexibility. This class will concentrate on teaching proper stretching techniques so that you may get the maximum benefit from your efforts. Rec swim available.

JUNE/JULY

AUGUST

No. 96 Tuesday

Full Membership or Non-Members \$12

Norman McKenzie

T.B.A.

Lounge

JUNE/JULY/AUGUST

No. 96 Thursday

Full Membership or Non-Members \$12

Tanya Darling

Lounge

For further information call the Y
880 Courtney St.
386-7511



Swami Nada Bramananda

A WESTERNER'S SANNYAS

The following interview was conducted by Norman MacKenzie on October 18, 1982. Swami Nadabramananda has lived at Yasodhara Ashram since 1968, and took the Yoga Teachers Course in 1972, and again in 1980. He was initiated into Sannyas by Swami Radha on December 25th, 1973. He teaches in many of the Ashram programs and is the manager of the Ashram's bookstore. This January, he was one of the leaders of a Kundalini Workshop in Victoria. The following interview was prepared for publication by Linda Shevloff.

YVC: Can you describe what sannyas is in North American terms, and what renunciation means to you?

B: I don't think I can describe sannyas in North American terms because its origins are in the East. There are facsimiles in the West but not many. The tradition is one of a freelance seeker, renouncing all worldly attachments and surrendering to Divine Will. The whole point of sannyas is to let go of the small self, or personality aspects, and to identify instead with the greater Higher Self. In Eastern terms the Higher Self is called the Atman; in Western terms, Cosmic Consciousness.

Reducing material possessions is symbolic of reducing desires. Desires pull you away from your goal. What you also renounce are concepts, likes and dislikes, ideas of self, and inherited beliefs. This does not mean that you don't live in this world...you live in this world but you are not of it.

The object is mind control. Mind control is difficult. You can climb the highest mountain, go to the deepest deep, earn huge amounts of money, or accomplish many worldly tasks, but mind control is still more difficult to achieve. Mind control is the proposition of sannyas: to become aware through the process of letting go, observing and reflecting.

The goal is quite specific. It is liberation. It is moving toward something greater than myself. It is giving up selfishness by opening up to selflessness and desirelessness. With an empty mind, free of desires, concepts, notions, beliefs, biases and opinions, the slate is clear to respond to the Most High.

YVC: Could you offer examples from your own experience of what renunciation has meant to you personally?

B: During my first week at the Ashram, I went into the bookstore and Swami Radha asked me if I wanted to be a swami. This was quite unusual. I said, "Yes, if it doesn't make me sick." By that, of course, I was referring to sex...my notion being that if I did not have sex it would lead to repression, and psychosis or neurosis. I guess that could happen if you approached it in the wrong way, but my point is that yoga is precisely the avenue for directing and sublimating energy, whether it is sexual or whatever. It is a reduction of wants.

It was 1968 when I came here (to the Ashram). I was working with the surveying business operated by the Ashram at that time. The people in the business all donated their money to the Ashram, and although I did not know what that was about, I started doing it too. I renounced my pay cheque and my identity with that pay cheque. That process of renunciation, that particular material renunciation, quickly intensified some of my attitudes to material goods symbolized by money. A few times I just didn't want to give that pay cheque over, so I would put it down on the altar. It was a wrestle! What resulted was a whole process, giving an incredible awareness. That was a tapas, or lesson.

Traditionally, a tapas assigned by a teacher lasts twelve years. When the lesson is learned and the point is made, it is dropped. If you don't have a teacher, you become your own teacher. You decide what tapas you want, where you want to focus your awareness, or where your attachments are. If you're open, life presents



Swami Sivananda Radha and Swami Nada Brahamananda.

these lessons all the time. Discrimination is always necessary in deciding when to give, what to give and how much you can give, on all levels. This is a process of discovery which requires sincerity. The whole point is awareness.

In the Ashram, somehow the Divine is testing your edges all the time...not just on the physical level, but on the emotional, psychological and spiritual levels as well. It is through this testing that there is a strengthening. Ultimately, you make yourself a vehicle for the Divine Light, and all else goes aside.

One reason I chose sannyas was that I admired Swami Radha and I recognized the nobility of her character. She used renunciation as a tool, so I decided I would use it.

I am still trying to discover what sannyas means to me. In North America there are not many role models--we are pioneers. The path is difficult

and challenging. For Swami Rhadananda it is even more difficult because she is a woman and, save Swami Radha, there are few models. As far as I know, Swami Sivananda is the only other model my age who is Western.

The Eastern mind is different. Sannyas is an Eastern concept, but the way it is applied in the Western mind is different. Every spiritual tradition or approach takes on the background of the culture it is in. I know that Swami Radha has bridged the gap between East and West.

About sannyas: there are ten orders of sannyasis. They were formed under Shanka Acharya, but the date is not exactly known. We are of the Saraswati order. I am a Saraswati sannyasi through lineage. Swami Sivananda of Rishikesh was a Saraswati, and when Swami Radha was initiated she took on that lineage. Saraswati is the goddess of music, art, poetry and wisdom, and according to lore, it is the last order. One order, for instance, uses psychic gifts as a path. That is not consciously pursued in this tradition. Wisdom is pursued. Saraswati is the goddess of speech, she resides on the tongue. This means that we must try to make scripture of what we speak--to develop an authenticity within the self of the power of our convictions, so that speech becomes wisdom.

Saraswati was a river in India which had sacred meaning. It is symbolic of one of the pathways of the spine, an esoteric river within, of energy. As a goddess, Saraswati is a manifestation of Brahman, the Supreme Intelligence beyond any name or form. Because it is so difficult for the human mind to meditate upon such an abstraction, symbols and images are used. Personal worship is very important.

Traditionally, Saraswati is depicted riding a peacock, Lord Krishna's vehicle, glory of the divine manifestation; or she will be seen riding a swan, symbolic of wisdom. She will have a book of wisdom depicting pursuit of knowledge of all scriptures, and she will have a mala or rosary, showing that the name of the Divine will lead to liberation. She is a very popular goddess in India.

TECHNOCRACY INC.

Whatever the future of Technocracy, one must fairly say that it is the only program of social & economic reconstruction which is in complete intellectual and technical accord with the age in which we live.

— *Encyclopaedia Americana*

Phone 384-2402





VYG:

At the Ashram people often work with a question in terms of their experience in life, using that question to discover more about themselves, their response to other people, and their environment. What has been the role of this questioning in your life?

B:

Basically, a sannyasi is a person qualified to teach the Vedanta, which is knowledge of the Supreme Self. The mantra initiation between guru and disciple in sannyas is a very important element. In terms of spiritual development

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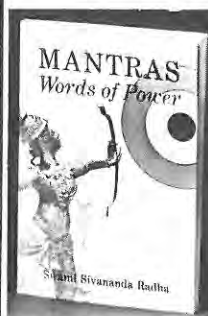
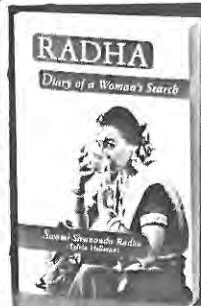
by Swami Sivananda Radha

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.

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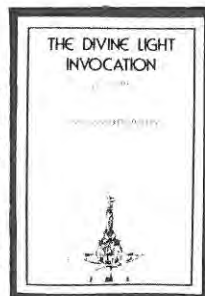
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VOB IXO



Public Lecture and Demonstration

The Dance of Life



by
Sylvia Hellman
(Swami Radha)

Thursday, June 16, 1983

7:30 p.m.

Langham Court Theatre
805 Langham Court
Victoria

For invitations, required for admission, or information, please call Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hogya, 383-6301.

Sponsored by the Victoria Yoga Centre Society

character building is the common base applicable to everyone. Good character, noble thinking, compassion, and responding are essentials to all, regardless of the path chosen. The same questions are asked: "Who are you?", "What are you thinking?", "What are the origins of thought?". The difference with sannyas is in the purpose. It is my duty as a sannyasin to discover that Self however I can, following the teachings of the scriptures, my own process of self-discovery, and the instruction of Swami Radha. It is also my duty to pass that knowledge on to anyone who is willing to learn.

There is a story of an ascetic monk who went to the king and said: "Look at all this! You have wealth, power, servants, and fine surroundings...but me, I have only my begging bowl and nothing more. How great and holy and spiritual I am." The king replied, "Well okay, I'll accept your challenge. I will go out into the desert and follow you." In the desert the king was quite content, but the monk discovered that he had left his begging bowl behind and he was adamant that he must have it. So, of course, the king said, "I have left a palace and everything behind, and look at you, you have left your begging bowl. Look at your attachment."

It is a state of mind. You can put on a show. If you drop your awareness, traditions become mechanical, rigid and dogmatic. If awareness is there, and discrimination is developed, there is no problem. This is the same with anybody on any path in life. Quality is important. In the end, it is a process of self discovery. There are no races; everyone is unique. To enter into a wider vision of the interior of one's being, to the direct cognition of the Divine Light, is the goal. "Well, what is that?", you may say. Well, that can only be experienced. When you make yourself a vehicle for the Divine Light, all else goes aside.



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Please Phone Ahead For Appointment 477-6733

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.

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, 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: \$125. \$35 deposit.

HATHA YOGA: THE BODY AND BEYOND

Friday evening, July 1, to Friday, 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 body-mind dynamics which are the key to spiritual growth.

Fee: \$370. \$75 deposit.

CHILDREN'S PROGRAM

Friday evening, July 1, to Wednesday, August 31.

This program is designed to help parents wishing to visit the Ashram to 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, 10 a.m. to 1 p.m. and 3 p.m. to 6 p.m.

Fee: \$24 per day includes all meals and shared accommodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Friday evening, July 1, to Friday, 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: \$1936. \$400 deposit.

TEN DAYS OF YOGA

Friday evening July 8, to Monday, 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: \$527. \$110 deposit.

KUNDALINI: PATH OF LIBERATION

Tuesday evening, July 19, to Monday, 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: \$370. \$75 deposit.

YOGA AND "BEING"

Tuesday evening, August 9, to Sunday, August 14.

Felicity Hall is a qualified occupational therapist and yoga teacher from Palo Alto, California, who has studied extensively with Hatha Yoga Master B.K.S. Iyengar. In this workshop Felicity will be combining her skills with those of her husband, David, who is also a student of Mr. Iyengar, and has been trained by the late Dr. Ida Rolf in the skill of deep-tissue manipulation. From this base David has developed a unique method of individual health treatment called "Being", which improves bodily efficiency and enhances personal well-being. In the course of the workshop each participant will have the opportunity to experience two individual "Being" sessions with David, designed to complement the daily asana and pranayama classes conducted by Felicity.

Fee: \$324. \$70 deposit.

REJOICE IN THE TEMPLE:

THE EXPERIENCE OF PRAYER THROUGH DANCE

Monday evening, August 15, to Saturday, August 20.

In this workshop participants are taught prayer dances, composed of the symbolic gestures of classical Indian dance, which celebrate different aspects of the Divine. Instruction in the symbolism of the movement is accompanied by training in basic dance technique, so that students who have no prior experience in Indian dance may take the prayers home as personal spiritual practices. When the dance movements are performed with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as a temple of the spirit.

Fee: \$324. \$70 deposit.

DREAMS: PAST, PRESENT AND FUTURE

Tuesday evening, July 26, to Saturday, July 30.

Dreams have been a source of guidance, inspiration and healing in many cultures throughout history. In this workshop, we will look into the roots of our own symbolism and explore the uses and meanings of dreams. Participants will work extensively with individual dreams, with emphasis on developing tools to enable each person to tap the vast reservoir of inner guidance and inspiration, accessible to all of us. As we explore the past, present and future possibilities of the dream process, we learn that dreams are a fascinating area of self-study for beginners as well as advanced students.

Fee: \$248. \$60 deposit.

HATHA YOGA INTENSIVE

Sunday evening, July 31, to Saturday, August 6.

Fee: \$335. \$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.

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	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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, Carole Miller, at 721-3477.

Yoga Calendar

MAY 14, 1983: Yoga Work Group for Teachers and Student Teachers of Iyengar Yoga. 10 am - 4 pm. at 3918 Olympic View Drive. For further information, call Shirley Daventry French, 478-3775.

MAY 20: Yoga Centre Monthly Meeting, at the home of Shirley and Derek French, 3918 Olympic View Drive, 7:30 pm. A 2-hour chant for World Peace will follow a short business meeting--please join us!

MAY 28: Introductory Lecture/Demonstration of Rolwing by Will Johnson, Certified Rolfer at the Island Centre for Health Education, 916 Esquimalt Road. Will has been a Rolfer for 7 years, practicing in Victoria, Courtenay, and on Hornby Island. **Time:** 7:30 pm.

MAY 24: First of two EVENING WORKSHOPS on the Iyengar Approach to Yoga, 6 to 9 pm, presented by Shirley Daventry French. The Yoga Room, 3918 Olympic View Drive. \$12.50-one / \$21.00-both workshops. Limited to 12 participants. See ad, this newsletter, or call 478-3775 for information. Second workshop June 8th.

MAY 27-29: Workshop with Maureen Carruthers, at the Studio on Gabriola Island, Friday evening, Saturday, Sunday morning. For more information, please call Norma Hodge, 247-9616.

JUNE 1 - 5: Workshop with Aadil Palkhivala, co-sponsored by the Victoria Yoga Centre and the University of Victoria Athletics & Recreation Department. 7 separate workshops available. For information and registration, please call Gay or Robb Dill, 382-9570.

JUNE 5: Demonstration of Iyengar Yoga by Jehan-gir Palkhivala at the Unitarian Church of Victoria, 106 Superior, at 6:30 pm. Admission by \$3.00 donation. To be followed by a pot luck supper coordinated by Sue Ingimundson. Call 385-2598 if you wish to attend, please.

JUNE 14: Second of two EVENING WORKSHOPS on the Iyengar Approach to Yoga, 6 to 9 pm, presented by Shirley Daventry French at The Yoga Room, 3918 Olympic View Drive. See ad, this newsletter or call 478-3775 for information.

JUNE 16: Lecture/Demonstration: The Dance of Life, Body, Mind and Consciousness, by Swami Sivananda Radha and members of Yasodhara Ashram. 7:30 pm, Langham Court Theatre, 805 Langham Ct. For invitations, required for admission, or information, please call Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hogya, 383-6301.

JUNE 17 - 19: A Straight Walk Workshop with Swami Sivananda Radha at 3918 Olympic View Drive. Registration is full, with a waiting list. Call Shirley Daventry French, 478-3775, for further information.

JUNE 22 - 29: Yoga Teachers' Training Course with Rama Jyoti Vernon, at the Aberthau Cultural Center, 4397 West 2nd Ave., Vancouver. Fee \$140.00. For further information, please call Sandra Sammartino, 733-6075, before 9 am, or after 10 pm. Billeting will be available.

JULY 8, 9, 10: Yoga Retreat on Pender Island, sponsored by Gay and Robb Dill. Special guest again this year will be Bunny Sjogren, Reiki healer, Registered Massage Therapist. For further information, see June newsletter, or phone Gay or Robb at 382-9570.

SEPTEMBER 12 - 16: Iyengar Yoga Workshop with Ramanand Patel. Two levels of classes will be presented by the Victoria YM-YWCA. Further details will be available in the next issue.

ONGOING:

Thursday evening Kundalini Yoga class and ongoing **Hatha Yoga** Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, 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.

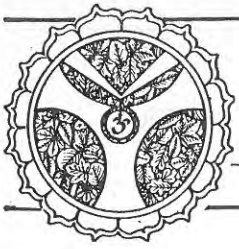
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DEADLINE FOR SUBMISSIONS TO THE JUNE NEWSLETTER -- MAY 20, 1983

VICTORIA YOGA CENTRE SOCIETY
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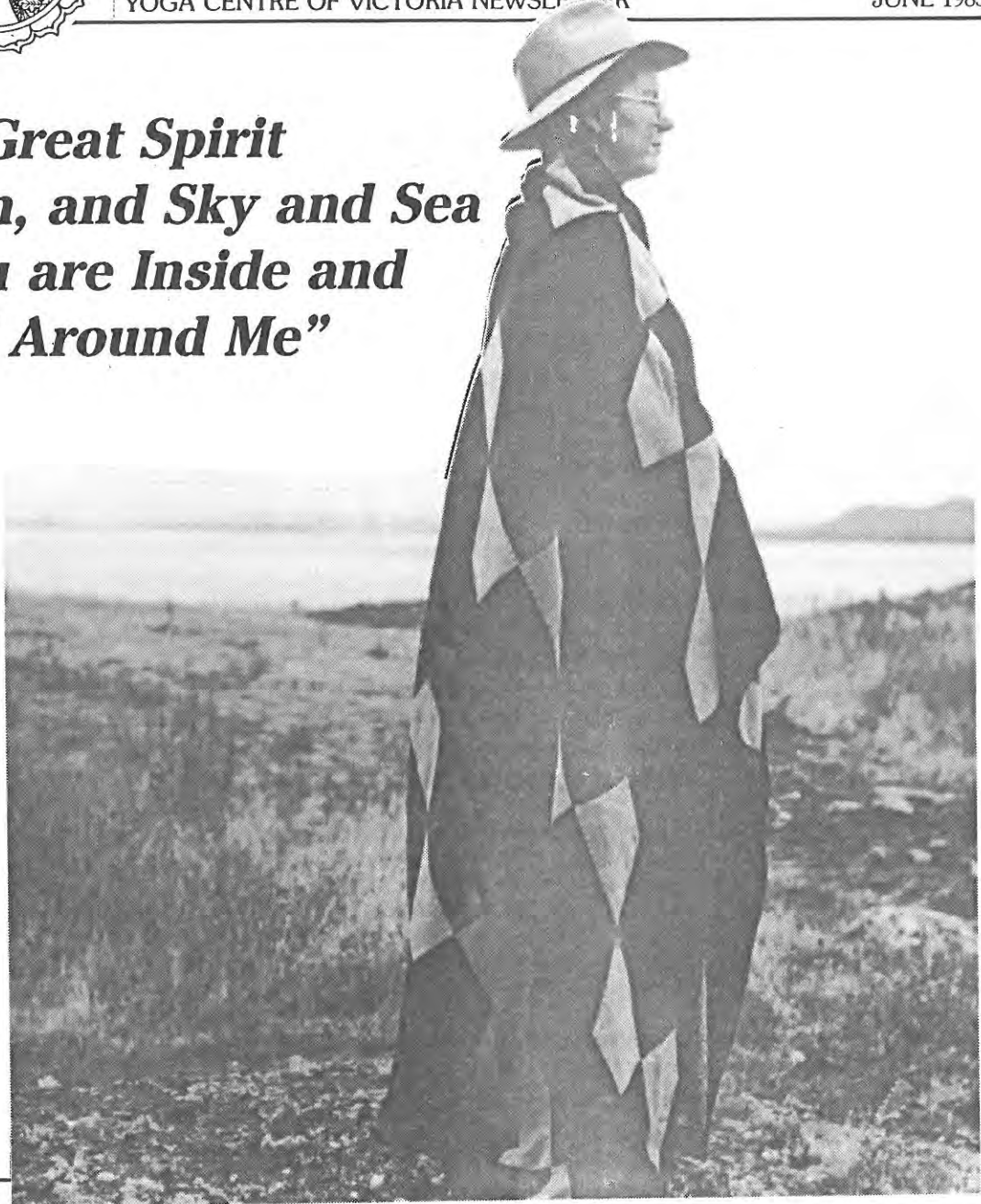
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YOGA CENTRE OF VICTORIA NEWSLETTER

JUNE 1983

***“O Great Spirit
Sun, and Sky and Sea
You are Inside and
All Around Me”***



THE VICTORIA YOGA CENTRE and THE VICTORIA YM-YWCA
are pleased to announce a
YOGA WORKSHOP

with

RAMANAND PATEL

September 12th to 16th 1983

(Monday to Friday inclusive)

to be held at

The Victoria "Y"
880 Courtney Street
Victoria, B.C.

LEVEL I—5:00 to 7:00 pm

For students with little experience of the Iyengar method.

Fees: \$60.00
\$65.00

Yoga Centre & "Y" Members
Non-Members

LEVEL II—7:30-9:30 pm

For intermediate students and teachers experienced in the Iyengar approach who wish to work more intensively.

Fees: \$65.00
\$70.00

Yoga Centre & "Y" Members
Non-Members

("Y" Volunteer Instructors: \$55.00 for either level
Paid Instructors pay the members' rate)

RAMANAND PATEL is a creative and innovative teacher from the United States who began his study of yoga at an early age under the tutelage of his father. He has been a devoted student of Mr. B.K.S. Iyengar for many years and is well recognised as one of the leading teachers of Iyengar yoga in North America. The sensitivity, awareness and technical refinement of Ramanand's teaching come from a deep background of learning and dedication to yoga. He is a much sought after teacher, and we are delighted to welcome him to Victoria for the first time.

NOTE: *Registration will be open at the Main Desk of the "Y" on Monday, July 11th. Register early—registration is limited to 25 persons in each level.*

Refunds will be made only if space can be filled from a waiting list; excluding a \$10.00 service charge.

Yoga Centre News

The Yoga Centre's very active Program Work Group was the main centre of discussion at a short business meeting held May 20th at the home of Shirley and Derek French. Shirley Davenport French reported that the Straight Walk Workshop with Swami Radha (June 17-19) has filled with 19 registrants, and has a growing waiting list. Plans are proceeding smoothly for the Dance of Life presentation at Langham Court on June 16. Invitations to the event are almost all gone, but a few remain available. Call Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hogya, 383-6301 for information.

Ramanand Patel, a leading teacher of Iyengar yoga from California will be presenting two 5-day workshops at the YM-YWCA September 12 to 16 for beginning and more advanced students. See the article elsewhere in this issue for further information.

Shirley reported that Maureen Carruthers of Vancouver has agreed to present a Teacher Training Workshop in Victoria October 28-30, 1983, sponsored by the Yoga Centre. Enrollment will be limited to 12. Further information will be published as it becomes available.

The Kundalini Study Group, led by Norman MacKenzie is planning to hold another Kundalini Workshop to be led by someone from Yasodhara Ashram toward the end of September.

Marlene Miller, Program Work Group Chairperson, announced that the Group was considering offering regular Introductory Workshops in Iyengar yoga, perhaps monthly, led by local yoga teachers, beginning in January 1984.

After some discussion, members decided not to hold a Yoga Centre Retreat weekend again this Labour Day, but to begin planning now for a retreat in the spring of 1984. Instead, it was decided to hold the 2nd Annual Yoga-Centre Pot Luck Picnic on September 5th, beginning at 11:00 a.m., weather permitting. This event, which was so popular last fall, will again be held at the French's, 3918 Olympic View Drive. Information about co-ordinator, etc. will be published in the Summer issue of the newsletter.

The Yoga Centre voted to make Arnie Lade an honorary member of the Society, and to present him with a Yoga Centre T-shirt as a gesture of thanks for his presentation of a slide show and talk about his trip to China at the April meeting.

Sue Ingimundson and Lydia Weit are planning to have the Yoga Centre Lending Library organized and in operation by the fall. The Library will be located at the Ingimundson's home, 1234 Union Road. Sue reports that she has presently got 2 boxes of books which have been donated, and would like to ask everyone to go through their bookshelves and consider donating, or

lending books on yoga and related subjects to the library. Books will be catalogued and made available on loan, or to be read in the library itself, depending on the lender's wishes. Sue is also looking for donations of shelves, book-cases and other items for the library. If you are able to help, please call her at 385-2598.

Denis Fafard, Treasurer, reported that the 2nd Yoga Centre Garage Sale, held May 7,8 and 15th, generated close to \$600 after expenses for advertising, etc. This is about \$100 more than was made last year. Thanks go out to all those who donated, helped with the sale itself, and especially to the Ingimundson family for their efforts in having the sale in their garage, and all their organizing work.

After the business meeting we adjourned to the French's Yoga Room to hold a near-two-hour chant for world peace.

There will be no Yoga Centre Meetings through the summer, with the next being held on September 30th. Location to be announced.

There will be a single Summer Issue of the newsletter for July and August together. It will be available near the 15th of July and will be mailed out to all members. Deadline for submissions will be June 24th.



by Shirley Davenport French

One morning during Felicity Hall's recent visit we were discussing the newsletter: she was astonished to learn that it is produced entirely by volunteer help. Apart from a small income from advertising, it is also financed from the efforts of other volunteers who organise the workshops, garage sales and other events which raise funds. The number of volunteers working on the newsletter and these other functions has increased tremendously during the past year and yet, as in all organisations, the work is still mainly divided among a small core group. You have only to look at the back page of a few editions of the newsletter and read the acknowledgments there; the same names appear month after month - sometimes in many roles (as for instance with our editor who is also one of our chief typists).

The Victoria Yoga Centre is a non-profit society - our workers receive no financial benefit from any of its activities but all involved gain infinitely in other ways through this practice

of karma yoga (selfless service). In one sense we do it for ourselves - for the evolution of our soul, but that in no way absolves others from their responsibility to be grateful and show appreciation.

I've written often in this column about the need to express gratitude. It's not to flatter the ego of the other person (if it does have that effect it's really not your fault); we must show gratitude for our own sake. As Swami Radha says in her book APHORISMS :-

"Cultivate gratitude and never be too shy to express it. Without gratitude you will never receive more. That seems to be some kind of Divine Law."

I've quoted this Aphorism before but it bears repeating again and again so the lesson is learned and never forgotten.

It's a difficult lesson to learn. I'm definitely not shy and do express my gratitude to others frequently - and then I'm surprised and disappointed that so few acknowledge my efforts. On the ingratitude of others ! Oh woe is me ! When I feel that my efforts are being taken granted, instead of feeling sorry for myself, I ask myself a couple of questions:-

- (1) How can your service be selfless when you are looking for recognition ?
- (2) What am I taking for granted in my life ?

With regard to the first, I have to look at the purpose behind my actions. With regard to the second, I often find I'm better at expressing gratitude for the efforts of friends and colleagues than those of my own family. It's not only charity that has to begin at home.



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But there's another aspect of service - the most important one of all. Karma yoga is doing God's work. Sometimes for a mere mortal it's hard to tell the difference. Am I doing this for me or for God ? For others or for my ego ?

We can become very attached to our work - paid or unpaid. It's easy to tell by considering how we would feel if, for whatever reason, we were no longer able to do that work.

Teaching yoga is a good example. When we have spent time, effort and expense training to teach we expect to have students, and very few teachers I know can accept with complete equanimity a class or workshop that has to be cancelled for lack of interest. Yet Mr. Iyengar, in his book SPARKS OF DIVINITY tells us :-

"If pupils come, say 'Thank God, I have someone to teach'. If pupils do not come, say 'Thank God, I am free. I can practice for myself'."

It's the same with the newsletter. The other night I had a phone call from our assistant editor about the June issue. She was concerned that very little material was ready (specifically that we have a lot of taped interviews awaiting transcribing and editing), and she was enquiring about my contributions. One member of my household said, "Well if there's not sufficient material the newsletter will have to fold" and I noticed a surge of anxiety. I like it, I enjoy it and I want it to continue. I can rationalise that it is a service (which it is), that we are doing a good job of promoting the practice of yoga (which we are), that we are supporting the work of Swami Radha and Mr. Iyengar (which is also true)....

but

...it also serves as an outlet for energy and creativity of mine and all of that is not entirely selfless despite the struggle I have some months to produce copy.

If I were able to ignore my own needs and were completely free from attachment, I would be a much more advanced yogi than I am and would probably be called upon to serve in a different way. I have to be realistic and, noting that I do have strong attachments and decided preferences, channel those talents I have into service in the way I know best - at the same time questioning my motives and my actions and offering the fruits (should they develop) to the Most High.

I remember Judith Lasater talking about what a disciplined person she is and how one of the hardest things for her would be if her teacher,

Mr. Iyengar, were to tell her to stop practising. She had set times for everything and no difficulty in following through with her schedule - then she had a baby (now she has three) and was forced to abandon her scheduled existence for the more chaotic life of a mother. She wasn't forced to abandon her yoga; her yoga practice changed, that's all.

Having a baby is one of the more pleasant ways of having one's routine changed, but it's important to look at those things we cling to and make an effort to loosen our grasp before fate comes in and forces our hand.

With this in mind I can recognise my attachment to this newsletter, make an effort to reduce it and continue to fulfil my commitment, because the other side of the coin is the difficulty in fulfilling commitments and maintaining a venture such as this newsletter through dry periods.

For a clearer exposition on the problems of non-attachment, commitment and discipline I recommend study of Patanjali's Yoga-Sutras and the Bhagavad Gita along with reading of Swami Radha's book RADHA - DIARY OF A WOMAN'S SEARCH and Mr. Iyengar's BODY THE SHRINE - YOGA THY LIGHT.

This month's article has been written with deep appreciation of the efforts of Bill and Trish Graham over the past year and a half on behalf of our yoga centre and in particular in production of the newsletter.

The following words by Swami Radha (also from APHORISMS) provide a fitting ending :-

"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."

Shukla

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A Mother's Yoga

I came across this quote by Jean-Jacques Rousseau the other day from Emile:

The cause of children's ill-temper is the attention which we pay to it; and this is the same whether we grant or refuse their requests. If they once see that we do not want them to cry, they will cry the whole day. The means which we take to quiet them, whether coaxing or threatening, are equally harmful and nearly always ineffective. So long as we notice their tears, they have a reason for continuing; when they see that no one minds them, they will soon improve; for no one, old or young, cares to take useless pains.

Sometimes a bad temper is caused by a simple physical need or a more complex emotional one. Everything from hunger, too little sleep, a new baby, to recent separation can be the cause of difficulties.

A child is affected by upheaval in the family, but they usually cannot verbalize it, as adults do. If you ask a child if anything is wrong, nine times out of ten s/he'll say no, unless a bee happens to be stinging him or her at that precise moment. They act out their feelings; they can't talk them out.

I hear parents who've just divorced saying their kids are fine and have accepted the situation. Then a few weeks later these same parents will wonder why their kids are having tantrums, wetting the bed, getting in trouble at school or whatever.

Serious problems may require counselling, simpler ones can sometimes be worked out by reading fairy tales and other good books that confront the issues in the child's life. Just a note of

"YOGA AND HEALING"

JULY 8, 9, 10

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Bunny Sjogren

Gay and Robb
practice and
teach yoga
in Victoria

Bunny is a
massage therapist
in Victoria and
teacher of healing
and growth arts



caution here; books should be shared for the pleasure they bring from an early age, never for "teaching." There are beautifully written books that both entertain and might also be an avenue for discussion.

Back to Rousseau: I agree that in many cases the more attention we pay to a child's ill-humour (or the form in which it is acted out) the worse it gets. I wish someone had given me that quote for Jean-Guy's second birthday and I had read it daily. Its taken me six years to learn this the hard way. I tried to get rid of his moods and tempers in all the wrong ways. It was as though I wanted to clear my yard of dandelions so I blew all the fluff around. The more I blew the more dandelions appeared.

Rousseau struck a nerve when he talked about granting children's requests. We think if we buy them one drink it will quiet them down, or one piece of gum will make them happy.

My favourite expression about that is: there is never enough gum. I am a slow learner, but I finally saw that one piece of gum to stop a whine soon leads to a pack, then another tomorrow and two on Saturday. There is never enough gum (or chocolate, or toys or new clothes, etc.)

The other thing that doesn't work for me is trying to reason or plead a child back into a good mood. It only leads to aggravation for all. What follows below is an example of a scenario I engaged in more than once, with variations of theme and circumstance:

Me: Let's all go to the beach.

Family: Good idea.

J.: Can Nandin come? (His friend)

Me: No.

J.: But Mom, you said next time he could come.

Me: Not today. This time our family is going and no one else.

J.: (Starts bellowing) I want Nandino to come, you said he could.

Me: Now J., calm down. We'll have fun with just our family. He can't come because... blah, blah, blah...

J.: (Yelling louder) You lied to me!

Me: (Now I'm really hooked into this) I'm not lying. Things don't always work out... blah, blah, blah...

J.: More crying...

Me: Go upstairs until you stop that screaming.

J.: (Stomps upstairs and slams his door.)

Ten Minutes Later...

Me: Are you ready to stop now?

J.: (Incoherent yelling)

Five Minutes Later...

Me: Come on now, J., or you can't go to the beach.

J.: Good!

Me: J., just stop that. You love the beach.

Jr: No, I don't.

Me: (More of the same)

Meanwhile, the rest of the family is ready for the beach. I don't want to stay behind with J. So I open his door and tell him to come and get in the car. He has a scowl and sulks all the way.

Stupid! I reward his temper tantrums and obnoxious behaviour! Then I wonder why he gets worse. He's got power over me, and he doesn't want to give it up. I want to be rational--and end up being totally irrational.

Finally, with the help of a counsellor and observations from friends and teachers I am learning to: (1) stop engaging in a power struggle--if you're in a tug of war and your opponent drops the other end, it's no longer a contest. (2) say what I mean and stop all the rationalizing, talking and reasoning with him --it doesn't get us anywhere. (3) enforce any consequences without a fuss--give consequences I will carry out. (4) say something positive every day if possible--if I can be sincere. (5) remember that there is never enough gum!

by Leslie Hogya.

MAXIMS

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

By Shri B. K. S. IYENGAR

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THE YOGA OF SYNTHESIS

Eat a little, drink a little.
talk a little, sleep a little.

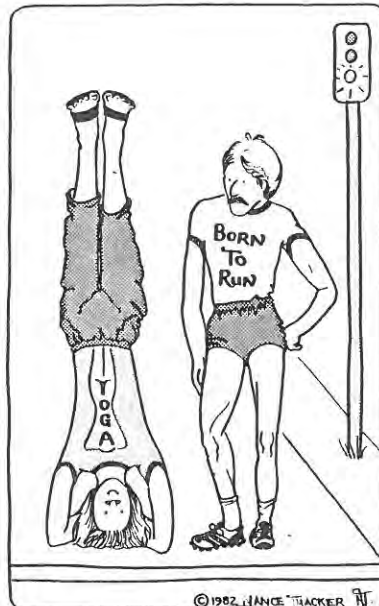
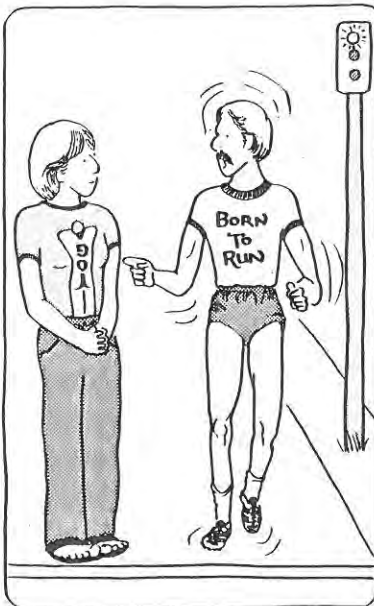
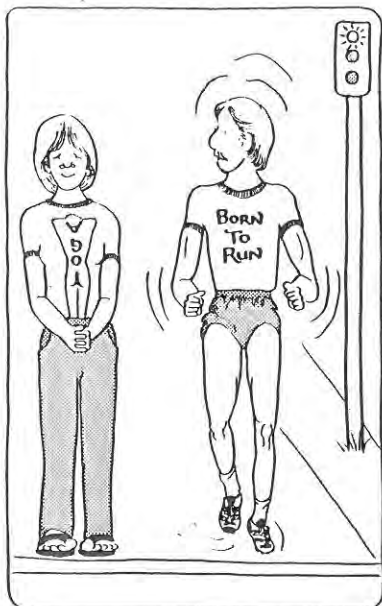
Mix a little, move a little,
serve a little, give a little.

