

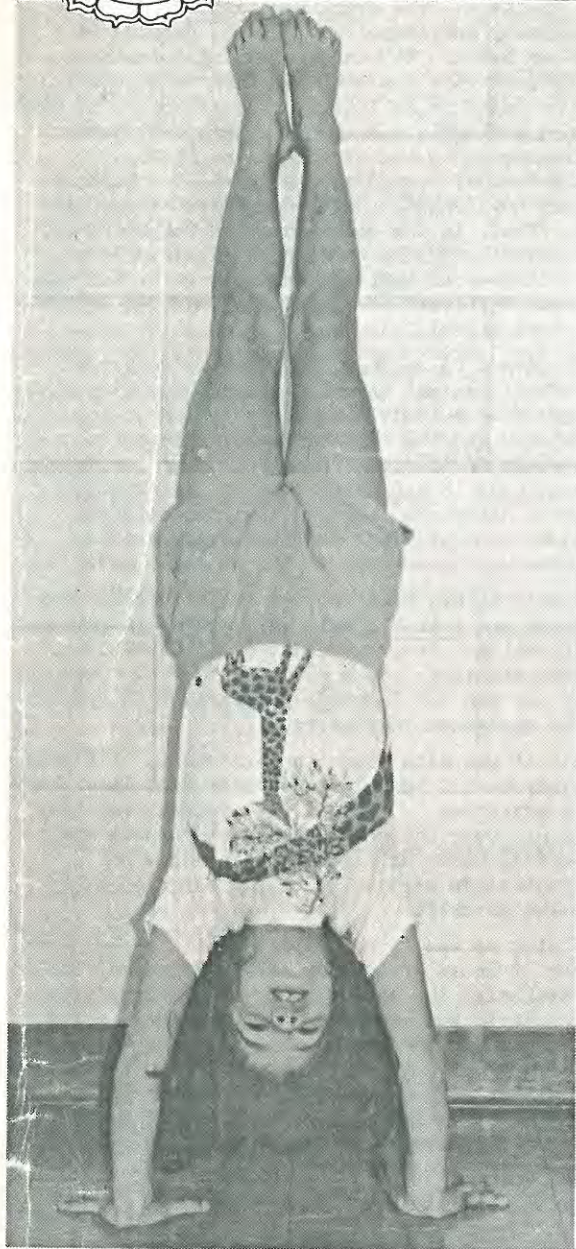


# yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

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JANUARY 1984



## Special Issue

# Beginners' Yoga

We are starting out this new year with an issue concentrating on "Beginners in Yoga", which seems an appropriate topic. The articles that follow present a wide range of perspectives on the topic of "Beginners"-- beginners as they describe themselves, a beginning yoga teacher, an article about children beginning in yoga by their teacher. By coincidence, Shirley's "Reflections" and the interview she prepared with Donald Moyer bring out another aspect of Beginners' Yoga-- the sense of the emergence of new insights and understanding for the long-term yoga practitioner.

I find the parallel thread which emerges from these articles a fascinating one, and one that is typical of our yoga community here-- at some level we are all beginners.

I would like to thank each of the contributors to this issue for the insights they have provided, and especially to thank Leslie Hogya for co-ordinating this issue-- not bad for a beginner!

I want to extend my best wishes to all our readers at the start of 1984. May your year be filled with light, love and growth as you meet the challenges that are offered to you!

-- Bill Graham

by Bill Graham





by Shirley Daventry French

During his recent visit to Victoria, Donald Moyer commented on the rash of articles in yoga journals and newsletters along the lines of "How my weekend with X transformed my life". I was made to swear a solemn oath that no such article would appear in the Victoria newsletter when we reported on his workshop. As the gauntlet was thrown down I couldn't resist picking it up and undertook to do the reporting myself.

Donald Moyer is a well-known yoga teacher from California and director of a studio in Berkeley called The Yoga Room where he and other experienced Iyengar Yoga teachers offer a full program. He is also on the faculty of the Iyengar Yoga Institute in San Francisco.

I first met Donald in Vancouver in 1978 when he filled in at very short notice for his brother Glen who was unable to fulfil his commitment to teach a two week two-level workshop. Donald did a superb job at this and other Canadian workshops where he replaced Glen, and quickly became a much sought-after workshop leader in his own right.

However, he also became a reluctant workshop leader, preferring instead to work with students on a more regular basis and in small groups in his own studio where there was more time to explore and develop individual ways of working.

Before he gave up his travelling I was fortunate enough to work with Donald for another two weeks in Vancouver and prevailed upon him to teach in Victoria. During this time we became friends. A New Yorker by birth and Oxford educated, there was something about his verbal agility as well as his yogic ability which struck a chord and established a bond with Derek and I.

Our next meeting was in Pune in 1979 where the friendship deepened through our shared experience of working with the Master. Since that time we hadn't seen each other until (with a little help from Carole Miller) I managed to persuade Donald to come back to Victoria to give a small workshop.

The time was right. Carole and I knew this and Donald obviously agreed, and so here he was back again with his Puckish sense of humour and mischievous grin as he stirred things up in Victoria with great relish.

Another good friend and colleague, Maureen Carruthers, came over from Vancouver for the workshop and stayed with Derek, Donald and I at my home. It was fascinating to retrace our journey since the time when we were all four together in India. For all of us it has been a Pilgrim's Progress of ups and downs drawing us on in our search for truth. Physically, mentally, emotionally we had all been challenged. Although somewhat reluctant at first, in the end we had all responded to this challenge as warriors and soldiered on. We discovered that although our paths had been quite different at times, they had led us to common ground.

It seemed to me that the force at work that weekend was not transformation but rather what Carl Jung called 'Synchronicity' which he defines as "the meaningful coincidence of similar or identical thoughts occurring at the same time in different places; coincidences which cannot be explained by causality but seem to be connected primarily with activated archetypal processes in the unconscious".

Donald in San Francisco, Maureen in Vancouver, Derek and I in Victoria were moving in the same direction - from external details to internal understanding: each moving at our own pace and in our own way inexorably towards that synthesis and wholeness that is yoga.

But it was also happening elsewhere. It seems everywhere I turn I find evidence of this shift in awareness. It is a very interesting time as all over the world students who have been working under Mr. Iyengar's guidance and inspiration seem to be on the verge of a paradigm shift.

I pick up the Iyengar Yoga Institute Review and see it in an article by Arthur Kilmurray called 'Awakening the Intelligence of the Body'. I see it in the work of Bruce Carruthers which he talks about in last month's issue of our newsletter. I have a discussion along these lines over the telephone with Angela Farmer. It begins to emerge in conversations with friends from Yasodhara Ashram, with local colleagues and experienced students.

On my last visit to India a year ago, Mr. Iyengar told us in one of the classes

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# Yoga Centre News

## ANNUAL GENERAL MEETING

The Victoria Yoga Centre Society's 1983 Annual General Meeting was held December 3 at the home of Derek and Shirley Daventry French, and was very well attended. The reports of the officers and committees of the Society showed a year of gradual growth, with a continued high level of activity. Appreciation was expressed all around for the contributions made by a very high proportion of our membership-- contributions which make the organization a dynamic focus for the growth of its members.

The meeting was followed by a pot-luck dinner and party.

## NEW EXECUTIVE

The executive for 1984 will have three new members: Laila Cubelic, Sue Ingimundson, and Nance Thacker. The executive will be divided into two work groups again this year, as it was agreed that the arrangement had been very successful last year. If you have any questions or comments, please call any of the following members:

Shirley Daventry French, President, 478-3775  
Denise Fafard, Treasurer, 385-6174  
(Shirley and Denise are members-at-large of both work groups.)

## Program Work Group:

Laila Cubelic, 383-6511  
Bruce Ingimundson, 385-2598  
Sue Ingimundson, 385-2598  
Norman MacKenzie, Secretary, 383-0670  
Carole Miller, 721-3477  
Marlene Miller, Vice-President and Program Chairperson: 383-8360

## Newsletter Work Group:

Laila Cubelic, 383-6511  
Derek French, 478-3775  
Bill Graham, Editor and Newsletter Chairperson: 388-6734  
Trish Graham, 388-6734  
Leslie Hoggia, 383-6301  
Richard Reeves, 381-0574  
Nance Thacker, 382-2492

## MEMBERSHIPS DUE

Full Voting Memberships in the Victoria Yoga Centre Society are now due. Annual dues are unchanged from last year-- \$18.00. Please remember to pay your dues to show your support for the organization. Any member of the executive will be pleased to accept them from you. Full Memberships have been constant for the last two years, and we would very much like to see more members this year. Dues for Associates of the Society (Newsletter subscribers) are due one year from when they were first paid, and a notice is sent out to inform them with the last

issue of their term. All full memberships are due at the beginning of the calendar year.

## SUNDAY WORKSHOPS

The first two in the Yoga Centre's new series of Sunday morning hatha yoga workshops for beginners are now scheduled. The first will be January 15 with Dr. Derek French and Shirley Daventry French, with an emphasis on yoga and health. It will be from 10 a.m. to 1 p.m., and will be followed by refreshments. The second will be February 5th at the same time, and will be led by Nance Thacker, and concentrate on yoga and movement. These workshops will be held at the "Y" in the Lounge. Fees are \$10 for Yoga Centre members or \$12 for non-members. Registration is being taken by the instructors or by Marlene Miller, phone numbers appear in the Calendar of Events.

Volunteers would be appreciated to assist with refreshments at the end of the workshops, so that the teacher need not be concerned about this while teaching. Please contact Marlene if you would be willing to help.

## NEW T-SHIRT STYLES

Marlene Miller has arranged for a new line of styles and colours for the Yoga Centre T-shirts which have become *de rigueur* for the well-dressed yoga practitioner across North America. Contact her to see the new line. While on the subject of T-shirts ... our President has recently made the point that men's T-shirts are not selling as well as the women's, and has advanced the theory that it is because men wait until they wear one shirt out before purchasing another. She has made this point on several occasions. Please prove her wrong, and buy up all those men's T-shirts which have sifted to the bottom of the box.

## JANUARY MEETING

The January Meeting of the Yoga Centre will be held on Friday, January 27 at 8:00 p.m. at the home of Harvey and Carole Miller, 1807 Forest Road. After the meeting there will be a showing of the video tape recently purchased by the Centre: *Yoga The Ultimate Freedom*. This is a recording of a lecture and demonstration of asanas by B.K.S. Iyengar in the mid-1970s. Everyone is welcome.

# 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.



# Mother's Yoga

by Leslie Hogya

January. This issue is devoted to beginners. Parenting is a continual beginning. Each age, each child, each day presents me with new challenges. Fourteen years ago, I began with such idealism, love and enthusiasm on the path of motherhood. I didn't feel cooped up. I thoroughly enjoyed the stages of a growing, healthy baby. The days went by so slowly, but there was so much to keep me occupied.

The second year the winter days seemed to stretch out interminably in the cold mid-west and a tiredness was there for me. I built a network of other young mothers that helped sustain me. I learned coping strategies and ways of handling each new stage. But all of them were constantly getting obsolete. Just when I figured out how to handle Brooks as a two-year-old, he became a more co-operative three, and then when Jean-Guy was two, nothing much worked that had before!

One of the joys of parenting is its allowing me to be child-like and play with my children. I love spending days of the beach or in a park. But, looking back, one child-like quality I can't master is the freshness with which they greet each day. A child doesn't carry so many expectations from past successes or failures. I have a lot of past experience, but it doesn't always help me with the situation at hand, but I expect a lot of myself. I "should" be able to handle it.

I feel a real beginner now, as a parent to an adolescent. It's not a toddler I'm guiding or pulling away from danger, but a young man. He is taller than I am and wears men's clothing, and is still growing. This is a letting-go time. I have to trust that all the years that have come before have built the foundations, and now the basic work of parenting is over (but not the hard part!)

I feel it is too bad that our society is so complex that when emerging man(woman)hood is

reached that there isn't an initiation ceremony and then they take on real responsibilities for their life and those of the people around them. We keep them in limbo, in the unrealistic world of school books, quizzes, homework, etc. The responsibilities they have are usually minimal, and often irrelevant to them.

It's a letting-go time, as I said, but the letting go began from early in his life. When, as a baby, he grabbed the spoon from my hand, he was ready to feed himself. It was messy, but how else could he begin to gain confidence in his own abilities?

One of his ways of separating is to question everything his father and I do. He wants to know why we can't have normal food instead of zucchini surprise and that junk. He wants to have a color TV and a computer, as a lot of his friends have. He wants me to buy a fancy sporty car. I sometimes feel defensive when everything I do is under scrutiny, being questioned or slightly mocked. But as in all Swami Radha's work, I've learned that re-examining everything I do is a good idea, so he nudges me to do that.

He thinks, of course, that all the yoga things I do are pretty wierd. But all I can do is live according to what I believe. I can't make him into the adult I want him to be. It's now up to him. That doesn't mean he can do what he wants. While he lives in our family, he has to meet responsibilities as a member of that unit. There are rules to follow, and duties to perform.

He doesn't always want to go on family outings, and I can't make him like the activities or people that I like. However, it does make me feel less free to go out than when I had to take him, or hire a sitter for him, because I don't like to leave him and his friends home too long without some supervision.

I hear from other young people how their parents try to control their lives, make all their decisions, deny them the opportunity to learn coping skills such as driving-- because they're worried the child is too immature. The parents decide what type of schooling or university the child will attend and threaten to take away funds if they don't major in the approved subjects. What are these parents doing? What is the purpose of parenting, if not to raise a separate functioning adult person? When are they going to let go? Who is going to decide things for that child when s/he reaches thirty and the parents are too far away, old or dead to help him or her out?

As I look at the years ahead, all I can do is try to meet each day without expectations. I have to face each challenge as it comes, and continue to do what I believe nourishes my spiritual growth. My own mother's idea on the subject of teenagers is that they should be put in the deepfreeze at 12 and defrosted at 18! (She had five natural children, two foster, and various others-- about and between us we tried everything!)

More next issue ...

## Relaxation Therapy Clinic

Laila M. Cubelic, M.D.

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Continued from page 2

that all the wonderful discoveries which we come up with are nothing new but have all been discovered before - by him! We laughed. But now I understand what he meant. In my practice and in my teaching I will come up with an innovative idea which helps me or my student move into new awareness - an original idea, I think. Then along comes another who claims to have made my discoveries for himself - and sometimes a third and a fourth. What a coincidence!

The week before Donald's visit I was in Edmonton to give a workshop and staying with a mutual friend and colleague from the 1979 Intensive in Pune, Liz McLeod. In her guest room I discovered a wonderful book called **THUS SPAKE IYENGAR** by Noelle Perez-Christiaens also author of *Sparks of Divinity* and a longtime student of Mr. Iyengar.

She verbalised my dilemma and I identified strongly as she described the pratfalls she experienced through interpreting Mr. Iyengar's words too literally. I understood her anguish as she devotedly followed his instructions to the letter searching for that mysterious fragrance of yoga only to be rewarded instead with pain and suffering.

Students of Iyengar Yoga are given a gift of tremendous wealth of detail but in the process of sifting through this detail too often we lose sight of its purpose. Instead of a means to an end it becomes an end in itself; blinded by this profusion of detail we can no longer see the union that is Yoga.

This reminds me of a story about a group of blind men trying to describe an elephant. One is feeling the trunk and describes that. Another is feeling the tail and has quite a different experience to report. Yet another feels a leg, and so on. Each one of them is experiencing an aspect of the elephant but unaware of the whole.

By his detailed instructions Mr. Iyengar plants many seeds in his students. In the beginning we work with them externally which is all our understanding at that time will permit us to do. We work blindly with the elephant's trunk or tail or foot. If that is where we stay our limited understanding is going to get us into trouble sooner or later. Unless you have some realisation of the size and power of an elephant you risk being trampled under foot. But when the detail is used as a tool to uncover and liberate our own innate intelligence, our practice changes and that harmony and balance we hear about and long for begins to emerge.

It was a delight last month to observe the emergence of this balance in the work of Donald Moyer - a movement towards unity of body, mind and breath which awakens the intelligence within and liberates the true self. Donald is a very articulate man who has refined his understanding and use of the Devi of Speech. In his teaching he puts this gift to good use. I am very appreciative that after the workshop he agreed to share some of his thoughts on yoga which appear in the interview in this newsletter.

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#### AN INTERVIEW WITH DONALD MOYER

## Working From Within

Donald Moyer is a senior teacher of Iyengar Yoga from California. He began his studies in England with Penny Nield-Smith, and when he moved to Vancouver he gained the distinction of introducing the Iyengar method to Western Canada. Donald now lives in Berkeley where he is Director of The Yoga Room; he also teaches at the Iyengar Yoga Institute in San Francisco. He has studied with Mr. Iyengar in India many times.

Donald was in Victoria recently to give a workshop for a small group of teachers and advanced students from Victoria and Vancouver, and was interviewed at the end of the workshop on Sunday, November 27th 1983 by Shirley Daventry French.

- - - - -

Shirley: We were just talking about the discoveries which came from your visit to India in 1979 when you had many insights which led you to understand the importance of the diaphragm and the inner groins.

Donald: I think I was very slow in developing understanding: it took me four visits to Iyengar to do that. Before that understanding came I relied a lot on external information and viewed the poses from the outside. In 1979 I began to understand the deeper things that Iyengar was saying and my inner being responded.

From then on my whole attitude towards my practice changed because the information no longer needed to come from outside of me. It was planted inside and generating itself from inside. Mr. Iyengar planted the seed and in fact a lot of the things he had told me in previous visits which I'd never understood began to come back. I'd be practising and make a movement and then I'd think, "Oh my God that's what he meant four or five years ago when he said 'move the kidneys in'". I began to sense that there was a logic to the way this information was being revealed.

I feel that the inner groins are the surface manifestations of an inner network - from the inner thighs, to the inner groins which connect with the psosas. My work with the inner groins led me to discover the importance of the diaphragm. I noticed how many people use the diaphragm to control their poses creating an inner tyrant where our effort, our will, our determination, our self-restriction is expressed.

I think one can see that in the way people do the poses. The diaphragm does not have to be used and should not be used that way. Mr. Iyengar has said that the diaphragm is the mediator between the physical body and the psychological body or spiritual body.

I trusted this process that was happening from inside and allowed it to happen even though at times it led me to things that seemed to contradict some of the ways that we, in the west, had been working with Mr. Iyengar's material. I think there has been a whole change, not only in me but with other Iyengar teachers, from the way they worked in the beginning. They've had to change their method.

In the beginning we worked more from a mathematical point of view tending to impose our view of what the correct pose was from the outside. This boxed us in. Our attitude to alignment was very different from Mr. Iyengar's.

In 1981 Carol Cavanaugh did a wonderful interview with Mr. Iyengar in India. She asked him when the idea of alignment first became apparent to him and he said it was shortly after the opening of the Institute (in Pune) which would



have been 1975 or '76. But we all knew about alignment in 1972 or '73. Almost we knew the meaning of his work in that sense before he did.

He described how first he became aware of the skin and internal movements which led him to eventually discover the importance of alignment. We work from the opposite way. We have terrible difficulty with the skin movement and the subtleties but the alignment struck us from the very first day we went to class.

I guess that's our scientific way of being able to view things analytically from outside. We come to alignment first and move to the inner body afterwards. Mr. Iyengar moved from his knowledge of the skin and the deeper movements to a recognition much later of what he was doing.

When he talks about alignment I think he means something much different from what we mean - or hopefully what we used to mean when we looked at a pose and said "oh this hip has to be level with that" and we tried to put ourselves into place from the outer body.

Mr. Iyengar works from inside, and I am trying to redefine my sense of alignment so that it comes from inside instead of being imposed from outside.

I think all of us who have been teaching for some years have made that same shift. We are in a phase now where we're trying to change our vocabulary. We're finding that some of the old ways don't work.

This change has brought me to a deeper understanding. In myself and in others I see we encounter pain in certain poses and I begin to see what we are doing to create that pain. In terms of Iyengar yoga I think that in the beginning we were terribly proud that this was such a safe way of doing the poses and were rather scornful of floppy yoga people. Now we've been working for six or seven or ten years and are beginning to have injuries. We're having to look at what it is we are doing that's causing this.

So these are two very important things - the depth that Iyengar gave me plus having somehow to catch up with my own mistakes.

I feel that we tend to get into muscle patterns, patterns of movement, patterns of working - constant repetition. It's not that any one movement is wrong in itself but our constant repetition and giving ourselves instructions the whole time that we're in the pose. Now,

## yoga centre of victoria



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Carruthers**

Maureen, an experienced and knowledgeable Yoga Teacher in Vancouver, has studied intensively with Mr. B.K.S. Iyengar on several occasions. She is one of his foremost students in North America, particularly in Canada. She also attended the 1981 Yoga Teachers Course of Yasodhara Ashram.

Maureen has developed the Teacher Training Program for the B.K.S. Iyengar Association of British Columbia. She offers many insights for teaching asana which stem from her own unique teaching experiences.

Registration is limited to a maximum of 14 students, and is open to teachers\*, student teachers, and experienced students of Mr. Iyengar's approach.

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Friday 7:00 - 9:00 p.m.  
Saturday 10:00 - 1:00 p.m. and  
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Fee: \$70.00 Yoga Centre Members  
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January 14, 1984.

Place: Metchosin Yoga Room  
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Registration may be mailed to:  
Victoria Yoga Centre Society  
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#305 - 3235 Quadra Street  
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For further information call Marlene at  
383-8360 (home) or 656-7271 (office).

\* Teachers of the Victoria region have priority for registration until January 14, following which registration will be open

rather than telling myself what to do when I'm in a pose, I am searching for that inner balance.. There's a very different quality if I say "I need to do something to get into alignment" from asking "how can I support myself in that search for the inner balance in this pose".

So there are certain things I look for both in myself and when I'm making an adjustment in a student. If I make the adjustment and the person tightens up, if there's no movement or maybe they move that part of the body but it doesn't spread to any other part of the body - then I know that that hasn't been the right adjustment. But if in myself or in a student

I ask them to make a particular adjustment and immediately freedom comes to the spinal column and there's a spontaneous lengthening - then I know that that's a good adjustment. I always look to see what the effect of the adjustment is on the spinal column.



I have also come to see the importance of finding the place of tension inside. Previously where I might have worked with "firm this muscle and make this muscle work", I now try to find out why that muscle isn't working.

I've had lazy kneecaps. I've had knees that do not naturally work, and for ten years I've been constantly reminded and constantly reminding myself that those quadriceps and the upper inner knee muscles are not working.

I think the reason for this is that when there's a lot of tension in the abdomen, as there is for me, those muscles are deprived: they cannot work. Whenever you see people with a tight diaphragm it usually goes with weak thighs - weak inner or front thighs. So now I'm trying to find the place inside where I store this tension that's preventing me from strengthening the outer musculature. When I release the abdomen the legs begin to work on their own. They're not congenitally lazy; they've been deprived of their freedom because of the control exerted by the diaphragm or the abdomen.

I'm looking much more towards trying to balance the inner and the outer and finding an inner release so that the outer body can work naturally.

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I don't feel that one can only work internally. I think that if you only worked internally and forgot about the exterior muscles you would begin to have some very strange physiological things happening to you. I think you would begin to get a lot of emotional reactions and that you might upset your hormonal balance.

I think the beauty of Mr. Iyengar's work is that he works through the muscular system to bring harmony to the inner system. He doesn't attack the inner - he doesn't work from the inner directly, but he works through that balancing of the outer body. So for me a lot of my work now is balancing the outer and the inner body.

I feel there are some of us who are very aggressive with the outer body. I don't feel I've been one of those. I haven't had a lot of injuries in terms of torn muscles but I feel that my violence has been inside and Mr. Iyengar recognised that.

Last time I was in India I was using one of those props for Viparita Dandasana - one of those poles where you're balanced on the sacrum. Mr. Iyengar saw me coming up and in order to come up I think I was creating a lot of tension inside. He came up to me and said, "You people - you might be soft outside but you're violent inside". I didn't know whether he was making a general statement about the class or something directed to me in particular, but I felt that what he said was really true for me.

I think that internal working can be just as violent if not more so than the external.

External aggression only leads to torn muscles whereas the inner violence can upset the nervous system, and that's my weak place. I feel those two ways of working have to be very carefully balanced.

That was a good question. (laughter)

Shirley: It interested me when you talked about the connection between wilfulness and the diaphragm because in terms of cakras and kundalini yoga the throat is talked of as the seat of self-will. But you also talked about tension in the throat; do you connect that with wilfulness?

Donald: Not in the same way. I see the diaphragm not only as the mediator between the physical body and the psychological or spiritual body but also as the mediator between the upper and lower body. I find that people who have very tight diaphragms tend to have weak legs because they're using their emergency system. The diaphragm is part of the emergency system. It's not meant for support of the body but if



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the legs aren't giving support then the diaphragm has to.