Work a little, rest a little,
study a little, worship a little.

Do Asana a little, Pranayam a little,
reflect a little, meditate a little.

Do Japa a little, do Kirtan a little,
Write Mantra a little, have Satsang a little.

Do a little of each; you will have time for all. God-realisation is thus brought within your easy reach and you are saved from the fear of a fall.



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10 Reasons For Choosing A Simpler Life-Style

Ten Reasons for Choosing a Simpler Life-Style

I was given a copy of this statement last fall when I attended a program on agribusiness, the livestock industry and world hunger at the University of Victoria. I have had it posted on my bulletin board since, and I have found that it has encouraged me to thoughtfulness on many occasions when I glanced over it. The statement grew out of discussions at a joint Churches Commission for Participation in Development/Lutheran World Federation workshop held in Rotterdam in 1975, and was written by Jorgen Lissner. I hope you find it interesting. -B.G.

Today's global realities call for comfortable Christians to review their life-style. Guidelines for a simpler life-style cannot be laid down in universal rules; they must be developed by individuals and communities according to their own imagination and situation.

A simpler life-style is not a panacea. It may be embarked upon for the wrong reasons, e.g. out of guilt, as a substitute for political action, or in a quest for moral "purity". But it can also be meaningful and significant in some or all of the following ways:

1. As an act of faith performed for the sake of personal integrity and as an expression of a personal commitment to a more equitable distribution of the world's wealth;
2. As an act of self-defense against the mind-polluting effects of over-consumption;
3. As an act of withdrawal from the achievement-neurosis of our high-pressure materialistic societies;
4. As an act of solidarity with the majority of humankind, which has no choice about life-style;
5. As an act of sharing with others what has been given to us, or of returning what was usurped by us through unjust social and economic structures;
6. As an act of celebration of the riches found in creativity, spirituality and community with others rather than in mindless materialism;
7. As an act of provocation (ostentatious underconsumption) to arouse curiosity leading to dialogue with others about affluence, alienation, poverty and social justice;
8. As an act of anticipation of the era when the self-confidence and assertiveness of the underprivileged forces new power relationships and new patterns of resource allocation upon us;
9. As an act of advocacy of legislated changes in present patterns of production and consumption in the direction of a new international economic order;

10. As an exercise of purchasing power to re-direct production away from the satisfaction of artificially created wants towards a supply of goods and services that meet genuine social needs.

The adoption of a simpler life-style is meaningful and justifiable for any or all of the above reasons alone, irrespective of whether it benefits the underprivileged. Demands for "proof of effectiveness" in helping the poor only bear witness to the myth that "they the poor" are the problem, and that "we the rich" have the solution. Yet--if adopted on a large scale--a simpler life-style will have significant side-effects both in the rich and in the poor parts of the world. The two most important side-effects are likely to be economic and structural adjustments and release of new resources and energies for social change.



Krishna & The Devotee

The following story was told during January's Kundalini Yoga Workshop in Victoria by Swami Padmananda of Yasodhara Ashram. She very kindly sent us a copy for the newsletter.

There was once a devotee of Lord Krishna who spent long hours chanting His name; he was very sincere and devoted in his practices. After a long time he became discouraged and begged the Lord to come to him. At this, Lord Krishna promised that He would grant a vision to the faithful devotee, and a time was set when He would appear.

As would anyone who was expecting a very important guest, the devotee busied himself with cleaning and setting right his house. He swept and dusted, tidied and threw out all the rubbish that had collected in preparation for his illustrious visitor. Then he sat down and waited; the appointed hour came and went. Finally he cried out in desperation to Lord Krishna, "What has happened? You promised to come, and you did not."

The Lord answered him, "I tried to come to you, but I could not get into your house for all the rubbish and garbage that surrounded it. If you want me to come to you, you will have to make a path through it so I can get through your door."



Yoga Retreat

- by Maureen Denny

O Great Spirit
Sun and Sky and Sea
You are Inside and
All Around Me.

The words of this beautiful chant became a reality for me at Robb and Gay Dill's Yoga Retreat; held this past July on Pender Island. We were in fact surrounded by sun, sky, and sea there. The island is a place where God seemed very apparent --both within and without.

I am a mother with two young children, and I had been looking forward to this weekend for months. For me it promised to be a chance to be away from my children and my husband, a chance to reconnect with my individuality and feed my inner spirit. In this way the weekend was a healing experience for me.

We began the retreat on Friday evening, gathering in the Dill's cottage to make acquaintances, chat with friends and eat several kinds of popcorn. We were introduced to Bunny Sjogren, a massage therapist and Reiki master from Victoria. Along with Robb and Gay, Bunny was one of the focalizers for the retreat. She would lead a Polarity massage session the following day, and was available to anyone for a massage or Reiki treatment on an individual basis through the weekend.

On Friday, Bunny explained and showed a film on Vivaxis--the Science of Life Energies. According to this science, when each person or animal is born, a center of energy manifests itself at their place of birth, and remains there forever. Our state of health can depend on how well we are connected to this Life Energy center. This theory explains how salmon know which stream to return to at spawning time, and why birds migrate to the same spot every year.

In keeping with one of the themes for the weekend, each of us chose the name of one of the others from a hat, and was given the assignment of being that person's "Angel". We were to act out the role in secret--sending them positive energy, or helping them in any way that presented itself.

The first evening passed quickly for me. Even though I had never met many of the people there, I felt relaxed and at home. Already there was an aura of high energy and love; I found I was really looking forward to the next two days.

It was late when we said goodnight. Some of us slept in the cottage, however I chose to sleep in a tent with others on Gowland Point, an exquisite grassy meadow nearby. Unfortunately the walk to the point woke me up, and although I was extremely comfortable in my sleeping bag, I did not really sleep all night. I realized half-way through the night that a huge amount of energy



had been freed up in me with the thought of not being surrounded by my regular responsibilities for the next two days.

We rose at 6:30 the following morning to the sound of Gay blowing the conch shell and met in the house for an attunement circle, tea and "liver flush" before our yoga session at 9:30. ("Liver flush" is a very potent cleansing drink made from orange juice, lemon juice, garlic and a small amount of olive oil. It really wakes you up in the morning!)

For the first yoga session of the weekend Gay led us in a Japanese meditation walk called kin hin to the deck of a house down the road--the home of one of the people taking the re-



treat. We walked slowly in a line with our hands clasped at our solar plexus and our eyes focussed on the ground in front of us. This was very centering.

After a marvellous lunch, we had a two hour break. We could, read, talk, canoe on the ocean or walk on the beach. At 2:00 we gathered on the lawn with Bunny. She gave a detailed talk on Polarity therapy. Following her talk we all chose a partner and she led us in a practical session of Polarity. We began by working on the feet, moving up the body to the head and neck. I must admit a lot of this wonderful knowledge went in one ear and out the other--there was so much to absorb. However it was a

marvellous experience. At the end of the session I felt very relaxed.

Saturday evening we held a Manifesting Circle led by Bunny. Again we met in the house and sat in a large circle holding hands. Then each person in the circle in turn stated something positive they wanted to see happening in their lives--in the present tense. I wished to manifest 1½ hours of time to myself every day, to do my yoga and meditate. Following each person's statement the rest of the group mentally projected their love and energy to that person, imagining them being surrounded by pink light. For me this was a very tangible experience. I was engulfed by an intense, warm, moving cloud of loving energy. I was able to pick up strong wavelengths of love from certain people.

After that we began to observe silence which lasted until after the morning yoga session on Sunday, about 11:30 a.m. This silence was very healing and supportive to the growth of inner awareness. I realized how much energy we waste on talking. So much of what we say to each other is not essential, and it was nice to channel that "talking" energy within.

Sunday we again walked to the yoga session in kin hin, only this time very slowly. The walk lasted 45 minutes. For many of us this walk was very difficult mentally. My mind fought every step; making judgements, seeking diversions; and generally being very negative. I thought the walk would never end! However, looking back now, the experience seems quite funny.

After yoga and lunch, we met on the lawn to choose our "Angel Cards", continuing the angel theme of the weekend. The cards are a game which originated in Findhorn, a spiritual community in Northern Scotland. We were to choose a card from a deck which would give us some insight into our own beings. The Angel Card I chose was the Angel of Enthusiasm. This was perfect for me as I often tend to doubt too much. It was surprising how many of us picked cards which reflected parts of ourselves which we thought we tended to under-rate or under-value.

Then we formed into small groups of four or five people and were told we had one hour to come up with some creative representation of all the Angel characteristics in our group. These skits were very funny and creative. It was a marvellous way to end the retreat, a chance to play and a way to bring people together to share and create.

Perhaps the crowning touch to the weekend was the whales. As we were thinking up our skits, we looked out into the ocean and saw several pods of killer whales swimming, splashing and playing about. Robb later admitted to having privately wished for a display of whales during the Manifesting Circle the night before.

We all parted with joy and gratitude. For me personally, a dormant spark within was re-kindled and given strength to burn--a reminder to give me the knowledge that another, more beautiful, way of being does exist, and it is possible to live it in our everyday lives.



ACTION & INACTION Ramanand Patel

Shirley Daventry French

I took my first class from Ramanand Patel in the fall of 1979 just before going to India for the first time to study with Mr. Iyengar. Maureen Carruthers, the organiser of the India Intensive, thought it would be beneficial for all of us to have the experience of working with Ramanand before facing Mr. Iyengar. She was right. Ramanand is a superb teacher - easily one of the finest of those who carry on Mr. Iyengar's work on this continent.

This first experience consisted of two three-hour classes in Vancouver (one evening and the following morning) which was all that could be fitted in at that time; but it was enough to give me a whiff of things to come and encourage me to go back for more at the first opportunity to study with Ramanand again.

One memory of the evening class was the tremendous detail with which we worked in a few basic postures, especially in Tadasana - not, as you might expect, in more spectacular poses. Ramanand presented us with a demand to penetrate deep within and refine our awareness, to harness the energy of the restless mind and senses and become still. Chit chat, social smiles, coaxing, pleasing - none of this was evident; simply clear, precise instructions, demonstrations and adjustments. It was a very difficult class - on every level. I didn't 'enjoy' it: this teacher quite clearly wasn't there to amuse me. That in itself was an interesting learning experience, and there was much to learn.

The next morning we gathered again and were placed in disciplined straight lines like army recruits or school children. More of the same, I thought, preparing for a 20-minute Tadasana or 30-minute Vrksasana - and then I had my introduction to 'jumpings'. Unbelievable! This slim, slight man, whose body exhibited virtually no muscle bulk, led us through a series of linked, fast moving poses demonstrating the strength and stamina of a first-class gymnast or athlete and the grace of a dancer.

As I fumbled to follow him in my disbelief - (is this yoga?) - I did have time to notice that his poses retained their clarity and precision (mine did not); Beginning with Tadasana and executing a variety of standing, sitting, balancing poses - he would end up in Tadasana on exactly the same spot from which he began. The rest of this class consisted of sequences of 'jumpings' interspersed with slower, detailed work to help us master the intricacies of some of these feats.

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As we continued I began to notice something very interesting: my poses were improving; body, mind and breath were beginning to merge and I was softening. Though tired, I felt light, alive, alert.

Also interesting was the way Ramanand could detect if I had really tried - whether I was doing the best possible pose for me at this time given the very real limitations of my body, or whether I was holding back from fear of letting go, disbelief, lack of concentration, laziness or any other of the many emotional and psychological obstacles which inhibit my work.

The class was not at all competitive: we were simply encouraged to work 'to our maximum', a phrase I understood when, a month later, I stood face to face with the Master himself in Pune. Ramanand made good use of his six hours with us in Vancouver and I was grateful to him.

Because of the contrasts in working I gained new appreciation of the following verse from the Bhagavad Gita :-

Chapter 4, Verse 18 -
(translated by Eknath Easwaran)

"They who see action where there is inaction, and inaction where there is action, live in wisdom. Their consciousness is unified, and their every act is done with complete awareness."



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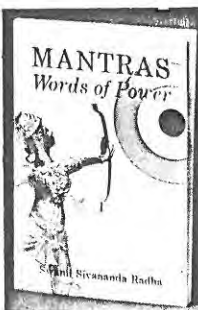
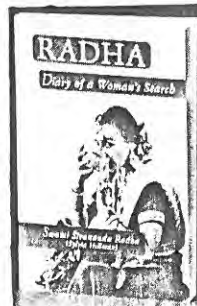
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MANTRAS: WORDS OF POWER by Swami Sivananda Radha

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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.

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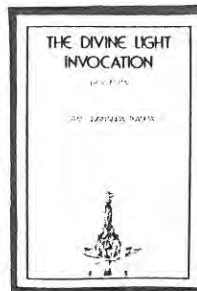
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Yoga Journal

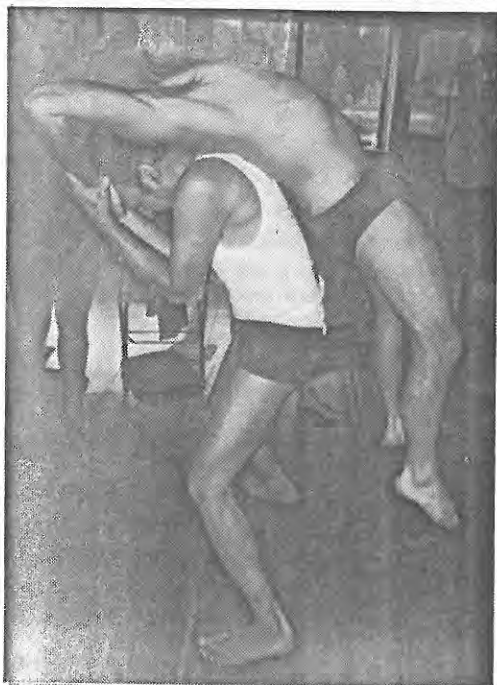
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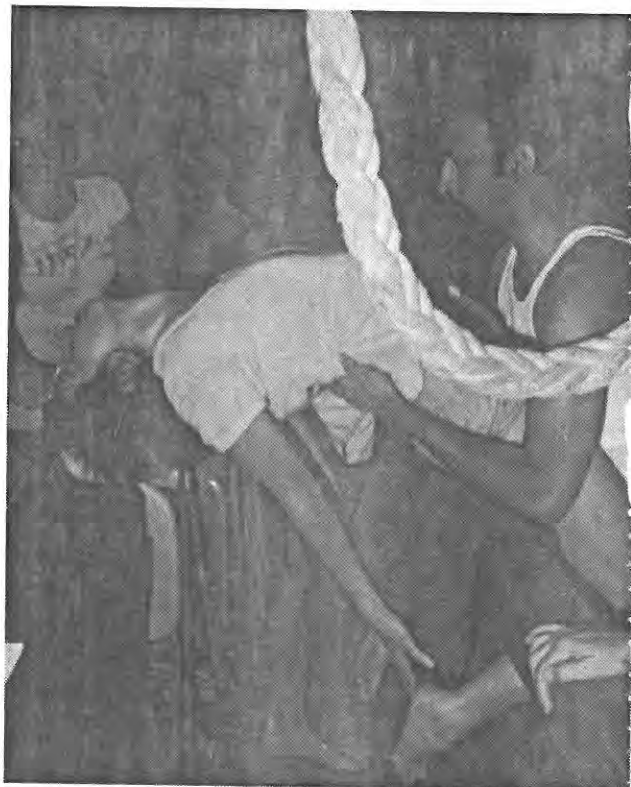
Since 1979 I've worked with Ramanand several times in Vancouver and at the Feathered Pipe Ranch in Montana where I'm travelling again this summer to be with him once more.

Each time my respect for him has grown and I've enjoyed getting to know him as a person as well as a teacher. Yes - I can honestly use the word 'enjoy' now. I thoroughly enjoy studying and working with this experienced and refined teacher. From him I have had some of the best adjustments to my poses. From him I experienc-

ed real compassion last year as I struggled to overcome a longstanding and deeply entrenched obstacle causing congestion in my left hip. He offered me help and support and I continue to follow many of his suggestions in my daily practice.

I also watched Ramanand work with my husband Derek, who was recovering from a back injury when we visited Feathered Pipe last summer. Derek, who is a physician and himself an expert in working with back problems, developed an intense respect for Ramanand's skill as a yoga teacher. Working under Ramanand's guidance his back improved tremendously and he was shown many fine ways of working to heal the injury and avoid its repetition.

When we left the Ranch and were travelling back to Victoria, Derek said to me, "I should really like to work with Ramanand at least once a year". With that in mind we invited him to come to Victoria and he accepted! We are delighted that he was able to fit it into his busy schedule - he is a much sought-after teacher.



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In September Ramanand will be giving a week-long workshop at the Victoria Y teaching two levels each evening - one for experienced students and teachers, and the other for those with less experience. The dates of the workshop are September 12th to 16th inclusive and registration will open at the Y on July 11th. Our workshops fill up quickly, so make a note of this date. If some out-of-town readers are interested in taking this workshop we can arrange accommodation for them through our bed and breakfast network.

Earlier I quoted a verse from the Gita which continues as follows :-

Chapter 4, Verses 19 & 20 -

"The awakened sages call a man wise when all his undertakings are free from anxiety about results: all his selfish desires have been consumed in the fire of knowledge."

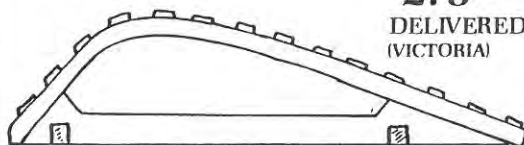
The wise man, ever satisfied, has abandoned all external supports. His security is unaffected by the results of his action: even while acting he is only an instrument."

Derek and I have experienced the flow of teaching which comes through the instrument of Ramanand. In September this opportunity will be available to others in Victoria.

Shirley Daventry French

Yoga Library

The Victoria Yoga Centre is going to have a library! Over the summer, Sue Ingmundson and Lydia Weit will be cataloguing the books which have already been donated or lent for the project and setting them out at the Ingmundson home, 1234 Union Road. The library will have hours established and will be available for a reading room as well as lending library. We hope that you will consider donating or lending books on yoga and related subjects to the library, so that they may be shared by others. If you want to discuss this project, or arrange to make a contribution, please call Sue at 385-2598. In addition to books and tapes, shelves, bookcases, and other items to furnish the library would be appreciated. The hours, and more information about the library will appear in the September issue of the newsletter.



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The Dance of Life



by
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Thursday, June 16, 1983

7:30 p.m.

Langham Court Theatre
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For invitations, required for admission, or information, please call Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hogg, 383-6301.

Sponsored by the Victoria Yoga Centre Society

What's Cooking?

Here are a couple of seasonal recipes with gardens starting to produce and the summer sun making itself felt. The first is a good spring-time soup, and can be made with other greens, such as sorrel, kale, or even lettuce, if available. Recipe by Bill Graham.

SPINACH SOUP

In a soup pot saute:

1 medium onion
1 clove garlic

Add, and sweat until reduced in volume:

4-6 cups loosely packed chopped spinach

Add:

4-6 cups stock (vegetable or chicken)
2 bay leaves
 $\frac{1}{2}$ c. white wine
juice of 1 lemon
1 tsp. tarragon
salt and pepper to taste.

Simmer for $\frac{1}{2}$ hour. Pass the soup through a blender to puree. Reheat with:

1 c. whipping cream
1 c. milk

Do not allow this to boil. Correct seasonings.

The following is a traditional French peasant dessert, and is traditionally made with fresh cherries. It is great with blackberries, or any other fresh or frozen fruit.

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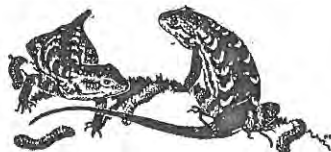
Pre-heat oven to 400° F.

Butter a casserole or 9"x9" cake pan, and spread about 1 pound of fruit (seeded if necessary) over the bottom.

Beat together:

$\frac{1}{2}$ cup flour
 $\frac{1}{2}$ cup sugar or honey
3 eggs
 $1\frac{1}{2}$ cups milk
3 tbsp. melted butter
pinch of salt

When beaten until smooth, pour over fruit. Bake 45-60 minutes. Test with a toothpick or knife to see if done.



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.

HATHA YOGA: THE BODY AND BEYOND

Friday evening, July 1, to Friday, 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 body-mind dynamics which are the key to spiritual growth.

Fee: \$370. \$75 deposit.

CHILDREN'S PROGRAM

Friday evening, July 1, to Wednesday, August 31.

This program is designed to help parents wishing to visit the Ashram to 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, 10 a.m. to 1 p.m. and 3 p.m. to 6 p.m.

Fee: \$24 per day includes all meals and shared accommodations with parents. \$5 per day deposit.

YOGA GROWTH INTENSIVE

Friday evening, July 1, to Friday, 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.

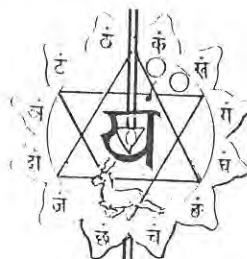
Fee: \$1936. \$400 deposit.

TEN DAYS OF YOGA

Friday evening July 8, to Monday, 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: \$527. \$110 deposit.



KUNDALINI: PATH OF LIBERATION

Tuesday evening, July 19, to Monday, 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: \$370. \$75 deposit.

REJOICE IN THE TEMPLE:

THE EXPERIENCE OF PRAYER THROUGH DANCE

Monday evening, August 15, to Saturday, August 20.

In this workshop participants are taught prayer dances, composed of the symbolic gestures of classical Indian dance, which celebrate different aspects of the Divine. Instruction in the symbolism of the movement is accompanied by training in basic dance technique, so that students who have no prior experience in Indian dance may take the prayers home as personal spiritual practices. When the dance movements are performed with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as a temple of the spirit.

Fee: \$324. \$70 deposit.

DREAMS: PAST, PRESENT AND FUTURE

Tuesday evening, July 26, to Saturday, July 30.

Dreams have been a source of guidance, inspiration and healing in many cultures throughout history. In this workshop, we will look into the roots of our own symbolism and explore the uses and meanings of dreams. Participants will work extensively with individual dreams, with emphasis on developing tools to enable each person to tap the vast reservoir of inner guidance and inspiration, accessible to all of us. As we explore the past, present and future possibilities of the dream process, we learn that dreams are a fascinating area of self-study for beginners as well as advanced students.

Fee: \$248. \$60 deposit.

HATHA YOGA INTENSIVE

Sunday evening, July 31, to Saturday, August 6.

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 Hilda Pezarro, Norma Hodge and Shirley and Derek French, students of both Swami Radha and the Hatha Yoga Master, B.K.S. Iyengar.

Fee: \$335. \$70 deposit.

YOGA, WELLNESS, AND THE ARTS

Sunday evening, August 21, to Friday, August 26.

Maureen and Bruce Carruthers, senior yoga teachers from Vancouver, B.C., have created a program which

combines yoga with a variety of wellness-oriented therapies, enabling participants to move more deeply into an enhanced experience of the Self. Habitual modes of being are brought into creative play with complementary forms of artistic expression, such as music, poetry, and visual arts. The holistic techniques used are based on the concept of *le corps propre* of Merleau-Ponty and on the practice of hatha yoga as taught by Mr. B.K.S. Iyengar. Fee: \$324. \$70 deposit.

THE POWER OF MANTRA

Friday evening, September 2, to Monday, September 5.

An opportunity to investigate the nature of sound vibrations and their effect upon the body, emotions and mind. Through the use of Swami Radha's book, *Mantras: Words of Power*, participants are introduced to various chants and given instructions for individual practice.

Fee: \$187. \$50 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.

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, Carole Miller, at 721-3477.

Yoga Calendar

JUNE 8: Second of two EVENING WORKSHOPS on the Iyengar Approach to Yoga, 6 to 9 pm, presented by Shirley Daventry French at The Yoga Room, 3918 Olympic View Drive. See ad, this newsletter or call 478-3775 for information.

JUNE 16: Lecture/Demonstration: The Dance of Life, Body, Mind and Consciousness, by Swami Sivananda Radha and members of Yasodhara Ashram. 7:30 pm, Langham Court Theatre, 805 Langham Ct. For invitations, required for admission, or information, please call Norman MacKenzie, 383-0670, Sue Ingimundson, 385-2598, or Leslie Hogya, 383-6301.

JUNE 17 - 19: A Straight Walk Workshop with Swami Sivananda Radha at 3918 Olympic View Drive. Registration is full, with a waiting list. Call Shirley Daventry French, 478-3775, for further information.

JUNE 22 - 29: Yoga Teachers' Training Course with Rama Jyoti Vernon, at the Aberthau Cultural Center, 4397 West 2nd Ave., Vancouver. Fee \$140.00. For further information, please call Sandra Sammartino, 733-6075, before 9 am, or after 10 pm. Billeting will be available.

JULY 8, 9, 10: Yoga Retreat on Pender Island, sponsored by Gay and Robb Dill. Special guest again this year: Bunny Sjogren, Reiki healer and Registered Massage Therapist. For information, see ad this newsletter, or phone Gay or Robb at 382-9570.

JULY 11-13, July 15-17, August 5-7, August 12-14: Reiki Natural Healing Classes with Bunny Sjogren, Reiki Master & Teacher. First session of each class is a free introductory lecture. Other class dates & locations nationwide arranged on request. For details and locations, call 386-2619 (leave a message).

JULY 19-26: Louise L. Hay, Lectures, private consultations and workshops on Vancouver Island. Louise is a metaphysical counsellor and author of "Heal Your Body," a powerful little book describing mental patterns that create illnesses, and how to dissolve them. **July 19:** Comox, call Maureen Arthur 339-3674/**July 20:** Nanaimo, call Kay Sjogren 754-4306/**July 21:** Duncan, call Shawani Shaw 746-5155/**July 22-26:** Victoria, call Bunny Sjogren 386-2619.

SEPTEMBER 5: 2nd Annual Yoga Centre Pot Luck Picnic beginning at 11:00 a.m., at the home of Shirley and Derek French, 3918 Olympic View Drive. Bring a lunch to share, and come with the whole family.

SEPTEMBER 12-16: Iyengar Yoga Workshop with Ramanand Patel. Two levels of classes will be presented by the Victoria YM-YWCA. For further information, see advertisement this newsletter.

SEPTEMBER 18-24: Alpha Truth Awareness Seminar with Verle Minto in Nanaimo. Experiential training to expand your life. For details, contact Kay Sjogren, 539 St. George St., Nanaimo, phone 754-4306.

SEPTEMBER 30: Yoga Centre of Victoria Monthly Meeting. Don't forget to mark our first meeting of the fall on your calendar. Time and location to appear in the Summer issue of the newsletter.

ONGOING:

Thursday evening Kundalini Yoga class and ongoing Hatha Yoga Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

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
Paste-up: Leslie Hogya
Photography: Derek French, Trish Graham,
Yasodhara Ashram
Advertising: Carole Miller
Printing: Monk Quick Copy Centre

Typing: Shirley Daventry French, Leslie Hogya,
Bill Graham, Trish Graham,
Eileen Rutherford.
Distribution: Susan Sprinkling
Assembly: The People of Oak Bay Kiwanis
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VICTORIA YOGA CENTRE SOCIETY

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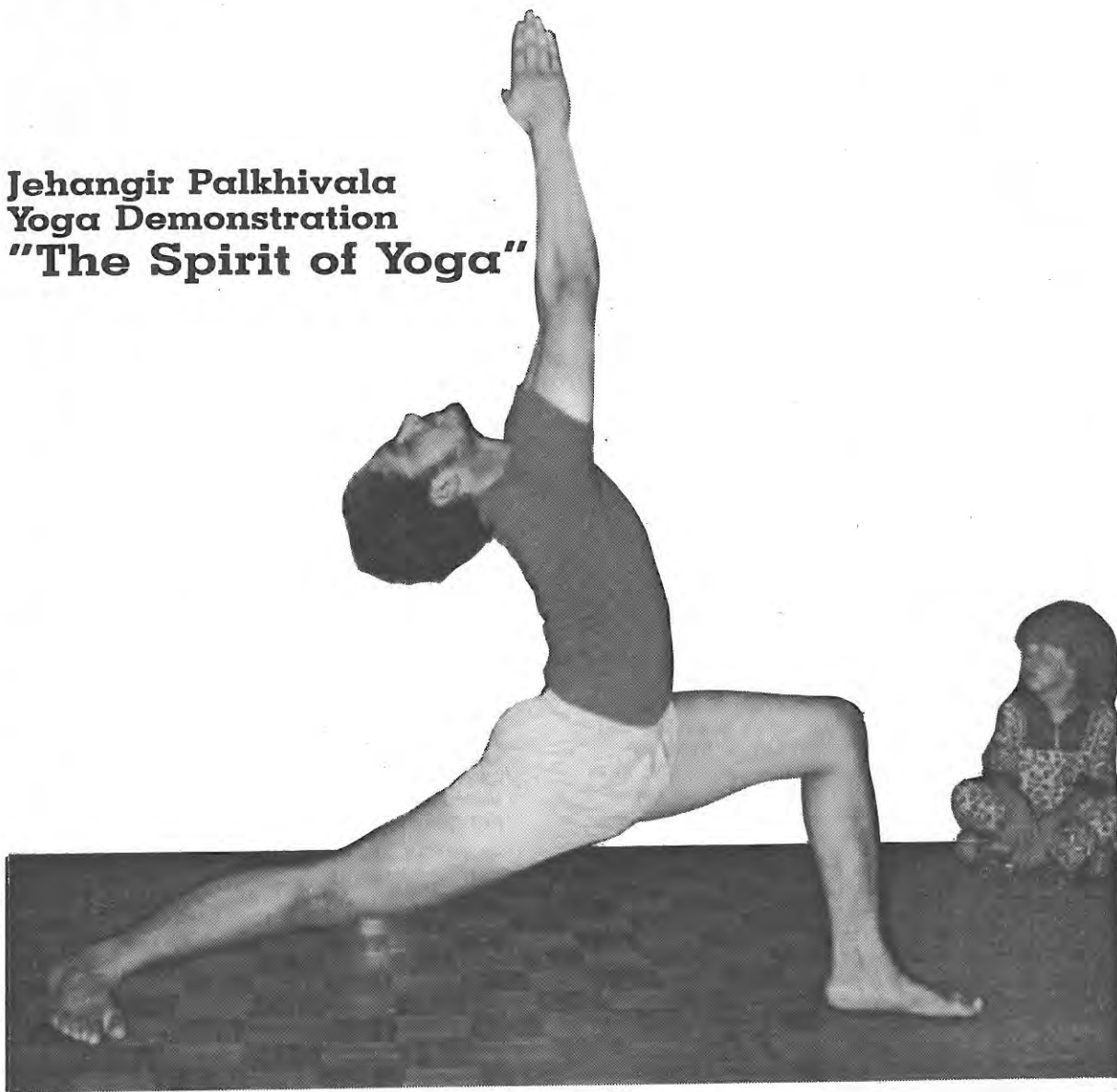
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YOGA CENTRE OF VICTORIA NEWSLETTER

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SUMMER 1983

Jehangir Palkhivala Yoga Demonstration "The Spirit of Yoga"





by Shirley Daventry French

This month it has been hard to write this column - not because of a paucity of ideas; it's a question of feast rather than famine. So much has happened in the past month. We had two major workshops here in Victoria plus two public demonstrations of yoga-asana and prayer dance. Both workshops penetrated deeply for me. I received some validation for work I have done along with some clear pointers in directions which I have neglected.

On the surface both workshops were very different. The first, a five-day Iyengar Yoga Intensive with Aadil Palkhivala included daily classes in both asana (yoga postures) and pranayama (the yogic art of breathing). The second, a Straight Walk with Swami Radha, began with a fact-gathering walk around a table full of many varied objects. This led to an investigation of the working of mind and senses together with an exploration of personal symbolism and its relevance to individual life situations.

On my first visit to India in 1979 I had the experience of daily classes in pranayama for three weeks, and came home enthusiastic to start a regular practice. It didn't happen - mainly because it was very evident that there were other priorities. However, I worked with my breathing along with my asana practice and after my second visit last fall, I made my first really serious attempt to establish this practice. Aadil's workshop gave this intention a big boost as well as some fine and helpful practical details.

Most important of all, however, I understood the importance of breath as a link between the temporal and the spiritual - a unifying force. In Patanjali's eight limbs of Astanga Yoga, pranayama is the fourth appearing between the first three limbs of yama (ethical disciplines), niyama (individual observances) and asana, and the fifth, sixth and seventh - pratyahara (control of the senses), dharana (concentration) and dhyana (meditation) which lead to the eighth limb - samadhi.

The Straight Walk workshop required me to take a good hard look at my way of seeing things. Throughout the weekend I listened to Swami Radha, to myself and others in an attempt to tune into the messages constantly being sent to me on many levels, both conscious and unconscious, through my five senses and body-mind. I have a choice. I can collect this information and use it to develop and refine the technique of straight-walk thinking so that the different aspects of my life - physical, mental, emotional and spiritual - come into better balance. I can become more skilful at using this wealth of information to enhance my personal spiritual quest. Can I collect facts without colouring them with emotion? Can I hear what is being said to me? What use do I make of the gift of speech? Am I going to wake up or am I going to waste these invaluable resources and go through life as a sleepwalker or, at best, only half awake.

Although the two workshops were quite different in outward form, both delivered a similar message. The asana and pranayama classes focussed on the interplay of body, mind and breath. In the Straight Walk it was more on the interplay of mind and senses (in eastern thought the mind is often called the sixth sense) and, of course, the five sense organs function through the vehicle of the body and are interpreted by the mind.

Both workshops encouraged me to develop and trust my intuition. Both workshops brought me face to face with myself and reminded me of the purpose of yoga, the need for regular practice and the importance of elevating that practice to a spiritual level.

This message was reinforced by the two displays. The first was a superb demonstration of yoga asanas by Jehan Gir Palkhivala; the second a commentary by Swami Radha on the Dance of Life aptly illustrated by three Yasodhara Ashram residents (Swami Radhananda, Donna Pace and Lorraine Burke) through the medium of asana and prayer dance, beautifully executed.