Once the diaphragm gets control it doesn't like to give it up and so the legs don't have a chance to work. Going on from there, if the diaphragm is tight, the ribcage cannot expand - the shoulders are tense and the neck is tense. So often with shoulder problems and neck problems I look down to see what's happening with the diaphragm.

But in terms of the throat area and people who hold tension there, I have this idea which you know from my workshop. When I see a lot of tension gathered at the base of the throat I call those the 'word pouches'.

This happens with people who talk to themselves - mothers of small children who can't say everything they would like to say to those small children - people who during class are mentally taking notes of everything they would like to remember - teachers, yoga teachers, people whose role is communication such as psychotherapists. It's all those unexpressed things.

It's not the same power as the power that comes from the abdominal area but it's partly mental power, partly ideas, partly expression, communication. There are a lot of people who get bloated in that area creating little balloons that thicken up at the base of the neck. I see many people who need to deflate their word pouches and let that area descend back behind the collarbone.

But tell me again about the traditional idea of the cakras that the throat is where the will is supposed to be?

Shirley: This cakra here (pointing to the throat), the fifth or Visuddha cakra is often called the seat of self-will, and holding in this area is related to wilfulness or pride.

Donald: This is all speculation but maybe the diaphragm is more the things that we try to impose on ourselves - things we've learned from our parents, the right code of behaviour, doing the right thing. And so it's not a self-will really; it's more what we are trying to live up to.

Shirley: Being willing, willing to please.

Donald: Yes. Wanting to please, wanting to do the right thing. Being a perfectionist. You can always tell a perfectionist from the tightness of the diaphragm. It also happens with people who tend to be insecure, seeking approval from others and not trusting themselves. This is not so much an individual will



as themselves in relation to their upbringing and to codes, principles etc.

Self-will in terms of pride in the throat area makes more sense because this is a much more personal area. My individual expression - how is that coming out? And so those of us who depend upon words, maybe we're not proper any more but are under the tyranny of another aspect of will which is more concerned with our individuality, with being a creative person, with wanting to do our own thing. Then the centre of tension moves upwards.

They're both - the diaphragm and the base of the throat - different aspects of will.

Shirley: Yes, there are many aspects of will!

Donald: But I think the tyranny of the diaphragm comes more about wanting to be accepted by others or wanting to do what other people think is right, whereas the tyranny of the word pouches is something different - it's our expectations of ourselves, how we want to express ourselves.

Shirley: And most of us have a combination of those.

Donald: Oh yes. I'd never thought about those things before so that was a good question too.



Shirley: We should do this more often. (laughter)

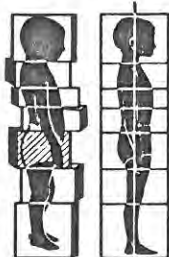
Another question that came to mind when you started talking about your own work and how from the instruction of Mr. Iyengar you were able to go home, work with your own practice and develop your own insights and understandings. Now that there are more teachers who've had the opportunity to work with Mr. Iyengar and explore his teachings in depth, in your experience has this brought common understandings or had there been a divergence?

Donald: Well I guess I came up to Victoria not knowing whether I was going to totally shock and horrify people with what I'm doing now, but what I saw was that both the Victoria people and the Vancouver people are moving in the same direction. They've had the same perceptions. Maybe their way of phrasing it, the verbal thing which they've come to might be different, but I feel that we are coming to the same thing. I think all of us have to.

Shirley: Because it's the truth!

Donald: Well, because that's the natural development. First you work on the outer level - and I don't think we could have done any differently.

I remember a passage in Ida Rolf's book that really struck me: that there's a way of working with the external body which is appropriate to adolescence, and a sign of a person's maturity is moving from the use of the external muscles to the deeper muscles. She strongly links a person's growth and maturity with this change. It doesn't mean that it's wrong when the adolescent uses the external muscles; it's a necessary phase of his development. But there's a need to move on from that.



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Mr. Iyengar doesn't like to see us claim that there are any differences between westerners and easterners, but maybe easterners come to that understanding of the inner body sooner than we do in the west. And maybe it's a sign of our delayed maturity that we work so much with the external body. Maturity comes to us, I think, much later in a certain sense.

Any divergence?

Shirley: I don't mean just in technique - turning the foot in 40° or 60°. For instance, Mr. Iyengar and Desikachar studied with the same guru but they have taken their understandings and developed them into different methods. Have you seen any of this happening among senior Iyengar teachers? That's a loaded question. (laughter)

Donald: Oh this is a loaded question! I think that there is a spectrum. Some teachers are working purely on an external level because they have not developed a depth of understanding, so working in another way is not yet open to them.

On the other extreme you have people who have discovered the internal way of working and become very fascinated with that and perhaps gone a little bit too far. From going so much internally they have lost contact with the support from the external body and got into trouble in terms of their health. It is impossible to continue to work that way without doing internal damage to themselves and they must come back more towards the centre.

I feel different people are going to create a different balance. Judith Lasater, for instance, does have the internal perception but because of her background and her training she's

Continued on page 20



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# Special Issue: Beginners' Yoga

by Leslie Hogg



I'm a novice at preparing questionnaires and conducting interviews, or coordinating an issue of a newsletter-- a beginner organizing a beginners' issue.

Derek French gave me the idea for a questionnaire. We pictured this captive audience in beginners' classes and laughed, but I decided that it was a great idea on a voluntary basis. Only those who really wanted to would take one or fill it out.

There are beginners and beginners, I decided after reading the few I had returned. There are some people who are taking the classes for the very first time for purely physical reasons, and then there are those who have been taking classes a little longer, and have looked at yoga as something much more than a physical exercise class.

Luckily I picked one of the latter to interview. Charles Morley is a beginner to hatha yoga classes, but had been doing a lot of reading and work on his own before he signed up for his first workshop in September, 1983.

Following are the questions from the questionnaire. Anyone reading this issue who considers themselves a beginner, please take a few minutes to answer any or all of the questions, or write about anything else and send your contribution to the newsletter. I'd like to do a follow-up article.

## BEGINNERS' QUESTIONNAIRE

If you fill out this questionnaire, your comments may be used in a future Yoga Centre Newsletter article.

1. Name and class enrolled in.
2. How long have you been taking yoga classes?
3. If longer than one year, is there a reason why you are in a beginners' class?
4. Did you try yoga from a book or TV before taking classes? If yes, what was the source and for how long?

5. What attracted you to yoga?
6. Have you experienced any benefits or changes since starting yoga which you would care to comment on?
7. Will you continue doing yoga after the course ends?
8. What other activities do you enjoy?
9. Does yoga enhance any of them? How?
10. Do you read the Yoga Centre Newsletter?

In answer to question two, six people had taken yoga two months or less, five around a year, and two more than a year.

No one really answered question 3, except a few who were taking higher levels, or one who hadn't taken a class for five years. I guess it was a bad question.

To question four nine people answered no. A few had worked with a few books, mostly Yoga, Youth and Reincarnation by Jess Stearns.

Question 5 ("What attracted you to yoga?") elicited as many different reasons as people filling out the questionnaire. Some were:

- flexibility or stretching tight muscles was most common
- slowness
- stress reduction, relaxation
- for posture and balance
- mental benefits
- body awareness
- to complement aerobics or other more strenuous exercise
- the philosophy or spiritual values of yoga
- medical problems
- to be with a friend
- for its power; and
- deep body work.

A few quotes:

Anne Glover: "I like and need to stretch. I might add that I did not like Iyengar yoga at first, but I suppose something in me knew it was good for me because I kept coming back."



Diane Pendray: "I participate in many physical activities, including cross-country skiing, and soccer, which tend to tighten my muscles. I was attracted to yoga because I need more flexibility work, and also because my job is sometimes stressful. The yoga noon stretch is a good stress reducer."

Linda Benn: "I had been playing soccer, jogging, and attending intensive fitness at the "Y". I developed painful arthritis in my hips and lower back. Therefore, I was attracted to the non-violence of yoga. I wanted to work on my flexibility but also liked the idea that Iyengar yoga encouraged strength as well. I also felt that an exploration of asanas might lead to an interest and knowledge of the philosophy behind yoga." (Note: she mentioned that her arthritis is improved.)

Question six also brought out a variety of comments, but most people mentioned greater flexibility and/or stress reduction. Many also mentioned body alignment, posture awareness and balance, and sleeping better.

Linda Benn: "Yes! Yes! I feel much better as my flexibility and strength improve. The arthritic pain has decreased with minimum medication. I enjoy the comradie of the classes. Yoga practice has begun to teach me of the need to unite body and mind."

Diane Keighley: "I feel my body is opening and I have a greater awareness of how I use my body. I pay more attention to walking, sitting, etc., and frequently breathe, relax and align."

Question seven ("Will you continue doing yoga?") brought nine yes replies, a few who said they would if they were enrolled in another class, and one who said "hopefully." (An honest answer!)

Other activities mentioned in answer to question eight were varied, but many mentioned some type of aerobic exercise-- swimming and dancing most frequently. To question nine, most answered positively that yoga did enhance other activities. Samantha Armstrong said: "Yoga is connected to everything because it all involves the body."

Janet Walton: "It's excellent for other physical and mental activities. I feel energetic, and refreshed after taking a class. It decreases chances of injuries in more active sports. Also the breathing is excellent for other activities."

George Hodge: "The most obvious applications for added flexibility and more control of body movement is in my dance classes, but I feel that the discipline and opening up I get with yoga will improve my life as a whole."

One person said, "No, but it is helping to expand my activities to include healthy ones."

And finally, the last question was about the newsletter. Most of the people who have just begun classes in the past few months had only read it once, others said yes.

One point Linda Benn brought up, which I have often been curious about myself is what happens to all those beginners who never come back. If any of you know of such people, let them have their say-- we want to know what happened!

## Yoga for Kids

by Celia Ward

I began the children's class for 7-12 year-olds at the Victoria YM-YWCA last summer. My initial thoughts were that it would be both fun and interesting to teach children. After having taught the first few classes, I became aware that it was also quite a personal challenge.

My experience of teaching adult classes is that there is a certain level of receptivity; of people being there because they want to learn. Their energy is of a contained, subdued nature. As a teacher, one is involved in initiating a moving through the protective layers and blockages of dullness in the body/mind. There is a freeing up of energy and a movement towards a greater sense of being.

A children's class is different. The energy level is at once faster and more diffused. Walking in to teach a class, one finds youngsters flying across the room playing 'tag', or standing on the window ledge wrapping themselves round and round inside curtains. The challenge in teaching becomes to successfully direct this abundance of energy into the poses. The flow of energy is already there, it simply needs direction and encouragement.



As a teacher, one has to develop great spontaneity, alertness and flexibility in relating to the children. It is important to be very firm and clear, both in instructions and manner. I have found that one has to constantly externalise to maintain a flow of attention. I can remember one Saturday morning when I arrived to teach the class after an intense workshop, and was in a very quiet, internalised state. The children very quickly picked up that teacher wasn't 'quite there', and there was a general escalation of disruptive behaviour. It was really quite funny as I watched myself struggle to externalise and maintain control and direction as the children ran circles around me!

I am constantly impressed with their sharpness and strong sense of being. Children have a way of demanding that you be fully there with them in the present moment.

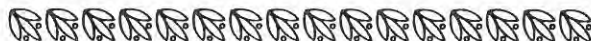
The children respond well to the more vigorous approach of Iyengar yoga. There are some complaints such as "I can't do this," and "I'm too tired," but these comments are becoming less frequent as I encourage and let them know that they can do these things. I lead them fairly quickly from pose to pose, and do not issue too much detail. They learn more from observation and feeling the poses for themselves than from verbal description.



I find the Iyengar method of lining people up in rows for sun salutations and standing poses works very well. It creates a harmony and organisation which is extremely helpful for children. They particularly enjoy facing one another for sun salutations, which I teach at the beginning of the class as a warm-up and as a means of directing the flow of energy. They also enjoy standing poses, backbends and inverted poses. Poses which necessitate a more refined quietness and surrender, such as sitting forward bends and twists are more difficult. Tight hamstrings restrict the forward movement and the general enjoyability of these poses.

With regard to relaxation, I do not believe children perceive relaxation as an adult does. The class ends as it began, with a flurry of activity and outpouring of happy energy. The couple of times I foolishly attempted a relaxation at the end of the class, the quietness I tried to create was insistently broken with hiccups, loud snoring and funny comments! An agitation and resistance was created which, ironically, was the opposite of what I set out to achieve.