Jehan Gir is a young man who, like his brother Aadil, started yoga at seven years of age with Mr. Iyengar. Not surprisingly he is flexible, strong and adept in the poses and able to demonstrate asanas well out of the reach of most of us. But what was really outstanding was his spirit!

The dancers demonstrated poise, balance, discipline, tremendous technical refinement and concentration (Indian dancing is hard - I know, I've tried it). Dancers, dance and

costumes were beautiful but most beautiful of all was the inner light which shone through their performance.

For those able to see, both these demonstrations illustrated the devotional aspect of yoga practice - full of joy and full of life - certainly not the heavy burden which is so often called to mind by the words 'spiritual practice'.

On their own, separated from the ethical psychological and philosophical framework of yoga, any of these practices would be diminished. Asana becomes physical exercise, dance become routine, pranayama becomes breathing exercise. All of these are beneficial in many ways, and many a person's reason for becoming involved in yoga in the first place is to become healthier, more flexible, more relaxed. There's nothing wrong with that. However, for most students, after a period of regular practice, there is a glimpse of something more and a choice to make that shift in emphasis.

This doesn't mean a withdrawal from life but rather an added dimension. In his column PERSPECTIVES which appeared in the TIMES-COLONIST on July 1st, the Rev. J.S. Davidson of Ottawa puts this so well when he tells us that a meaningful life has to be lived in two environments simultaneously. He calls them "the environment of grace" and "the environment of the here-and-now", and defines 'grace' as "the energy and love of God impinging on our lives - into which a person comes and is sustained through prayer and worship and the other disciplines of faith".

He quotes Martin Luther who stated that "the sphere of faith's work is worldly society and its order", but Rev. Davidson adds that "the energy and the insight and the courage needed for compassionate Christian service in the world are not self-sustaining and self-renewing: they must be constantly regenerated in the environment of grace".

Finally, Rev. Davidson states that "Living in the two environments simultaneously may not provide you with a tidy philosophy of life, but it can carry you to an awareness of the deepest meanings of life, to experience the goodness of your life. And that is a final test of faith".

One of the fundamental and ongoing struggles for anyone who enters the yogic path is the balancing of these two environments. The recent workshops have forced me to take a good look at this balance (or lack of balance) in my life. In some areas I have been holding

back and need to move on with courage and determination; in others I have neglected some basic responsibilities and need - not to move back and take a retrograde step - but to reaffirm those responsibilities with new awareness, sensitivity and understanding.

What is most encouraging of all for me from the teachings of these two recent workshops and the events of this past difficult month is that I have many options because I have many tools. For this I thank my teachers, Swami Radha and B.K.S. Iyengar, and their devoted students - Aadil and Jehan Gir Palkhivala, Swami Radhananda, Donna Pace and Lorraine Burke.

We are One in the Spirit,
We are One in the Light.

Shirley



"IN EXTREMIS"

I saw my toes the other day.
I hadn't looked at them for months.
Indeed, they might have passed away.
And yet they were my best friends once.

When I was small, I knew them well.
I counted on them up to ten
And put them in my mouth to tell
The larger from the lesser. Then

I loved them better than my ears,
My elbows, adenoids, and heart.
But with the swelling of the years
We drifted, toes and I, apart.

Now, gnarled and pale, each said "J'accuse!"
I hid them quickly in my shoes.

John Updike.

A Mother's Yoga

One of the most important things I've learned about improving relations with my kids is to give them lots of positive comments. It's only logical, but something I was not putting into constant practice. Swami Radha asked me a lot of pointed questions about that when she was here recently. It also ties into my general difficulty in expressing appreciation to others around me. It indicates a lack of humility on my part.

I love being appreciated by others, however! I respond with warmth. All my best qualities shine. Like a plant in the garden, I thrive when I'm nourished. So it is with my kids. I understood intellectually that positive reinforcement was an effective way to change behaviour. Now I'm trying harder to put that knowledge into daily life.

A friend and her daughter stayed with us for four months this winter. Every day K. would great Jean-Guy with loving words. His response would be a lowered head embarrassment, or as if he didn't hear her. But by the end of that four months changes were noticeable. He smiled at her more and how he spends several days a month at her house because he enjoys it there. He comes home happy and content, and pleased with himself.

This has had a ripple effect, as I've tried to follow her example. Sometimes it's just my tone of voice that needs lightening. A welcoming smile helps a lot. I am glad to see my children, so why not show it more? Just a hug and a word about how I enjoy having them around isn't so hard.

Caroline Lonsdale

*Registered Massage Therapist
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The daily tensions have eased around our house. There are fewer confrontations, more co-operation.

Swami Radha said when we practice a new way we change the cells in our body. I have practiced a new way of smiling instead of criticizing. I have been practicing some new speech patterns: "I appreciate your (co-operation, happy smile, your coming home right away, the way you are playing with your brother, etc.)" The words come more naturally as I practice and they grow in effect. Ripples of good feeling spread around and nourish us all.

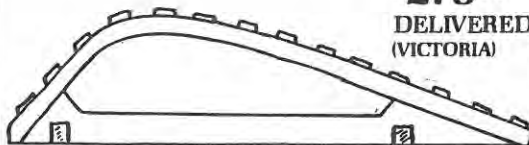
I want to express my appreciation to K. and Swami Radha and all my friends and family who have taught me so much.

* * * * *

P.S. I love my children as I'm sure you've all guessed by now. But it's nice to have a break from parenting. I've had a week at home while the boys and their dad have been sailing and camping. I've gone away by myself traveling or going to workshops before, but I've never been at home by myself more than a day without kids for over 13 years. It is very refreshing even though I'm busy at summer school. I recommend it! Find a friend to swap with, a grandparent or aunt to send the kids to visit. Everyone needs a holiday from the constant demands and responsibilities of any job (especially one where you're on call 24 hours a day!) There will be no problem showing them my love and appreciation when I see them again Saturday!

- Leslie Hogya

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KUNDALINI NOTES

Wednesday night, early June. A beautiful, hot summer evening, and one which caused me to seriously question my reasons for attending Kundalini class when I could be basking in the park, or puttering in my garden. Oh, well, I always seem to blindly follow an established schedule. It is often the only way I get anything done at all. Norman McKenzie's apartment is warm and bright with beautiful sunbeams streaking in through windows overlooking the park. There is an air of joy and light in the whole group. Summer has truly arrived.

Norman has just returned from a two-week vacation, which he spent visiting the new Shambala House in Calgary, and at Yasodhara Ashram. He took part in two workshops on his trip, one a business seminar led by Swami Radha in Calgary. At the opening of the class, Norman says that he has been told by Swami Radha that he needs to lighten up, and that he has decided that our first meeting would be a good place to start. Tonight we are going to play "Follow the Leader." One of us is to begin by leading the group out of the apartment, and after an appropriate time, tag another to be the leader, and so on until we have each had our turn. The location is perfect. All of Beacon Hill Park is right across the street. I haven't played Follow the Leader since I was 9 or 10, I'm sure. I'm equally sure none of the others has either. This will be interesting.

Our first leader takes off at a brisk pace. We stroll along a path, and she pauses to look at flowers. Good followers, we all look at the ground. Some get flowers, some don't. It is not easy for a leader to get her point across. Then it's into the rough, over bushes, under trees, crawl snake-like through the as-yet untrimmed grasses, clouds of dust and pollen swirling above our heads. Leaders change, and change again. We are taking this all at something just short of break-neck pace. It is not at all easy playing follow the leader with a group of physically-fit adults. We careen through the park, arms spread in the breeze, like gliders, waddling like ducks, then passing slowly by beds of flowers. Investigate the boles of trees. Smell the blooming palms. Puzzle the curious ducks who had hoped for a crust of bread instead. Each leader takes off with a sprint. One dreads the change, for it always seems to bring more running.

The "normal" people in the park seem to be amused, rather than hostile or mocking. I certainly feel less self-conscious about this idiotic, delightful adventure than I expected. We are all having fun, players and observers.

Finally it is my turn. Despite my resolution to be different, I, too, take off running. A burst of energy strikes with the succession to power.

Soon I become extremely aware of how I move. I can sense how that right leg swings out as I walk, the stiffness that is holding my trunk a certain way. I wonder if my followers are imitating these quirks. An intriguing idea-- I exaggerate them --hoping that they are. But I can't tell. The leader, moving determinedly forward, cannot tell if anyone is following at all.

After what I thought to be my share of time, and having got my little brood to what seemed an unusual point in a wilder part of the park, I, too, relinquish my lead. I hope the new leader won't run. He does, and crawls under a park bench, then over the top like some equestrian manoeuvre before having us waddle down the path like a family of ungainly Mallard ducks-- to the considerable amusement of two ladies approaching from the road. Then it's into the bushes whistling. After some time, it dawns on me that I should be whistling, too. After a few moments of effort, the group is about evenly divided into whistlers and winded gigglers. We charge off again.

Happily I sense that the tide has turned. We are headed back toward the apartment. It is unlikely that anyone will buck this trend. Rest looms ahead. First, however, it's over some more trees, up on the bandshell stage, around a couple of lagoons, and finally to a confrontation of cock's crows between a group of professionals (residents in the Children's Zoo) and we amateurs on the outside of the fence. Despite our obvious size advantage, the professionals won hands down, after giving a very suspicious once-over to their challengers. Disheartened, we did not even think of trying our luck with the peacocks who were putting on a show of their own.

Our first leader became our last, as well, and, finally, did not run, but led us in a leisurely stroll back across the lawns to Norman's.

The exercise had taken about an hour. Once we regained our breath, we examined our reactions to the game in three short papers. Taking only five minutes on each, we had very little time to intellectualize or embroider on our reactions, and produced some very direct, and, for me at least, meaningful papers on subjects I had been struggling with for the two preceding weeks, but had failed to express.

The papers were:

1. How do I follow?

Watchfully, keeping an eye open for what is to come, trying to follow exactly.

Willingly, doing things with little concern for how I might look to anyone watching.

Actively, trying to put my fullest effort into following.



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Reluctantly (sometimes), feeling that I may collapse if I have to run again-- pushing to keep up.
Laughingly, enjoying the madness of the game.
Pantingly, feeling concern for my ability.

2. How do I lead?

Energetically, surprisingly, feeling the surge of necessity after concern about what I would do.

Thoughtlessly, without planning. Moving with what I discover and trying to convey that.

Self-consciously, noting the quirks in my movements, exaggerating them in an attempt to reveal what is a part of me, so ... Expressively.

Curiously, discovering the feeling that I know I am followed, but wondering how my leadership is being received.

3. Where am I going?

I am going to find out.

I am going without an end in sight, but with a love for the process, for the going.

I am going to see, to feel, to smell, to hear, to taste, to sense what I pass along the way.

I am going up, over, through, around, under whatever I am confronted with, making quick decisions based only on my immediate perception of the situation.

I am going through difficult places, as well as easy ones. I am going places which, when I'm there, I sense are not good for me, but I go on until I see a realistic way out without danger or back-tracking.

I have lots to think about there. Again I discover the truth that we reveal ourselves in all that we do, and that we only need to focus on our behaviour to learn from any kind of activity.

Norman had succeeded in lightening up our whole group, and in shedding a lot of light on our attitudes to leaders, followers, direction, and play. It was a delightful and valuable evening.

OM TAT SAT.

- Bill Graham.



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A Weekend With Swami Radha

A trickle gathers momentum and becomes part of a current, a compelling flow. An old behavior pattern is examined and found wanting, a new attitude is nurtured, and tentative new behavior mirrors inward growth. What is happening?

A Teacher has come and gone.

As students we learn that as awareness expands, what was once comfortable may now chafe, what was once enough may seem terribly inadequate, and old goals, meaningless. It seems at times as though we are being swept along by a process that has a life and demands of its own. We may flounder and look for guidelines, inspiration. There is so much to learn, so much to know. Our time is limited. We have many commitments. We long for Light and turn with gratitude towards the Teacher who has chosen in her life to act as an instrument, a channel of Divine Light.

With practical wisdom she suggests ways we can translate our longing into action through daily practice. To one couple she offers the suggestion of a daily

Satsang. To another she stresses the need for a special place of worship, a sanctuary in the home. She gives suggestions for reminders of how we can keep alive the awareness of our longing - for one fresh flowers will remind of the delicacy of the awareness she is nurturing. For another, the glint of precious metal will remind of the need to bring Light to the workplace. She stresses the need for clarity, and mirrors the distortions we cling to - old fantasies, unexamined expectations, restricting fears. Now painfully, now with humor or with relief we recognize how it is we ourselves who keep us from our Selves.

At times sharply, more often with a twinkle she stresses the need for commitment - the necessity of translating awareness into action.

And so through our community there is a stirring - a gathering of momentum. We're practicing Swami Radha, we're practicing. And thank you.

- Susan Sprinkling

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Yoga Demonstration

On Sunday, June 5th I walked into the Unitarian Church on Superior street at 6:30 for the Demonstration of Iyengar Yoga by Jehangir Palkhivala. I was amazed by what I saw. Approximately 125 people had gathered in the hall for the event, and the pot-luck supper to follow-- many more than I had expected.

Jehangir was in North America to visit his brother Aadil, and came with him from San Francisco to assist in the series of yoga workshops which Aadil gave in Victoria during the preceeding week.

The demonstration was a source of very real inspiration to all of us there-- the joy, the energy, the spirit which Jehangir brought to the poses communicated as much about the practice of yoga as did his mastery of the technique. He moved from pose to pose with a lightness and enthusiasm which could not fail to be felt.

Aadil assisted in the demonstration by providing an introduction and a commentary as Jehangir worked through a series of asanas. The pleasure that these two brothers took in each other, and the loving banter between them was a special treat.

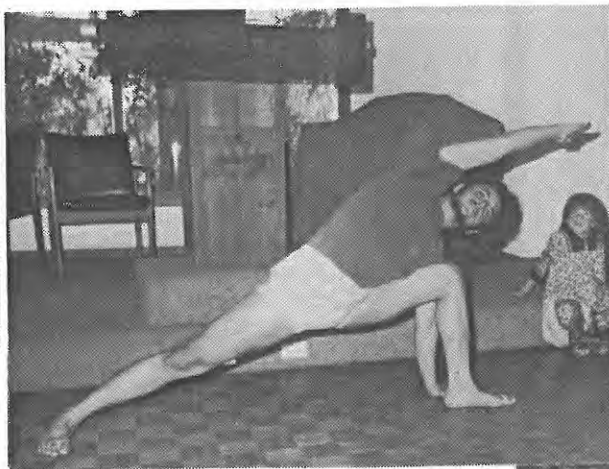
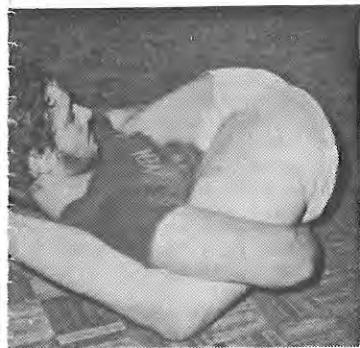
The demonstration was followed by a delightful pot-luck supper. Special thanks are due to Sue Ingimundson who co-ordinated it. Thanks, too, are due to Robb Dill for organizing the week's workshops and the demonstration.

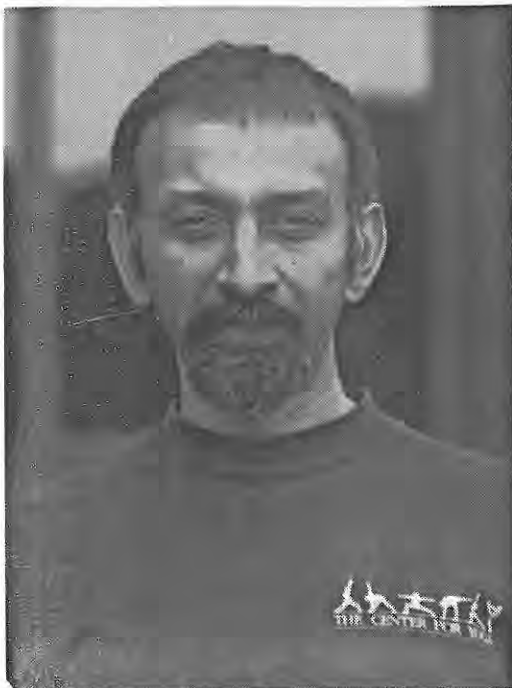
After the supper, Sue presented the Palkhivalas with a huge chocolate cake to welcome them to Victoria-- a fitting gift, with the reputation Aadil has built for his sweet tooth on previous visits to Victoria.

The accompanying photographs were taken by Derek French during Jehangir's demonstration. This fall, the Yoga Centre will be offering prints of these and other photographs of his asanas for sale. Watch for details in the September newsletter.

- Bill Graham.







Ramanand Patel

From September 12th to 16th this year, the Victoria YM-YWCA and the Victoria Yoga Centre are co-sponsoring two levels of yoga workshops with Ramanand Patel, an outstanding exponent and teacher of the Iyengar approach to hatha yoga who teaches in California.

Ramanand was taught hatha yoga by his father from an early age, and brings to his teaching a depth of refinement and creativity that comes from a deep background of learning and dedication to yoga.

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— *Encyclopaedia Americana*

Phone 384-2402

This will be Ramanand's first visit to teach in Victoria, and we are very fortunate to have him come to us. Details on registration for the workshop will be found on the insert in this newsletter. Registration opened on Monday, July 11th at the "Y", and is limited to 25 persons in each level, so register early.

In September, 1981, Norman MacKenzie interviewed Ramanand for this newsletter during a workshop in Vancouver. The following are excerpts from the interview printed in November and December 1981, which may be of interest with the opportunity to study directly with Ramanand so close.

"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-- not praying to some other being up there, but more to create a proper attitude of mind. That is how I use the word "prayerful" to approach posture, not to use the postures violently on myself."



Norman asked Ramanand if therapeutic aspects of yoga were of particular interest to him. Ramanand replied: "Yes, they are. 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; that something 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 that it needs consistency, it's not something you can do to an average person. Although there is a therapeutic aspect of yoga, I don't personally believe that there will ever come a day when we will do away with medical science and substitute yoga; a) because they play different roles, and b) because yoga has an appeal to a particular type of individual-- not everybody wants to hang from a rope to improve their shoulder. Most people prefer to take some drug or medicine.

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

"How you deal with it, again, is not based on logical science. It's based either on the experience of people who have taught before, or your own intuition. Intuition being what it is, I can't explain why it comes, but 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.

"When I heard this from other people, it sounded egotistical, but please understand that it's not egotistical in any sense. When you are teaching

and this sort of information comes through you, you are aware of one fact when you look back on it-- that it wasn't you functioning. When that happens, and you get the information and you deal with it, it seems to be more often right than wrong."



Ramanand Patel trained as a structural engineer, and worked in that field for many years before becoming a yoga teacher. Norman asked him about the shift of emphasis in his life.

"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, I, at least, had a notion that we could 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 codes take the creativity out of you. They have killed it. It insists on what you can do and what you cannot do. It doesn't allow you to experiment.

"I like to remain creative and, hence, the only reason to stay with engineering if it offers me this sort of uncreative thing only, would be primarily financial. I'm not hurting financially. 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. I could be much richer, but I have no time 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.C.: Creativity seems to be very important in your life. How do you find that teaching yoga fulfills 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 just dump tables on their sides to do it. That sort of thought comes, and I think that it's the engineering background that brings that sort of idea up. I'm pretty sure that must affect it. I see the use of props in many different ways that an average person would not, 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 is 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.



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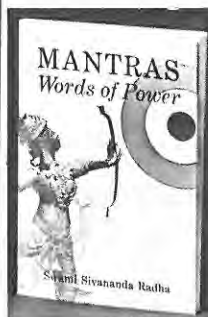
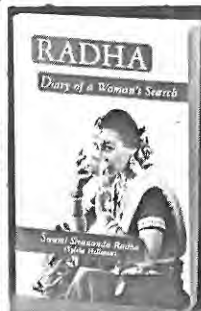
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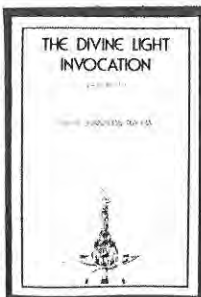
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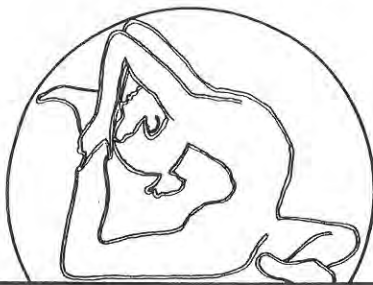
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SAANICHTON, B.C., Canada V0S 1M0.

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.

CHILDREN'S PROGRAM

Friday evening, July 1, to Wednesday, August 31.

This program is designed to help parents wishing to visit the Ashram to 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, 10 a.m. to 1 p.m. and 3 p.m. to 6 p.m.

Fee: \$24 per day includes all meals and shared accommodations with parents. \$5 per day deposit.

REJOICE IN THE TEMPLE:

THE EXPERIENCE OF PRAYER THROUGH DANCE

Monday evening, August 15, to Saturday, August 20.

In this workshop participants are taught prayer dances, composed of the symbolic gestures of classical Indian dance, which celebrate different aspects of the Divine. Instruction in the symbolism of the movement is accompanied by training in basic dance technique, so that students who have no prior experience in Indian dance may take the prayers home as personal spiritual practices. When the dance movements are performed with a devotional attitude, the bodymind awakens to a joyful awareness of its potentials as a temple of the spirit.

Fee: \$324. \$70 deposit.

YOGA, WELLNESS, AND THE ARTS

Sunday evening, August 21, to Friday, August 26.

Maureen and Bruce Carruthers, senior yoga teachers from Vancouver, B.C., have created a program which combines yoga with a variety of wellness-oriented therapies, enabling participants to move more deeply into an enhanced experience of the Self. Habitual modes of being are brought into creative play with complementary forms of artistic expression, such as music, poetry, and visual arts. The holistic techniques used are based on the concept of *le corps propre* of Merleau-Ponty and on the practice of hatha yoga as taught by Mr. B.K.S. Iyengar.

Fee: \$324. \$70 deposit.

BREATHING, RELAXATION AND HEALING

Saturday evening, August 27, to Tuesday, August 30. Marion Rosen, a sensitive and experienced physical therapist, will return to Yasodhara to share her specialized knowledge of breathing and relaxation. Marion's expert assistant, Elaine Mayland, will accompany her in class sessions. This workshop gives an experience of the relationship between mental—emotional—spiritual well-being and the physical body.
Fee: \$187. \$50 deposit.



THE POWER OF MANTRA

Friday evening, September 2, to Monday, September 5. An opportunity to investigate the nature of sound vibrations and their effect upon the body, emotions and mind. Through the use of Swami Radha's book, *Mantras: Words of Power*, participants are introduced to various chants and given instructions for individual practice.
Fee: \$187. \$50 deposit.

THE BIRTHDAY OF GURUDEV SIVANANDA

Wednesday evening, September 7, to Thursday, September 8. On September 8th we celebrate the birthday of Swami Radha's Guru, Swami Sivananda Saraswati of Rishikesh, India. It was his wisdom and encouragement that inspired the founding of Yasodhara Ashram, providing many spiritual seekers with guidance towards freedom and liberation. We invite you to join us on this day of joyful celebration.
Fee: \$39. \$15 deposit.

Please Note: The Ashram will be closed from Friday, September 9, to Friday, October 7

THE AUTUMN ASHRAM RESIDENT PROGRAM

Friday evening, October 7, to Friday, November 18. The Autumn Resident Program is a fine opportunity for those 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.

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, October 7, to Monday, October 17. 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.

LIFE SEAL®

Friday evening, October 7, to Sunday, October 9. The Life-Seal® is one of the major growth workshops given in the Yoga Teachers Course. Participants use their own drawings and symbolism to face themselves and discover their spiritual potential. They see the challenges and conflicts in their lives, and recognize the strengths and abilities they have to meet them.
Fee: \$125. \$35 deposit.



IDEALS AND SPIRITUAL DIARY

Friday evening, October 14, to Sunday, October 16. "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 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**

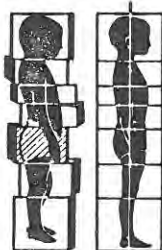
With your request for literature or information about the Ashram we would be most grateful if you would include postage.



A Garden Party

to mark the 5th Anniversary of the
Yoga Centre of Victoria.
Beginning at 11:00 a.m.
3918 Olympic View Drive.

Bring a contribution to the pot-luck lunch.
Bring the whole family for a day of fun.
For information or directions,
call Sue Ingimundson, 385-2598.



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Help!

Once again, we need help! We have a number of tapes of interviews with fascinating yoga people which need to be transcribed so they may be prepared for publication. Transcription need not be typed for editing purposes-- any clear handwriting will do. The Centre has a professional transcription tape machine to use for this purpose, which greatly eases the process. If you have some time to spare, and would like to help with this, please call Bill or Trish Graham, 388-6734, evenings.

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	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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, Carole Miller, at 721-3477.

Yoga Calendar

July 17: Reiki Healing Centre Grand Opening
Open house 2 p.m. to 7 p.m. Official ceremony
4:00 with special guest Grand Master Phyllis
Furumoto. Pot luck 5:00 p.m. The centre is a
place for Reiki people to offer treatments
on a donation basis to anyone in need. Loc-
ated in the Coachhouse next to 403 Kingston
Call Sabina-384-5560 Bunny-386-2615

August 5-7, August 12-14:
Reiki Natural Healing Classes with Bunny Sjogren,
Reiki Master & Teacher. First session of each
class is a free introductory lecture. Other
class dates & locations nationwide arranged on
request. For details and locations, call
386-2619 (leave a message).

JULY 19-26: Louise L. Hay: Lectures, private
consultations and workshops on Vancouver Island.
Louise is a metaphysical counsellor and author
of "Heal Your Body," a powerful little book
describing mental patterns that create illnesses.
and how to dissolve them. July 19: Comox, call
Maureen Arthur 339-3674/July 20: Nanaimo, call
Kay Sjogren 754-4306/July 21: Duncan, call
Shawani Shaw 746-5155/July 22-26: Victoria, call
Bunny Sjogren 386-2619.

August 3-8: Yoga retreat with Baba Hari Das
Saltspring Centre, Contact Dharmasara P.O.
Box 1133 Ganges, BC V0s 1E0
Vancouver 874-3997 Saltspring 537-2326

SEPTEMBER 5, 1983: Yoga Centre of Victoria
GARDEN PARTY to celebrate our 5th ANNIVERSARY.
11:00 a.m., weather permitting at the home of
Shirley and Derek French, 3918 Olympic View Dr.
near Witty's Lagoon Beach. Swimming perhaps?
Bring something for the Pot-Luck Lunch, and
bring the whole family. Co-ordinator: Sue
Ingimundson, 385-2598.

SEPTEMBER 12-16: Iyengar Yoga Workshop with
Ramanand Patel. Two levels of classes will be
presented by the Victoria YM-YWCA. For further
information, see advertisement this newsletter.

SEPTEMBER 18-24: Alpha Truth Awareness Seminar
with Verle Minto in Nanaimo. Experiential
training to expand your life. For details, con-
tact Kay Sjogren, 539 St. George St., Nanaimo,
phone 754-4306.

SEPTEMBER 30: Yoga Centre of Victoria Monthly
Meeting. Don't forget to mark our first meet-
ing of the fall on your calendar. Time and
location to appear in the Summer issue of the
newsletter.

ONGOING:

Thursday evening Kundalini Yoga class and
ongoing Hatha Yoga Classes with Norma Hodge on
Gabriola Island. For information: Box 231,
Gabriola Island, phone 247-9616.

Yoga Classified

I am going to the Ashram August 21-26.
Anyone wishing to share a ride and expenses
call Marlene Miller 383-8360 or 656-7271

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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Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, 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.

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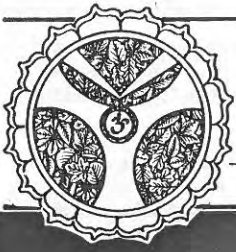
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DEADLINE FOR SUBMISSIONS TO THE SEPTEMBER NEWSLETTER --AUGUST 5, 1983

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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yoga centre of victoria

YOGA CENTRE OF VICTORIA NEWSLETTER

SEPTEMBER 1983

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The Dance of Life





by Shirley Daventry French

I have just returned from Yasodhara Ashram. Ostensibly I went there to teach - after all it said so in the brochure - but always the prime purpose of my regular summer visits seems to be to learn, especially when Swami Radha is in residence.

This summer in counsel with Swami Radha I was brought face to face with some important choices.

When I was a child there was a playground game called Truth or Consequences. I don't remember now exactly how it was played, but it is a game I seem to be continuing to play throughout my life in various shapes and forms.

Yoga is often called the Search for Truth. What are the consequences of my actions and choices? Are they bringing me closer to this truth or diverting my energies from this purpose? I am pondering these and other questions.

When he is teaching, Mr. Iyengar constantly demands that his students work "to the maximum". Another of his favourite expressions is "stretch any amount". Although her choice of phraseology is different, Swami Radha urges and encourages her students to do the same.

From my reading and from devotees of other teachers I have heard about 'shaktipat' - the darshan or blessing of a guru. Because of the teachers I have chosen my experience rather seems to involve 'shakti-slap', 'shakti-hit' or 'shakti-push'.

Mr. Iyengar works through the medium of asana and pranayama, posing such questions as "Why does my left arm stretch more than my right?" "Why does the skin move here but not here?" "Why is the breath flowing in an uneven fashion?" In other words, why does my body-mind function in this way? What are my limitations? What can I do about them? What am I prepared to do about them?

The harshness of his manner sometimes arises because he can see where a student is damaging themselves by their practice, but very often it

arises because he can see so much more potential for growth and development. When Swami Radha delivers her 'two-by-fours', they arise from the same motives.

Because of my limited vision I cannot see the full extent of my potential and it is often scary and almost always uncomfortable to face the demands of either of these two teachers. In fact, I have often asked myself why I chose them. There must be an easier way. Well, I expect there is, but not if I really want to make progress on the spiritual path. With teachers who were easier on me I doubt I would travel very far. I'm clever enough at finding excuses and employing delaying tactics as it is.

This past year has been a sober one for me. My exposure to Mr. Iyengar this winter and to Swami Radha this summer has forced me to consider just how much time and effort I am prepared to put into spiritual practice. In the face of their dedication and commitment I am forced to look at my own.

It's not always easy to sort this out because very often one commitment interferes with another. Which is the most important? Which commitments will enhance my personal growth and spiritual quest and which will not? Are some of the commitments already made interfering with commitments I ought to make? When does consideration of others interfere with commitment to myself? Do the choices I make serve the aspect of self I call 'ego' or the aspect I call 'soul'?

It's very difficult to unravel this mystery because the ego is tricky; but Swami Radha says "God is a trickster" too. That is why we are urged to maintain regular spiritual practice to open up channels to inner wisdom and divine guidance.

My teachers have opened doors, presented me with options and offered me choices. As I am urged to fulfil my potential I am being 'stretched any amount' on many levels. Mr. Iyengar says that "today's maximum must become tomorrow's minimum" which doesn't leave much time to rest on one's laurels. Swami Radha says that "dedication and choice destroy obstacles".

In writing my column this month I have followed a traditional yogic teaching technique of posing many questions and leaving you to draw your own conclusions.

Om Namah Shivaya,

Shirley

Yoga at the Y

The major centre for yoga instruction in Victoria is the YM-YWCA. The "Y" offers a wide range of classes from a large number of teachers, with a special emphasis on the Iyengar approach to hatha yoga. In the 1983 Fall Program, beginning September 19th, 31 classes will be taught by 16 teachers, 9 of whom have studied personally with Mr. B.K.S. Iyengar at his Institute in Pune, India. All teachers in the Iyengar program have studied and continue to study with senior teachers in this method from around the world.

The majority of classes are arranged in four levels, from Introductory, for those with no experience of the Iyengar method, up to the Level 3 Workshop Series for students with considerable experience who wish to work on refinement and detail in the asanas.

In addition to these core classes, there are 5 shorter classes for busy people, at all levels of experience. These are held at noon hours and from 4:30 to 5:30, and are designed to stretch and relax their participants. New this year are Friday noon-hour and after-work classes, and a Friday morning Introductory class.

A wide range of special classes is available in the yoga program, too-- Yoga for Backs, Pre-Natal Yoga, 55 and Better (Iyengar-style), and a new Yoga for Kids program for 7 to 12 year olds, taught by Celia Ward. This new program has been designed especially for children, and emphasizes creativity and movement, while developing flexibility, strength and co-ordination through the practice of the dynamic postures in the Iyengar approach.

Classes are also available outside the Iyengar tradition: two sessions of Gentle Yoga, two 55 and Better classes, and a non-Iyengar Pre-Natal class.

To provide inspiration and perspective, the "Y" offers periodic week-long yoga workshops with leading teachers from around the world, such as the September 12-16 workshop with Ramanand Patel, the spring workshops with Felicity Hall, and last fall's week with Angela Farmer.

The "Y" plays an active part in the training and development of yoga teachers. Director of the yoga program, Shirley Daventry French supervises an apprenticeship program for senior students, involving special workshops, lectures, checking and a weekly discussion meeting held

Wednesdays at noon in Room G at the "Y", where teaching questions and other yoga topics are explored.

This fall, classes are offered in two terms, running from September 19 to November 13th, and from November 14th to January 22nd, 1984. Registration for classes opens approximately one month before the session begins. A complete brochure containing course descriptions for all the programs offered at the "Y" is available from the Victoria YM-YWCA, 880 Courtney St., phone 386-7511. If you have any questions or comments about the "Y"'s yoga program, call or leave a written message for its director, Shirley Daventry French at the main desk.

The Devi of Speech

On the weekend of October 7, 8, 9th, a workshop on The Devi of Speech will be led by Swami Padmananda of Yasodhara Ashram, Kootenay Bay, B.C.

In her classic work Kundalini Yoga for the West, Swami Sivananda Radha, founder of Yasodhara Ashram says:

"The Devi, the Goddess of Speech present in each Cakra, has to be recognized as an integral part in the process of development ...

"The Devi of Speech symbolizes the first level of self-expression and ... in the Second Cakra increased refinement is already coupled with greater awareness. Awareness, when seen as a characteristic of consciousness (rising) expanding to other levels of understanding, makes the idea of hierarchy of these levels more easily comprehensible. In 'higher expression' language moves to a level where even the meanings of words are expanded and words are used to express meanings that cannot be defined. A term like manasic level is then not accurately interpreted as mental level, nor Mantra as prayer. The Language of the Gods as contrasted to 'ordinary language' has to be penetrated by happy listening-- intuitive listening ..."

The workshop will commence at 7:00 Friday evening, October 7th, and continue through Saturday and Sunday. At press time, fees for the workshop have not been finalized.

For information and registration, contact:

Norman MacKenzie

#6-900 Park Blvd., Victoria V8V 2T3

Telephone: 383-0670.

Yoga is nothing
If it is not perfect harmony of the body,
senses, mind and intellect, reason, consciousness and self.
When all these are integrated that is true Yoga.

By Shri B. K. S. IYENGAR

A Mother's Yoga

by Leslie Hogya

September comes and every year I go through the same thing: are my children in the right schools?

I want them to be in a humanistic setting, where they are valued, treated as unique individuals, where their creativity is encouraged. I don't want them to learn how to answer questions instead of learning to think. However, this means a two-bus ride to school for Jean-Guy. He has to leave the house at the time he would be waking up if he were in the neighborhood school!

I hate for him to go so far away to school, and I worry about him riding the public bus system. He doesn't have many neighborhood friends. His friends live all over the city and he isn't old enough yet to travel around to visit them after school.

We tried the local school, but I just couldn't keep him there. I couldn't back up what the teacher wanted. Then he was "sick" and in tears nearly every morning. His name was on the board for misconduct every time I stopped by his classroom. There were no open-ended materials, no creative art work, little music, no animals, plants or nature items to look at. There was regimentation, line-ups, rules, sitting up, and structured workbooks.

After a month of this, he was ill for four days and I went to the teacher to get any work he needed to make up before he came back. She gave me twenty-four work-book pages -- twenty-four! For a six-year-old boy who couldn't sit still except to watch a cartoon? That was the end for both of us. He couldn't do it, he was nervous, upset and scared to go back unprepared.

Caroline Lonsdale

*Registered Massage Therapist
announces the opening of her Practice
in Victoria and Sidney*

For appointments, phone 477-7248

Luckily we had an alternative. His brother was, at that time, in a non-structured elementary school, and we didn't have to wait to get in. So that's where he went. Two bus rides to get there, but an open-ended creative school where the teachers work on their own and the children's communication skills. The children must take responsibility for their learning. Non-sexism, freedom to choose activities, alternative subjects -- yoga, drama, cooking, lots of field trips are some of its features.

But in his book *The End of Sorrow*, Eknath Easwaran says that when we make choices that lead in the spiritual direction, we save ourselves a lot of anxiety. I feel this alternative school values the whole child -- including his spiritual nature. He has freedom to explore concepts. He is in a supportive environment where he isn't labeled or given a poor opinion of himself. He has had to be independent to manage the bus ride. He has to make decisions about what kinds of learning he wants, and follow it through. There is often a choice of gym or outside play every day, which he needs. Yet every August or September I find myself weighing the pros and cons of the various schools available.

Brooks left that school because he reached junior high age. He felt the lack of a firm grounding in some of his basic skills, yet he caught up by Christmas, pretty well. It is hard to make the right decision -- but humanity is winning over rigidity at this point.

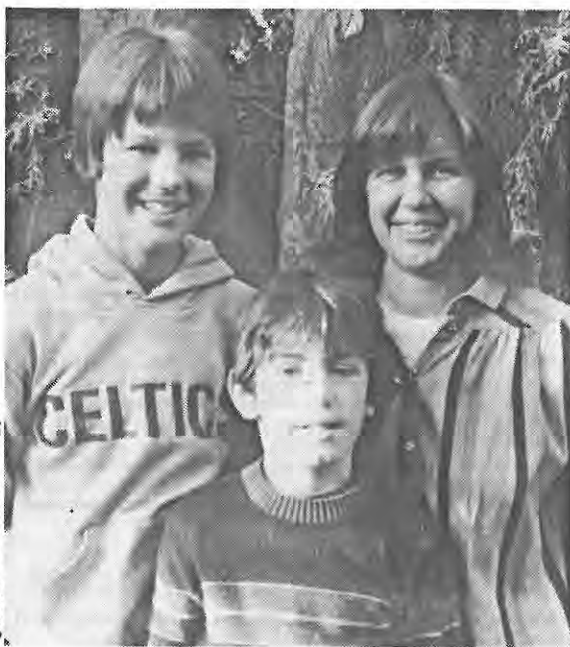


photo -- Giles Hogya

Brooks, Jean-Guy and Leslie Hogya



Aadil Palkhiwala

The Fire of Yoga

by Gay Dill.

"Everyone has a spark of divinity in him which has to be fanned into flame."

-- B.K.S. Iyengar

This June was my fifth time working with Aadil, and I eagerly looked forward to the intensely innovative way he always moves me out of my ordinary, limited sense of being into an expanded, extraordinary sense of being -- not without much hard work and a good deal of laughter!

My first vivid memory of working with Aadil was doing the sun salutations. I was to jump forward from dog stretch to Uttanasana, and keep my tail high. I did it once, then again, and again ... Aadil was constantly encouraging me to jump higher with his compelling voice. Suddenly he grabbed my shorts and I went flying through the air "with the greatest of ease." We all collapsed with laughter.

The second time he came to Victoria, we included a Level I in the workshop. I was particularly interested to see how he would work with my own students. First he didn't seem to understand that they were beginners. The room was very hot and crowded, so I opened a window. A few minutes later, Aadil closed it, commenting on the benefit of having the room hot! I was just an observer, and I was very warm. The participants sweated their way through a dynamic series of standing poses and then on to head-

stand. Most of the class had never attempted Sirsasana before. My heart sank! How could he take these beginners up into headstand? By the looks on their faces, their hearts were also sinking. A grey-haired woman from Pender Island made a bee-line for the door. "I'm too old to stand on my head!"

"Just trust Aadil," I told her. "Go back and completely trust him!" She did, and she's been doing headstands ever since.

Each time I work with Aadil I feel my trust deepening as he constantly demands my utmost.

I had never held a two-minute handstand before this year's workshop. One minute was a challenge! This time in the Level II workshop, Aadil had us work with a partner in the middle of the room -- holding a two-minute handstand. We did this, or attempted to do it, six times in a row, alternating with our partner. For me it became increasingly difficult; for others it became easier each time. It couldn't be done with just physical strength -- the whole experience called forth that elusive quality, inner strength. The mind said "I can't do it." Aadil said, in his most commanding way, "You mustn't come down." The pull of gravity was never so strong. "I can't hold it any more." I had an overwhelming sense of completely giving up.

"Don't let her come down, Jehangir!" shouted Aadil, to his brother who was assisting in the workshop. Jehangir began telling me how to use my inner shoulder muscles, giving me encouragement by just being there. Afterwards I realized how powerful the mind is, working either for or against you.

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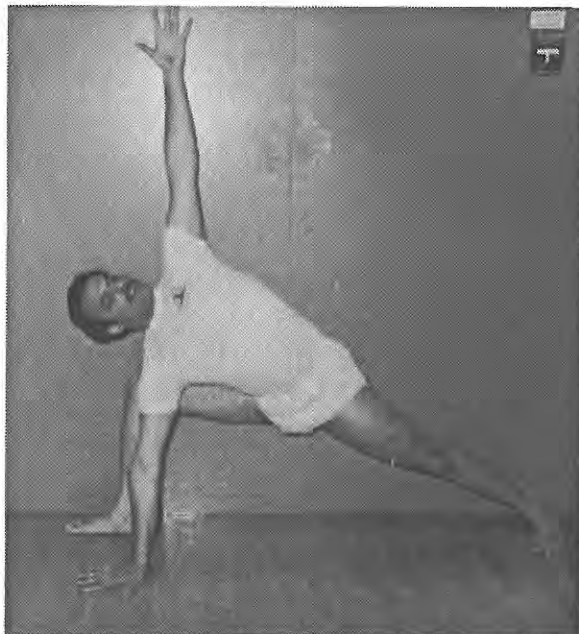
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Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

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In a previous workshop with Aadil, we had worked for 5½ hours without a break. After the first 3 hours, people were saying, "Doesn't he know we take lunch breaks?" There was anger and panic in their faces. But Aadil seems to have no limits, and he dauntlessly kept us going the whole day. At one point I thought I just couldn't do one more asana. "Do headstands," commanded Aadil, and instantly Sirsasana filled me with vitality. With each of these experiences, my trust deepened, opening me immediately to a whole new range of possibilities.




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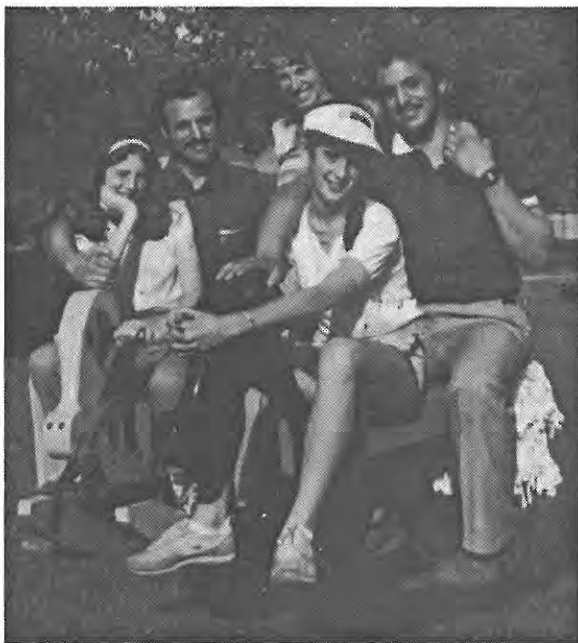


Paschimottanasana -- halasana -- paschimottanasana -- halasana -- and so we continued -- 108 times! At first my body moves slowly, heavily, but gradually my movement becomes faster, lighter. Initially I seem to be listening with my ears, and then the quality of my hearing changes, as if my whole body is hearing or resonating to that mantra: paschimottanasana -- halasana. Afterwards I feel alive and free in spite of a blister on my left heel.

Once again we are in forward bend, paschimottanasana. I am at the far end of the row and I hear Aadil walking toward me. I completely know that he is coming to press me down further into the pose. I'm surprised at my certainty. I feel his foot on my back and I experience a sense of release and joy as I move deeper into myself. I am reminded of Aadil's teacher, B.K.S. Iyengar, and I feel a sense of gratitude that Iyengar's flame burns so strongly in Aadil.

Every class begins the same with a few minutes in Virasana with heads bowed, followed by a few minutes in Baddhakonasana. I once asked Aadil why he began each class in this way, and he said that he didn't know. For me it is a special few minutes when I acknowledge my connection with my Self, with Aadil the teacher, and with my fellow students as we are about to take the plunge into yoga.

For three mornings of the week Aadil lead classes in Victoria we had Pranayama classes in our home. Aadil amazes with his ability to completely fill his lungs when he inhales. We sit closely around him as he explains and demonstrates



Jessie Dill, Aadil, Gay and Meaghen Dill, and Jehangir Paikhivala.



Jehangir and Aadil rub noses with a friend at Butchart Gardens.

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Pranayama. Then, after some asanas (usually back bends), we take our places on the floor and begin. Breathing is something I do 24-hours a day, and yet how poorly I do it. My breath is jerky and shallow when I begin. I think too much and have difficulty just breathing naturally. Throughout the three days, Aadil guides us expertly, and I begin to experience a deep sense of peace. The yoga room itself is filled with a penetrating stillness. After the pranayama classes I notice that I am full of energy.

Certainly the most popular workshop was "Yoga and The Voice." The group consisted of singers, actors, teachers, and generally anyone interested in projecting their voice. Aadil took us through a series of asanas and exercises to open the throat, and in the end we even did a little singing. One of the participants went to choir practice afterwards and surprised himself by singing notes much lower than usual.

"Yoga for Special Problems" was, for me, the most important workshop. Earlier in the day, I asked him about a student that I was attempting to work with. I had no experience in working with her particular problems, but I sensed that I could be working her harder. Aadil told me to be very tough and indeed to work her hard. That evening he showed me how to work with her, and



Aadil and Meaghen Dill at the piano.

it was an experience that moved me deeply. The challenge was to bring life into her lower legs and feet which were underdeveloped and lifeless. In standing poses I was shown how to draw the life force down her legs and into the feet using my feet and toes in a powerful way. Aadil did a variety of things with her ankles and feet using sandbags and suddenly her feet began perspiring and changing colour from white to a rosy pink! It was like a small miracle. I was deeply touched by this student's courage and her awe at experiencing such a change in so short a time. We all felt the power, the fire of Aadil's compassion as he infused the students with hope. As he worked with each student he simultaneously taught their teachers how to work with their problems. "Show me how you would work with this problem," he would demand. Panic! What could I do? "Use your intuition; you know it already," Aadil would say. How masterfully he drew it out of us, smashing our inhibitions and doubts.

Above all, Aadil demands perfection, not just in class, but all the time. While staying with us in our home he would drill me over and over to pronounce some Sanskrit word correctly. Over and over he would show my daughter some piece on the piano. I just wouldn't settle for something second-rate.

One day on our way to the workshop, Aadil fixed the seatbelt in my car. With just a screwdriver he took it apart and systematically put it back together again. A relative, ironically, an engineer, had struggled with it unsuccessfully for half a day. By the time we arrived at the workshop the seatbelt was fixed. He seems to have an intensity of purpose no matter what he is doing.

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The first morning I spent with Jehangir and Aadil, I was royally entertained with an Irish song. One sang a verse, then the other sang a verse, both coming together on the chorus. It was hilarious! I asked them to sing it for our special "Irish" neighbour who was in the hospital at the time. What an incredible scene! My elderly friend lying in her hospital bed, a Palkhivala holding each hand and singing "The Ballad of Jim O'Shea" for her. She enjoyed it so much they returned again to serenade her. What a tonic! They finally put it on a cassette for her -- and we both play it frequently.

Aadil and Jehangir both have such "joie de vivre" and a marvelous sense of fun. During one workshop, Aadil referred to a student named Graham as "crackers". The funniest part was that Graham was totally unaware of Aadil's teasing. Those of us on the sidelines completely "cracked" up. We were constantly reminded not to take ourselves too seriously.

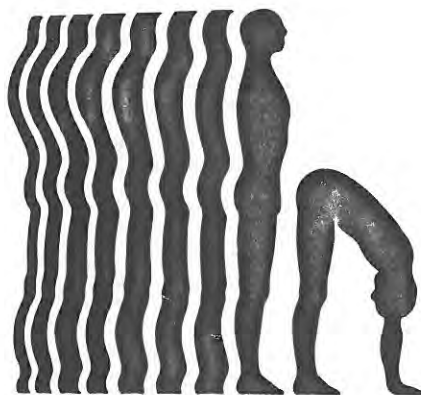
How skillfully Aadil blends those two ingredients: working hard and having fun. Like a gourmet cook, his concoctions are always delightfully surprising, daringly different, and never the same. As his students, we are constantly being turned completely over, lightly browned, heated 'till bubbling, and perpetually stirred over that great "fire of yoga."

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The Dance of Life

by Swami Sivananda Radha

The following essay on the Radha and Krishna Dance is by Swami Sivananda Radha and was read at the Dance of Life Lecture/Demonstration in Victoria by Norman MacKenzie. Permission has kindly been granted to reproduce it here.

Bhakti Yoga is the yoga of love and devotion. To think only of the various kinds of love as usually known between people, awe and wonder is missing. And so, any kind of love limited to emotional expression must be incomplete. Divine Love in the human being can only expand in the generosity of its giving to the Divine (Krishna).

While the play of the Divine appears cruel at times, the real beauty of its highest expression has been clouded by the human need to compare. The wrong thoughts preceeding actions are like blemishes on Divine Mother's perfect skin. It is Her limitless patience and Her perfect love for Her creation that deserves the awe and wonder, because that love asks nothing in return. It is fulfilled in the experience of love itself.

In the dance of Radha and Krishna, the overflow of that love, the creative force and what it created, is mirrored in the lover of the Most High who, in turn, mirrors it to the devotees that share in that joy.

The thought of "Yoga is dance, dance is Yoga, and life is dance" unfortunately goes unnoticed, and even the reminders do not penetrate, so that the seeker may taste the honey deep down in the lotus. (The lotus is the symbol of sacredness, and dieties are often shown on a lotus.)

In the dance of Radha and Krishna, portrayed in human form, the significance lies in the inner secret search for the Most High, which is as intimate, or even more intimate than love between humans. The temperaments of some seekers revel in the acrobatics of the mind, a struggle that is not less painful than that of the divine lover who longs with all the heart for even a glimpse of the beloved, if not a divine union. The pangs of separation in either way has the same depth and agony.

The Divine plays the heavenly music. It is Krishna's flute that lures the seeker, but perhaps it is also the chanting of the Lord's name by the devotee that becomes the divine music, till it echoes effortlessly in the seeker's own heart.



The dance of Radha and Krishna symbolizes the human being embracing and accepting life. We are told that Radha and Krishna, dancing together, are joined by a group of dancers making a circle around them, and the multitude standing and watching, sharing in the joy and the rhythm. Beyond, there are those who are not even on-lookers. The symbolism is easy to understand. There are the masses of people who care only for their daily being. There are those who give a little time occasionally. There are those who would like to be involved, but lack the courage, but they do get inspired by what they witness and join in support, swaying their bodies and clapping their hands in unison. And so, the divided self can be united in the dance of Radha and Krishna, thus getting glimpses of the Cosmic aspect.



There is a fairy tale of a king (intellect) who banned all song birds (little laughters) and all music (expressions of the creative forces). The princess (offspring of the intellect), because of the lack of love and joy, preferred to die (soul?). A wise one in the garb of a mendicant, hiding a silver flute in the plentiful folds of his cloak, broke the king's law and brought the princess back to life. First the king was full of anger (intellect being defeated), but had to succumb to the joy and the laughter and the song that re-emerged when the ban was broken.

Somewhere it is written that heaven rejoices when happy sounds and joyful laughter are carried by the clouds of the skies.

What is the moral of the tale? Each one by itself makes life a drudgery and a vale of tears, but joined together, the dance of life lifts the spirit.



A Patient's-Eye View of the Needle

by Leslie Hogya

Acupuncture is still a surprising therapy for most Westerners. It's looked on as a last resort at best. When I tell friends I'm having acupuncture, I get skeptical looks. Some ask, "Why? I thought you were recovered."

I am better (since recent surgery) but while recuperating, I realized nearly every time I've been ill, all the problems have centered from the same area of my body. It seemed to me I needed a deeper level of healing than was offered by traditional Western medicine. I wanted to work on a "well" cycle instead of waiting until the next crisis sent me to the doctor for drugs or surgery. I also knew acupuncture was used to maintain and restore balance in the body. Surgery is a guaranteed way to upset that balance, so I felt this was the appropriate time to begin!



The author, receiving an acupuncture treatment.

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The cost of the workshop is \$40. To register, phone Will Johnson on Hornby Island at 335-0750.

In mid-March, after a massage, my therapist, Arnie Lade, asked me if my intestines were feeling alright. "Sure," I blithely replied, surprised at the question. A week later I found myself being rolled into emergency surgery to free the small intestine! My body told him something that it had not told me. I was curious and impressed with his knowledge, so I called for an appointment. (Arnie is now practicing acupuncture exclusively.)

The first appointment was for an hour and a half, one month after surgery. I was apprehensive and excited; I had no idea what to expect. The first hour was spent filling out a questionnaire of health history and a lifestyle inventory, such as the foods I prefer, times I feel depressed, etc. Then he examined me: tongue, temperature, sensitivity at various pressure points and, most important, my pulses.

Chinese medicine approaches the person from a holistic point of view. The key to finding out how well the body and mind are integrated is the pulses. Arnie checks three pulses in each wrist. These pulses are located along meridians of energy that flow through the body.

Western doctors have scoffed at the idea of these meridians and acupuncture itself. They are convinced that acupuncture is hocus pocus. But research has been able to confirm the presence of the energy meridians.

After the examination, Arnie explained that everything pointed to the same weaknesses: kidney and heart. Next came the needles. Everyone wants to know if they hurt. Most people can't imagine subjecting themselves to so many needles. My kids think I'm really crazy! There was a sensation when the needles went in, but it didn't hurt in the same way that injections hurt. Once the needles were in place they no longer caused any discomfort and I just rested quietly.

Acupuncture restores balance to the body and mind. The energy meridians are brought into balance with the insertion of the needles on specific points. Locating the exact points takes experience, but the client feels a surge of energy as the needle comes into contact with the meridian. So Arnie asked me if that was the right spot. I knew it was!

After my pulses came into balance, he removed the needles and recommended some herbs to help the process along. He told me to take it easy for the rest of the day. That day and every other time, I've felt completely relaxed, in a profound way, as if I'd been meditating or had an hour massage.

The next appointment came and I was no longer apprehensive, but full of anticipation. My heart meridian was out of balance, so he used a heart point near my wrists. As the needle went in I had a shock--as if electricity were shooting off the ends of my fingers. I'm convinced that if the room had been dark, we would have seen sparks!

After the first two treatments, I was feeling good, but it was hard to tell what were the effects of the acupuncture and what was just my recovery from surgery. But on the third visit, I arrived with the beginning symptoms of a bladder infection. I decided to see

what he would do before I called my regular physician. The insertion of the needles was painful that day, especially two points in my ears. But the effects were swift and effective. While I was lying on the table, the pressure in my lower abdomen lessened. That pressure accompanies my bladder infections. I also stopped having that constant urgency to use the washroom. In short, I felt much better within ten minutes! Since the treatment was so helpful, he left two tiny rings in the ear points and then covered them with tape, telling me to gently massage them several times a day. (They were easily removed by taking off the tape a few days later.) He also recommended an herbal tea.

In a few days I had no more symptoms of the infection. I began to notice changes in my sleep patterns and energy levels. By the time I went for my fourth session I was feeling great. I was sleeping through the night (I had been wakeful from five a.m. on for years). I felt more in balance without extremes of mood or energy which was unusual for me. It amazed me that conditions present for so many years could disappear so fast!

How long does one have to continue treatment? That is a very individual question, depending on the duration and severity of the imbalance. After six sessions, I only need to go back once a month. Eventually I will probably go four times a year unless another problem crops up.

Since acupuncture is used to keep the energy in the body in balance it is necessary to restore that balance occasionally. The phases of the moon, changes in the season, and the strains of every day life upset our body-mind harmony. Any imbalances are evident in the pulses before they manifest into actual illness. So having acupuncture treatments several times a year is a form of preventative medicine that I plan to continue!

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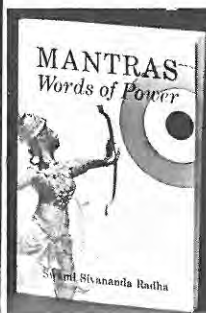
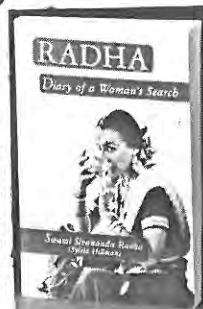
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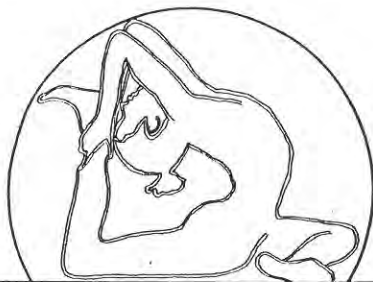
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Yasodhara Ashram Program Calendar 1983

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 BIRTHDAY OF GURUDEV SIVANANDA

Wednesday evening, September 7, to Thursday, September 8.

On September 8th we celebrate the birthday of Swami Radha's Guru, Swami Sivananda Saraswati of Rishikesh, India. It was his wisdom and encouragement that inspired the founding of Yasodhara Ashram, providing many spiritual seekers with guidance towards freedom and liberation. We invite you to join us on this day of joyful celebration.

Fee: \$39. \$15 deposit.

Please Note: The Ashram will be closed from Friday, September 9, to Friday, October 7

THE AUTUMN ASHRAM RESIDENT PROGRAM

Friday evening, October 7, to Friday, November 18.

The Autumn Resident Program is a fine opportunity for those 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.

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, October 7, to Monday, October 17.

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.

LIFE SEAL®

Friday evening, October 7, to Sunday, October 9.

The Life-Seal® is one of the major growth workshops given in the Yoga Teachers Course. Participants use their own drawings and symbolism to face themselves and discover their spiritual potential. They see the challenges and conflicts in their lives, and recognize the strengths and abilities they have to meet them.

Fee: \$125. \$35 deposit.



IDEALS AND SPIRITUAL DIARY

Friday evening, October 14, to Sunday, October 16.

"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.

TWELVE DAYS OF CHRISTMAS AT THE ASHRAM

Wednesday evening, December 21, to Monday, January 2, 1984.

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 \$451. or \$40 per day.
\$40 deposit.

THE 1984 YOGA TEACHERS COURSE

Friday evening, January 6, to Friday, March 30.

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: \$4145. \$410 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 Calendar

SEPTEMBER 5, 1983: 2nd Annual Yoga Centre Pot Luck Picnic, celebrating the Centre's 5th Anniversary. 11:00 am, at the home of Shirley and Derek French, 3918 Olympic View Drive. Bring a lunch to share, and the whole family. Information: call Sue Ingimundson, 385-2598.

SEPTEMBER 10: Finding Your Line, a workshop for people who have been Rolfed with Lyn and Will Johnson, 10 am-6 pm, at 600 Dallas Road. See advertisement, page 12 for information.

SEPTEMBER 12-16: Iyengar Yoga Workshop with Ramanand Patel, co-sponsored by the YM-YWCA and the Yoga Centre. Two levels of classes. For information, contact the "Y", 880 Courtney St.

SEPTEMBER 17: Teacher Training Workshop with Ramanand Patel at the Yoga Room, 3918 Olympic View Drive. Information: call Shirley Daventry French, 478-3775.

SEPTEMBER 18-24: Alpha Truth Awareness Seminar with Verle Minto in Nanaimo. Experiential training to expand your life. Information: call Kay Sjogren, 754-4306, Nanaimo.

SEPTEMBER 19: Victoria YM-YWCA Fall Program Session I classes begin.

SEPTEMBER 22: 8-week class in Chinese Medicine with Arnie Lade begins, covering theory and practical applications. 7:30-9:30. Fee: \$80. Call 386-2896 for registration, information.

SEPTEMBER 22: Introduction to Pranayama classes offered by Shirley Daventry French. 8 sessions. Fee: \$45. See ad, page 15 for information.

SEPTEMBER 23: B.K.S. Iyengar Association of B.C. meeting, Vancouver. Call Shirley Daventry French for details, 478-3775.

SEPTEMBER 24-25: Healing Massage Workshop with Arnie Lade and Diane Cannon. 9 am-4 pm for those wishing to further their skills in therapeutic techniques. \$60 for two days. Phone 386-2896 for registration.

SEPTEMBER 27: Introductory Talk on Kundalini Yoga for the West for those wishing to become involved a 10-week Kundalini Yoga Group (to commence the following week). At the residence of Norman MacKenzie, #6-900 Park Blvd. Call Norman at 383-0670 for information.

SEPTEMBER 30: Yoga Centre of Victoria Monthly Meeting, 7:00 pm at the home of Sue and Bruce Ingimundson, 1234 Union Road. Everyone is welcome. Please come and share with us.

OCTOBER 4: Beginning of a 10-week session of Beginners Kundalini Work Group, 7 pm. at Norman MacKenzie's, #6-900 Park Blvd. Call Norman at 383-0670 for information.

OCTOBER 5: Beginning of a 10-week session of the Ongoing Kundalini Work Group. For details see above, or call Norman MacKenzie, 383-0670.

OCTOBER 7,8,9: Devi of Speech Workshop led by Swami Padmananda of Yasodhara Ashram. See advertisement, page 3 for information.

OCTOBER 21, 22, 23: Drawing from Dreams, a delightful weekend workshop for beginners wanting to learn about dream interpretation. Fee: \$65. Given by Ann Rosemary Conway at Dream Hill Studio 4515 Emily Carr. Call 658-8770 for pre-registration.

NOVEMBER 4, 5, 6: Dream Lover Workshop led by Terrence Buie and Lynette Haldorson of Yasodhara Ashram. Details to be announced. Call Norman MacKenzie, 383-0670 for information.

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	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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, Carole Miller, at 721-3477.

NOVEMBER 25, 26, 27: Teachers Hatha Yoga Workshop
led by Donald Moyer of San Francisco. Details
T.B.A. Call Shirley Daventry French, 478-3775
for information.

ONGOING:

Sundays: Satsang at the home of Norman MacKenzie,
#6-900 Park Blvd. 8 pm. Information: 383-0670.

Chanting and Meditation at Dream Hill
Studio, 4515 Emily Carr. Information: 658-8770.

Wednesdays: Kundalini Yoga for the West Study
Group 7 pm. #6-900 Park Blvd. Call Norman Mac-
Kenzie, 383-0670 for information.

Dream Interpretation at Dream Hill
Studio, 4515 Emily Carr. Call Ann Rosemary Con-
way 658-8770 for information. 7:30 pm.

Dream Group with Richard Reeves at
#401-3275 Glasgow St. 7:30-9:30. Call Richard
at 381-0574 for information.

Thursdays: Kundalini Yoga Class and ongoing
Hatha Yoga Classes with Norma Hodge on Gabriola
Island. For information: Box 231, Gabriola Is-
land, phone 247-9616.

Learning to Draw from the Right Side
of the Brain. 7:30 pm. Taking the 1st steps of
creativity in drawing. At Dream Hill Studio,
4515 Emily Carr. Call Ann Rosemary Conway at
658-8770 for information.

Notice Board

WANTED: Additional members for a well-es-
tablished food co-op of three years. We have 6
families and would like to add two more. We
get organic bulk food from PSC every two weeks.
If you would like more information, phone Karen
Selk at 479-1188.

Yoga Library

The Victoria Yoga Centre is going to have
a library! Over the summer, Sue Ingimund-
son and Lydia Weit will be cataloguing the
books which have already been donated or
lent for the project and setting them out
at the Ingimundson home, 1234 Union Road.
The library will have hours established
and will be available for a reading room
as well as lending library. We hope that
you will consider donating or lending
books on yoga and related subjects to
the library, so that they may be shared
by others. If you want to discuss this
project, or arrange to make a contribu-
tion, please call Sue at 385-2598. In
addition to books and tapes, shelves,
bookcases, and other items to furnish
the library would be appreciated.



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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

I am enclosing: Cheque ☐ Money Order ☐ in the amount of \$ _____

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate Membership (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, 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: Robert Dill, Derek French, Giles
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DEADLINE FOR SUBMISSIONS TO THE OCTOBER NEWSLETTER -- SEPTEMBER 12, 1983.

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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yoga centre of victoria

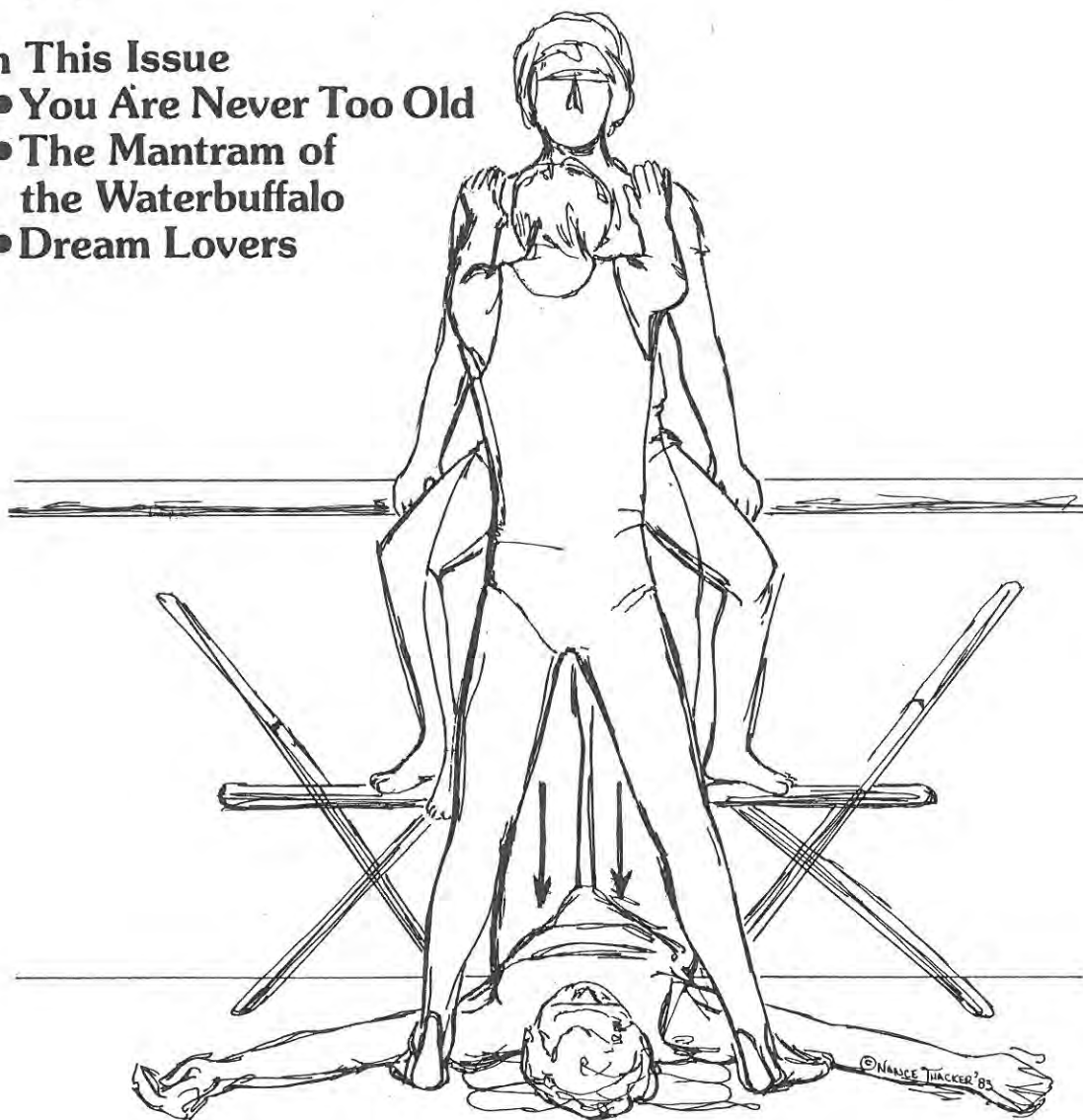
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YOGA CENTRE OF VICTORIA NEWSLETTER

OCTOBER 1983

In This Issue

- You Are Never Too Old
- The Mantram of the Waterbuffalo
- Dream Lovers





by Shirley Daventry French

Here I am at another crossroads! This morning Derek and I drove Ramanand Patel to the airport for his journey home after a week's teaching in Victoria. Tomorrow I begin my fall teaching schedule. Today I have a brief pause to reflect on the events of a very full week: on what they revealed about me as a student and teacher of yoga.