I am grateful to the children for the learning they provide, both in my understanding of them and of myself. By their very nature they constantly challenge my spontaneity and ability to be sharply in the present moment. I hope they are learning as much from me as I am from them.



## MAXIMS

As pearls are held on a thread,  
all the limbs should be held  
on the thread of intelligence.

By Shri B. K. S. IYENGAR



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Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She teaches and leads workshops throughout western Canada and the U.S. and is Director of the Yoga Program at the Victoria YM-YWCA.

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# I Never Thought of Being a Yoga Teacher...



by Denis Fafard

I'd thought I'd always be a student and perennial workshop attendee. When I reflect now on what I thought about teaching, I think I viewed teachers as more than human, or at least more than ordinary humans-- they must obviously be enlightened to be teaching. But as I attended workshops with people who have been my teachers, their humanity came to view and I began to see that teaching was a way of sharing, of giving back much of what I've had the privilege of receiving and absorbing over the years. Even after coming to this conclusion, however, I wasn't of a mind to race out to begin to teach, or even to learn how to teach.

Eventually Shirley asked me if I'd like to start coming to observe one of her beginners' classes, and to start the apprentice program of teacher training. I didn't immediately jump at the

opportunity, but just about. What immediately came up for me was commitment, commitment, commitment. But isn't that what being on the yogic path is all about? I decided to begin the apprenticeship, and began attending Shirley's beginners' classes as an observer.

I was overwhelmed to see the complexity of the task of teaching beginners. Very few of the people had any body awareness at all-- instructions that I heard in classes I was attending as a student would have been irrelevant to them. I began to think back on my beginning days as a yoga student, what I had responded to, and how.

In the beginning classes I observed, students made up for any lack of awareness with enthusiasm and willingness to try. I began to realize that the teacher has a responsibility only to allow the students to progress as they grasp the basics and begin to develop body awareness, in order to avoid injuries which might result from the application of such enthusiasm to an unaware body.

When I began teaching students who are unaware of their bodies I also began looking at how different bodies function in different asanas in the class I attend as a student in a new way. In observing beginners' classes it has become quite clear that what is a straight-forward instruction regarding placement or movement of my body, or for others in the class may not only be far from straight-forward, but just about impossible for others, either because of the structure of their body or the condition of their muscles. As a result, it has become a real challenge to think of ways to enable those students to begin to approach such a placement or movement in a way that is possible for them. These challenges usually come at the time I least expect to have to deal with such a problem.

I am noticing that teaching is beginning to have major benefits for my own asana practice. I am beginning to think of how I can verbalize what my own body is experiencing, because I will very likely have to explain the sensation to students if I am to successfully teach that asana or preparatory exercise. I am also beginning to think it might be possible for me to remember the Sanskrit names of the asanas-- for the very same reason!

The necessity to teach only from experience has caused me to place a heavier emphasis on my own personal practice, and to begin to approach the asanas from different points of view, and in different ways. My students have given me many new ways of approaching asana through the feedback I receive from them.

The most important experience for me while teaching comes when I can see that expression of "Aha!"-- knowing that I'm being understood, and the students are beginning to experience that increase in body awareness. Seeing that kind of expression gives me a great deal of satisfaction to know that I am able to pass on something of what I've received from my teachers.

## PRANAYAMA

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## PROFILE

# Charles Morley

Charles Morley attended his first formal yoga class in September when he attended a week-long workshop with Ramanand Patel at the Victoria YM-YWCA. He teaches mathematics at the University of Victoria. Leslie Hogya interviewed him for the newsletter in early December, 1983.

**Yoga Centre:** You said the Ramanand Patel workshop was the first you'd ever attended?

**Charles Morley:** It was the first formal class I ever attended in yoga. My wife and I both have been interested in yoga since the fall of 1977.

**Y.C.:** Had you been doing yoga postures from a book before that?

**C.M.:** Yes. Satchidananda's Integral Yoga.

**Y.C.:** Big photographs.

**C.M.:** (laughs) Yes. That's right.

**Y.C.:** How did you feel, coming into a workshop?

**C.M.:** It was great. I found I'd been doing the postures, the asanas, that is, on a pretty gross level. I'm taking a class from Ceila Ward now. My wife is also, and it's great. I really like it. I've gotten a lot out of it and I intend to continue.

**Y.C.:** What made you decide to go to the workshop? How did you hear about it?

**C.M.:** It was a curious sequence of events. I sent away for an Ashram bulletin. We have a farm in western Washington, near the Yasodhara Ashram. Last spring I read a book by Swami Radha. Shortly after that I picked up one of your newsletters. I'd never heard of you before. Anyway, when I saw Dr. French's name in the Ashram brochure, I decided to see him for a medical problem I was having. Then I saw him again in September. I was having some trouble with my back and Dr. French said I needed some instruction, and he mentioned Ramanand's workshop. So there I was. It was essentially through Dr. French.

**Y.C.:** What made you pick up Swami Radha's book? There are so many books available, how did you choose hers?

**C.M.:** Well, I've been reading a broad spectrum of books in the past six or seven years. Actually, it was a little pamphlet on how to find a Guru. I actually bought it because it was co-authored because it was co-authored by a professor.

**Y.C.:** Guenther.

**C.M.:** Right. I bought it because he had written part of it, and I found myself liking what Swami Radha had to say better.

(laughter) I was very enthusiastic. So I bought Kundalini Yoga for the West. I superficially read through it and I liked it. So it was by chance.

**Y.C.:** I understand you then did Swami Padmananda's "Devi of Speech" workshop the next month.

**C.M.:** That's right. I went to her workshop, and I've also attended the Kundalini class on Wednesday nights a few times. I hope to take a Pranayama class from Shirley Daventry French after Christmas. I'm very impressed with the Yoga Centre. You offer a lot of good things.

**Y.C.:** I've thought about that recently. Shirley wanted to start something, and she struggled without much support for years, but she kept on and on. Suddenly it has flowered in the past few years.

**C.M.:** All the classes and all that activity.

**Y.C.:** What field are you in professionally?

**C.M.:** I teach mathematics. I'm not so much into that. I used to be very interested in research, but about the same time I became interested in yoga was when I turned off doing research in mathematics. There was a general dissatisfaction with my life. It was about this time that we bought this farm. It was an attempt maybe even to drop out of the mainstream of society. Actually, in the last six years my whole family has been putting most of their energy into building a house and barn out there and fencing. We've also helped building a schoolhouse. It's called Rose Valley. It's a pure, pristine place, in terms of the physical environment; little groves of aspen trees, meadows, pine woods.

**Y.C.:** You said your family-- how many are there?

**C.M.:** My wife, myself, two sons aged eight and eleven, and a daughter who is sixteen.

**Y.C.:** They spend summers out there?

**C.M.:** Yes, we all do. The family was there full time the past two years, because we started the school with sixteen other families in the valley. There were twenty children at one time, but it got down to ten towards the end. It's no longer running. There was a log of conflict. Everyone had their own ideas about education for their children. It was an interesting experience.

One problem was that it was very expensive. Also for me, since I was commuting between here and there once a month. Then, with things happening in the world at large, it seemed to make less and less sense to me to drop out of the mainstream and develop a new community. You can't get away from society. This is a new way for me to see things.

**Y.C.:** Your wife is doing the class at the "Y", too?

**C.M.:** Yes. When I was doing asanas out of books for the last six or seven years, I saw them as secondary to meditating and the spiritual part of it. I realize there is a spiritual

part to the asanas, now. Going to Celia's class is good, I enjoy going to classes.

Y.C.: It's a lot different from doing it from a book.

C.M.: Definitely.

Y.C.: The Ashram offers an interesting workshop called "The Body and Beyond." It helps us to see the interlinking of body, mind and spirit. Has doing yoga made a difference in your life?

C.M.: I'm busier. I'm physically more active. I'm trying to straighten my back. I can't pinpoint it. Yoga in general is making an enormous difference in my life; how I perceive things, experience things, what I do. I can see all that happening. Doing asana is part of it.

Y.C.: Did you find that the Devi of Speech workshop has had an impact on you? Do you watch what you say?

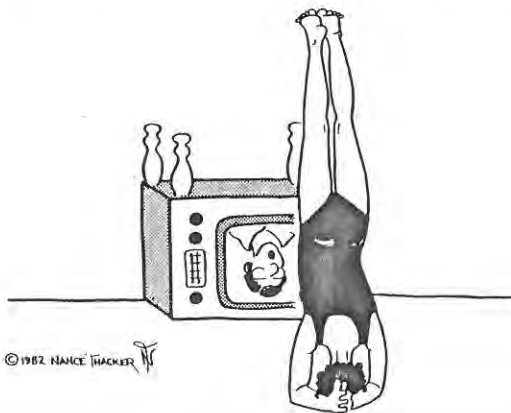
C.M.: That was a very hard weekend for me. The Kundalini class is a hard class, too. Everytime I start to talk about myself it gets to be a big trip with me. I've known that about myself. One of the things I've been doing in the past two years is say less and less about myself. I spend time with people and talk without talking about myself. This is something I've been going through, and I don't know how I feel about it. I used to talk about myself endlessly. It was one big trip after another. This workshop went back the other way.

Y.C.: Because you were having to talk about yourself.

C.M.: Yes.

Y.C.: But each person has a turn.

C.M.: Yes, that was a good thing. It was exposure to certain things I'm not used to experiencing. I felt a bit uncomfortable there. I was out of place; everyone was so eloquent. She'd give us a topic to write on and everyone else would be filling pages and I would just sit there and write one paragraph. It was interesting.



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Y.C.: Do you feel you sort of plunged into something where everyone else had more experience?

C.M.: I'm still working through that. I don't know quite how comfortable I am with that technique. I'm not 100% convinced it's right for me.

Y.C.: I remember the first one I went to. I didn't know what was happening or what they were talking about. I remember being half asleep part of the time. I think it's a bit startling the first time.

C.M.: I felt out of place. It was very hard to write these papers we were assigned over night. I never did them until the morning after I arrived. I got a lot out of it, actually, particularly the last day.

Y.C.: You've done a lot in a few months.

C.M.: I was marginally associated with some other groups. I went to evening meditation with the Muktananda group. But that's very different.

Y.C.: This time things just came at the right time, seeing Dr. French and going to Ramanand.

C.M.: Yes. I really liked Ramanand. I appreciated as the week went on what a fine teacher he is. The first day it wasn't all that clear. (laughs) It was very subtle.

Y.C.: Is your back better?

C.M.: Yes, it wasn't that major.

Y.C.: Has yoga helped it?

C.M.: Yoga had messed it up because I was doing postures incorrectly. Dr. French said "You need some instruction. You need to open your chest and straighten your back."

Until the workshop, I hadn't realized there was such an active group in Victoria.

Y.C.: Do you like the Iyengar method?

C.M.: Yes. I have Iyengar's book, *Light On Yoga*. I've had it for several years. I read the introduction, and like it a lot. I didn't pay much attention to the main body of the book, on how to do the postures. I was reading recently in *Ascent* that Swami Radha was talking to Iyengar about how many people never read the introduction but just get right into the asanas. I did exactly the opposite. The introduction is beautiful. I always meant to look at the main part of the book; now I have and I really appreciate it. I'm very impressed with him. I just wrote to the ashram for a book of his aphorisms.

Y.C.: I think they are two of the most special teachers in the world; and they finally met!

C.M.: I would like to visit the Ashram. I intend to visit it this summer. I'm familiar with that area. I love the mountains and began exploring them years ago in my teens.

Y.C.: You went there from Ohio?

**C.M.:** No. I fled Ohio long ago when I was 18. I went to the University of Colorado and got into climbing. I was into that for a long time.

**Y.C.:** How did you get to Canada?

**C.M.:** I was interested in it and when I was at the University of Washington I got offered a job at UVic in 1968. I like Canada. It's making an attempt to be a good, humane society. I relate to that more and more.

**Y.C.:** How do you feel about math now?

**C.M.:** Math is a beautiful thing. I'm not into the research part of it so much. I like teaching it. I teach first year calculus and finite math and a fourth year topology course. It's very neat. I'm interested in the philosophy of math. I was interested in trying to tie what math is all about to what physics is all about to make spiritual connections.