What changes are required in my practice and teaching? Where should I direct more effort? Where should I pull back and ease off? What is ethical practice? What is right livelihood?

Ramanand is a wonderful teacher - creative, innovative, logical and clear. He is dedicated to his work and to his Master, B.K.S. Iyengar. He is very concerned about being as pure a channel as possible for the teachings of this great man. His dedication is an inspiration; his one-pointedness a revelation. It is impossible to spend a week with Ramanand without having a good hard look at one's own commitment.

During the workshop one of our Victoria yoga teachers came up to me and said (about Ramanand), "He's a very grounding teacher". I agree with her. Frequently after an intense yoga workshop with a teacher I really respect, I choose the word 'sober' to describe how I feel. Not floating five feet off the ground in a pink cloud of euphoria saying how wonderful everything is, but rather face to face in a mature adult fashion with where I stand at this moment. Yes, today I feel grounded.

In one of the classic standing poses, Virabhadrasana II - one arm points back at the past whilst the other reaches out towards the future; the feet are grounded, legs firm, trunk erect. These along with other more subtle actions are required to support me in the present as I turn my head to look ahead.

Virabhadra was a warrior. Today, thanks to Ramanand, I feel like a warrior; one who was becoming a little sloppy and undisciplined in certain areas and needed a visit from a superior office to instill that concentration of body and mind, sharpness of senses and heightened awareness without which no warrior could survive for long.

One of the classic texts of yoga is The Bhagavad Gita or Song of God, a discourse between the God Krishna and his disciple Arjuna which takes place on a battlefield as Arjuna (somewhat reluctantly) is about to go into battle. The Gita is an allegory. In yogic terms our lives are lived out on this battlefield of the Gita as we struggle to overcome the enemies within. The battle to be fought is between the two aspects of our nature - good and evil. Contrary to many beliefs, yoga is a path of action. The word 'yoga' itself is often translated as 'skill in action'.

As a Christian, I was brought up on hymns such as 'Onward Christian Soldiers'. In my church it was sung as a rousing processional with banners flying as choir and clergy marched around the ancient church, part of which dated back to Roman times. Since I was in a country at war at that time it seemed very appropriate. But later on I rejected that warlike image along with the church and its teachings.

Another long-forgotten hymn, 'God works in a mysterious way' comes into my mind along with the thought "how strange this path of yoga is". Here I am, thirty years after I attended that church in England, sitting at my desk on the west coast of Canada, inspired by the visit of an Indian yoga teacher who lives in the United States, reflecting on the venerable scriptures of another ancient culture, Mother India. This reflection in turn leads me back to my roots as a White Anglo Saxon Protestant.

Swami Radha often quotes her Guru, Swami Sivananda of Rishikesh as telling her not to try to turn Christians into Hindus. Mr. Iyengar says the same. My yoga, if it is successful will help me understand myself in the context of my own culture, my own upbringing, my own life.

Shirley

Yoga Centre News

The Victoria Yoga Centre 5th Anniversary Garden Party, held Labour Day at the home of Shirley and Derek French was a great success (see photos). Once again the weatherman co-operated by clearing the skies an hour before the 11 a.m. start, and the children and the foolhardy even went swimming at Witty's Lagoon Beach. In keeping with the Garden Party theme, some members showed up in turn-of-the-century costume (Denis Fafard, Trish Graham, Bill Graham, Susan Sprinkling). Party co-ordinator Sue Ingimundson arrived with a huge anniversary cake to mark the occasion.



Sale of Photographs

Derek French has prepared an album of photos of the yoga demonstration given in June by Jehangir Palkhivala. These beautiful photographs of his inspiring asanas are for sale, at a slight profit to benefit the Yoga Centre. The album should be available at "Y" classes for examination and order-taking soon, or you can contact Derek to order at 478-3775. Derek also has available some photos of the group who took the Straight Walk Workshop with Swami Radha this June, which are also displayed in the album.

While on the subject of sales-- there are still quite a number of Yoga Centre note cards for sale. These blue and gold cards are perfect for sending with Christmas notes, or for almost any other purpose. Contact Trish Graham, 388-6734, or Shirley Daventry French if you would like to buy some at 50¢ each, 12 for \$5.

Yasodhara Ashram Workshops

As you will see in the insert, this newsletter, the Yoga Centre is presenting two workshops lead by teachers from Yasodhara Ashram this fall-- The Devi of Speech led by Swami Padmananda on October 7, 8, and 9 (some spaces still available at press time), and Dream Lovers with Lynette Halldorson and Terrence Buie November 4, 5, 6. (Space also available at press time.) Contact Norman MacKenzie for details and registration at 383-0670. A workshop with Swami Radha is currently being planned for early in the new year.

Yoga Centre of Library

Lydia Weit and Sue Ingimundson are progressing toward opening the Yoga Centre Library. Any donations of shelves, or bricks, boards, etc. to construct shelving, or comfortable reading chairs, etc. would be very much appreciated at this point. If you can be of help with these, or have books to lend/donate, call Sue at 385-2598.

A Mother's Yoga

by Leslie Hogya

Alcoholism affects many people, including me. As a parent I need to be aware of alcohol abuse as my children grow older. My own parents had to face the issue-- head on. I admire their strength in doing so in a very rational way.

My youngest brother is eighteen. In the fall of '81, my parents called me to tell me he was entering drug and alcohol treatment. I was horrified. I didn't tell anyone. This was something shameful, a dark family secret, a skeleton in the closet. That December, when I visited them, I was amazed to find my parents calmly telling any and all that William was in treatment. They had his name read out in church for those in special need.



"To me dreams are a part of nature, which harbors no intent to deceive, but expresses something as best as it can."

C. G. Jung



Meet weekly for 8 weeks with 5 other people and participate in an exploration of the dream world. Learn the tools to understand your own dream experience in order to bring the knowledge of the inner world into conscious awareness, to enhance choice-making, and to free creative energies.



TWO GROUPS OFFERED

TUESDAY - October 11 - November 29 - 7-9 p.m.
THURSDAY - October 13 - December 1 - 7-9 p.m.

Fee: \$60.00



For INFORMATION AND/OR REGISTRATION
Contact:

Suzanne Riley - 572-7774

Private sessions are also available

I began to see why it is important to bring alcoholism out of the dark.

I spent time with my family recently and talked to William, really talked to him, for probably the first time in his life. He has changed dramatically. He's open, honest, his eyes smile, he looks directly into the eyes of those he speaks to. Before treatment he was sullen, withdrawn and avoided any contact with me or any of us. I realized I also avoided him because of the shell around him.

Now he attends AA meetings at least three nights a week plus on Sundays there is a group called "In Touch" that is similar to AA, but it is a local effort and more like a communications group. He doesn't worry about why he became an alcoholic. He accepts that he is, and lives one day at a time. He got "A"s on his last report cards before graduating from high school. His first. Now he is working hard to learn the family business and will take some courses this winter. He has transformed himself. I'm happy to be his sister and to have a real connection with him.

I went to an Al-Anon meeting for families of alcoholics. The women in the room were ordinary housewives of all ages living in a very small town in Ohio where the church bazaar is the big social event. The room was full. One of their first steps is to learn to accept something that we hear from Swami Radha: "You can't change anyone but yourself."

The woman who gave her "lead" (a word used when a person gives their story on how alcohol affected their life) told us how she felt when she came to her first Al-Anon meeting. She thought she was going to find out how to change her husband, instead the others there kept talking about how they changed themselves. This confused her, she wasn't the alcoholic.

But now, many years later, she has found a spiritual purpose for her own life and no longer feels responsible for her husband's alcoholism, or feels she can stop him from drinking.

These women, and my sister Wendy, who took me, inspired me. They have great courage. They have faced themselves and made changes. Wendy grew up with William and has spent the past year coming to terms with how she feels about herself in relation to him now that he has changed so dramatically. (That is another long story!)

These people live one day at a time (which is what all the eastern teachings tell us), while my monkey mind darts between past and future.

The AA and Al-Anon groups say this prayer at the start of each meeting:

*Lord grant me the serenity
to accept what I cannot change;
The courage to change what I can
And the wisdom to know the difference.*

Christmas at the Ashram

by Adele Carruthers

Last year when I went to Yasodhara Ashram for the "Twelve Days of Christmas," it was with no prior knowledge of the place or of anyone connected with it. Luckily, it turned out to be the ideal situation for me at that time, because of the people and the programs. Those twelve days provided me with an instant, caring family for that particularly family-oriented season. It was a non-commercial, spiritual occasion with plenty of time for reflection.

There were only two of us who had signed up for the whole program. Other guests with limited time were there for as long as they could be. The accommodation in Saraswati Lodge is modern and comfortable and my roommate and I had a view overlooking the lake. It's a cold winter with lots of snow there, so I was glad I'd taken snow boots, mitts and scarves to wear while going to and from the other buildings. Everything is downhill from the lodge, the office and bookshop, dining hall, and, furthest away, the prayer room. So, what with yoga and climbing long flights of steps, there is plenty of exercise.

The day starts with a yoga class at 7:30. Then breakfast-- homemade bread, fresh eggs, fruit, coffee, etc. There are two choices of menu, vegetarian and meat, and all the food is delicious. Dinner is the meal when everyone at the Ashram eats at the same time. There is a mantra before sitting down, and we all hold hands for it. I had arrived on my birthday, and was surprised with a cake with candles for dessert that first dinner. The day ends with Satsang in the prayer room.

My first morning was spent with Paul and the children looking for the perfect Christmas tree to chop down for the yoga room. We found two and put the smaller one in the dining hall. Our reward was hot mulled cider and sticky cinnamon buns.

After that day of relaxation, the first program started-- a dreams workshop. There was also time for carol singing in Enid's apartment. Christmas day itself was a holiday. No yoga, and brunch instead of two meals. There was carol singing and prayer dance in the afternoon, then Santa and his elf arrived to distribute gifts from under the tree. (Everyone was given a present.) After dinner we all went to the farmhouse for a cantata put on by the residents and Swami Radha reminisced about previous Christmases in her life, which was very interesting.

After Satsang on December 27th, we all launched our Diwali boats on the lake and watched the coloured lights drifting across the water.

Each symbolized our own journey through life for the coming year. It was several hours before they were completely out of sight and extinguished.

The second program was an ideals workshop. It seems an appropriate time of year to assess one's life, set standards and make new resolutions. It's not all hard work though, as on New Year's Eve there is a costume party. The theme is announced that day so everyone needs their ingenuity to make a costume from available items.

New Year's Day starts with chanting for world peace. It's a day of relaxing, socializing and packing for the trip home the following day. The bookshop is a marvelous place to browse, and I managed to buy something every day, which meant stuffing the suitcases to capacity.

The Ashram for that twelve day period is a relaxed place, evidently not the usual state of affairs. The residents are not as busy then as they are during the summer and can therefore spend some time with guests. We were given a tour of the property and an extra workshop on mantra.

By the time you read this, I will have gone back to the Ashram for another two weeks. I'm looking forward to it and would also like to return next Christmas. See you there!





A Day of Yoga
with
Shirley Daventry French
on
Saturday, October 15th, 1983.
10 am to 4 pm

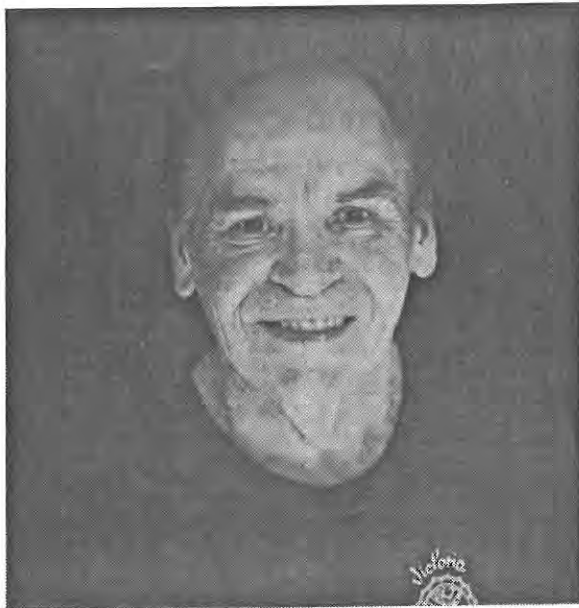
to be held in
THE YOGA ROOM
3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE \$25.00

Shirley has recently returned from her second trip to India to study with Mr. B.K.S. Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teachers' Course at Yasodhara Ashram.

THIS WORKSHOP WILL BE LIMITED TO 12 PEOPLE
with previous experience of Iyengar Yoga.

For information and registration:
Phone 478-3775



You Are Never Too Old!

Most people who do hatha yoga at the Victoria YM-YWCA are familiar with Laurie Honkainmaa. Laurie, a seventy-four-year-old gentleman is an inspiration for all who observe him. Recently, I interviewed him for the Newsletter.

Laurie was born in Finland in 1909. He became a tailor and worked in his native land until he was fifty years old. At that time he suddenly decided he was ready for a change, and he moved to Canada along with his wife and son. This was a rather unusual decision for someone who had never travelled before. He came to Victoria in 1959 and set up a tailor shop on Johnson Street. Although he could not speak English and he knew no-one in this country, he was determined to learn new ways. By avoiding close contact with the Finnish community in town, he was able to learn English more quickly. He continued to work on Johnson Street until he retired at sixty years of age.

Throughout his working years, Laurie had never done any exercise. All his working life he had been plagued by headaches which he now attributes to tension and to the nature of his tailoring job. Twelve years ago his son went to India, and when he returned he suggested that his father try doing yoga to help his headaches. At the age of sixty-two, with the aid of a book on yoga and the encouragement of his son, Laurie began on his yogic path.

At 4:00 every morning he would get up and spend two hours practicing yoga. For two months he concentrated on neck rolls to release his neck

tension. He did one hundred neck rolls every morning and every afternoon. For the first time in forty-two years his headaches disappeared. As a matter of fact, said Laurie, all his problems disappeared.

Laurie spent two years working on yoga at home. He used his book and watched Kareen's Yoga on television for guidance, then he began taking yoga lessons from Shirley French at the "Y". He is aware that in Shirley he found an excellent teacher.

Now Laurie is an exceptionally strong and flexible individual. He attends advanced yoga classes and holds the most difficult asanas with ease.

"Many people under sixty tell me that they can't start yoga because they are too old. I am seventy-four and I am still young." Recently Laurie even began to take ballet and modern dance classes. He is full of energy.

Laurie's life has changed completely, and he attributes the change to yoga. A few years ago, in acknowledgement of yoga, Laurie created "yoga trees." Because he loved yoga and loved nature, he decided to portray his feelings in tree sculpture. "I was flexible myself, my trees had to be flexible, too." By creating knots and straight areas in the trees in his yard, he made a statement of how he saw yoga working.

When asked if he had any advice for the younger generation, Laurie recommended doing yoga. Also he stressed the importance of walking and movement in general. The most important thing for people to realize, he says, is that "everything is in your mind. If you want to do something you must think you can do it. If you think you can, you can." To that he adds, "I found that out myself."

by Linda Shevloff



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Dream Lovers Terrence and Lynette

Terrence Buie and Lynette Haldorson of Yasodhara Ashram will be presenting a workshop entitled "Dream Lover" in Victoria the weekend of November 4, 5, and 6. In December, 1981, about six months after their marriage ceremony at the Ashram, Terrence and Lynette were interviewed, or perhaps engaged in a discussion with Norman MacKenzie and Shirley Daventry French. Not surprisingly, a large part of the discussion centred around the topic of marriage, and the couple's relationship in a spiritual context. I thought that their remarks would be of interest to those considering the workshop, and so I excerpted the following from that interview. For information or registration in the Dream Lover Workshop, contact Norman MacKenzie, phone 383-0670. Further details in the centre of this newsletter, as well.

Norman: Both of you have mentioned that you worked out a lot of things that most people would not encounter until after their marriage because you lived at the Ashram, through the workshops you took there, and so on. For people who may be in the process of considering marriage, or who are in the early stages of a marriage, do you have any suggestions or comments on how to face the issues that arise?

Terrence: It may seem a little mechanical, but I think the first thing to do is to sit down and write a paper on three questions: "What do I expect from marriage?", "What do I expect of you as my partner, as my prospective (or actual) husband or wife?" and "How would I define the words wife and husband? What do I think that a wife or husband should be?" These basic questions could be a great deal of help in clarifying misunderstandings, and communica-

ting differences of opinion. Perhaps he has the idea that the kind of wife he wants is somebody who stays in the kitchen and takes care of the house, and she has no such idea at all. On the other side, perhaps, she has the expectation that he's going to be out earning the money, and he wants to share it. Then, of course, both partners share their papers and discuss them. This was something that Swami Radha offered us as advice, and has advised other couples.

Those kinds of nitty-gritty expectations are really basic to get out, and can save a great deal of suffering later on. This is from my experience, and from seeing other relationships. In our relationship, I feel like our marriage ceremony was a very important point, but I didn't feel as if we were suddenly different people afterwards. We continued the process we'd begun before, and it opened up to me. There was more space afterwards. That was part of the process.

Lynette: The most important thing for me was having the time to develop a friendship, a really solid, deep friendship, and having a length of time, and the opportunity of simply letting things unfold. It was a rocky road many times for us to get to the point of becoming married, but I don't regret any of that. I found that the years we took were a real gift, a strong testing of what we wanted-- then gave us a chance to build something that was really solid. That, to me, is worth a lot more than a great romantic fantasy that lasts a couple of months, and fizzles out a couple of months later. That was one of the real gifts of being at the Ashram, because the atmosphere there is very conducive to developing a friendship slowly and easily with a lot of space. It was great!

Terrence: I think that, as advice to a couple who wanted to get married, I would say to go to the Ashram and take a Teacher's Course together, or go for a resident program together, or at least take a course together. This is something which can help each person to see themselves and see each other as they are-- not as they would like to be, or would hope for the other person to be-- but what the real person is like, what the real emotional difficulties are, and what the strengths of the other person are. For both sides to see each other in balance, and to see the other in balance, as much as is possible.

Norman: You have mentioned different methods of testing the common ground, as you referred to it. Could you talk about how that test was created in yourselves-- how you discovered your "path with a heart" -- and how you carried that through to the conclusion of your decision to marry?

Lynette: There are a number of different points that come to mind. One was that we did not only a lot of papers on different subjects, but we did a lot of dream work together, back and forth. We kept records of our dreams and used them as a real working through of what was

happening. Another was that we had a tremendous amount of questioning-- resistance, opposition, what you will --from people we really respected. We really got pushed very hard to be clear one way or the other as to what was happening. That wasn't always easy, but I'm glad that was part of the testing process. The third thing was that we had quite lengthy periods of separation during the process. Sometimes Terrence would be gone travelling for a couple of months at a time. The last year before we were married, we were separated for ten months. That gave us a very different basis when we were several thousand miles apart, involved in different things. It was a very good test to see what would happen in terms of our relationship.

Terrence: I felt, during that process, when Lynette left, that I said to myself, "Well, if this doesn't work out I can accept that, too. If Lynette says to me that she doesn't want to go through with it or if I feel this isn't right." This was going to be a real test of it, this separation, and it was a very good test, in that sense. Being in the city, on her own, really gave Lynette a sense of herself. And me too, I was on my own in a different way.

There was a certain amount of romanticism, in the sense that I reached the point halfway through the year when I wondered, "Who really is Lynette?" I had a photograph of her there, and I heard from her, and exchanged tapes with her, but the Lynette that I knew when she left was no longer there: she was becoming somebody different. What happened then was that I was asking myself, "Do I really want to go through with this?" and the answer that was given was "yes." It was interesting because it happened to both of us about the same time. Over the period of about a week we had a couple of phone conversations, and both of us said, "Do you really want to go through with this?" and I can remember saying to you, "Yeah, I really do-- I really want to get married." It just felt even more that this was the right thing to be doing.

Norman: Marriages of people who are involved in yoga in the very intense way that occurs in Yasodhara Ashram are rare. There are a number of people who are married who have come to the Ashram and gone, but there aren't any models, really, for the relationship that you're developing. What kinds of challenges do you think that presents you in the development of your marriage?

Terrence: I think it presents a challenge of developing something in which we don't fall into traditional role models, and yet at the same time, we don't simply react to role models. We need to develop something which brings out the best in each other, for ourselves, and for the other, of our own talents and abilities. That's the challenge. It's not a matter of saying, "Because you're a woman you don't cook in the kitchen, because we want to get out of that, and because I'm a man I don't go out and do woodcutting"-- I'm over-

simplifying. We need to give each other the space to develop, to support, and finding out. I think that will be the challenge. (To Lynette) How would you see that question?

Lynette: I disagree. I feel that there have been a number of terrific models. When I was asking "Is marriage a real trap?" "Will I get stuck in old patterns?" -- this and that -- I really stopped and looked at couples that I had met primarily through yoga, through the Ashram, and while there's no one couple where I think my life will unfold exactly the way theirs has, I felt real hope and support. There were many examples of people who worked darn hard together, and put a lot of time and a lot of energy and care into developing something, and that's been a tremendous opening up of that path.

Continued on page 14



THE ISLAND CENTRE
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WHEN: Wednesday afternoons
October 5th to November 23rd 1983

TIME: 1:30 to 3:00 p.m.

WHERE: The Island Centre for Health Education
916 Esquimalt Road, Victoria

FEE: \$45.00

Maximum 10 students

SHIRLEY DAVENTRY FRENCH is an experienced Yoga Teacher who teaches and leads workshops throughout Western Canada and the U.S. She is founder and President of the Victoria Yoga Centre, and Director of the Yoga Program at the Victoria "Y" where she has worked for the past 17 years teaching courses in Yoga, Fitness, Relaxation, Stress Reduction and Back Problems.

For Registration or Information:
Contact Shirley at the Island Centre (382-1213)
or at home (478-3775)

Cheques should be made payable to Shirley Daventry French and mailed to:-
The Island Centre for Health Education
916 Esquimalt Road
Victoria, B.C. V9A 3M6

The Mantram of the Waterbuffalo.

Ah! Ooh! Eh! Uh! Groan! Grunt! Mooooooooaan!

This has to have been the noisiest workshop I've ever attended, but it was not the noise of chatter and scatter, but that of hard work, deeper understanding, greater awareness, much releasing and a lot of fun. What was the reason for this? Had the group adopted the low moan of the waterbuffalo as their anthem for release? Who knows? One factor could be the concentration on working in the groin and hip areas of the body. On this subject, Ramanand warned us not to be surprised if we started to feel a bit unusual after such working.



We worked the same postures and preparatory exercises over and over until my body began to respond more directly and automatically. My mind stopped wandering, first thinking about being tired, then about pain and then, on occasion, by-passing the pain and tiredness and just doing the movement or posture, becoming aware of movement and stretches in areas of my body that have been quite rigid and inflexible up until now. This awareness came as a surprise, but with an element of satisfaction that maybe, someday, with similar kinds of work, greater flexibility is possible.

Ramanand exhibited through his verbal description and instructions of how or where to place attention in moving, stretching or holding that one could by-pass the mind and go to that area of the body. For me, this particularly came through in the standing work done Thursday.

Although we worked very intensely during the week, Ramanand's unique sense of humor, particularly his concern about the 'English language', enabled the quick development of a trusting rapport. This trust is needed for you to allow him to push you into a full backbend from a standing position with just his hand on your upper chest, and then to pull you back up in the same manner. It is this trusting relationship that enables a student to explore areas of fear in attempting certain postures. With this kind of sensitive attention, a student is often able to break through the fear and experience the possibility of trying an asana that otherwise would have been impossible.

Ramanand gives a real sense of the necessity of turning in to the body to experience the areas where blockage and tightness exists and when and where releases occur. The practice of asana becomes meditation. The kind of working we participated in during the week has made it clearer to me that, by practicing asana, I'm able to get to parts of myself I might not

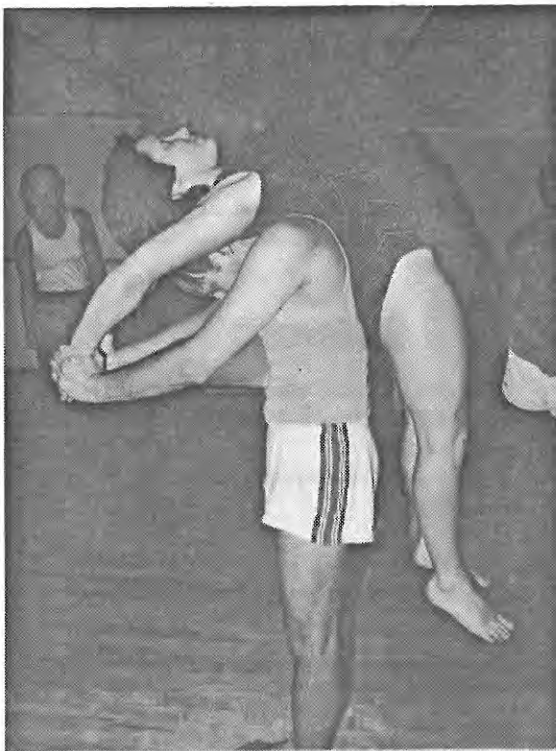
able to get to parts otherwise get to-- but ought to! Various postures that we tried and failed at, although we clearly understood the posture and instructions intellectually, illustrate the necessity for educating the body. (This was made evident in attempting to jump from Tadasana to Urdhva Mukha Svanasana with the toes pointing back!)

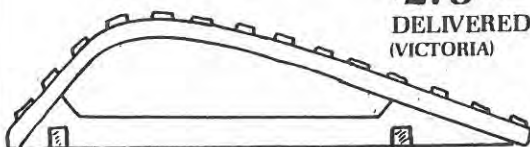
The high point for me during the week was Thursday evening when we did a fair round of standing work to get warmed up to do backbends, backbends, and more backbends. It has been one of few sessions of working with backbends that I've felt such release in the upper back and chest and not lower back crunching (all that groin work paid off!) The memorable aspect of this session is that while the work was intense and long, my energy level continued to build rather than wane, and by the end of the evening session I felt almost like flying!

A couple of the more important things I've taken away from this workshop for my own practice are, first, to adopt a lighter attitude during practice, to view doing the asanas and various preparatory exercises as play, rather than laboring with a seriousness, the result of which is frustration from failure, and further tightening. Second is to 'let go' into a position, to relax, to let the body move and not to try so hard to move it by will or the use of the head.

It was a satisfying and challenging experience to participate in a workshop with such an advanced student and teacher of yoga.

Continued on page 12





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SATURDAY TEACHER'S WORKSHOP

The Saturday following the workshop, 12 teachers and student teachers joined Ramanand in the Metchosin Yoga Room for a workshop that concentrated on teaching techniques. After some introductory general remarks by Ramanand, the format was to have one of the participants teach the balance of the people a particular asana. Each time Ramanand would ask the 'student' group to act a certain level-- beginners, six month's experience, intermediate, etc. After a short teaching session, all participants under Ramanand's leadership would discuss how the 'teacher' had taught and what improvements could be made.

Although everyone exhibited a fair bit of nervousness at having to teach a class of their peers with Ramanand observing, and the peers not necessarily wholly co-operative, the exercise was useful for both the 'teacher' and the 'students'. The criticism was frank and constructive, which I'm sure made it a lot more useful and easier to take for the person whose technique was being analysed.

Ramanand emphasized the necessity of developing confidence through remaining faithful to one's own practice of asana. During practice things will come up as potential teaching techniques, and once you've mastered them yourself, you can try them in class.

Another very important aspect of teaching that was brought out was to teach from your own creativity at the moment, rather than relying upon memory, which may cause the teaching to become irrelevant to students. As a teacher, you learn from your students what works and what doesn't work.

For myself, just beginning to get involved in a teacher apprentice program, the day's discussions and subjects covered are going to form a helpful background on which to build an approach to teaching asana.

-- by Denis Fafard.



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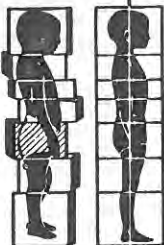
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Thoughts on Love

by Swami Radha



- Possessive love is enslavement.
- Forgiveness is love manifest
- Love is listening: no one can truthfully say 'I love you' and then not listen.
- There is no mechanicalness in love or contentment.
- The highest form of love has no because attached to it.



© NANCE JACOB '83.



Continued from page 8

Also I found that the writings of Eknath Easwaran, who is a teacher who has been married, has children, and gives the eastern spiritual teachings with that emphasis, have been a very helpful balance. Edgar Cayce, in his readings, certainly paints a picture of what a spiritual marriage can be, the kind of support and help that a couple can be. But just simply watching people work through what they have to work through, and come through with a lot of joy and strength has been a tremendous help. It's not really like hacking a course through the wilderness. In terms of being a married couple in a community setting, I don't have many examples of that, that's true. It's going to be a new area of focus.

Terrence (to Shirley): I am interested in how you would respond to that question, Shirley. What has been the biggest challenge for you?

Shirley: As a couple? (Long pause) I think it's been coming to terms with the fact that we don't always move along together. There are times when one is moving in a certain way, or perhaps moving and the other isn't-- to accept that that's all right.

Lynette: It's not somehow a lock-step process?

Shirley: Right. You don't both take the next step at the same time. You may be at different places on the path, anyway, maybe. We can't get upset about that, but have to trust that we've

made an investment in something, and that it's unfolding-- not necessarily in a sort of timed-sequence. I suppose there's an element of competition that comes in at some times, and that I've had to deal with, certainly.

Lynette: One of the things that I've noticed very much is that now, being involved in a "couple" relationship, I don't make 100% of the decisions all the time, and that's really a very new thing to realize that I can contribute 50%, and Terrence contributes the other 50%, and we work out some sort of compromise. That's a challenge. It's been lots of fun, but it's certainly a different way of operating. That process, for me, brings up a tremendous amount of trust-- trusting that things will unfold, and that I can let go of 50% and allow things to move in that way. It's a good reminder for myself of the necessity for trust and openness of that kind, and letting go of the need to be in control, organizing and running things in the way that I think they should go.

We know people who are having their 35th, or their 50th, or past their 50th wedding anniversary, who really share a common spiritual goal, and that seems to be a thread in the marriages I've found most inspiring. It is an ethical or spiritual ideal, whatever term you want to use, that seems to be the guiding light that keeps them moving together.

Terrence: At the same time, I feel there's very much a place for the Sanyasis, for the people who do live that life. They really have a crucial and central part in carrying on the teachings. It's not a matter of one or the other-- both are important, very important.

It's interesting how the Hindus originally set up what they called the "ashramas" (corresponding to the four quarters of a person's life). The first quarter is spent being a student, the second is the period where you would marry, from 25 to 50. The third one was when your child-bearing time is over, the family is grown up-- a man becomes the student of the spiritual life, retreating from the world. And, finally, becoming a guru or teacher for the last 25 years. All the stages were accepted. It seems to vary. Some people's path is different; they begin much earlier. Some people never begin it. There are some real different points on the path-- and different paths!

Swami Radha has an interesting analogy for married couples which she often uses. It is that even if couples are, in some respects, quite different and start at two different points, if they have a common spiritual goal, it becomes like the three sides of a triangle. The couple are at the two corners at the base of the triangle, and as they grow towards that higher goal, they inevitably grow closer together.

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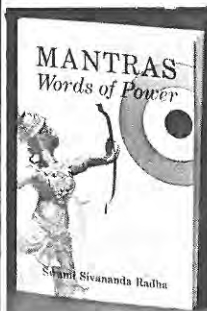
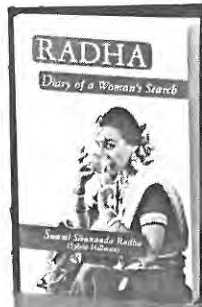
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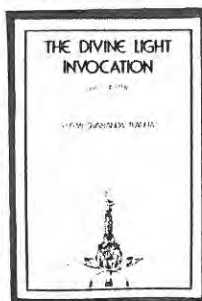
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Yasodhara Ashram Program Calendar 1983

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.

TEN DAYS OF YOGA

Friday evening, October 7, to Monday, October 17.

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.

LIFE SEAL®

Friday evening, October 7, to Sunday, October 9.

The Life-Seal® is one of the major growth workshops given in the Yoga Teachers Course. Participants use their own drawings and symbolism to face themselves and discover their spiritual potential. They see the challenges and conflicts in their lives, and recognize the strengths and abilities they have to meet them.

Fee: \$125. \$35 deposit.



IDEALS AND SPIRITUAL DIARY

Friday evening, October 14, to Sunday, October 16.

"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.

TWELVE DAYS OF CHRISTMAS AT THE ASHRAM

Wednesday evening, December 21, to Monday, January 2, 1984.

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 Divall boats on Kootenay Lake, a day of prayer for world peace, and time for rest and relaxation.

Fee: for the full program is \$451. or \$40 per day. \$40 deposit.

THE 1984 YOGA TEACHERS COURSE

Friday evening, January 6, to Friday, March 30.

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: \$4145. \$410 deposit.

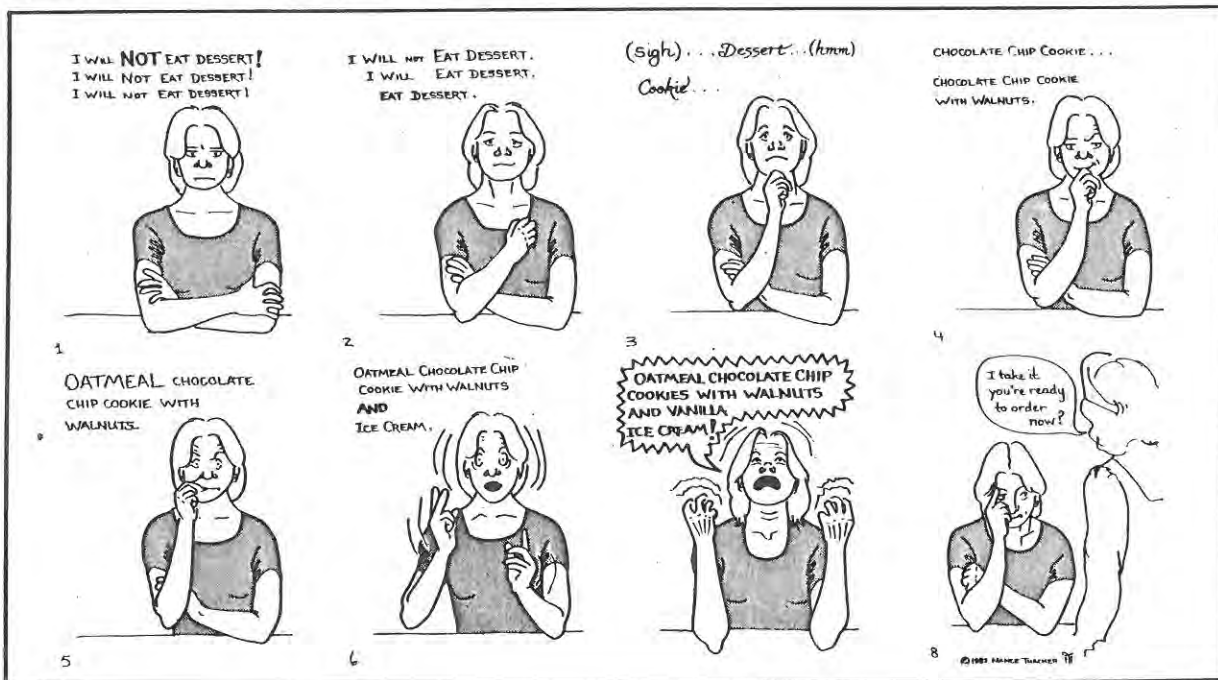
The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

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 Calendar

OCTOBER 4: Beginning of a 10-week session of Beginners Kundalini Work Group, 7 pm. at Norman MacKenzie's, #6-900 Park Blvd. Call Norman at 383-0670 for information.

OCTOBER 5: Beginning of a 10-week session of the Ongoing Kundalini Work Group. For details see above, or call Norman MacKenzie, 383-0670.

OCTOBER 5: Fall session of classes begins at the Island Centre for Health Education. For information on their offerings, see ad in this issue or call Shirley Daventry French, 478-3775.

OCTOBER 5: Introduction to Pranayama, 3:30-5:00 p.m. 8 sessions offered by Shirley Daventry French at the Island Centre for Health Education for experienced students in the Iyengar approach to yoga. Information: call Shirley at 478-3775.

OCTOBER 7,8,9: Devi of Speech Workshop led by Swami Padmananda of Yasodhara Ashram. See advertisement, page 3 for information.

OCTOBER 15: A Day of Yoga with Shirley Daventry French. 10 a.m. to 4 p.m. in the Yoga Room, 3918 Olympic View Drive, RR 1, Victoria. Fee: \$25.00. Limit 12 people with previous experience of Iyengar Yoga. Information and Registration: call Shirley at 478-3775.

OCTOBER 21, 22, 23: Drawing from Dreams, a delightful weekend workshop for beginners wanting to learn about dream interpretation. Fee: \$65. Given by Ann Rosemary Conway at Dream Hill Studio 4515 Emily Carr. Call 658-8770 for pre-registration.

NOVEMBER 1-6: An in-depth study of yoga philosophy and health led by Rama Jyoti Vernon at Queenswood House, sponsored by Hatha Yoga Teachers Association of Vancouver Island. Topics include: Asana & breath awareness; alignment & adjustments for individual bodies; esoteric physiology; diet & nutrition related to yoga practices; the Yoga Sutras; Sanskrit terminology and the chanting of Sanskrit sounds; meditation. Begins with a lecture Tuesday evening 7:30 p.m., then daily 9:30-4:30 p.m., followed by evening lectures by a variety of speakers. Fees: \$125/complete workshop or \$25/day, \$4/evening lectures. Some accommodation is available at Queenswood House at \$30/day, including vegetarian meals. Information and registration from Patricia McCullagh 384-2974 or Susan McGowan, 592-2941. Deadline for registration is Oct. 23. Cheques payable to HYTAVI, c/o Patricia McCullagh, 740 Cowper, Victoria V9A 2E9.

NOVEMBER 4, 5, 6: Dream Lover Workshop led by Terrence Bule and Lynette Haldorson of Yasodhara Ashram. Details to be announced. Call Norman MacKenzie, 383-0670 for information.

NOVEMBER 6: Reflections, an interesting workshop exploring how and why we manifest the situations we are in, given by Anita Sirkia. Fee: \$25. at Dream Hill Studio, 4515 Emily Carr Dr. Call 658-8770 for registration.

NOVEMBER 11-13: Transforming our Relationships, by exploring our underlying reasons for choosing them. Given by Janet Oakes. Fee: \$60. Dream Hill Studio, 4515 Emily Carr Dr. Registration: 658-8770.

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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Size	1 Month	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ 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, Carole Miller, at 721-3477.

**DECEMBER 3, 1983: Yoga Centre of Victoria
Annual General Meeting and Christmas Party.**
Christmas? Already? It's true, and we wanted
to get our dibs in early for this very special
annual event. Details to follow ... next month.

ONGOING:

Sundays: Satsang at the home of Norman MacKenzie,
#6-900 Park Blvd. 8 pm. Information: 383-0670.

Chanting and Meditation at Dream Hill
Studio, 4515 Emily Carr. Information: 658-8770.

**Wednesdays: Kundalini Yoga for the West Study
Group** 7 pm. #6-900 Park Blvd. Call Norman Mac-
Kenzie, 383-0670 for information.

Dream Interpretation at Dream Hill
Studio, 4515 Emily Carr. Call Ann Rosemary Con-
way 658-8770 for information. 7:30 pm.

Dream Group with Richard Reeves at
#401-3275 Glasgow St. 7:30-9:30. Call Richard
at 381-0574 for information.

Thursdays: Kundalini Yoga Class and ongoing
Hatha Yoga Classes with Norma Hodge on Gabriola
Island. For information: Box 231, Gabriola Is-
land, phone 247-9616.

**Learning to Draw from the Right Side
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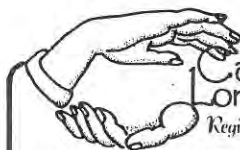
Jehangir Paikhivala demonstration photographs
may be ordered through Derek French, 478-3775.
Sale profit for the Yoga Centre.

NOTICE OF MEETING

The next Yoga Centre meet-
ing will be on Oct. 28, at
7:30 p.m. at the home of
Denis Fafard, 580 Niagara
Street.

A short business meeting
will be followed by a
showing of the video tape
of the Jehangir yoga dem-
onstration in Vancouver.

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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: Denis Fafard, Derek French
 Shirley Daventry French
Paste-up: Leslie Hogya (calligraphy, too.)
Cover & cartoons: Nance Thacker c
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 of the Hogya family.

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DEADLINE FOR SUBMISSIONS TO THE NOVEMBER NEWSLETTER -- OCTOBER 14, 1983

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YOGA CENTRE OF VICTORIA NEWSLETTER

NOVEMBER 1983

ॐ YOGA



CANADA
1983



by Shirley Daventry French

This is the second anniversary issue of our Victoria newsletter; how appropriate that it should have as its theme "Yoga in Canada". The first newsletter in this format appeared in November 1981 and since then we have produced twenty-two other issues - eleven each year.

Part of our initial purpose was to contact people interested in yoga in our own city and to spread the news about what was happening in yoga in British Columbia's capital. Certainly that goal has been accomplished, but to our delight not only have we made contact with many yoga students and teachers in Greater Victoria but also with yoga groups and individuals across Canada and in many other countries.

The Victoria Yoga Centre has two longstanding connections with other centres of yoga in Canada - one with Yasodhara Ashram whose encouragement was instrumental in the formation of our centre in the first place. The second is with the Iyengar Yoga group in Vancouver, which began as a Vancouver only organisation but has now expanded province-wide into the B.K.S. Iyengar Yoga Association of British Columbia.

We support the work of these two groups in many ways as we seek to spread the teachings of Swami Radha and B.K.S. Iyengar. In both instances the co-operation and support is mutual and reciprocal, forging a strong link between Victoria and Vancouver and between Victoria and Kootenay Bay.

Kootenay Bay? In my travels in the United States I have discovered that very few Americans have much of an idea where Victoria is let alone Kootenay Bay, B.C. And who would expect that on the remote north-eastern shore of the Kootenay Lake nestled amid the bush of British Columbia is one of the finest and foremost centres of yoga on this continent?

Swami Radha, the spiritual leader of Yasodhara Ashram is a teacher of international repute whose teaching transcends the artificial barriers of frontier, country or continent.

Mr. Iyengar, too, is a world-renowned Master of Yoga whose teaching is translated into many languages and many cultures throughout the world. Both these spiritual teachers have developed extensive followings in Canada from coast to coast, where in unique ways students endeavour to integrate their teachings into the Canadian way of life.

A frequent topic for discussion in our land is "Canadian identity" - or lack of it. What is a Canadian? Is there in fact an identity and way of life distinct from our more populous neighbour to the south. Many Canadians (especially native-born ones) become very defensive on this topic: having finally repatriated their constitution from the Mother of Parliaments in the United Kingdom, they are fiercely independent.

I am a Canadian by choice (having emigrated to Victoria from England in 1959), and I too can become defensive when I return to my native London and find myself face to face with old acquaintances who think I am living in a frozen wasteland lacking anything which could possibly be conceived of as 'culture'. To the elite Londoner, the fact that we are next to the U.S. makes us doubly suspect. After all, culture is predominantly European with odd pockets elsewhere, spread here and there throughout the world. Grudgingly Montreal may receive some acclaim. Toronto is known but only as a commercial centre. Vancouver is beautiful - but my dear, it's so far away on the edge of the B.C. wilderness (and everyone knows about the North American west coast with its casual and permissive way of life)!

For me the difficulty in stereotyping a "Canadian" is one of the attractions of living in this country. I haven't been pressured to conform to some 'norm'; I have been able to develop as myself. Canadians are great individuals.

I have developed respect for the endurance, resourcefulness, patience, sincerity and innate goodness of most of the citizens of this country: for their ability to get on with life on their own without the need to influence or convert others to their way. For these very reasons, Canada is the perfect place to pursue the path of yoga - and from Atlantic to Pacific, in large and small communities, individually and in groups, Canadians are studying yoga in surprisingly large numbers.

Many visiting teachers have told us that there is a different quality to the groups here from those in the United States. Neither better

Shirley
Daventry
French



nor worse, but merely different. When I take workshops or courses in the States, I too sense this difference. There is a reticence about Canadians which means that very little is known about us outside a very small area. In some respects this is good in that a yogi must learn to get on with things without recognition or reward; but in others it is unfortunate because we have much to learn from each other, and much to give.

In Victoria we have reason to be grateful that certain teachers were willing to share their knowledge and expertise with us. Because of this our Ashram association has flourished. Because of this we were able to develop and expand the teaching of Iyengar yoga in this city. In both instances, the flow which began in one direction is now two way.

My very first yoga teacher, Jessica Tucker, invited Swami Radha to Victoria in 1970 - the first of many visits from her and from other Ashram teachers. Now, many of us who have continued with this work have been invited to teach at the Ashram.

My first introduction to Iyengar Yoga was during the Teachers' Course at Yasodhara in 1976. It was a brief introduction lasting for three days of the three month course, but enough to give me a taste for more. Shortly after, on another visit to the Ashram, I had the good fortune to coincide with the visit of a trained Iyengar Yoga teacher, Norma Hodge (who was then living and teaching in Vancouver) and my real acquaintance with the art and science of Iyengar Yoga began.

Norma travelled to Victoria regularly for two years to work with a small group of teachers who eventually began to teach the Iyengar method here and start the growth of a program which now consists of 30 classes at the

Victoria "Y". Norma is a fine, strong teacher who gave us a very good grounding in this method and then encouraged us to continue our studies with her teacher, Maureen Carruthers.

All students of Iyengar Yoga in Victoria owe a great debt to Norma, Maureen and Maureen's husband, Bruce Carruthers, for their expert guidance and direction in developing our program here. Maureen is one of the finest and most experienced teachers of Iyengar Yoga on this continent. She and Bruce have both spent long periods in India studying with Mr. Iyengar, and Bruce (a medical doctor) is also an excellent teacher of yoga.

It's important too on behalf of Victorians to express gratitude to another fine Canadian teacher, Ingelise Neerlund Segato of North Vancouver, who organised last year's Canadian Intensive in India and gave nine Victoria teachers the opportunity to study with Mr. Iyengar.

British Columbia is a province of vast resources. This is certainly true in yoga. Through Yasodhara Ashram and the B.K.S. Iyengar

Continued on page 4



Annual General Meeting

THE ANNUAL GENERAL MEETING of the Victoria Yoga Centre Society will be held at 6:00 p.m. December 3, 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 1984.

Nominations for executive officers for 1984 will be accepted by Trish Graham at 388-6734.

A warm invitation is extended to all persons interested in yoga!

DIRECTORS OF THE SOCIETY, 1983

President:	Shirley Daventry French
Vice-President:	Marlene Miller
Secretary:	Norman MacKenzie
Treasurer:	Denis Fafard
Newsletter:	Bill Graham
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	Trish Graham
	Leslie Hogya
	Bruce Ingimundson
	Carole Miller
	Richard Reeves
	Jaromy Ryon



Continued from page 3

Yoga Association a student of yoga can find all the raw material that is needed to fashion into tools of enlightenment and self discovery.

Canada is a country of vast resources which include many different sources of energy. One form of energy is being generated by the efforts of Canadian yogis, some of whom have been heard from in this issue of our newsletter. We thank them for taking time from their busy schedules to write to us; but whether you wrote or not we honour all Canadian yoga students and teachers. Through our combined efforts we can spread light and peace throughout our land.

Ours is an immense land lying between the two world super-powers. If we unite in the spirit of yoga, perhaps we can generate enough energy to send a peacekeeping force of light beyond our borders in the interest of world peace. After all, Canada does have an international reputation as a peacekeeper.

Om Shanti, Shanti, Shanti

Shirley



This Christmas

*Dynagraphics urges you to
think of those less fortunate by
supporting C-FAX's Santas
Anonymous.*

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by Leslie Hogya

A year ago, the first "Mother's Yoga" column appeared in the newsletter. These articles have really helped me. They have made me clarify what I am doing as a parent. Sometimes when I am in a difficult situation, I hear my own words coming back to me, like a tape playing. I can then "plug-in" a favorable response, not a negative one or an unthinking one.

Anytime we clarify our goals and ideals it helps us in all the daily decisions we must make so that we further our progress. Swami Radha says over and over: "Write it down. CLARIFY!"

I not only have written down my ideas and ideals, but I've had to make them readable, edit and type them, and then retype them as I prepare them for publication. The preferred patterns make a deeper groove in the gray matter and when I keep repeating successes, the groove deepens more-- so again the cycle repeats.

I want to thank all those responsible for giving me this opportunity. And thanks to all of the readers who have kept me going by their favorable comments and encouragement. I invite any of you to use this space to share your experiences; write in care of the newsletter.

* * *

Other year-end notes:
On dreams (Feb. '83): Jean-Guy had a nightmare recently. The first one in a long time. He was trembling with fear, eyes open, but unseeing. I reminded him to call his dream friends. He answered me, yet he was still in the dream state. His eyes were making rapid movement (REM) and yet he spoke: "They're not here." I said, "Call them and tell them to come to help you."

We had a few exchanges and I kept reassuring him. He calmed down without ever really waking up. In the morning he didn't remember much, except that he had called his friends. Thanks again to Susan Riley and Mechele Calvert for their help with this problem!

* * *

My husband Giles thinks that people reading my column would think I was a single parent. To set the record straight: I am not. Giles and I celebrated our eighteenth anniversary this past August. Without his support and help as a father, I know I would have a lot more problems coping with parenthood. But I'm writing about my own experiences-- which is all I can write about!

* * *

I wonder if I am infringing on my family's privacy by writing about such personal matters in the newsletter?

In the new year I'm going to write about some of the things I've learned from my teaching.

The Devi of Speech

"How's your time?" Denis asked. Eight of us, guided by Swami Padmananda had just spent a weekend observing how we use speech and words, and how they reflect our attitudes about ourselves and our concerns of the moment. It took a bit of fumbling on my part. "Ahh..?" while I looked at my watch and "Well...?" accompanied by a shrug of the shoulders before I said, "I don't know what you mean." I realize now that I knew exactly what he meant. A request for my time was going to follow. If I said my time was OK, I then then might be faced with coming up with an excuse, to save face and to get out of doing the requested thing, or worse, might have to tell the truth and say that maybe I just didn't want to do it. (What will he think of me?) But if I said that my time was filled up and I was not available, I might not find out what he wanted to ask. Being curious, yet not wanting to commit myself, I found it difficult to answer and so was, in effect, asking him to get to the point.

He asked me if I'd be able to write an article about the workshop. I'm flattered! But almost as quickly a little voice inside me says "But I'm an artist, a cartoonist, NOT a writer." In my mind a writer is an intellectual with an IQ of at least 200 who weaves words (that I have to look up with frequency in a dictionary) with

an effortless sweep of the pen. I'm slightly in awe of and intimidated by these people. True, in those terms, I am not a writer. But if I am not a writer, then who wrote 42 pages about my life experiences in my hand, using my phrases? Maybe my concept of the word "writer" needs revision and, as a result, maybe my concept of who I am does, too. Who am I and how can I get in contact with that self were often asked questions during the workshop. Through five assigned papers it was brought to our attention that our self-concept is revealed in our speech and that there also was a good vehicle for self-awareness. Individual ways to increase awareness in speech were revealed. Padmananda posed questions to each of us to help us to clarify our words and stimulate our own questioning and thinking.

As Denis and I talk, I notice that I am the only one in the room not busily preparing to leave. My ego deflates. He did not choose to ask me as the result of seeing in my papers the potential writer of the next great Canadian novel, but asks because I was the only one available. Well, I think, he probably doesn't expect too much. This frees me to attempt the article. How do I perceive others expectations of me and what importance do I place on that in my own expectations of myself. The unspoken words, the thoughts that go round in my head are just as important to become aware of and may even have more of an impact on my behaviour than spoken words. The workshop impressed on me the need to encourage positive patterns of thought and therefore ways of being. Mantra, spiritual diary, and dreams are useful tools to use in observing thoughts and ways I use words.

As I biked home I was strangely enthusiastic about writing the article. Ideas and words came into my mind as I pictured myself sitting down at my typewriter, furiously typing and composing-- inspired, I thought, by the workshop. However, nothing inspires me more to risk in a new area than using it as an avoidance of something that I'm even more unsure of doing. The fear of pastry (to be specific, making pastry for pumpkin pies) prompted my enthusiasm for writing, for I'm even less a pastry chef than I am a writer. From the workshop I discovered that

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Nance Thacker

imagination can be a good thing if properly channeled, but it can also hide us from the truth about ourselves and our motivations. Just as I have problems in expressing myself in some areas of ability. In what situations do I have problems expressing myself verbally? What may that show me about myself? I decide to face the pastry first.

Our words and interpretation of words is often sifted through past experience. Through past experience I "know" I am not a baker, but my awareness with speech this weekend pours over into my actions and helps me watch out for self-sabotage in making the pastry. Just as I have been taking extra care in choosing my actions. At the same time that I decided to make the pastry I also decided to defrost the fridge. The dough must chill for 2 hours. I notice just as I place it inside that the refrigerator must be plugged in again and do so. I even caught the fact that I'd doubled everything in the

recipe but the eggs, and was able to rectify that quickly. So awareness in speech also encourages the development of awareness in all other aspects of our lives. After all, as Padmananda said, awareness is the goal of all yoga and spiritual practices. And life itself is a spiritual practice.

On this weekend of Thanksgiving the pies are tokens of appreciation to special people who are in my thoughts of late. To my surprise the pies look good. But ... do they taste good? I'm tempted to sample just a tiny sliver of each to see if they're worth offering. Then memory of the workshop brings questions to mind. Will I ever be perfect? Where does the desire for perfection come from? With the realization that I'll never be perfect comes a feeling of acceptance and relief. And, perhaps because the seeking on the spiritual path is never ending, we participants in the workshop were reminded that we are all worthy of expressing and receiving joy each step along the way. So it is my effort, inspired by a feeling of gratitude that is my offering and the pies get delivered in one piece. This also revealed to me the idea put forth that thoughts of gratitude seek outer expression, perhaps in an attitude of humility which leads to a better ability to accept, listen to and know ourselves and so our fellow man. As world peace was a concern voiced by many of the participants, it was suggested that perhaps only by working to improve ourselves as human beings on an individual level can we interact from a truly peaceful attitude and inspire that seeking in others. I think of Padmananda and her example, for actions are stronger than words. But, it all begins with words and silence.

So, seeking support in chocolate cheesecake, I sit in a local restaurant and begin my article. Though my weakness for sweets is another thing that needs my attention, I realize that I can only deal with so many things at one time. After all, now that I'm a baker and aspiring writer, I need something to work on in the future.

by Nance Thacker

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Leslie Hogya, Linda Pelton and Swami Padmananda at the Rose Ceremony

The Rose Ceremony

Red Roses Red Roses Red Roses
Candles flicker
crystal refracts
incense and almonds
chanting to Tara
Peace Release Joy

October first, Swami Padmananda led a fortunate group of us in a Rose Ceremony. Ceremony and ritual are often not part of our modern lives, yet we have traditions for many things, such as what we cook for Thanksgiving dinner. Often the reasons we have those traditions are lost or trivial.

The Rose Ceremony is a chance to go through a beautiful ritual that is steeped with meaning, even more so because we put our selves into it. It is a perfect opportunity to affirm our path to a higher purpose. It is a chance to make a

commitment in a formal way to the spiritual life. Swami Radha combined elements from ceremonies of Eastern and Western tradition and brought us the Rose Ceremony.

Roses: a heavenly scent, deep, rich, velvet petals, layered red beauty. Perfect-- but for the thorns. The rose reminds us that nothing is perfect on the physical plane. Tearing the petals off the rose allowed us in a very concrete way to strip the ego of its power; this was the main focus of the morning. Then we had three hours in silence to prepare for the afternoon and the final part. We thought about and wrote down all of our grudges and resentments on paper and then returned to the altar and fire to burn them.

Padmananda said our grudges are like a heavy chain around us which we have attached to another person. If we drop the end of the chain then we are free and so are they. We don't really want to let another person's actions dictate what kind of person we are or how we act. But by holding grudges, we are doing exactly that: we are giving another person power over us. By ridding ourselves of resentments we can live more in the here and now, and put our feet back on our path.

As Padmananda lifted the rose petals out of the crystal bowl, she was struck by their exquisiteness. It made her realize that they also represent our attachments to all the beauty and good things in the world. The fine line between appreciation and attachment to the good things must be examined. They are the golden chains.

I was able to privately, and yet with witnesses, shed some of the chains that hold me back. It was a very special day, and the wonderful thing is that the Rose Ceremony can be repeated whenever a need for it is felt.

Om shanti shanti shanti.

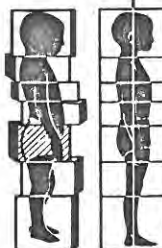
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Yoga in Canada

One day last fall, Shirley Daventry French brought me a newsletter published by the Saskatchewan Yoga Association. Knowing that I am an ex-Saskatchewanian, she thought I might be interested. I was. I knew through friends that there was a yoga teacher at the Regina YWCA, but when I lived there yoga was unknown to me. The picture presented in the newsletter was very surprising-- there was an active organization there, not only in Regina and Saskatoon, but across the province, presenting many different types of activities.

We began talking about yoga in Canada. As with so many other things we all knew lots about yoga in the United States, and even a bit about yoga in Britain, but very little about what was going on in other parts of our own country, except by personal contacts with friends or through centres such as Yasodhara Ashram. We did know that the subscription list for this newsletter was growing out across the country, and so we thought we would try to find out, and publish our discoveries.

In mid-summer I mailed out nearly 100 letters to all the addresses our group could put together of people involved in yoga. Each letter was accompanied by a sample copy of our newsletter, and requested that the recipient write us a short article about yoga in his or her part of the country. I would like to point out that the letters went to as wide a range of yogis as possible. We did not limit our request to those we knew to be involved in Iyengar-style hatha yoga, or those affiliated with Yasodhara Ashram. We got back nine replies.

Perhaps there wasn't much yoga in Canada. I know that's not true. We decided to go ahead with publication of this as a special issue. I see it as an introductory sampling of what I hope will become an on-going feature on activities and organizations across the country. We will mail copies out to each of the recipients of our initial request, and hope they will respond with their own very special viewpoints.

I would like to thank those who wrote to us for this issue. We really appreciate the support, and hope to maintain the contact.

I would like to extend a special invitation to all of our readers to join us by letting us know what is going on in their area-- perhaps we can start a new monthly column of Yoga in Canada, not only with brief outlines of activities, but with more in-depth approaches to questions, issues and discoveries to be shared with all of us.

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Halifax

I have been teaching yoga in Nova Scotia for ten years. This spring, I was in the Yoga Teachers Course at Yasodhara Ashram, together with Barbara Edmonds, who has been teaching hatha yoga, mostly at the YWCA in Halifax, for about the same length of time. Neither of us has been officially "organized." We were quite on our own, and so have others who are teaching in far-out-of-the-way places.

The Kripalu Centre has been active group in teaching yoga in Halifax.

In Sydney, Cape Breton, Ruth Boutillier has done valuable work over the last decade, closely working with physicians.

Toronto

There is a large, active group of Iyengar teachers and students in Toronto as well as in Newmarket, a town about 70 km. directly north.

Esther Myers, principal teacher at "Esther Myers Yoga Studio" in downtown Toronto, runs a full-time program consisting of day and evening classes for adults, including week-long intensives and week-end workshops. Esther studied in London, England for four years, received certification there, and returned to attend classes with Mr. Iyengar in Ann Arbor, Michigan. She studies regularly with a senior Iyengar instructor, Dona Holleman. Esther has been teaching since 1976. She also conducts an on-going teacher-training course. She has organized special workshops for teachers and students, including anatomy from a rolfing standpoint, given by Louis Schultz, PhD. of New York, and Trager and Alexander technique demonstrations.

Elissa Gallander and Monica Voss are two teachers who have received training from Esther and teach out of her studio. They also teach classes in other areas of the city. Elissa conducts regular adult classes and also specializes in multiple sclerosis groups; Monica

The medical profession here, however, is just beginning to realize that yoga is more than a hobby for bored housewives. But, I think it is changing. In my courses I get more and more students who come on doctors' recommendations.

Personally, I have been feeling a strange confluence of related energies over the last few months-- new connections with Yoga Centres in the States and Upper Canada, and lost contacts being re-established.

I believe that in a short while we will be able to revive our dormant Yoga Group Halifax, and then I will be able to give you a coherent account of yoga in Nova Scotia.

OM Namō Sivaya
Barbara Jannasch
Tantallon, N.S.

teaches adult and children's sessions in the Iyengar method at Yoga Centre Toronto and elsewhere. Bev Whittaker and Helen Duquette teach in Etobicoke and Mississauga, Ont. respectively.

Marlene Mawhinney has been teaching Iyengar yoga in Newmarket since 1977. She conducts a full range of classes for regular and handicapped students, runners and children at The Yoga Studio. In addition, she maintains weekly classes at Yoga Centre Toronto and a busy schedule of workshops and intensives in Newmarket, Toronto, Belfountain, and sometimes further afield in Kingston, Ontario, and Regina, Sask. She has travelled every year to study with one of Mr. Iyengar's master teachers, most recently with Judith Lasater in Regina.

Marlene is closely associated and often team-teaches with Lyn Kendall, founder and director of the Belfountain Yoga Retreat Centre. Lyn is a long-time student of Swami Radha, and holds an advanced teacher's certificate from Yasodhara Ashram in B.C.

Marlene also runs a teacher-training program, and a number of her students are now teaching in and around Newmarket, namely Sally Ker, Pat Warren and Jean Guillelt.

We are all very excited about the growing strength and commitment of the Iyengar community here. We look forward with enthusiasm to nation-wide communication among all the various Iyengar groups and associations. Monica Voss, Toronto, Ontario.

Saskatchewan

The Saskatchewan Yoga Association (S.Y.A.) began as the Regina Yoga Association, with a very small group of women who lived in Regina. Since that time it has spread province-wide, with a membership of approximately 80 men and women located in various centers throughout Saskatchewan. The executive of the S.Y.A. is very active, co-ordinating a regular quarterly newsletter and setting up various workshops which benefit the entire province.

The Association is involved in three types of workshops:

- those which are put on solely by the S.Y.A. sponsoring Association members (in 1983, Marlene Harper and Lynn Tressel)
- those in which the S.Y.A. works together with other organizations, such as local Community Colleges, and
- those in which the S.Y.A. brings in people from outside the Association.

From Regina, the S.Y.A. has liaised with the centers of Saskatoon and Moose Jaw to co-ordinate Yoga programming. All three centers offered Yoga Sampler Days this Fall. These Sampler Days bring in some funds to the Association by individual instructors donating one hour of their time to offer a session in which participants pay a small fee, and "sample" the instructor's approach. An added bonus was that instructors often participated in each other's sessions, which was a most rewarding and enlightening experience.

Even though the organization is small, it has been able to support diverse workshops. Workshop leaders have included Shirley Johannessen from Calgary, Alta., Bruce and Maureen Carruthers from B.C., Mardi Erdman from Denver, Colorado, Hilda Pezzaro, Dr. Arya, Friedel Khattab and Rolf Sovik. This gives an idea of the wide range of Yoga experiences being offered to Saskatchewan residents. We were also fortunate to have Judith Lasater spend a week with Yoga instructors and senior students this summer.

Upcoming workshops for 1983-84 include Shirley Johannessen, Rolf Sovik, Shirley Daventry French and Marlene Mawhinney, with others under consideration. Another Yoga Sampler is also being planned for January '84. At the moment the S.Y.A. is studying and revising its policy on bursaries, teacher certification and logo. Due to the efforts of a small but hard-working executive, we are confident the Association will continue to expand.

To become a full member of the S.Y.A., which entitles you to receive the newsletters, voting privileges and reduced workshop fees, the cost is \$15. An associate membership, \$10, entitles you to newsletters only. Memberships may be obtained from: Bonnie Skinner, S.Y.A. Membership Chairperson, 12 Manor Rd., Regina, Sask., S4S 5G6.

by Jane Thurgood, Marquis, Sask.



Shirley Johannessen



Alberta

Yoga has been an important part of my life for many years. However, shortly after a family move to Alberta two very important yoga-related events took place.

The first was my introduction to the Iyengar system of hatha yoga. Mr. Iyengar's approach to yoga offered me so much more precision and awareness to my own practice, and at the same time complimented and supported my medical training. For me this was the beginning of a new cycle: both as a student and a teacher of yoga.

The second event that changed the direction of my life was to meet and study with Anagarika Dhamma-Dinna. Anagarika's wisdom, patience and love has allowed me to learn Vipassana Meditation and to study in depth the Abhidhamma.

I am presently continuing my Abhidhamma studies and doing research in hatha yoga, relating to the prevention of sport injuries. I also teach yoga and meditation, and lecture at seminars and conferences throughout Western Canada. Also, having served as President of the Yoga Association of Alberta (Y.A.A.) for four years, I have participated in its growth and development during that time.

Liz
McLeod



Edmonton

The dream of forming the Edmonton B.K.S. Iyengar Yoga Association came into being officially October 2, 1981, when it was incorporated-- and what a happy day that was!

In its conceptual stage, the Association was greatly supported and aided by Ramanand Patel, a senior teacher of the Iyengar method and one who is well known and appreciated by most Iyengar students in North America. Much assistance was also given by the strong Iyengar group in Vancouver, not to mention dedicated people here in Edmonton as well as Iyengar teachers from outside Canada.

Our first executive meeting was in June, 1982, and by September, 1982 we had 23 members. At our first general meeting in March this year, the membership was at 43 and our most recent executive meeting in September saw the number reach 65! Such good Iyengar energy and enthusiasm only make the IYAE a thriving and positive branch of Mr. Iyengar's family tree!

Within the past year we have been fortunate to obtain the official logo with Mr. Iyengar's blessing and, indeed, we honor and respect this blessing. One of the first things we did was to order T-shirts, and they truly do justice to that beautiful logo.

Our Iyengar Association is still in its infancy, but the members are full of positive enthusiasm with a vibrancy which is far-reaching, because the purpose of the formation of the IYAE was and is to promote the purity of the Iyengar method of hatha yoga.

Our prime concern for the future is Iyengar teacher training and apprenticeship. What an exciting and challenging project that will be!

Liz McLeod, Member
B.K.S. Iyengar Yoga Association of Edmonton



The Yoga Association of Alberta is a very active association, offering yoga to all who desire it within the Province of Alberta. The Y.A.A. is a registered non-profit charitable organization whose main aim is to promote physical, mental and spiritual well-being. Approximately thirty workshops are offered annually in both urban and rural Alberta. These workshops attract many qualified leaders from various countries and in all disciplines of yoga, including our own certified instructors.

In 1981 the Y.A.A. and the University of Calgary, Faculty of Physical Education, co-sponsored the "International Yoga Conference" --the first of its kind in Canada. I am pleased to report that the success of the conference was a direct result of the growth and co-operation of the Association and its members.

This Fall the Y.A.A. will be sponsoring for the first time a one-year leadership training program designed to prepare prospective teachers in all aspects of yoga.

As a result of the growth in membership and activities of the Y.A.A. we have recently acquired the use of a building. The "Yoga Centre" will be a meeting place for all those interested in yoga, and a facility for workshops and weekly classes.

With the enthusiasm and support of the 350 members of the Association I am confident that yoga - and the Yoga Association of Alberta - will continue to grow.

Anyone wishing further information may contact me at: 716 Cedarville Way S.W., Calgary, Alberta, T2W 2G7. Phone: (403) 281-1555. Loving Kindness to All,

Shirley Johannesen, President, Yoga Association of Alberta.

Maureen
Carruthers



Vancouver

"Teaching is not merely teaching to earn your livelihood. Teaching is learning also-- learning to refine your body, nerves, intelligence and self, so that you can refine those who come to you."

--B.K.S. Iyengar.

The Iyengar yoga community in Vancouver is growing into a larger network with capable teachers in an increasing number of centers throughout the lower mainland. A consistent source of community and inspiration for many has been the ongoing classes at the Scottish Auditorium begun a number of years ago by Maureen Carruthers (then Tribe). Maureen has been involved in yoga for many years, and was introduced to Iyengar yoga about 9 years ago through her association with the then-active Hatha Yoga Teachers Association. Her curiosity prompted her first trip to India where she worked with Mr. Iyengar for several months. Since then she has maintained her contact with Mr. Iyengar, revisiting the Institute for further training on two other occasions. She and her husband Bruce, also a teacher and student of yoga are now working on a new program of teacher training through apprenticeship. In the following interview, Maureen talks about the beginning of Iyengar Yoga in Vancouver and her current involvement and concerns for the group.

Q: Iyengar yoga involves a broad network of many different people and lifestyles. What are your concerns for working with this group and do you have a particular vision for the development of this yoga community?

A: I feel the importance of including people in the teaching from all walks of life. I see it as a very inclusive thing. We are looking for what

this person with their authentic self can contribute, rather than it being all people with the same ideas and similar lifestyles. If different lifestyles can come into play with yoga being the base, then I think there is more nourishment for all of us and more growth. That is a part of my vision-- to develop people with all their sides in such a way that brings out their unique potential. I think this is what Mr. Iyengar shows in his life. I'm talking about the big Mr. I. and how he has developed and changed because he is an artist and a creative man and understands his art in great depth. If you go by his words he can be dogmatic and say, "This is the way you should ...," and so on, but then you see the process that happens when you are there. I remember him saying many times, "Discover! Discover!" and that's the side of Mr. Iyengar that I always remember.