What turned me off is that I don't think it's possible to change scientists' values. Atomic physics is very consistent with spiritual views. Scientific materialism is not consistent with this. Most all the physicists I know are scientific materialists. They don't see any inconsistencies. They live with the inconsistencies. Quantum theory or atomic physics explains motion and matter. It has to do with probability. What is has that is consistent with spiritual views is it sees the universe as an unbreakable, undividable whole. The parts are mere abstractions, like liver. David Bohm said that, I admire him. He's a premier physicist theoretician and he is very articulate. He worked with Einstein and helped put 20th century physics together. All those beautiful men were humanists, but their theories were used for bombs. Others totally abused their theories and didn't understand what Bohm and the others were saying.

David Bohm is a professor at the University of London. He's trying to paint a spiritual picture of the world via physics. He's done a lot of first rate research, but a lot of other people dismiss him as being a crank.

Most of the physicists around here are not into that. They're not interested in any overall picture. The same is true in mathematics. They're into very specific areas, and they don't look at foundations or what it means. So I don't see much point in trying to do things on a scholarly level.

**Y.C.:** You don't think it would be accepted?

**C.M.:** I could get it published, but nobody would read it. People are already pigeon-holed, although I have noticed there are people in the math department taking yoga classes.

I used to see universities as places for social change, but I don't see them that way any more. They don't try to discover for themselves how the world is. But there are good people there. I like the students; students are great. But I don't see the university as a place for social change.

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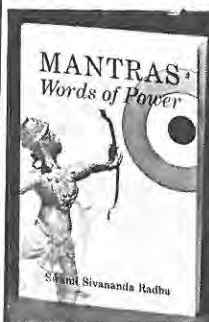
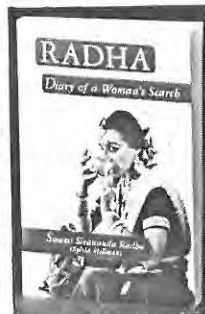
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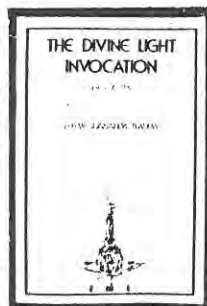
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VOB IXO



Continued from page 11

going to want to translate it back to the scientific mode, to the more analytical mode - but that doesn't mean she doesn't have that internal understanding. There's a slightly different bias here.

Shirley: I found it very interesting working at Feathered Pipe Ranch one year with Judith Lasater, Victor Van Kooten and Ramanand Patel all in one workshop. Ramanand's an engineer, Judith a physiotherapist and Victor an artist and each one of them I felt had this internal understanding but they translated it into different languages. One appealed more to one person and one to another, and so it's valuable.

Donald: For myself, I'm trying to work with some kind of balance because I value both approaches. I need to have the balance for my health.

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Shirley: Perhaps just one more question.

Donald: Fabulous questions! (laughter)

Shirley: It's always fun doing this.

Just for Victoria, from what you've seen do you have any suggestions for us?

Donald: Goodness, I don't know. Any suggestions? I have enjoyed this workshop here: maybe it will bring about my transformation, who knows? How I was transformed by my weekend in Victoria!

I think it's a very harmonious group. People are working very well, I just think....

Shirley: Carry on Victoria?

Donald: Yes. Carry on Victoria.

That's the most difficult question to answer. I was really very happy with how responsive everyone is, because some of the things I've been putting out were very subtle. I have given workshops in other places where the students haven't the maturity. They've been to a lot of teachers and are confused. There's a lot of "Ramanand told me to do it this way and Judith told me to do it this way and now you're coming and telling me to do it this way".

They are still wanting to know what the 'right' way is.

I think most of the people I have seen in Victoria have got beyond that and they're comfortable enough in themselves and comfortable enough with their own practice to allow themselves to experience someone else for two or three days. It was a pleasure for me to work with this group. **CARRY ON VICTORIA!**

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
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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.

## On "The Day After"

Carole Miller brought the following article to our attention. It is the Rabbi's Message from the December issue of *Koleinu*, the newsletter of Victoria's Congregation Temple Emanuel. We would like to thank Rabbi Victor Reinstein for his permission to reprint it here.

Dear Friends:

I am writing these thoughts after midnight on the night of November 20th. It is dark and still and an eerie mist floats in the cool air outside, casting a blue and distant flicker on the street lights. It is already the day after. I'm sure that many of you saw the television film that ended a few hours ago called "The Day After." I am sure that many of you went to bed tonight feeling the same numbness of soul and body and mind that I feel. We are faced with a pall of meaninglessness that is cast on our lives and our strivings. How petty our quarrels and differences.

"Sovereign of all worlds! What are we? What is our life? What is our goodness? What is our might? What can we say before Thee, O Lord our God and God of our ancestors...?"

What are we? What is our life? What can we say? I cannot, dare not, be silent. It is the cry of our children that haunts me. The children. We bring them into the world, loving, protecting, hugging, but we cannot promise a world for tomorrow, a world safe from a blinding, searing, vomiting extinction. The only protection is to insure that it can never happen, to commit ourselves to working to eradicate nuclear weapons.

This is far more than a political issue. It transcends all other differences. It is in its essence a religious question, about life and death, about faith and future, about God and humanity. As people of faith, members of a religious community, we are bidden to rise to the challenge of faith to save our children, all children, and this world we share with the whole human family, each member created in the image of God. As we embrace those with whom we differ, may we harness the power of nonviolence and love in the pursuit of truth and peace. I urge all to read and study, to write letters, sign petitions, walk and talk and vigil and whatever else we find ourselves capable of doing to turn the world from these false and murderous gods of steel and plutonium.

It is Chanukkah time, a time to dispel darkness and celebrate miracles. We read on Shabbos Chanukkah from the prophet Zechariah, "Not by might, nor by power, but by my spirit says the Lord of Hosts." At this season let our most loving and tender and solemn gift be a promise to our children to do what we can to insure that there shall never be a "day after," but rather, a bright and sure tomorrow.

I wish you all a Chanukkah of light and vision, and joy.



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# Yoga Calendar

## JANUARY 1984

Jan. 3: Registration begins for next session of classes at the Victoria YM-YWCA. A brochure describing the classes available in the "Y"'s excellent yoga program is available at 880 Courtney Street, phone 386-7511.

Jan. 14 & 28: Two Saturday workshops in Relaxation Massage using techniques from Swedish, Chinese, polarity and acupuncture massage, at the Victoria Stress & Pain Centre. Call 386-2896 for information and registration.

Jan. 15: Yoga & Health: Beginners' Workshop with Dr. Derek French and Shirley Daventry French, at the Victoria "Y" Lounge. 10 am-1 pm followed by refreshments. \$10 for members/\$12 non-members. For information and registration call Marlene Miller at 383-8360 (home) or 656-7271 (office), or Shirley Daventry French at 478-3775.

Jan. 18: 8-week course in Chinese Medicine (Level 1: Theoretical & Practical Foundations) led by Arnie Lade, practicing acupuncturist and wholistic health educator who has studied in Beijing. 7-9 p.m. \$80. Call 386-2896 for more information and registration.

Jan. 20-22: Workshop: Going Deeper to teach methods to calm the mind and strengthen it to effectively face the stress of life. \$95. At The SaltSpring Center, P.O. Box 1133, Ganges, B.C. V0S 1E0. Write or phone 537-2326 SaltSpring or 874-3997 Vancouver for details (See ad, this newsletter.)

Jan. 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!

Jan. 23: New session of classes begin at the Victoria YM-YWCA.

Jan. 25: Beginning of a course in Yoga, Health and Relaxation with Shirley Daventry French at The Island Centre for Health Education. 1:30 to 3:00 p.m. \$45. 916 Esquimalt Road. For further information or registration, contact Shirley at the Island Centre, 382-1213, or at home, 478-3775.

Jan. 25: Introduction to Pranayama classes with Shirley Daventry French at the Island Centre for Health Education, 916 Esquimalt Road. 3:30 p.m. 8 sessions. Information and registration as above. Fee: \$45.

Jan. 26: Introduction to Pranayama with Shirley Daventry French. As above, but at 5:30 p.m.

Jan. 27: Victoria Yoga Centre Monthly Meeting. 8:00 p.m. at the home of Harvey and Carole Miller, 1807 Forest Road (ph. 721-3477). After the meeting there will be a showing of a video

tape Yoga The Ultimate Freedom, a lecture/demonstration by B.K.S. Iyengar. Everyone is welcome. Please remember that 1984 full membership dues are NOW due, and pay them at this meeting.

Jan. 27-29: Workshop: Corporeal Mime with Dean Fogal, student of Marcel Marceau at the SaltSpring Centre. Fee: \$95. Information and registration as above listing (Jan. 20).

## FEBRUARY 1984

Feb. 5: Beginners Workshop: Yoga and Movement with Nance Thacker in the Lounge, Victoria YM-YWCA. 10 am-1 p.m. followed by refreshments. \$10 members/\$12 non-members. For information and registration call Marlene Miller at 383-8360 (home) or 656-7271 (office), or Nance at 382-2492, or see ad, this issue.

Feb. 24, 25, 26: Teacher Training Workshop with Maureen Carruthers at the Metchosin Yoga Room. Sponsored by the Victoria Yoga Centre. For information, call Marlene Miller at 383-8360 (home) or 656-7271 (office).

## MARCH 1984

Mar. 10: A Day of Yoga with Shirley Daventry French in The Yoga Room, 3918 Olympic View Drive, Victoria. 10 am-4 pm. Fee: \$25. Limited to 12 participants with previous experience in Iyengar yoga. For information and registration, call Shirley at 478-3775.

## ONGOING:

Sundays: Satsang at the home of Norman MacKenzie #6-900 Park Blvd. 8 pm. Information: 383-0670.

Wednesdays: Kundalini Yoga for the West Study Group 7 pm. #6-900 Park Blvd. Call Norman MacKenzie, 383-0670 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.

*Mistakes are not sins. Stop  
being critical of your own  
mistakes and the mistakes of others*

*Swami Radha*



# yoga centre of victoria

presents

A beginners workshop

## Yoga & Movement with Nance Thacker

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 an experienced professional in the field of yoga.

HELP!



NANCE THACKER began teaching hatha yoga at the "Y" in 1976. She became involved in hatha yoga through gymnastics 14 years ago. Since then, yoga has been central to her own fitness (running, swimming, dance) and health program.

Nance is also an artist whose cartoons appear regularly in the Yoga Centre Newsletter.

DATE: SUNDAY, FEBRUARY 5, 1984

TIME: 10:00 a.m. - 1:00 p.m., followed by refreshments

PLACE: YM-YWCA VICTORIA (LOUNGE)  
880 Courtney Street  
Victoria, B.C. V8W 1C4

FEE: \$10.00 for Yoga Centre members  
\$12.00 for non-members

For further information, please contact Nance Thacker at 382-2492 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 Nance Thacker or Marlene Miller.

## 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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☐ 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  
Assist. Editor/Layout: Trish Graham  
Special Issue Co-ordinator: Leslie Hogya  
Photography: Derek French, Shirley Daventry  
French, Philip Ward  
Paste-up: Shirley Daventry French, Nance Thacker  
Cartoons: Nance Thacker

Advertising: Carole Miller  
Printing: Monk Quick Copy Centre  
Typing: Shirley Daventry French, Bill Graham  
Distribution: Michael Shevloff  
Assembly: The People of the Oak Bay Kiwanis Village (Special thanks to the Ingimundson family for putting the December issue together.)

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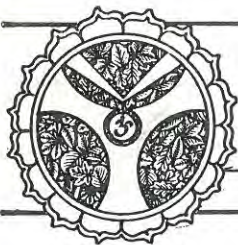
DEADLINE FOR SUBMISSIONS TO THE FEBRUARY NEWSLETTER -- JANUARY 14

## VICTORIA YOGA CENTRE SOCIETY

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# yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

FEBRUARY 1984

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## Inside:

- Thoughts on Working with Your Body
- On Maintaining a Daily Practice in an Island Community
- A Rolfer's Approach to Spiritual Practice
- Membership Reminder





by Shirley Daventry French

I have just returned from a workshop with the philosopher, Peter Koestenbaum. I went to this workshop innocently, knowing nothing about this man or his work except that my husband, Derek, had read one of his books voraciously devouring the words and digesting the ideas they contained. The book was called *THE EXISTENTIAL CRISIS - A Comprehensive Guide to Clinical Philosophy*, and for Derek was one of those very important books which manifests at just the right time to put many things into perspective.

When he learned that Dr. Koestenbaum was giving a workshop in Vancouver Derek was eager to go and asked me to accompany him. With little enthusiasm but because it was time we had a few days away together and also because I thought it might help me to understand Derek better, I agreed. Of course, what happened is that it helped me understand myself better.

It's wonderful to spend time in the presence of a teacher who has a brilliant and facile mind, whose linguistic ability enables him to verbalise his thoughts and who at the same time is a warm, friendly, witty human being able to relate well on a personal level. Such teachers are rare. It's much too soon to write in any depth about most of his ideas but the workshop did shed some immediate light on what goes on in our yoga group in Victoria - in particular our group of teachers and student teachers - when we have a major meeting.

Last week we had an important teachers' meeting; next week we are having another. For the past year a small group of us has been meeting weekly for the purpose of ongoing learning, but every now and then it's essential to get as many of the local teachers together as possible to discuss some business.

I rarely look forward to these meetings which absorb a good deal of my time and energy but I enjoy even less having to pass on or gather information from twenty different people one by one which takes up even more of my time.

Sitting in meetings is rarely anyone's first choice of occupation, but just as ongoing learning is vital for all yoga teachers so is

ongoing administration. This develops and maintains the various yoga programs, organises the workshops, brings visiting yoga teachers to town, provides opportunities to study in India, supplies practical necessities such as buildings and equipment, and raises money to make all of this possible.

In yoga communities all over the world there are groups of people practising karma yoga by serving on committees and in organisations which propagate the teachings of yoga. They are all struggling to balance their personal yoga practice with their family sadhana, their responsibility to serve in their community and the need to acknowledge their debt of gratitude to their teachers.

Most of the time most of these people would probably prefer to be spending a quiet lunch or evening at home. Their contribution is very important and often taken for granted. Without the work of such a group we would not be looking forward to the Iyengar Yoga Convention in San Francisco. Without the work of such a group you would not be reading this newsletter now.

This balancing act requires skill and yoga is often referred to as 'Skill in Action' which brings me back to Dr. Koestenbaum. At the workshop he presented what he calls *THE MASTER TABLE* - "a map of the bodyworldmind that gives you a workable geographic overview of the deep issues required for understanding people and for relating effectively with them".

These issues, small and large, are the ingredients of human nature - what it means to be a human being. Dr. Koestenbaum calls them 'Deep Structures' of which there are four categories: thoughts, feelings, actions and personal history. The first three must be integrated for a self-fulfilling life and are universal to all human beings whereas personal history is unique and exclusive.

Meetings consist of a number of individuals. Each one brings with them their own history. Each one thinks, feels and acts, and is probably predisposed to one of these modes. There is usually some common purpose or interest which has brought them together. During the meeting we attempt to communicate with each other. We are frequently considering some course of action.

As Lord Krishna tells us in the *Baghavat Gita*, as long as we are in the world we have to act. But how do we know what is the appropriate action? A feeling person acts because it

Continued on page 4

## Yoga Centre News

The major items of news coming from the monthly meeting of the Victoria Yoga Centre concern our very active program. Marlene Miller, program committee chairperson, announced that the series of Sunday morning beginners workshops at the YM-YWCA had been scheduled through to May 27. The next in the series will be March 4, taught by Gay Dill. She has called it "Awaken Heart", and details appear in an advertisement elsewhere in this issue, and on a flyer.

Marlene also announced that workshops have been confirmed with a variety of teachers for the rest of the year. These include Aadil Pal-khivala, May 11-14, a retreat on Salt Spring Island June 8, 9, 10 with Felicity Hall, three days with Victor Van Kootan from Holland August 10, 11, and 12, and from November 1 to 6 with Angela Farmer. The last two of these will be sponsored in conjunction with the Victoria "Y".

35

### Memberships

Treasurer Denis Fafard announced that renewals of Full Memberships have been coming in more slowly than usual. All Full Memberships are due at the first of the year. If you have not renewed yours yet, please do it now. A mail form appears on the inside back cover of this newsletter.

35

### Garage Sale

Program Committee has set the date for our third annual Garage Sale for May 5th and 6th. The Ingimundsons have generously offered to have this occur in their garage, 1234 Union Road. This has been our most successful fund-raiser for the past two years, so please don't clean out your basement or throw any "treasures" away between now and then. Call Sue or Bruce at 385-2598 to arrange to drop your donations off before the sale. More details will appear in future newsletters.

### First International Iyengar Yoga Convention

This major convention will be held in San Francisco from August 24-September 2. B.K.S. Iyengar will be there, in his first US visit since 1976. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. Shirley Davenport French from Victoria, Maureen Carruthers of Vancouver and other Canadian teachers have been invited to teach. More details will be available in future issues. For information, write: Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.

### B.K.S. Iyengar Visit

Mr. Iyengar has confirmed that he will visit Vancouver around the time of the International Convention, and he may also visit Victoria. More information is not available at this time. The Yoga Centre will be holding various fund-raising activities to cover the expenses of this visit, and if you have any ideas, please contact Marlene Miller at 383-8360. We are all looking forward to this great honor.

### Newsletter

The newsletter is looking, as always, for help. We need typists with reasonably good typewriters, or typewriters for others to use in preparing copy for publication. We would also welcome any pictures, drawings, articles, book reviews or recipes which would be suitable for the newsletter. Another idea we've had which we need help to accomplish is to make up an index of subjects covered to include with bound volumes of the newsletter, and ideally, to publish every year. If you would be interested in any of these, please call Bill or Trish Graham at 388-6734.

### Monthly Meeting

The next monthly meeting of the Yoga Centre will be held at Bruce and Sue Ingimundson's home, 1234 Union Road, on March 9 at 7:30 p.m. After a short business meeting a film on the work of Carl Jung will be shown. All are welcome-- please join us.

### T-shirts

Shirley tells me that she still has not been proven wrong about the unusual buying habits engaged in by male Yoga Centre members. Please buy those t-shirts.

--Bill Graham



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Continued from page 2

feels right. A thinking person because they think it's a good idea. A doer may simply go ahead without pause.

Isn't it better when these three are integrated and our action follows a path of thinking things through, getting in touch with one's feelings and then deciding what action, if any, to take.

In a meeting it's also very important for a feeling person to ask themselves whether it is an intuitive feeling or an emotional response - there's a very big difference. A person of a quiet and reflective nature may have to be prepared to risk a little and speak up - and this is often difficult for those who are uncomfortable or out of touch with their feelings. A person who is at home with strong emotions and not afraid to verbalise them can play havoc with a meeting unless the chairman has a firm hand. However, it's also a waste of time if people refuse to express themselves.

All our human interactions would be very dull if we were all alike, and there's so much to learn from someone of a completely different disposition. (I speak from personal experience as primarily a feeling person who married primarily a thinking person thirty years ago!)

In his Master Table Dr. Koestenbaum has this to say on the topic :-

"Some people are preeminently thinkers; they are cerebral and thought oriented. They are the scholars and the scientists. Some people are primarily feeling or emotional individuals; these are the artists, the poets and the lovers. And then there are people who are primarily action oriented, such as politicians, business executives, men and women of the military, farmers, ranchers, mechanics and the like."

## Relaxation Therapy Clinic

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Vive la difference! It makes for an interesting world. In our interactions with other members of the human race it's important to understand and respect this difference. It is not (as I used to think) any better to be one type of person than another; we all have our contributions to make which will be better founded if we have a marriage of thought, feeling and action. To quote Dr. Koestenbaum once more :-

"A feeling enriches and exemplifies a thought. A thought gives meaning to a feeling. An action gives credibility to or validates both a thought and a feeling. Thoughts and feelings are empty unless translated into actions."

Thanks to Dr. Koestenbaum and his workshop I think I will be able to get the feel of our next meeting more easily and recommend a suitable course of action.

This month's Reflections is dedicated to all those who through their long hours of yoga practice in meetings, on committees and boards of directors make the teachings of yoga universally available and the world a better place to live in.

*Shirley*

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# A Mother's Yoga

by Leslie Hogya

Some incidental comments about teenagers:

Someone asked me about having teenagers, and I said two things. One, when they're home you never get to use the telephone, and when they're not, you get to answer it a lot and take messages.

The second is, they're expensive! One morning Brooks woke up and the shoes I had bought five weeks before pinched his toes. Last week he wanted to know if he had time to wash and dry a pair of cords. "Why," I asked. "They're the only pants that still fit." And, sure enough, he showed me how just breathing made the snaps on his jeans pop open. How it happens so fast is amazing! Then there are those bottles of shampoo that seem to evaporate in all that hot water, plus the electricity for the blow-dryer--all add up.

Food is another story. It's hardly worth putting the frozen juice in the freezer when I come home from the store. It seems that when I go to pour a glass of juice I get maybe an inch in the bottom of my glass!

It seems that very often there are only crusts left in the bread bag, or the peanut butter jar needs a spatula to scrape out enough for a sandwich. The fruit bowl often has just lemons and a shrivelled grapefruit in it, or maybe a brown banana and three dead grapes. I copied one parent's strategy I read about by hiding anything I want to use, like fresh strawberries, behind the broccoli in back of the fridge. I keep lunchbox treats in my bedroom, or else Friday comes and the only thing for lunch is that shrivelled grapefruit.

The food and clothes are necessities--I don't even want to venture into the world of things he wants! He does earn money for some of that.

**MARGOT P. SCANDRETT RMT**  
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Victoria, B.C. V9A 3A2  
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Then there's the other expenses that can't be measured: the wear and tear on my nerves. He goes to friends' houses after school and forgets to call and tell me where he is, or he misses a bus at night and is forty minutes late. I worry and get mad alternately.

Recently he missed a lot of school because of stomach aches. I decided to try eliminating milk from his diet to see if it was the culprit. After a week I asked if he could tell if there was any improvement. "Yes," he said, "I don't have stomach aches anymore." "How can you be sure so soon?" I asked. "Well, I used to have them every morning."

"Every morning? For how long?" "Always." "Why didn't you tell me?" "I thought everyone woke up with a stomach ache." I could have cried when he told me that! He only complained the days they were unbearable. And I of course gave him yoghurt and cottage cheese when it was upset! I could feel the gray hairs sprouting.

Then there are the places he wants to go, like video arcades, or out in a friend's new car. I worry about all those issues around girl friends and sexuality. How much to bring up with him myself, or wait until he asks.....

And there are all those fears that relate to the state of late-20th century mankind--the deteriorating environment, contaminated water, toxins in the food chain. And the unnamed horrors of war, as Rabbi Reinstein so eloquently expressed them in last month's newsletter.

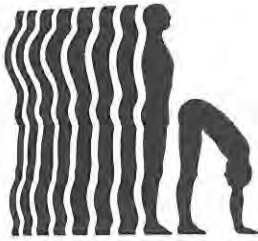
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## Thoughts on Working with Your Body

-- Judith Koltai.

Judith Koltai, M.A., D.T.R., has been a professional practitioner in the field of movement therapy and movement education for over 15 years, working in various treatment facilities, training professional performers and teaching at universities and colleges across Canada. Judith has trained and apprenticed in Paris with Mme. Thérèse Bertherat, author of the best-selling book *The Body Has Its Reasons*, and is the only Canadian authorized and certified by Mme. Bertherat to practice and teach the "Technique Corporelles Thérèse Bertherat." Judith has introduced this postural alignment technique in Canada under the name Syntonic Exercise, a registered trademark.

The following article is from a set of notes Judith sent out to her students recently, which she has kindly offered to us for use in this newsletter. Addressing the experience of being a living and changing body, we thought they would be of interest to our readers.

To contact Judith Koltai, write 1244 Woodway Road, Victoria, B.C. V9A 6Y6, or phone (604) 384-0838.

I would like to share with you some of the thoughts and insights that guide this work...

First, some of the thought behind the action:

Ida Rolf began her book by quoting:

"We are not stuff that abides,  
but patterns that perpetuate themselves."

Our first and most important recognition must be that we are a moving/living/changing/changeable pattern of life energy. Our body/form, thoughts, emotions and spirit are not separable aspects of this pattern-- but the integrated chemistry of it, like the hydrogen and oxygen that make up water. Try to separate the two and you no longer have water. The same way, when you separate body - mind - emotion - spirit, you no longer have you as a living pattern-- you have dissected yourself like some experimental creature in a laboratory.

Our body/form and posture are the visible manifestations of ourselves as life energy. By becoming aware of how we behave physically, we gain insight into our living relationship to ourselves and to the world around us. By recognizing the change-ability of this behaviour, we can empower ourselves to choose alternatives of action which are more satisfying, efficient and more true to who we really are.