Q: You and Bruce are trying to compose a program for the development of Iyengar teachers by the apprenticeship process. Would you explain some of your ideas about this?

A: The reason it is necessary at this time is that the method is growing, along with the fact that it is necessary to communicate our ideas to Mr. Iyengar. We want to present what we've written to the group for comment and form something that can only ever be a guideline, and must be constantly open to change. Yoga means "to yoke together, to unite" these different ways to create something that's viable in the world today. Right now it's a case of setting it in motion. I see involving as many people as I can, even when they are reluctant, because they have knowledge.

Q: Would you say something about your personal direction and plans for your work in the future?

A: Along with the Iyengar work using asanas, Bruce and I are involved in the need for change in our ways of dealing with sickness or preventing sickness in body, mind and spirit. We've been working with other therapies and, in a sense, forming our own yoga, using music therapy, an understanding of breathing for people who are sick, and meditation, and something Bruce is calling "presence" (an obscure concept you have to experience). We are working from an acceptance of what each person is and working toward their potential as an attitude toward what is "health."

I feel it's not a case of Bruce and I working. I feel something works us beyond ourselves. It's something we tune into. A vision? Yes, or a presence. We are struggling with a guiding of some kind. It's definitely new territory and we have to take risks and know that perhaps we're not right. You've got to believe in a bigger sense of knowledge than what each of us experiences with our small mind, because something must change in the world today. It is this kind of search that is bringing us together in this work. You have to be willing to struggle; you have to risk your old sense of your self for the new.

Karen, Henry
Vancouver B.K.S. Iyengar Association.



Yoga in Victoria. This is a difficult article for me to write. We have a wide range of yoga activities here, as our regular readers know--yet I am aware that what appears on these pages is only one portion of what goes on here. Our policy of printing only what our writers are interested in giving us means that many yogis who do not wish to write for us get missed. They are, however, welcome, and encouraged to participate.

I guess the best place to start is with the Victoria YM-YWCA, because that is where so many of us first come into contact with yoga here. The Y offers a wide range of classed taught by 16 teachers, 9 of whom have studied personally with Mr. B.K.S. Iyengar in Pune, India. This reflects the major emphasis of the Y programs. General hatha classes are divided into four levels for students of varying experience. In addition, special classes are offered regularly -- ranging from pre- and post-natal yoga to Yoga for Children and Yoga for Couples. Special week-long workshops are sponsored twice a year, featuring Iyengar yoga teachers of international standing. These are generally divided into two levels for beginning and experienced students. The last three Y workshops were led by Angela Farmer (fall '82), Felicity Hall (spring '83), and Ramanand Patel this September. Teacher development is another important aspect of the Y program, and weekly teacher's meetings are held Wednesdays at noon.

Although we have no physical location, the Victoria Yoga Centre truly provides a centre for yoga activities here. The Centre is very closely connected with the program at the Y--our president, Shirley Daventry French, is also the director of the Y Yoga Program. The centre sponsors a number of hatha yoga workshops in addition to those at the Y, again with teachers of international stature. This year, in keeping with the development of an Iyengar yoga teachers' apprenticeship program, a number of teachers workshops have been arranged, with a reduced number of general workshops. Affiliated with the Yasodhara Ashram of Kootenay Bay, B.C., the centre has sponsored four workshops led by Ashram residents in the past year.

The Yoga Centre holds monthly meetings, which present a variety of programs and an opportunity for members to get together and share their interest in yoga. In the last year we have had a number of speakers, and presentations from the group that travelled to India, slide shows, and a special chant for world peace ended meetings for the spring.

This newsletter has become another focus for the Yoga Centre. Published eleven times a year, it provides a forum for our members and others to share their interests, experiences and concerns among themselves and with approximately 500 readers across Canada and the United States. As the editor, I can say that this is a very special publication. I find the range of topics and styles of presentation passing through my hands an ongoing inspiration, and an indication of the unity in diversity that is yoga. Each of our contributors is very much an individual, but a shared search for spiritual values connects all of our efforts. Contributions flow in freely, and the quality is something I am assured all of our readers appreciate. I feel that the life of our Centre is given concrete expression in these pages.

A third level of yoga in Victoria that I am constantly aware of is the offerings made by individuals in the community outside of the two organizations mentioned above. This includes weekly classes and special workshops which people offer in their homes, and other locations such as recreation and community centres and at the university. One member has a drop-in yoga class at "The Fit Commitment"--a local aerobics storefront. One teacher offers individual sessions and pranayama classes at the Island Centre for Health Education, both for regular yoga practitioners and others. Another travels to one of the Gulf Islands every Sunday to offer a class to students there. Two classes based on Swami Radha's Kundalini Yoga for the West are now available weekly. Public satsangs are held in people's homes every Sunday evening. A number of weekly dream groups, and special workshops on working with dreams are offered by experienced teachers. One only needs to look at the Calendar of Events in this publication to see the range available to yogis here.


I feel we are very fortunate here in the breadth of opportunities available to us, and in the excellence and willingness of our teachers. The Light of Yoga truly shines brightly in Victoria, and is available to all.

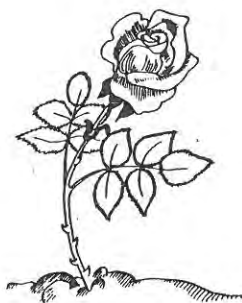
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Norma
Hodge



Gabriola Island

Retire to an island-- everyman's dream. Fresh breezes for unpolluted breath, space in which to move, time translated "manana"-- what isn't done today leaves something for tomorrow. Trees at my back, the sea at my feet, and blue sky over all. Four years ago when my husband retired, it was decided. Hence we would go-- But wait a minute! He was the retiree. I had not the slightest urge to retire, to however idyllic an isle. Yoga had become the necessity of my life on every level. I had left my burgeoning career as a professional nurse to devote myself to yoga.

Apprenticed to Maureen Tribe-Carruthers of Vancouver, I attended all the possible Iyengar workshops for years and twice went to India to study with Mr. Iyengar. During this time I took the Teachers Training Course and many other yoga workshops under Swami Radha at Yasodhara Ashram. Through the encouragement of these friends I became a yoga teacher and led asana classes in community centres and schools in the Vancouver area where we then lived.

I knew there is no retirement in yoga, compromise was necessary. So how about adding a studio to our island home, a studio where I could have ropes, sandbags, blocks, belts, chairs, a room where I could sit at my harmonium and "centre down" (or up?) with mantra. Where possibly any like-minded people on the island could join me. I would offer classes and see what happened. Rheumatoid arthritis had attacked my joints so I was not averse to the idea of the quiet life that would allow me to create my own schedule as I learned to live with and transcend this physical challenge.

A simple notice on community notice boards brought gratifying response. The day the carpenters gathered up their tools, the first "like-minded people" arrived and the shining new studio resounded to the sound of such yogic tools as "Tadasana, Utthita Trikonasana, Virabhadrasana-- Om Namah Sivaya." One friend told another and soon there was a core of people dedicated to personal growth through yoga.

Classes are small, which is just right for our study climate. Personal attention means just that. There is willingness to work hard and also much laughter. At first there were classes only in asana, but last year an afternoon kundalini study group was formed, using Swami Radha's marvelous book *Kundalini Yoga For The West* as our guide. This year an evening group has been started as a result of student enthusiasm. On request of several people and to satisfy my own need for a regular time for worship, we have now established a regular Sunday evening Satsang. For me this is a reflective, nourishing time, completing one week of asana and kundalini study, and beginning the next.

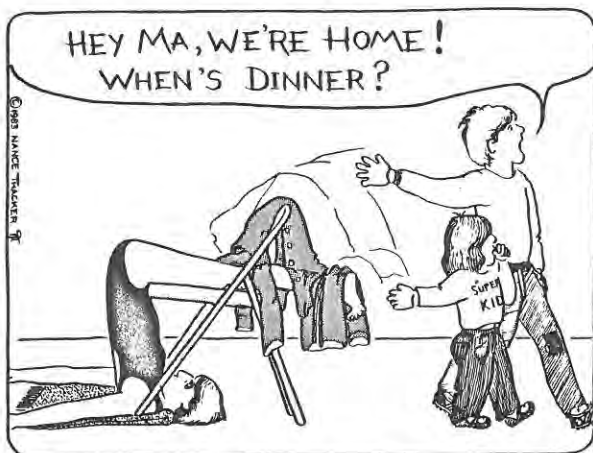
Workshops in Vancouver, Victoria and Kootenay Bay are available to us. Travelling to attend some of these has proved the yogic mettle of a number of students. Indeed, enthusiasm has extended beyond our little island, and several people come weekly from Nanaimo and 'up-island' to take part in classes.

In its fourth year of life, the studio now has something of an air of young maturity. What was built to meet the personal needs of one yoga aspirant has become a focus for others. The Divine Light that offers the challenges also has the power and the will to serve the challenged. The vibrations attract. Faith without personal ambition for other than yoga growth has been justified.

The blue sky is over all.

Om Namah Sivaya

Norma Hodge.



The Queen Charlotte Islands

Way out to sea, on the misty, mysterious, mystical islands there is Yoga. These islands, sometimes referred to as the "Canadian Galapagos", consist of two large islands and one hundred and fifty smaller ones, where boats of all kinds can find a quiet, secluded spot for a night. A place where the sea and bird life is abundantly rich. A wonderful place to work, live, visit, and do Yoga.

I have lived and worked in the Charlottes for the past four years. My formal full-time work is community health nursing for the southern part of Graham Island and other outlying logging and mining camps. Pre-natal classes are a wonderful time to offer certain Iyengar Yoga asanas, breath awareness and relaxation. Counselling clients with neck, back and hip problems offers another opportunity to introduce asana as a means of relaxation, stress reduction and body self-awareness.

I find all ways, always, there is Yoga for everyone--they may not know it, but it is that. For three years now I have taught regular Iyengar yoga classes in the town where I live, Queen Charlotte City. A hardy, devoted group of students are in class by 6:30 a.m. two mornings per week. That's not so easy in the north in the winter when you leave the school gym after yoga class at 8 a.m. and it is still dark! The light within is glowing, and keeps them returning. A beginner yoga class Friday afternoon is also well attended. In another town up-coast, twice a month I teach a three-hour class on Sunday mornings. It's just not so easy for me to get up-coast during the week!

For freshness and added inspiration, a couple of times per year we invite off Island teachers to come to give us a workshop. This is always so wonderful--a gift of grace!--each of us being left with more light and deepening into the true self.

And so, Iyengar Yoga has infiltrated into this area, and I continue to go and study during the summers at the Iyengar Yoga Institute in San Francisco, taking their teachers' training program. This gives me a deepening into my own self and practice, and also gives me the foundation and confidence to continue teaching, as I can only teach what I know.

Kathryn Kelly, Queen Charlotte City, B.C.



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Yasodhara Ashram Yoga Retreat and Study Center

Location and Purpose

The Yasodhara Ashram was founded by Swami Sivananda Radha in Burnaby, British Columbia, in 1957. In 1963 Swami Radha and her disciples moved to our present location, an 83 acre semi-wilderness retreat on the shores of beautiful Kootenay Lake. The purpose of Yasodhara Ashram has been to provide a spiritual center and community where people of all ages and backgrounds may pursue their self-development. To this end the Ashram offers educational programs using modern psychological growth techniques and instruction in traditional spiritual practices.

Activities and Facilities at the Ashram

Yasodhara Ashram is a yoga retreat and study center certified as a non-profit organization by the Canadian government. People who are interested in yoga and self-development may come to participate in the programs and workshops which are given at the Ashram throughout the year. Retreat guests are welcome and there are resident programs held for those who wish to experience living and working in this spiritual community.

In addition to our spiritual practices, other activities at the Ashram include the writing, printing and publishing of books, brochures and the center's journal, *Ascent*. Cassette recordings by Swami Radha and other noted spiritual teachers are produced at the Ashram, and we have a farm which provides most of our fruit, vegetables and dairy products.

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Laila wishes us to point out the incorrect spelling of "counselling" in the last issue.

There are seventeen buildings on the property, including our Prayer Room and a very comfortable guest lodge with all modern conveniences and classroom facilities. There are group dining facilities, office and bookstore, print-shop, recording studio, farm buildings and resident accommodations.

Educational Status

Yasodhara Ashram is recognized as an educational institution by the Canadian government, and tuition fees for all programs are tax-deductible. For visitors from the United States, both the tuition fees and travel expenses are usually tax-deductible if incurred to maintain professional or work skills. Swami Radha's recordings, produced by Ashram Records, are also recognized as educational material by the Canadian government.

Ashram courses have been recognized by a number of accredited colleges and universities in Canada and the United States to meet pre-requisite requirements for mature students in their admission to programs in psychology, social welfare, nursing, physical therapy, philosophy and comparative religion, sociology and communications. They have been accepted as part of the educational qualifications for employment by government agencies, school boards, hospitals and private companies.

Guest Rates and Program Fees

All guest rates include meals and are based on shared occupancy of a room. Private rooms may be available on request. There are special rates for families and groups. Fees for the programs are listed with the description of each program and cover the cost of tuition, room and board. The reservation deposit is not refundable and the balance of fees is payable on your arrival at the Ashram.

Retreat guests are asked to give service to the Ashram by working two hours each day. For further information, please write to the Program Secretary.

The Program Secretary

Yasodhara Ashram

Box 9, Kootenay Bay, B.C. VOB IXO

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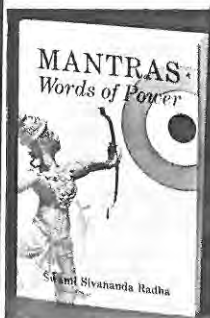
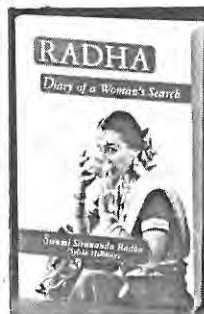
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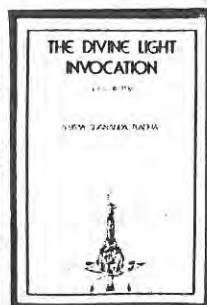
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Yasodhara Ashram

Program Calendar 1983

The following are the Programs to be given at the Ashram during the Winter of 1982-83, and the Spring, Summer and Fall of 1983.

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.



TWELVE DAYS OF CHRISTMAS AT THE ASHRAM

Tuesday evening, December 21, to Sunday, January 2, 1983.

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, Dream Interpretation 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 1984 YOGA TEACHERS COURSE

Friday evening, January 6, to Friday, March, 30

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.

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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	1/2 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, Carole Miller, at 721-3477.

Yoga Calendar

NOVEMBER 4, 5, 6: Dream Lover Workshop led by Terrence Buie and Lynette Haldorson of Yasodhara Ashram. Details to be announced. Call Norman MacKenzie, 383-0670 for information.

NOVEMBER 6: Reflections, an interesting workshop exploring how and why we manifest the situations we are in, given by Anita Sirkia. Fee: \$25. at Dream Hill Studio, 4515 Emily Carr Dr. Call 658-8770 for registration.

NOVEMBER 11-13: Transforming our Relationships, by exploring our underlying reasons for choosing them. Given by Janet Oakes. Fee: \$60. Dream Hill Studio, 4515 Emily Carr Dr. Registration: 658-8770.

NOVEMBER 24: Workshop for special problems with Donald Moyer of San Francisco at the Yoga Room, 3918 Olympic View Drive. For information: call Shirley Daventry French at 478-3775.

NOVEMBER 25-27: Teacher Training Workshop in the Iyengar approach to hatha yoga with Donald Moyer of San Francisco, at the old Gordon Head Community Centre on Tyndall. Workshop for teachers and advanced students. Contact Shirley Daventry French for information and registration, 478-3775.

DECEMBER 3: Yoga Centre of Victoria Annual General Meeting and Christmas Party. 6:00 p.m. at the home of Shirley and Derek French, 3918 Olympic View Drive. The meeting and election of officers will be followed by a pot luck supper and party. Everyone is welcome--don't miss it!

JANUARY 27-29, 1984: Weekend workshop with Swami Radha of Yasodhara Ashram. For information and registration, contact Norman MacKenzie, #6-900 Park Avenue, phone 383-0670.

ONGOING:

Sundays: Satsang at the home of Norman MacKenzie, #6-900 Park Blvd. 8 pm. Information: 383-0670.
Chanting and Meditation at Dream Hill Studio, 4515 Emily Carr. Information: 658-8770.

Wednesdays: Kundalini Yoga for the West Study Group 7 pm. #6-900 Park Blvd. Call Norman MacKenzie, 383-0670 for information.

Dream Interpretation at Dream Hill Studio, 4515 Emily Carr. Call Ann Rosemary Conway 658-8770 for information. 7:30 pm.

Dream Group with Richard Reeves at #401-3275 Glasgow St. 7:30-9:30. Call Richard at 381-0574 for information.

Thursdays: Kundalini Yoga Class and ongoing **Hatha Yoga Classes** with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

Learning to Draw from the Right Side of the Brain. 7:30 pm. Taking the 1st steps of creativity in drawing. At Dream Hill Studio, 4515 Emily Carr. Call Ann Rosemary Conway at 658-8770 for information.

Notice Board

Room to rent in massage office in Sidney. For information, call caroline 477 7248.

Jehangir Palkhivala demonstration photographs may be ordered through Derek French, 478-3775. Sale profit for the Yoga Centre.

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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3918 Olympic View Drive
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☐ Don't mail me a newsletter during regular class sessions, 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: Denis Fafard, Derek French
 Shirley Daventry French
Paste-up: Leslie Hogg (calligraphy, too.)
Cover & cartoon: Nance Thacker c
Advertising: Carole Miller

Printing: Monk Quick Copy Centre
Typing: Shirley Daventry French, Bill Graham,
 Heather MacLeod
Distribution: Michael Shevloff
Assembly: The people of the Oak Bay Kiwanis
 Pavillion.

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

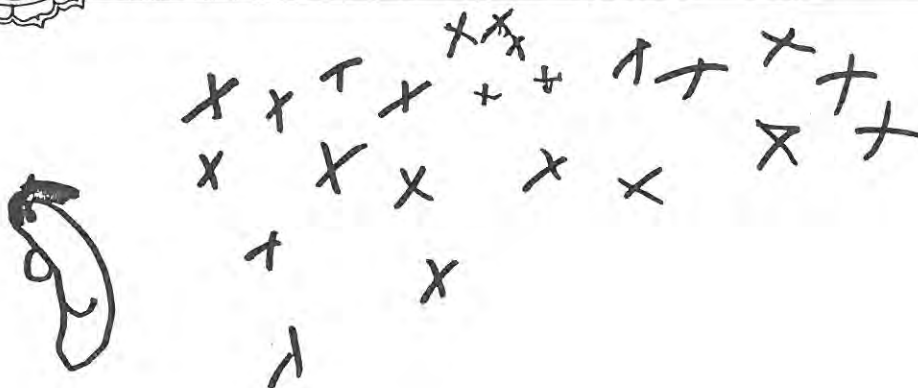


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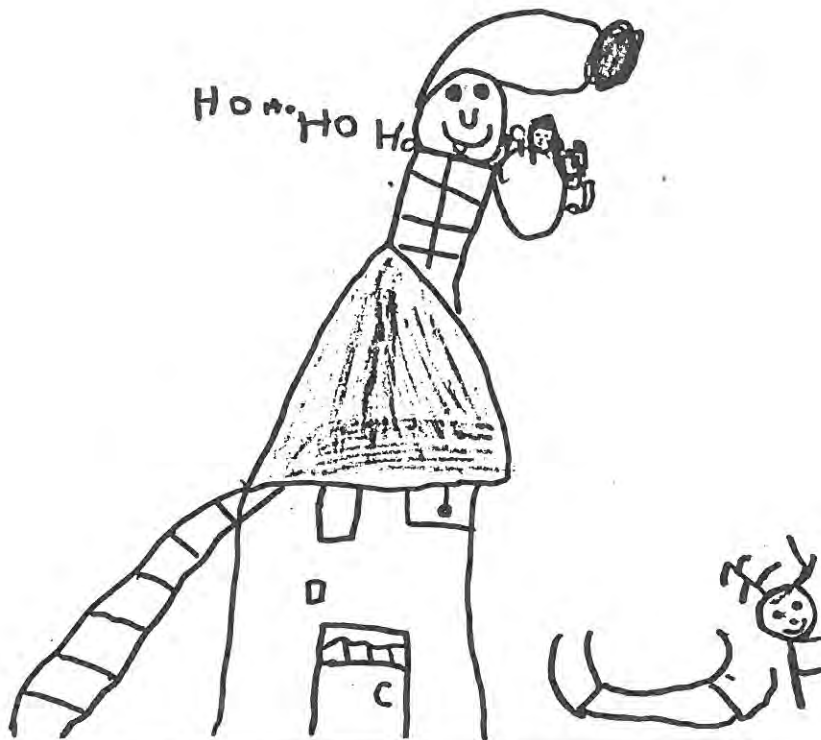
YOGA CENTRE OF VICTORIA NEWSLETTER

DECEMBER 1983



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by Shirley Daventry French

I had an interesting experience recently. One of my students told me he admired my commitment to a spiritual life and then to my astonishment referred to me as a spiritual leader. A few days' later another student told me that the spiritual element was lacking in my work although it was good technically. What is especially interesting is that these students attend the same class.

Which comment was accurate? Probably both as far as the individuals who made them were concerned; but they were projections and didn't fit for me.

Both comments disturbed my equilibrium. The first because in my mind the title 'spiritual leader' is reserved for teachers of the stature of Swami Radha or Mr. Iyengar. The second because I had hoped (and expected) that the spiritual aspects of yoga were being transmitted through my teaching. Favourable, unfavourable, good, bad or indifferent, I can learn from the opinion of others; but in the end I must set my own standards, clarify my own definitions and be true to myself.

As long as I depend on other people for an assessment of myself and my work, I am going to be in trouble. It's like being on a teeter-totter. When someone praises me I am flattered and the see-saw goes up. When I am criticised and found wanting, I am hurt and the see-saw goes down. I am caught in a pair of opposites - good and bad. I am a victim - not only of my own emotions - but of other people's. Their judgment of me and my teaching might (and probably does) vary according to how they feel about themselves at any one time.

I found it a little easier to accept the first of these comments because it was at least complimentary - but praise is a big obstacle! Praise from others may be welcome but what about criticism? Like all pairs of opposites, you can't have one without the other. How often does anybody seek another's opinion and really seek the truth? Even the praise wasn't quite right because I recoiled from the appellation

of 'spiritual leader'. On reflection, however, I considered the possibility that my definition of this term may be too limited. After all, I have found spiritual inspiration in many unexpected places and from people who would be astonished if I told them so.

In the second case, if I can accept the comment uncoloured by my emotions, I can pause and consider whether I am finding the correct balance in my classes. Should I try a different approach or change emphasis? Such appraisal is essential; a good teacher will constantly evaluate her work.

On the other hand, I may decide that the problem is not in the transmission but the reception. Like all teachers, my teaching reflects my own personal work and covers a broad spectrum. With experience the spectrum increases and the teaching is offered at many levels.

This is in no way said with feelings of superiority but rather with empathy because I am well aware of the varied ways my teachers have tried to communicate with me. Sometimes I couldn't hear and sometimes I wouldn't hear. I've developed a tremendous respect for the teaching skills of Swami Radha and Mr. Iyengar who try time and time again to penetrate the force-field of ignorance with which we surround ourselves. I have observed how they monitor their students' readiness to take the next step and move on to another level searching for the teachable moment when a student's receiver is open to a higher frequency.

Certainly they show their frustration at continued resistance and have to make choices where to expend their time, energy and expertise. Paraphrasing another great teacher, Swami Radha often says "you don't throw pearls before swine", and Mr. Iyengar has been known to use the word 'stupid' to describe his students.

I must learn from the example of my teachers. With my students I must be clear, consistent, patient, persistent and firm in passing on my understanding of the yogic teachings - and I must learn to do this without ambition. I cannot determine another's karma and besides I have enough to do working with my own.

As I continued to reflect on the two incidents mentioned at the beginning, it suddenly occurred to me that both of these students were now questioning, searching and aware of the possibility of a spiritual dimension to life. If my teaching were in any way responsible for

Continued on page 14

Yoga Centre News

SUNDAY MORNING WORKSHOP SERIES

Commencing in January 1984, the Yoga Centre will be sponsoring monthly beginner-focused workshops. The purpose of this series of workshops is to offer an opportunity for beginning students to experience and be involved in the "workshop theme" (experienced students are welcome to participate); and to offer teachers of this region the opportunity to participate by teaching one of the workshops.

The format initially being used is to hold a three-hour workshop (10 a.m.-1 p.m.) the first or second Sunday of each month from January through June. Registration will be for a minimum of ten, maximum of twenty. Should registration be less than 10, the teacher may choose to teach or cancel the workshop. Registration fees for students will be between \$10-\$15. The Yoga Centre will rent the Lounge at the Victoria YM-YWCA for the workshops. Refreshments will be offered at the conclusion of the workshop, to allow the teacher and participants an opportunity for discussion and socializing.

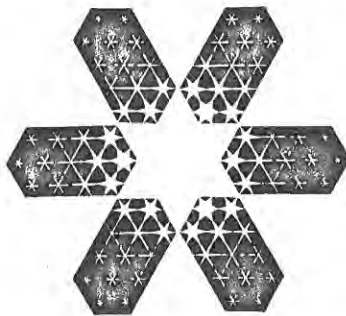
Volunteers will be appreciated to assist with refreshments at the end of the workshop, in order that the teacher need not be concerned about this while teaching. Would you be willing to assist or know of someone who would?

These workshops have been discussed during the past year, and many have expressed appreciation for the quality of yoga teaching offered by the Yoga Centre. It is hoped this workshop series will further enhance the growth of yoga in Victoria.

The first in the series will be "Yoga and Health" with Dr. Derek French, family physician, and Shirley Daventry French, director of the "Y" Yoga Program, Sunday, January 15th, 1984, with further details available in the advertisement on page 14.

HELP!

The newsletter is once again (always) looking for volunteers to type articles for publication, or for donations of reasonable-quality typewriters which will use carbon ribbons. The typewriters could be used by volunteers we presently have who do not themselves own typewriters. If you can help us, please phone Trish Graham 388-6734 (evenings). The newsletter is always happy to have new volunteers in other capacities-- artists, writers, poets, or ... Once again, contact us if you want to become involved.



Like a lens, Christmas brings into focus for us the divinity immanent and potential in our world.

It is the story of birth, the birth of God into history. It is also the story of the birth of God into ourselves, into our world at this moment, and into our future.

It is a celebration of love, not only two thousand years ago but now, in ourselves as we give ourselves to others and to our world, for we, too, have so loved the world that we have chosen to be here, spirit in flesh, hope incarnated.

It is a celebration of beginnings and an invitation to allow our inner light to swell with joy and give its power abundantly to the world.

It is the story of the community—the communion—of God and humankind, of humankind and earth, of earth and all the cosmos beyond, drawn together in the creche of co-creative love.

May the lens of Christmas turn the light of God into a flame within your heart and mind, and may that flame consume your life with blessing, with holiness, and with transformation, that in its light you and all your world are born anew.

LORIAN ASSOCIATION



A Mother's Yoga

by Leslie Hogya

I gave up trying to monitor the television after all sorts of schemes. I tried limiting the number of programs, the days it could be watched, the number of hours, which specific programs were allowed--yet the T.V. was still on too much. Invariably I would realize it had been on too long when there were only five minutes left in a show. So I would announce, "When M.A.S.H. is over, the T.V. goes off". Before I realized it, M.A.S.H. had been over twenty minutes, and they were deeply engrossed in the next show. Sometimes I would be lulled into letting it stay on because it was "easier", or quieter...or just plain inertia. I was the monitor, the watch dog, and now that "toddlerhood" is over in our house, I lapsed. I wasn't on guard all the time.

The result was as soon as they were awake on weekends, as soon as their friends went home, as soon as it was rainy or dark out, the T.V. went on. The more television they watched, the more I seemed to hear, "I'm bored. What can I do?", or, "There's no one to play with." Whatever I suggested was unpopular if it involved them taking some initiative. Soon the inevitable laugh-track of the media would be heard.

I finally took drastic measures. After a summer of camping and travelling, I saw the old patterns starting up. So I unplugged the television, uncabled it, and turned its blank face to the wall--cold turkey! Withdrawal didn't last too long. Instead of waking to the insipid refrain of how Honey Nut Cheerios was part of a balanced breakfast, I hear Lego clicking together. Instead of laugh-tracks I hear cars zooming down the hall (4-inch ones). Toys that had been gathering dust have come into active use. Whole block and Lego villages get set up on a grand scale. I'd rather have the clutter and know imagination and creativity

are at work than wonder if brain rot had set in yet.

The boys both seem to have such great ideas for art projects, have longer concentration at tasks and seem more content. And I feel good about finally taking action about something that was bothering me. I've wanted to cut off the plug or throw the set out on many occasions. I still do turn it on once in a while when they have a friend sleep over, they're recovering from the flu, or on an occasional Sunday evening.

I didn't get rid of the television altogether--first because Giles is in theatre and it's a related field. Besides, he loves football! I enjoy having access to movies and the occasional excellent specials. Also, the kids could go to the neighbors to watch it, where I have no control over what is being seen.

One of the side benefits this Fall is that we are blissfully unaware of all the latest toys flooding the pre-Christmas market. We're not being bombarded with Christmas jingles cloyingly trying to get us to get more, that presents equal love, etc. (There is still noise in the house from the media--rock and roll. I know the words in some of these songs are very negative, but I feel I had to relent on this issue. I definitely see T.V. as the more damaging.)

I used to think that having the television on and having the kids quietly occupied for half an hour was a parent's blessing, and served to calm them down. This may be true for a very short time, say after a long, active, stimulating day. But it seems from my own observation that it can have the opposite effect. Often my own children are more irritable and high strung if they're allowed to watch too long. All that passivity seemed to give them a charge of negative energy.

Muscles and bodies need to move (as most readers of this publication know!). Research in child development has shown that the young child learns by moving and exploring. The child's physical interaction and impact with the things in their environment is probably their most important mode of learning. So for a child to sit still for hours on end, passively letting all that "stuff" soak into their gray matter, can't be healthy! No matter what the child does (besides click switches) he/she does not have any impact on the images flickering in front of him/her. Unfortunately there has been very little sound research on television's influence. A lot that has been conducted was paid for by NBC, CBS, ABC.

Television watching is a problem that is like so many others I face in raising my children. I want them to have some awareness of a higher purpose beyond the quest for money and power. I have to constantly make decisions that may be unpopular. I have to stand against the tide of modern life, against what is the norm for their friends and peers. Yet I don't want to make them such oddities that they are viewed as misfits and rejected by their peers.

So we have the television, but it spends most of its time unplugged!

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**Hatha Yoga Teachers' Association of Vancouver
Island - Workshop with Rama Joyti Vernon.**

A unique week was spent in the beautiful environment of Queenswood House of Studies early in November. A place so surrounded by years of prayer could not help but be conducive to a successful workshop. It was difficult not to want to stay there!

Rama Joyti Vernon has an impressive background of twenty years practising Yoga with such well known teachers as Mr. B.K.S. Iyengar and Swami Satchitananda. Her extensive study of Sanskrit constantly comes through her teaching, giving it greater depth and meaning. She was involved in setting up the California Yoga Teachers' Association and the Yoga Journal, has taught at Feather Pipe Ranch, and travelled internationally to study.

What gives her approach credibility is that it comes from her own experience with Yoga. She tried chanting the Gayatri at night when the old teachings say it is a morning practice, and found she couldn't sleep for the incredible light it creates! Her philosophy is so beautifully integrated into her teaching that it is hard to separate it from the physical work.

"Extension meaning to exit tension; practising the postures is not for muscular or structural benefit so much as for its effect on



glands and balancing body energy, and as a reflection of how the person is inclined to live their life; Hatha Yoga is a devotional to God by using the body to go beyond it, to quieten the waves of the mind; the subsequent state of meditation is not something to do, but the result of proper alignment in the postures"---were some of her words of wisdom.

The presenting of Savasana first as the most important posture, and its use in between to allow the blood stream to carry away excess lactic acid from used muscles seems so logical and natural. Rama's teaching is based primarily on Patanjali's Yoga Sutras, which were taught by repeated chanting until they flooded back through the student's own mind--not an intellectual approach, but more a remembering of knowledge already acquired.

For those participants who had a little experience with the Iyengar approach to Hatha Yoga, the way the asanas were presented seemed similar; while for those who regularly practice more vigorously, Rama's style seemed easy. But no one could deny the feeling of working on a very subtle yet profound level, reached by using the breath to guide the movement. This concept of movement being secondary to breath is central to Rama's teaching, so it was emphasized throughout the workshop.

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At the end of the final day, Rama spoke to the graduating teachers from the Association's teacher training course. She described the inevitable feeling of being unprepared to teach Yoga, but assured the new teachers that the students would appear only when they (as teachers) were ready to teach. She herself is such a perfect example of a Yoga student, yet described the simultaneous path of teaching as a blessing and a privilege for the opportunity to give away that which we seek the most. Then only can we be fulfilled. No wonder so many people were willing to travel from as far away as Winnipeg and San Francisco for the chance to work with such a fine teacher.

Each evening of the week there was a guest speaker presenting a variety of related subjects such as healing, applied kinesiology, toning to dissolve energy blocks in the body, and the electromagnetic fields.

The whole week took those participating away from our normal frontal brain way of thinking into the unknown. Habitual patterns were changed by a way of working into new areas, and thus new ways of looking at life were discovered. The resulting feeling of lightness--physical and mental--and the inspiration of a very knowledgeable and special teacher will, I'm sure, carry everyone there forward into living life more fully from greater inner space.

by Susan McGowan.

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Dr. Bruce Carruthers

Interviewed by Norman MacKenzie
and Derek French, prepared by
Leslie Hogya and Bruce Carruthers.

Norman: Can you talk about the concept of embodiment from an Eastern perspective, perhaps in relation to the kind of work you've been doing?

Bruce: Sure, embodiment in the sense of a process rather than a thing. One gets a sense that the deeper reality is this process of continually making and remaking the structure which is the embodiment. The word embodiment has a structural connotation, yet is an activity. When you start looking at things this way, it frees you to realize there are multiple processes involved. We're not stuck with one dominant kind of structure which is the body and the variety being process alterations of that structure. You say that 'your body is breath', i.e. where you are an action. We get away from basically anatomical structural flesh, away from a structural

body which is doing things. One moves towards being a process rather than a thing which performs. Everyone has a dominant or habitual process which I refer to as one's habitual embodiment, but we can move into less habitual embodiments. This has some relation to the Indian idea of multiple sheaths constituting the many levels of body-mind. But I'm working towards an interpretation from various sources besides this.