Nobody wants to change to something different from what he/she is. Much of our troubledness comes from having to conform and change ourselves according to sometimes real, but often illusory, external demands. TO CONFORM IS TO DEFORM. I think most people who tell me they want to "change" really mean that they want to shed their imposed "deformities" and become more who they really are.

Our posture and our tensions are not something we "have"-- but something that is an ongoing action in which we have a choice. To see this is easy-- to actually live accordingly is the most difficult yet most worthwhile task we can undertake. And it must become an active, lifetime task! This posture, this tension we do/are has a lifetime history which, often without conscious awareness, influences our every response in the present moment. We then act in habitual, automatic patterns often somehow feeling that they are not appropriate, yet having no alternatives. We say: "That's how I am." Often this is not true. Rather: "That's how I have behaved in similar situations for a long time." Can you see the difference? The first statement is a life sentence. The latter can be a stepping stone towards options and, therefore, liberation from the anxiety of having only one way to respond.

About the process and attitudes towards learning about your body/life:

Learning about your own process requires completely different attitudes toward learning than the ones to which traditional education has conditioned us. Moshe Feldenkrais, in his book *The Elusive Obvious* (Houghton Mifflin, 1976) speaks about this more lucidly than I could. I share his words with you:

"... learning is very different from doing. In life an act must be accomplished at the right speed, at the right moment, and with the right vigor. Failure in any of these conditions will compromise the act and make it fail. The act will not achieve its purpose ... yet all these conditions for successful achievement in life are a hindrance in learning. These conditions are not operative during the first two or three years of life when the foundations of learning are dug and laid.

"... For successful learning we must proceed at our own rate. Babies repeat each novel action clumsily at their own rate until they have enough of it. This occurs when the intention and its performance are executed so that they are just one act which feels like an intention only.

"... An adult learning to play tennis or golf or anything else repeats until he feels that his achievement should be approved by others or that he evokes the approval by actually winning. (Thus)... an adult does not know what his rate of learning is. His appreciation is distorted by what he happened to impose on himself as the rate of a 'normal' person. During his life as a child, at home and at school, with other siblings or children, the parents and the teachers all tried to push him to be exactly like they were, with a rate of learning which was

not his own and which he will strive probably all his life to achieve.

"(In the learning required in our work you) proceed very slowly, so slowly that you can discover your rate of learning when the demands of your ambition and the rate of others do not make you go faster than you can. ... Slowness is necessary for the discovery of parasitic, superfluous exertion and its partial elimination. THE SUPERFLUOUS IN ACTION IS WORSE THAN THE INSUFFICIENT, FOR IT COSTS US USELESS EFFORT. ... it is more important to learn the way to learn new skills than the feat of the skills themselves; the new skill is only a useful reward for your attention.

"... By shifting our attention to the means of achieving instead of the urge to succeed, the learning process is easier, quieter and faster. Striving for a goal reduces the incentive to learn ... by adopting a level of action well within our means we can improve our way of acting and reach much higher levels in the end.

"... When learning, do not have any intention of being correct. In order to arrive at the right movement, it is first necessary to think of better movement rather than right. So, do not avoid errors, but rather use them as alternatives for what you feel is right and their roles may soon be interchanged.

"... Do not act well or nicely, do not hurry, as this creates confusion. Do not concentrate, for this means literally not looking around. Concentration is a useful principle sometimes in life, but in learning, attention must be directed alternately to the background and the figure. DO NOT BE SERIOUS, EAGER, AVOIDING ANY WRONG MOVE ..."

## DENNIS the MENACE



"THE BEST THING YOU CAN DO IS TO GET VERY GOOD AT BEING YOU."

A few more pointers, also borrowed from Feldenkrais:

- To improve function, we must first learn to discriminate and differentiate.
- Greater effort does not make for better action.
- Performance improves as you separate the aim from the means. Concentration on your goal can cause excessive tension and, therefore, reduced efficiency.
- To understand your own movement, you must feel, not strain.
- Observing what and how you do is conducive to learning-- mechanical action teaches you nothing.
- And an added note from me:

Cherish the times you can't do what you are asked to do. Those are the times of true learning. Remember how, in your early life, you soon left things you have figured out, to go on to the more exciting task of figuring out what you don't know?

You must allow your awkwardness, your un-knowing to become visible to yourself and to your teacher. If you only show what you already can and know, how can anybody teach you anything?

When I was studying in Paris, I used to return often to a very beautiful building and read and re-read the inscription on its front because, to me, the message was not just about beautiful buildings but about the most important of dwelling places: our body/life.

The inscription said:

"It depends on you  
Whether I become your grave  
Or your house of treasures.  
Friend, enter not without passion."

3%

I noiseless patient spider  
I marked where on a little promontory  
it stood isolated,  
Mark'd how to explore the vacant  
vast surroundings,  
It launch'd forth filament, filament,  
filament, out of itself  
Ever unreeling them, ever tirelessly speeding them.

And you O my soul where you stand  
Surrounded, detached, in measureless  
oceans of space,  
Ceaselessly musing, venturing, throwing,  
seeking the spheres to connect them,  
Till the bridge you will need be form'd,  
till the dialle anchor hold,  
Till the gossamer thread you fling  
catch somewhere, O my soul.

—Walt Whitman





## On Maintaining A Daily Practice in an Island Community

-- Kathryn Kelly

Kathryn Kelly, R.N., B.S.N., is presently employed with the Health and Human Resources Board in Queen Charlotte City in the Queen Charlotte Islands. She has worked as a community health nurse there for the past four years, and also has an active Iyengar yoga teaching schedule. Over the past two summers she has studied at the Iyengar Yoga Institute in San Francisco, taking the Teachers' Training Course.

At the end of my day, I'm at the end of my rope. I do believe that if one wants to penetrate to the essence of yoga, daily practice is vital. Patanjali's second sutra states that yoga is the stillness of the mind: "Yoga cittavritta nirodaha." For me, this is the essence of yoga. The mind is so full of movement, and we react and identify with this continually. How to work with the mind and body system is real living. A daily "formal" yoga practice allows this calming of the waves of the mind, a time of focused concentration, long enough to see and feel what is going on. Naturally, informal yoga practice is going on moment to moment-- being present in the now! Oh yes, so easy to write, not always so easy to be there-- the past and future always wanting space and time in the now.

For years I had been a student at a school, and then worked full time. There came a time when I was doing neither. A time of transition-- of being in neutral, treading water, wondering what

was next and being bored. It was at that moment I entered into hatha yoga. That was 1971. I had a teacher (not Iyengar-style at that time), I had free time and a big space to full. It was easy for me to practice each day and I loved it.

A seed that had been planted within me had been given light and it was growing. Even though the teacher left the town I was living in, Light On Yoga came my way, and I practiced from Mr. Iyengar's book. I taped his lesson plans with the detail of each asana included, and used those tapes as my daily practice. For many years I studied on my own without a teacher. My will, love and passion for yoga was strong.

There were times when my practice was sporadic, but never did the doors close completely, or, in other words, the plant die. The process that followed with yoga involved lifestyle changes-- they just evolved as the time went on-- changes in diet, in my reading, in how and with whom I wanted to share my time. New patterns manifest within, and thus without. Naturally, with such intense enthusiasm, I would take anyone else along with me who wanted to go!

Over the years, I did have the opportunity to be with other yoga teachers, but it wasn't until 1980 that they started to appear regularly into my life. "When the student is ready, the teacher appears!" Asana became more and more my teacher and friend.

Moving to the Queen Charlotte Islands, an isolated area, has offered me many wonderful opportunities on this path of yoga. My personal practice continued, as I'd always maintained it fairly regularly wherever I was. The environment is rich and full of a beauty and silence that I sometimes yearned for-- that feeling of wanting to go to the mountains --here in the Charlottes I felt like I was always 'in the mountains'-- I didn't have to go anywhere. It was, and is, very conducive to practicing yoga.

Friends asked me to teach them some yoga, so a regular group gathered Sundays for a couple of hours of asana, then chanting and a pot-luck dinner. A very special warm time of coming together.

Robb and Gay Dill came from Victoria and shared with us. As the time passed, the plant within me grew, bringing to the surface a desire to study more, to include asana more and more in my daily nursing practice, and to teach more. A weekend with Aadil (Palkhivala), a retreat with Felicity (Hall), all reverberated deep within, in that place that goes on forever, and the commitment deepened. I am reminded of Patanjali's first sutra: "And now Yoga"-- not commit myself to Self, I am offering this now.

Inspiration comes! Ways to maintain the freshness of the practice and finding ways to challenge myself were not difficult. With teachers and students I always feel challenged and inspired. There are days when it is somewhat difficult to get into my practice, but by observing my mood, emotional, physical and mental state I find an asana-- or an asana finds its way through me --the beginning is made and the rest of the practice follows.

I have a quiet space to do yoga in! I give myself the time and space to do it-- it is an appointment with my Self, and I rarely cancel it. The day often feels 'still born', if I have not had my practice. I can only teach what I do, and my lifestyle involves a very busy schedule-- the energy, peace and rejuvenation I receive from my practice allows me to teach my pre-natal, lifestyle and stress management classes from a place of truth and knowing.

Teaching three Iyengar yoga classes per week continues to provide me with lots of insight and freshness. I do believe that as a teacher I am giving people a sense of their own way, that the consciousness that is the same in all beings is being liberated. Through kindness, sincerity, non-violence and an attitude of exploration the truth will follow.

My personal practice is changing and I presume it will continue to do so. Inversions are a regular each day-- usually the latter part of the day --then depending on how I feel and/or am aware of my body I'm becoming newly acquainted with, will work from that base. It is fun. I want to do it. I look forward to my practice -- such a wonderful means of exploration --I am by nature a traveller, and what a wonderful way to travel!

And so it is, with the support of students, teachers, and the inner light, I can easily and lovingly be on this path with devotion and persistent perseverance. ॐ



*"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*



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with

**Shirley Daventry French**

on

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**10 am to 4 pm**

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**FEE \$25.00**

Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She teaches and leads workshops throughout western Canada and the U.S. and is Director of the Yoga Program at the Victoria YM-YWCA.

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

**For information and registration:  
Phone 478-3775**

# The Median Line of the Body and the Gravitational Field of the Earth: A Rolfer's Approach to Spiritual Practice

Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island, B.C. To contact Will write c/o Hornby Island, B.C. VOR 120, or phone (604) 335-0750.

The goal of Rolfing is to alter the structure of the physical body, so that the major segments of the body--the head, neck, shoulders, thorax, abdomen, pelvis, upper and lower legs, and feet--can assume a more nearly vertical relationship with each other and so that the right and left sides of the body can become more nearly symmetrical. The effects of this shift in structure vary widely from person to person. For some people the benefits of work manifest largely at a physical level in the relief of chronic symptoms and conditions such as back or hip pain. For other people the benefits seem to register more noticeably at emotional or energetic levels. Break-throughs in emotional patterns--either ones in which we feel stuck in a predominant emotional fixation, or others in which we have limited access to certain emotional expressions--are not uncommon and are often accompanied by strong energetic responses as well as alterations to the pattern of breath. For still other people the major shifts occur at what can only be termed spiritual levels. As bodies lengthen, open, and come to greater balance, one's experience of oneself in relationship to the world may begin to shift dramatically. It is the nature of this latter shift that these articles will focus on and attempt, albeit metaphorically, to give explanation to.

A discussion of this nature must inevitably begin with a consideration of the gravitational field, and of the effect it has on bodies. Gravity's presence is complete and pervasive. It is one of the only relatively constant forces within a universe whose predominant abiding characteristic is continual change. Throughout our lives we remain in constant relationship with gravity, and it was Ida Rolf's central hypothesis that man's well-being, or lack of it, is a direct reflection of the conditions of that relationship. Within this relationship the field of gravity cannot practically be altered. However, the shape of the human body can be altered, often dramatically, and it is through this alteration that our relationship with gravity--and hence our potential for well-being--can undergo a significant shift.

What we as Rolfers are trying to do is to create an order within the structure of the body that will enable the body to function optimally within the gravitational field. The basic principles behind this image of order are very simple and closely approximate the ones that architects and engineers rely on in the design and construction of buildings, especially tall buildings such as modern skyscrapers.

In many ways these structures are remarkably similar to human bodies in both their proportion and requirements for balance. Both are tall, slender, and elongated, with a relatively high center of gravity and a narrow base for support. In the construction of tall buildings it is imperative that each successive story rests exactly above the one directly beneath it. Any stacking of additional stories that strays from this insistence on verticality renders the whole structure unsafe and unstable, with every chance of toppling over.