Norman: You have a sense of coming into contact with that body which you call the process of breath by doing pranayama?

Bruce: I think that it's advantageous in working with this idea (process rather than material body) that you get away from our basic body/mind dichotomy and sense those non-mental, immaterial aspects of our being. We want to get away from this basic division within our being and into some of the more holistic, flexible aspects. Shifts in embodiment reflect a change in basic division between body and mind which we impose on a more holistic ground of being.

I have an interest in developing alternate therapies, additional to standard scientific medicine. One can regard a person as having an habitual body. They construct this body by their life flow, by vitality or energy. For therapeutic reasons, we bring in an alternate embodiment and work in a holistic way. The two interact and facilitate change either for therapy, or for growth/evolution.

Norman: Can you give an example of a particular case in which you've applied this process to clarify it in concrete terms?

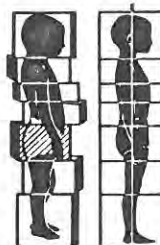
Bruce: What I'm trying to do with music therapy is to generate new types of experience in the person's embodiment so they experience themselves as a vibrational field. I give specific instructions on how to listen to music, which will differ perhaps from those given in other forms of music therapy. I want them to listen to music through the vibrations as their body-mind field resonates with the music. You tune into your own body when you do this. You get out of a habitual mode of listening with your ears dominating. You listen or feel these com-



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plex patterns going on inside your embodiment and then identify with these patterns.

Norman: So when you have people going through this process of listening you ask them to focus on a particular part of their body?

Bruce: No, just to 'listen' and become aware of the vibrations that are happening in their body, 'listening' with their aware body rather than their head or mind or ears. This specific instruction is hard for people to get used to, but once they do they tune into whatever these vibrations are. It depends on the type of music, how they're sitting, how close they are to the speakers, etc. The point is to listen, and to feel the vibrations. One becomes aware that there are meaningful patterns. Trying to disregard the habitual hearing is the next step. Sometimes I have people wear earplugs and play the music at a loud volume. Eventually they get a sense they're a field of vibration and not just a material body. It gets them into a whole different set of what it is to be themselves. It changes their sense of space and time. People react very differently. Some feel more vibration in one area. People will develop temporary embodiments during the course of this 'listening' process because what they're tuning into is this interaction between their habitual selves and a fresh, changing vibrational field. It's different for each person. The therapeutic value is that there is an interaction between a new form of embodiment and the habitual: one which can endure, so that

several days after the therapy they notice changes happening. It leads to the idea of constructing embodiments using different media.

In group therapy, people feel connections to the other people in the room and with others in their lives. It leads to some change, it's holistic: a total embodiment interacts with another total embodiment. You're not looking at pieces of yourself as in the usual analytic therapies. It allows one to realize one has a habitual embodiment and also alternate embodiments available. One can use this process to



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optimize one's habitual embodiment. One's illnesses belong to the habitual body; they're a function of it.

In therapy you go to a temporary body that doesn't have these illnesses. So even though one unfocusses the most habitual embodiment, there are interactions happening. One's embodiment is not fixed to one mode, its most habitual one.

As human beings we can evolve. Animals are programmed, but humans can develop and change. In this, I've tried to combine Eastern and Western thinking. Mr. B.K.S. Iyengar has developed a way of working in the subjective body. He moves from the objective body into what I call body proper. The theoretical background of this is existential phenomenology. I was studying Merleau-Ponty for a long time and realized how he, as a philosopher, struggled with these ideas. Then I went to India and saw Mr. Iyengar apply them. That was 5 or 6 years ago. It was a mind-blowing experience for me. In other words, you can't do this with words. You can't form a rational scheme for this, but you can work through your body: or rather your process of embodiment, to foster its evolution.

Derek: Who is Merleau-Ponty?

Bruce: He's a French philosopher, a contemporary of Sartre. He criticized positivistic science, mechanistic science. Phenomenology is a study of consciousness. Existential phenomenology says that this isn't enough. We need to get into the forms of existence which precede and include both body and mind.

Derek: If it can't be measured, science doesn't think it's a proper object for study. Is there any place in the theories of existential phenomenology for what you might call the higher self, or soul?

Bruce: Sure. It's wide open. It's not like the Eastern religions which have specific ideas in this area. It opens up the thought system which had been closed down by science, with its view of a closed universe with no place for soul. It opens up new possibilities for the unknown, but they have no positive religious content to my knowledge.

Norman: How does music enter into this conceptual world?

Bruce: Music is a way of getting out of visually dominated space. Music is not located. It's not objective. It's a meaningful system which is non-verbal. You're getting away from the idea that there has to be verbal referential meaning. Music is a perfectly balanced, meaningful system that no one can explain in words. People who explain music in words get more and more away from the point somehow. Yet music is regarded as a meaningful human activity. It's built on a space/time sense that is different from visually oriented space. Music has no simple location. You can't locate where music is. It is not only a pattern of vibration but it's also a subjective interpretation of that pattern of vibration. No one can devise a formal distinction between music and noise except on the basis of subjective preference. Music brings together the subject and the object. It integrates them in a very powerful way. It's

meaningless without the subjective interpretation and it's also meaningless without objective embodiment. Its melodic structure develops continuously over time, but the notes constituting it are single entities which jump from one to the next discontinuously. You can have a melody and a counter melody going at the same time. In opera, Buckenhardt pointed out you can have multiple universes of discourse all going at the same time. Four different people can be singing about four totally different things and yet it's all unified in a quartet. It's a way of integrating disparate systems. I can't give you complete answers of why music is so important but I can tell you how these ideas developed.

I had an experience travelling in Greece, a couple of years ago. At the time I was being very critical of my scientific/cultural background. I was looking for alternatives. While travelling through some of the old healing sites in Greece I was able to heal plantar warts that had been bothering me for a couple of years. I had been following the medical system of treating plantar warts, which was to gouge them out and then plaster them with very toxic material, wait a few weeks and gouge them out again. This kept going on for a year. I kept gouging them out and there would be more plantar warts. The attempt to destroy a wart was making more warts. Finally on this trip, since I was tired of doing this treatment, I threw away all the toxic material and began to walk on the foot. I happened to be walking through the old Greek healing sites such as Epidhavrös, Olympia, Delphi, etc. During this trip the warts disappeared. I got the connection; maybe these Greeks had something. They used to treat things like a sprained knee by blowing some modal music from a flute next to the bone and it would be healed. This gave me some ideas and led to the sort of work I'm doing.

Derek: It's interesting when you talk about the idea of blowing a flute beside an injured knee. Most people in western scientific medicine would probably think of that as an absurd idea. They would, instead, place ultra-sound on it and then explain in terms of vibrations from the sound-agitated blood vessels which promote healing.

Bruce: It's an interesting thing. Another one of my goals is to rehabilitate the arts as therapy, to realize their full therapeutic benefit. Going back to the idea of the ancient Greeks for a healing centre--they prepared a person to be healed. They used drama, music, art, sports, etc. at Epidhavrös in preparation for a healing experience. After a person was prepared for some time with these methods, they would be ready to have a healing dream. In the dream they would or would not be cured. I feel that the reason for the preparation was to allow the person to move into a self-healing state. Since then the arts have been totally divorced from science and are only seen as meaningful in themselves. In today's medicine there's no place for the arts except minimally in psychiatry. But there's a lot of music being used for spiritual purposes. There are modern/new-age composers writing spiritual music.

Continued on page 13



A Catholic Christmas

Christmas for me is a happy, joyous time. I have many vivid memories of Christmases past, and eagerly look forward to our approaching Christmas. Christmas for me is a time of celebration and renewal. It is a time for family. Every family has its own traditions--and we have many.

It was with great excitement that we put up and decorated our tree. Dad put on the lights as Mom unwrapped all the ornaments so carefully put away the year before. Eager hands waited to help. And now, Michael puts the lights on the tree. It is my turn to carefully unwrap the ornaments. I do so with great glee. They are so precious. Many are gifts from family or friends, or record special events. Michael, Andy and I have added our own traditions. We make a popcorn and cranberry garland and hang little chocolate balls on our tree. And on top of the tree sits a shining little angel Andy made in grade three.

The Christmas tree, as a Christian symbol, was adapted from the old German pagan custom of worshipping the forest. The fir tree was seen as a symbol of life and growth. I experience a very peaceful feeling when I sit in front of our tree.

Another European custom adopted by many Christians is the "crèche", or nativity scene. Our

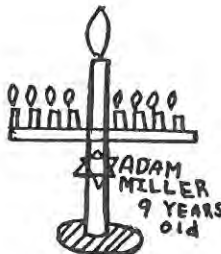
Chanuka a celebration of Light

Chanukah is a Jewish holiday - a celebration of light. The festival of light although occurring at the same time of the year as Christmas does not parallel Christmas. Both holidays, however, make use of light as a predominant symbol - a celebration of miracles and joy.

Chanukah is an 8 day festival beginning on the 25th day of the Jewish month, Kislev. The historical story behind Chanukah is as follows. Judah the Maccabean led a small army in revolt against the Hellenistic Syrians who occupied Israel in 165 B.C. The Greeks had conspired to impose many restrictions against Jewish religious practices and values. The struggle ended with the recapture of the Temple of Jerusalem in 165 and the restoration of its traditional Jewish service. It was indeed a miracle that enabled the Maccabeans to be victorious against such a strong army. The other miracle associated with Chanukah relates to the burning of the oil. When the Temple was to be re-dedicated (Chanukah means dedication) only one container of

sacramental oil was left. Although this was only supposed to burn for one day it lasted for eight days during which time the necessary oil was acquired for the Temple. Jewish people remember this re-dedication of the Temple and the miracles associated with it by lighting Chanukah candles - one for each of eight nights.

My children seem to like this Jewish holiday best of all. It comes during a joyous season and they are active participants in the ritual of the holiday. It is they who light the candles as we repeat the prayer, "Blessed art thou, Lord our God, King of the universe who has sanctified us with His commandments and commanded us to kindle the Chanukah lights." I carry on the tradition of my ancestors and give the children small gifts each evening (perhaps another reason the children are so fond of Chanukah).



A Dreidel
By Jenny Miller

We use the Menorahs (a branched candelabrum) children made a few years ago. They are plain and beautiful in their simplicity. The candle Menorah burn brightly with a warm glow within our home.

Last year I learned that for education in Hebrew which is derived from Chanukah. What do children learn? I learn to see possibilities in themselves. I want them to have a Jewish education so they will know that they are part of a long history behind them to live with ethics - of right and enduring theme of Judaism - quest for a good life, which is right in the end and good in the sight

[Deut. 12:29]

church always had two--one inside the church and one outside. I have many memories of kneeling in front of it--the statues were fairly large so it made quite an impression--waiting for Christmas morning when the Christchild would be placed in the manger. We always had to make a special visit to pay homage to the baby Jesus.

We have our own nativity scene at home. Andy puts it up each year. Last year we lost two sheep and one cow to Snoopy, our dog.

As a child in a Catholic school I participated in two events. We always had a big Christmas concert in the church basement. Every child took part in some way, whether as a central character in the dramatization of the first Christmas, or as a member of the choir. Secondly, we had the daily lighting of the Advent Wreath and the singing of Christmas carols.

In the Catholic tradition, Christmas Day is the day we celebrate the birth of Christ. Christ is the Son of God who was sent to redeem the

My daughter, Jenny, told my mother that she sometimes feels "left out" because she is Jewish. That made me feel a bit sad, yet when I thought about it I realized that anytime we travel a different path - have beliefs which aren't in the mainstream, that feeling can surface. It is important for me to question my beliefs - and to be flexible and open to new questions and ideas. Sometimes, however, I don't have answers and must rely on traditions. These traditions help me to carry on a sense of Judaism within our home. So it is when we light sabbath candles on Friday evenings - a sense of sharing in something special for the week, drawing the light within while saying the prayer. When we held Satsang, Padmananda used the same hand gestures over the candles as my grandmother used when she lit candles. I thought about how many rituals in our lives are universal despite their differences. The light which is present surrounds us all and is present within us all. And when we use the light as a symbol of hope, we can remember and say,

We thank you God for your miracles which are with us each day.

Shalom Om Shanti
Carole Miller

world. Christ is seen as "The Light of the World". Just as I prepare my household for the coming of an important guest, so too I prepare my heart and soul for the arrival of the Christ-child. Four Sundays before Christmas is the beginning of Advent, and the lighting of the Advent Wreath. The Advent Wreath is an important Christian symbol. It is a circular wreath, often made of cedar or fir boughs. On it are placed four candles--three purple and one pink. On the first Sunday of Advent the first candle is lit. On each successive Sunday the additional candles are lit. When I was a child the first two weeks of Advent were a time of fasting and prayer, and so the first two candles lit were the purple ones. During the third week those fasting were given a period of relief from fasting, and so the pink candle was lit. Then again, during the fourth week of final preparation and fasting, the last purple candle was lit. Today, the fasting is voluntary, but many churches continue on with the traditional and symbolic colors.

The culmination, of course, is Midnight Mass--the Mass of the Shepherds (in reference to the time when the hosts of angels told the shepherds of Christ's birth). Christmas Eve in our family was a special time. We usually had an early supper, put on our best clothes, and gathered together in the front room. We would listen to Christmas music, exchange one gift each, eat some of Mom's special Christmas baking and walk to church early, around ten-thirty. The church would always be filled to overflowing. The Bishop always said Mass and my brother Keith was almost always serving at the altar. The choir and organist were always magnificent. After Mass we would again walk home--hopefully it would be snowing lightly--but it was not yet time for bed. Following a French tradition from my Father's side of the family we feasted on Tourtiere--pork pies, and then finally to bed. Stockings were laid out, and a snack for Santa.

We somehow still managed to awaken early Christmas morning to see what Santa Claus had left under the tree. After our traditional Christmas breakfast of blood sausage and eggs, we would open presents. (The Christian tradition of gift-giving came from the story of the Three Kings giving the Christchild gifts of gold, incense and myrrh.) This takes several hours as we open only one gift at a time. My sister Nanette usually took on the role of Santa's helper. Now Andy has assumed that role.

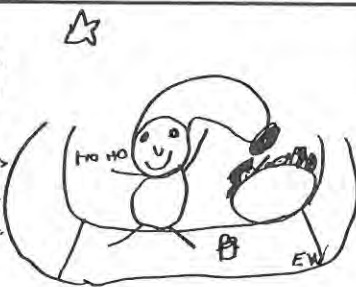
As the afternoon draws on, preparations for a big Christmas dinner get under way. We have all the usual fare--turkey and all the trimmings. Often family and friends join in the celebration.

For me Christmas is not a one-day celebration. It begins weeks before, with special baking in the kitchen, Christmas cards hanging in the breakfast nook, candle making and wrapping gifts. They are labors of love. Christmas is a time when I think more about my fellow human beings. I need Christmas. It is a yearly reminder for me to look within myself--to re-affirm my commitment to follow the path of light. I truly do feel peace and joy at Christmas.

...Karen Moreau Abel.

Kids

holiday page



Holiday time! For those of you who want to give gifts, most adults would rather you made them yourselves. Get some paper and felt pens or crayons and make out coupons that promise you will do some work you usually don't like doing, such as, "I will wash the car" or, "I will rake the yard". They could be for something you find more fun, like breakfast in bed for your parent(s) the next day! Put the coupons in a decorated envelope and remember to keep the promises when the coupons are redeemed!

Trail mix is fun to make, and you can use your imagination according to whatever ingredients you might have in the house. In a large bowl you can combine a cup of peanuts, some sunflower seeds, raisins, banana chips, carob or chocolate chips, and dried coconut. Mix it all together and put it into a jar. You can paint the lid of the jar or cover it with a fabric scrap and tie it with yarn.

Paint or draw a picture, perhaps of your family, home or pet and take it to a store that will laminate it for you. Laminating means the picture will be smoothly encased in a light plastic coating to preserve your masterpiece. (In Victoria Monk's and Rolex do laminating.)

If your house is like ours, people are always looking for a pencil by the telephone. Find some yarn and a new pencil, tie the yarn on tight, wrap it up with a note explaining what it's for--to attach to the phone!

Keys are something else that always seem to be out of place. Have a grown-up help you find a nice smooth piece of wood scrap. Sand it, and put some nails or cup hooks down the center. The wood can then be nailed up inside a closet or somewhere handy.

There are lots of other ideas in craft books; look at the library for more ideas.

If you do have some money to spend it will go much further in Chinatown. For under \$1.00 you could buy a bag of fortune cookies, some chopsticks, a pretty blue and white bowl, incense, sandalwood soap, etc., etc.

After you get together all these wonderful gifts, you are going to want to wrap them. Using a little imagination, you can make your own giftwrap from things you have around the house. How about wrapping gifts in the colourful comic section of the newspaper, tied up with bright wool? If someone you know sews,

ask for any leftover fabric pieces, which can make interesting giftwrap. Use new or unwrinkled brown paper bags, cut away the bottom if it's too large and then make a large design using the name of the person receiving the gift with felt pens or crayons. A roll of white shelf paper can be turned into pretty giftwrap by spatter painting with bright poster paints--or use half potatoes to stamp the colors on.

As in making anything at home that is a potential mess-maker, please check with the adults in your house before starting any craft projects.

While you're at home for the holidays, don't spend all your time in front of the TV. Check the newspaper for things to see and do. (In Victoria check Monday Magazine, and the Times Panorama page every Friday, especially the free-for-all column.) Visit the Library and find some holiday books to read, or maybe there are films or other events going on there.

For simple holiday snacks try some of these:

Festive Punch: 1 cup cranberry or raspberry juice plus 2 cups orange juice or lemonade. Make some fruit juice ice cubes to put in the punch.

Celery stuffed with cream cheese and sprinkled with paprika is as pretty as well as a nourishing snack.

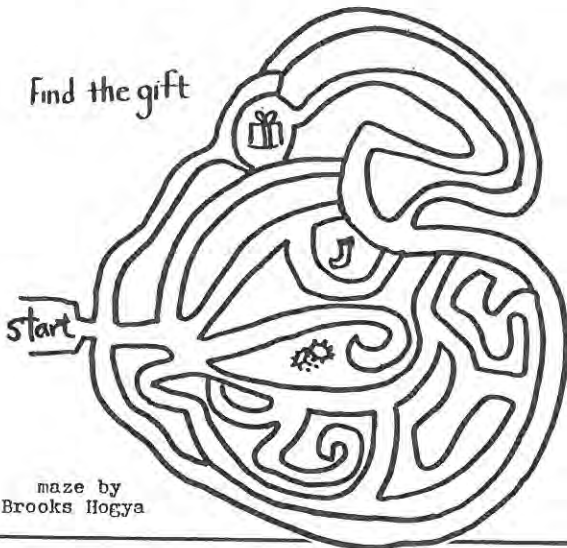
How about a dip for raw vegetables? Mix equal parts of yoghurt, cottage cheese, plus a large spoonful of mayonnaise. Sprinkle in a little chopped onion, parsley, dill and paprika, plus a dash of tabasco sauce.

How about cookie-shaped sandwiches? Take some thin bread, cut out shapes with large cookie cutters and spread with peanut butter, cream cheese or any of your favorite sandwich toppings.

Mainly the holidays are for fun, sharing and caring for everyone--have fun!

Leslie Hogya, Kathy Sunshine

Find the gift



maze by
Brooks Hogya

Continued from page 9

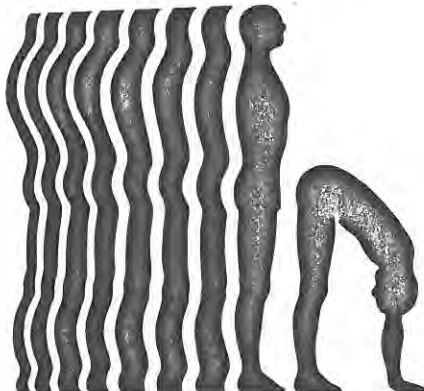
Question: What type of music do you use in your therapy sessions?

Bruce: This is quite variable, depending on how I sense the group's needs at the time. I often use what I call trance music at first. I use composers who develop repetitive structures such as the minimalist school. Often they have been influenced by Indian music. There are prolonged gradual developments in Indian music and I use it frequently. Also, chanting, religious music, tribal music. I use drumming quite a bit. It seems to set the tone, to prepare a person for an altered system of embodiment. Then I often use some Western classical music of familiar repertoire because people have reactions to it. They have built-in emotional attachments to the music and this is a way to bring them out. Then I may use some unfamiliar classical music that they don't have in-built responses to. Then we talk about the experience. It's very interesting to see how some reach a state similar to what some people experience in pranayama or meditation. Changes happen in the sense of body space and time. Then they have a reaction to a piece of music and they'll go back to their habitual body.

One thing I've found important is to have high quality sound. I attended a lecture by Barry Truax, a computer composer at Simon Fraser University, who was talking about how he gets into the fine structure of sound using a computer generator. If you use traditional instruments the sound is pretty well set by your instrument and how it's played. Sound texture comes from the tones and overtones, and the resonance of the surrounding environment. When you use a computer you can fine tune the structure of the notes and when you listen you see how it goes deeper, the finer the reproduction. You can feel the impact of all the fine structure going into your body as it gets into different levels. It's interesting as an experience, besides whatever therapeutic or growth benefit it has.

Indian music has more freedom of expression than western. We use only two modes and they have very free limits. I got wondering what level of the structure of music was important here, i.e. the level of whole music or the level of the notes. There's a lot of work being done on the effect of sound on spiritual body centres. They say the note 'C', say 256 cycles per second, has such and such effect on this or that chakra. Scientifically, objectively, one can recognize middle C. But middle C in the context of a Beethoven symphony is very different from C in the context of a Beatles song. They have different meanings, yet they are the same middle C. They change in their subjective resonance and connotations. One should be working with whole music rather than working with middle C or scales (which are analyzed music) in determining its effects on human embodiment. I began to wonder why some music was forgotten. What was it that made some last? Some music has caught the ear, or rather the embodiment, of generation after generation. What of the stuff that

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yoga centre of victoria

presents

Yoga & Health

A beginners workshop with

DR. DEREK FRENCH, Family Physician, and
SHIRLEY DAVENTRY FRENCH, Director of the "Y"
Yoga Program

If you are interested in finding out about YOGA, or are a beginning student, this workshop is for you. Regular practice of yoga promotes health, vitality and general well-being and improves the quality of your life. This workshop offers the opportunity to work with two experienced professionals in the field of yoga and health.

DEREK FRENCH is a physician in general practice in Victoria for over twenty years with a special interest in preventative medicine and health education.

SHIRLEY DAVENTRY FRENCH, director of the yoga program at the Victoria YM-YWCA, is a creative and innovative teacher with seventeen years experience of teaching yoga, fitness and health-related programs.

Derek and Shirley have studied yoga intensively with Swami Radha of Yasodhara Ashram and with B.K.S. Iyengar of Pune India. Together and individually they teach and lead workshops throughout Western Canada and the U.S. on yoga, fitness, back problems and coping with stress.

DATE: SUNDAY, JANUARY 15, 1984
TIME: 10:00 am - 1:00 pm followed by refreshments
PLACE: YM-YWCA, VICTORIA (LOUNGE)
880 Courtney Street.
Victoria, B.C. V8W 1C4
FEE: \$10.00 for members
\$12.00 for non members

For further information please contact Shirley Daventry French at 478-3775, or Marlene Miller at 383-8360 (home) or 656-7271 (office).

P.S. Experienced students will find the opportunity to enhance their regular practice.

REGISTRATION: Accepted by Shirley Daventry French or Marlene Miller

was forgotten? What's the difference between trivial music and great music? Why did composers and conductors often live to an old age?--and other things.

Norman: Obviously you've done a fair amount of experimentation on yourself in order to find which of these tools are appropriate. Have you done any work with asana in music?

Bruce: I've tried this, sometimes it's useful. But I tend to feel that if you're working with one medium or mode you can't work in another at the same time. We work with the vibrational body in music, so I don't want to be working with the action body you use in asana because of interference. It's interesting if you extend the idea of asana to habitual sitting, standing or lying postures. This does make a tremendous difference to one's experience. Dance integrates the two media. I haven't gotten that far! I can't listen to music and do asana at the same time. In a long headstand it may be possible. It would be a dance through life if you could combine the two: a total connectedness with the universe!

Continued from page 2

stimulating this search then it is spiritual work and I should be thankful to have been a channel.

If a student chooses to walk through a door I have opened and go elsewhere I must let go gracefully in just the same way that I have to let my children go to pursue their own growth and purpose in life.

With some students it's easy to see them walk away because there has been little connection. The difficulty comes when I have worked closely with someone. But here again I have reason to be thankful because I am afforded the opportunity to do some more spiritual work - the practice of vairagya or non-attachment.

In reality the only choice I have is to let go gracefully or have my grasp pruned loose forcefully.

In his Yoga-Sutras, Patanjali tell us :-

Chapter I, Verse 15

"Non-attachment is self-mastery; it is freedom from desire for what is seen or heard." *

Om Tat Sat

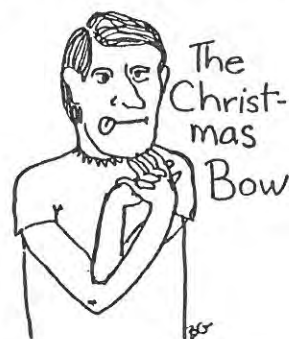
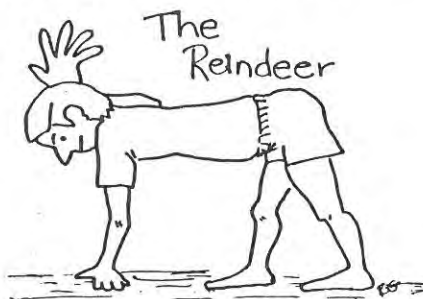
Shirley

* (From HOW TO KNOW GOD - The Yoga Aphorisms of Patanjali; translated with a new commentary by Swami Prabhavananda and Christopher Isherwood.)

Suggestions for a Christmas Asana Practice



Partner needed — to array ornaments



Bill Graham

postage — Send check or money order to R. Steiger, 3789-Y LaDonna, Palo Alto, CA 94306

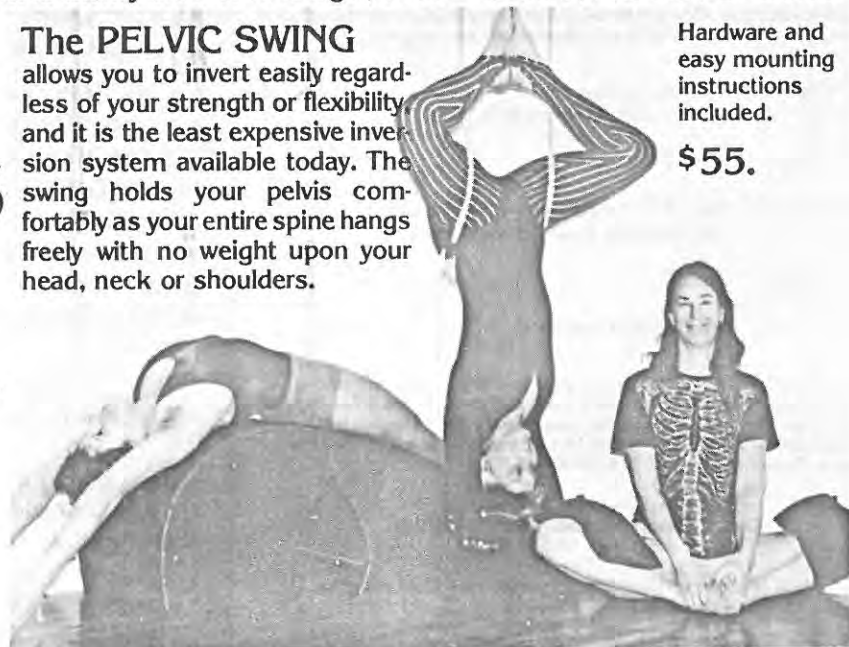
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with
Shirley Daventry French

Without proper breathing - relaxation is impossible

Without proper breathing - movement and exercise become hard and forced

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In this course participants will learn to use breath as a bridge to become more active, more relaxed and more efficient in the use of their body and mind in daily life. Correct postures, body alignment, breathing and relaxation will be emphasized.

WHEN: Wednesday afternoons
January 25th to March 14th, 1984

TIME: 1:30 to 3:00 p.m.

WHERE: The Island Centre for Health Education
916 Esquimalt Road, Victoria

FEE: \$45.00

Maximum 8 students

SHIRLEY DAVENTRY FRENCH is an experienced Yoga Teacher who teaches and leads workshops throughout Western Canada and the U.S. She is founder and President of the Victoria Yoga Centre, and Director of the Yoga Program at the Victoria "Y" where she has worked for the past 17 years teaching courses in Yoga, Fitness, Relaxation, Stress Reduction and Back Problems.

For Registration or Information:
Contact Shirley at the Island Centre (382-1213)
or at home (478-3775)

Cheques should be made payable to Shirley Daventry French and mailed to:
The Island Centre for Health Education
916 Esquimalt Road
Victoria, B.C. V9A 3M6



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PRANAYAMA

This winter Shirley Davenport French is offering the following classes in breathing awareness and relaxation as an introduction to Pranayama:

1. Wednesday afternoons 3:30-5:00 pm
January 25th to March 14th inclusive
2. Thursday evenings 5:30-7:00 pm
January 26th to March 15th inclusive

at THE ISLAND CENTRE FOR
HEALTH EDUCATION

916 Esquimalt Road, Victoria, B.C.

These classes are for intermediate yoga students who wish to establish a pranayama practice

Fee: \$45.00

MAXIMUM 8 STUDENTS

For registration or further information contact Shirley at 478-3775.



Give the Gift of Sight

And Your Holidays Will Be Filled With Joy

In this holiday season, as we open our hearts to generosity, we ask that you remember the need of those elsewhere on the planet whose suffering is great. A Canadian income tax deductible donation to SEVA will bring the gift of sight to many who could see, if only there was a small amount of money available.

- \$15 provides a cataract operation that restores sight.
- \$25 delivers enough Vitamin A to protect 12 children from malnutrition blindness throughout childhood.
- \$50 buys enough antibiotic ointment to cure 100 cases of potentially blinding trachoma.

*Is there any present more in the true spirit
of Christmas than the Gift of Eyesight?*

Your donation will permit someone who is seeing only darkness this year to be enjoying the sight of the stars next Christmas.

SEVA SERVICE SOCIETY
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Thank you for your support.

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(publishers of timeless wisdom)

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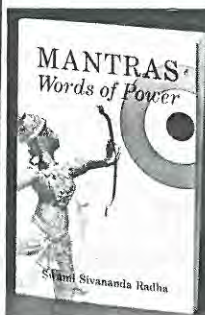
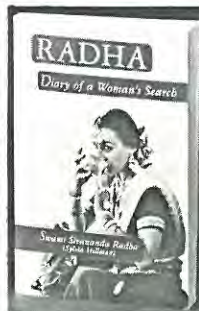
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Paper, 140 pages, 8 photos

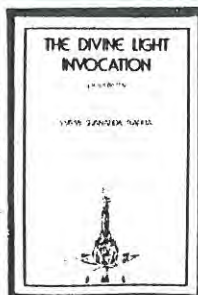
THE DIVINE LIGHT INVOCATION by Swami Sivananda Radha

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



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or direct from

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Kootenay Bay, B.C.

VOB IXO



Yasodhara Ashram

Program Calendar 1983

The following are the Programs to be given at the Ashram during the Winter of 1982-83, and the Spring, Summer and Fall of 1983.

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.



TWELVE DAYS OF CHRISTMAS AT THE ASHRAM

Tuesday evening, December 21, to Sunday, January 2, 1983.

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, Dream Interpretation 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 1984 YOGA TEACHERS COURSE

Friday evening, January 6, to Friday, March 30

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: \$4,145. \$410 deposit.

**The Program Secretary
Yasodhara Ashram**

Box 9, Kootenay Bay, B.C. V0B 1X0

Or telephone: **(604) 227-9224**

Between 9 a.m. and 5 p.m. Mountain Standard Time

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	1/2 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, Carole Miller, at 721-3477.

Yoga Calendar

DECEMBER 3: Yoga Centre of Victoria Annual General Meeting and Christmas Party. 6:00 p.m. at the home of Shirley and Derek French, 3918 Olympic View Drive. The meeting and election of officers will be followed by a pot luck supper and party. Everyone is welcome--don't miss it!

JANUARY 14: Taoist Tai Chi led by Judith Koltai. See ad (page 6) for details.

JANUARY 15: Yoga & Health: Beginners' Workshop, with Dr. Derek French and Shirley Daventry French. See ad (page 14) for details.

JANUARY 21: SEVA EYE BALL ROLLS AGAIN. 1-5 p.m. at Robson Square Media Centre, Vancouver. A festival of fun to benefit the campaign to end blindness in Asia. \$2.50 adults/\$1.50 kids. Lots of entertainment, learning, and great food!

FEBRUARY 24, 25, 26: Teacher Training Workshop with Maureen Carruthers at the Metchosin Yoga Room. Sponsored by the Victoria Yoga Centre. More details next issue, or phone Marlene Miller at 383-8360 (home) or 656-7271 (office).

ONGOING:

Sundays: Satsang at the home of Norman MacKenzie, #6-900 Park Blvd. 8 pm. Information: 383-0670.
Chanting and Meditation at Dream Hill Studio, 4515 Emily Carr. Information: 658-8770.

Wednesdays: Kundalini Yoga for the West Study Group 7 pm. #6-900 Park Blvd. Call Norman MacKenzie, 383-0670 for information.

Dream Interpretation at Dream Hill Studio, 4515 Emily Carr. Call Ann Rosemary Conway 658-8770 for information. 7:30 pm.

Dream Group with Richard Reeves at #401-3275 Glasgow St. 7:30-9:30. Call Richard at 381-0574 for information.

Thursdays: Kundalini Yoga Class and ongoing Hatha Yoga Classes with Norma Hodge on Gabriola Island. For information: Box 231, Gabriola Island, phone 247-9616.

Learning to Draw from the Right Side of the Brain. 7:30 pm. Taking the 1st steps of creativity in drawing. At Dream Hill Studio, 4515 Emily Carr. Call Ann Rosemary Conway at 658-8770 for information.



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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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
Assist. Editor/Layout: Trish Graham
Special Issue Co-ordinator: Carole Miller
Photography: Derek French, Audrey Johnson,
Pat McCullagh
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DEADLINE FOR SUBMISSIONS TO THE JANUARY NEWSLETTER -- DECEMBER 16

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
R.R. #1, Victoria, B.C. V8X 3W9