The same principle can be seen in the relative height that different types of trees are able to grow to. Different varieties of firs, for example, are able to achieve dramatic height in spite of the relatively small circumference of their trunks by virtue of their almost perfect verticality. Trees such as maples may develop a massive trunk and root system. However, the growth of their central trunk is haphazard and meandering. There is no dominant appearance of verticality, and the height they are capable of growing to is limited. Lacking the integrity of the vertical, objects are limited by the force of gravity. Manifesting the vertical throughout their structure, objects are able to transform the force of gravity into a source of support.



UTTHITHA PĀRŚVAKOṆĀSANA

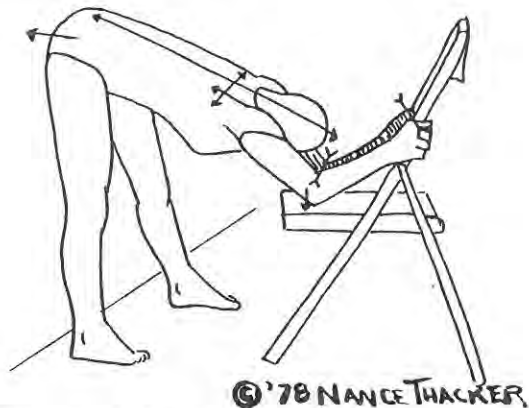
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The major segments of the human body can be viewed much like stories in a tall building, the overall shape of the body much like a tree growing out of the ground. In terms of its relationship to gravity the most efficient human body will be the one in which the median line of the body, the line that passes through the center of the major bodily segments, will appear most nearly vertical, no matter what angle that body is being viewed from. Such a demand means that not only are the major bodily segments stacked one directly on top of the other, but rotations in the major bodily planes are minimized and the right and left sides of the body mirror each other reasonably symmetrically.

The whole purpose of creating such a structure is that it allows a body to come to balance in a standing position and then let go. Such a body does not have to "hold" itself up. Instead it remains standing, much like a tall building, by virtue of its structure. Bodies that are not balanced in this way must constantly be "on hold". They must constantly generate muscular tension to provide the source of their support. This muscular tension must be sufficient to counteract the pull of gravity that will naturally act on any and all parts of the body that have strayed away from this ideally vertical median line. For example, a head that hangs forward in front of this median line presents gravity with a mass that it acts upon. Such a body must keep the musculature at the back of the neck and the upper back in a constant state of contraction to hold the head on and prevent itself from toppling over. It remains standing, but only through a great deal of energetic expenditure, an expenditure that could be cancelled out completely were it possible to effect a shift in the structure of the body that would now allow the head to move backwards and position itself directly above the segments below. A body that becomes efficiently organized around a vertical central axis transforms its experience of the field of gravity from a source of deterioration into a source of support.

The ability to come to standing and allow the musculature of the body to relax initiates a profound and far-reaching opening that occurs at physical, emotional, and ultimately what we're calling spiritual levels of experience. At a purely physical level chronic areas of pain that were previously caused by imbalance and consequent resistance to gravity are often relieved. The holding at a tissue level that formerly was necessary to keep the body remaining erect also functioned to minimize the range of emotional expression available to that body. As this physical holding begins to dissolve, so also does the barrier that has so restricted and held in the expression of emotion. If the structure of the body has locked itself into a position which approximates the physical expression of a single predominant emotion, then as the structure of the body shifts, that prevailing emotion will also lose the hold that it has had on the person. Most importantly, letting go in this way allows the energetic system of the body to begin functioning without restriction and blockage. The experience of a body that is imbalanced and on hold is one of a disjointed embodiment in which sensations throughout the body are not at all uniform. Coming to balance and



letting go allows the body to experience itself as a much more unified vibratory field with a unified flow of tactile sensations throughout.

At this point we enter the domain of the spiritual, for as this experience of vibratory flow deepens we begin realizing that our bodies are not static, solidified entities but are rather a continually changing vibratory process, every moment different from the next. As this awareness deepens we see that nothing pertaining to the body or mind can sustain itself through a succession of moments. Rather, everything arises and passes away, arises and passes away, and it is this process that we experience as ongoing vibration. The process of change occurs so rapidly however that it suggests a sense of continuity, and yet if we are honest about our perception of this experience it becomes no longer possible for us to maintain as an accurate and workable concept the existence of an entity named "I" that is somehow removed or spared from this ongoing process of appearance and dissolution.

The second sutra of Patanjali states that the purpose of yoga is to calm the waves of the mind. An idea that I have been playing with for some time now and which helps explain the mechanics of this awareness is that it is tension at a tissue level, in other words holding in the body and resistance to the gravitational field, which creates these untamed waves of the mind in the first place. Rarely do we have moments when the endless narrative of the mind--our running commentary of perceptions, aspirations, fantasies, past and future projections--stops completely. Depending on the particular content it may sometimes be no more intrusive than a mild background hum, while at other times its volume can completely dominate our experience. It seems, then, that mild conditions of holding produce surface ripples at the level of mind, whereas deep chronic tension at the core level of the body creates thoughts and mental attitudes that are far more turbulent in their power and persistence. My experience leads me to believe that this observation is an accurate one.

To the extent that our bodies exist in conflict with the field of gravity we are unable to calm the involuntary chatter of the mind. (The possible exception to this would be superficial trance

states which conceal the bulk of mentality through their concentration on a single aspect of it. Ultimately, however, this is not a true calming of the mind as people who enter these states discover upon leaving them.) Coming to balance without exerting effort--indeed, because of our not exerting effort--the chatter of mind often fades and a quality of consciousness may spontaneously emerge that is naturally calm and clear, of great depth and spaciousness. As we deepen into this condition we become aware that it is marked by a gradual dissolution not only at what we call a tactile level, but at a mental level as well. The otherwise endless narrative of the mind begins to lose its hold on us. The stream of thoughts may continue to manifest, but they seem to move in and out of our field of awareness with greater rapidity and leave less of a lingering trace. Our attachment and identification with our minds has begun to diminish. Maintaining our condition of balance, ever deeper layers of thought-forms can emerge into our awareness and relinquish the hold they have on us. Ultimately we see that the concept "I", the notion that somehow within the

boundary of this body there exists a distinct entity separate and isolated from the rest of life, is simply a very deep-seated thought and as such is nothing more or less than the manifestation of a very deep pattern of holding and resistance to gravity at a tissue level of the body. Relinquishing the hold which this concept has on us, our identity expands to include at any given moment our awareness of all of the constantly changing and interpenetrating fields of sensory phenomenon (primarily those of sight, hearing, touch, and mentality; secondarily those of taste and smell). Within this shimmering vision of reality, we become everything that passes through our awareness and yet none of it, as we can perceive nothing within the passing show that has any existence beyond its momentary appearance.

Holding at a tissue level causes this awareness to fade and blocks the optimal energy flow of the body. Instead of a uniform stream of sensations passing through the whole body, different parts of the body will now feel as if there is too little sensation, while other parts will feel as if there is too much. Where there is too little sensation the experience will be one of dullness or lifelessness. The area will be hazy or cloudy, and it will be difficult to perceive. Where there is too much sensation the experience will primarily be one of pain. The area will be overloaded, and it may be difficult just to remain aware of such an area without reacting. The consciousness of such a body will be filled with endless waves of involuntary thoughts. The half-conscious monologue of the mind will proceed unabated and will successfully conceal all deeper aspects of mind--areas of calmness, clarity, and great penetration.

To understand this further it may be helpful to construct the following diagram. It will also offer insight into the often repeated proposition that body and mind are not so much distinctly separate entities as they are different manifestations of a single, and quite unified, process. The horizontal line represents our spectrum of experience.



On the far left of this line would be situated all events that we consider predominantly tactile, such as strong, physical pain. On the far right of this line are situated all those events that seem more exclusively mental--insights of a conceptual nature, for example, or the whole realm of language. Ordinarily these events are perceived as belonging to two aspects of experience so unlike one another that no common connection can be inferred. However, in terms of our model here, what is in fact stressed is the single, common line of experience. Depending on where they fall on this line, some events may seem more physical than mental, while the reverse is true for others. As you near the middle of the spectrum it becomes increasingly difficult to say that an experience is exclusively "of the mind" or "of the body". The distinctions drop away and what we call tactility takes on a mental quality, while

## Yoga Centre of Victoria



Awaken  
Heart



"In the beginners mind  
there are many possibilities  
but in the experts there are few"  
— Shunryu Suzuki

### A Yoga Workshop For Beginners with Gay Dill

In this workshop we will explore yoga as "the union of the head and the heart" (B.K.S. Iyengar). The main focus will be on learning basic yoga postures and a short time will be devoted to introducing chanting. This workshop will be suitable for beginning yoga students; meditation students who wish to combine stretching with their sitting practice, or for more experienced yoga students who wish to re-discover their "Beginners Mind".

GAY DILL has been a student of yoga for twelve years, and has been teaching for nine years. She has been most influenced by the teachings of Swami Venkatesananda, Swami Muktananda, and B.K.S. Iyengar. Chanting, a practice she learned primarily from S. Muktananda, has been an essential part of Gay's own practice and she enjoys sharing it with others. For the past few years Gay has been interested in Zen Buddhism. Although she is still very much a beginner, she finds that yoga and Zen enhance one another very well. She has studied Zen with Gesshin Myoko.

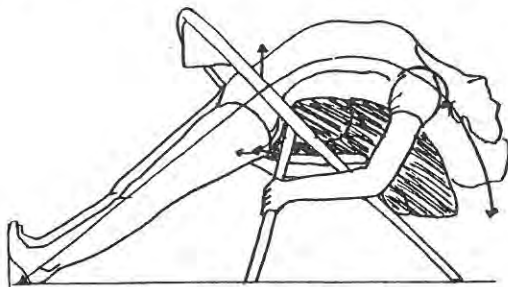
March 14, 10:00-1:00 PM YNCA (hounar) \$10.00 members  
\$12.00 non-members

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what we formerly perceived as mentality now has a decidedly physical or tactile feel to it. This awareness is most powerfully operative just at the middle point of this spectrum. From a spatial perspective we would call this the point of balance, and this in fact is the operative mode of consciousness for a body that can come to balance, a body that does not have to hold itself up to maintain its erectness. If this awareness does not dawn on a person, then there is still some degree of tensing and resistance to the gravitational field in at least some part of the body.

This lack of balance ensures that experiences or events fall either to the right or left of center. Now to a greater or lesser degree we will distinguish some events as relating more to the body, others to the mind. In other words, it is holding in the body and the subsequent lack of balance which follows that creates these concepts and this distinction. Coming to balance there is no longer "body" or "mind". There is just experience, and if we were to inject our familiar concepts into this experience we would have to say that the tactile sense of body is imbued with consciousness, while the manifestation of mind carries with it a distinctly tactile presence.

Let us return now for a moment to the proposition that it is holding in the body that creates the chatter of mind, that the steady stream of semi-conscious verbalizing is the natural manifestation of a body that is out of balance and in conflict with the gravitational field. When this kind of mind chatter is going on strongly, the concept that what we call body and mind are identical--or at least different manifestations of the same process--has no relevance. We simply perceive this chatter as mental. Generally when we are lost in thought in this way, we have little tactile awareness of ourselves. If we turn our attention to the body, we see that there are distinct physical sensations that accompany these excursions of mind. Mostly, however, they are of the nature of pressure, pain, or dullness, so for the most part we prefer not to experience them. If we return again to our diagram we can see that we use the term "mind" to refer to an event from which any awareness of tactility is completely absent. And it is true that removed from a condition of balance we have very little awareness of our bodies. Likewise an event that is conceived as purely physical is one that



preparation for backbends with chair  
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is as far removed as possible from what we normally think of as events of a mental nature. Mind, then, is simply an aspect of experience that is accompanied by no physical awareness of itself. Pain and lifelessness are aspects of experience about which normally we are unable to maintain a calm and focused awareness. Revitalize those areas of body that are full of pain and dullness, however, and simultaneously two things occur. Both the incessant

monologue of the mind as well as the areas of the body whose over- or under- charged sensations are causing us so much discomfort and distress begin to dissolve into an identical experience of vibratory flow. Significantly this flow permits us to maintain awareness of both the mental and tactile aspects of experience. Formerly we were either "in our bodies" or "in our minds", but rarely aware of both in the same moment.

We can play with these ideas first by focusing at random on any part of the body, observing the physical sensations that exist there and, as our attention deepens, acknowledging that in some strange way these very sensations possess a sense of mentality unto themselves. It's as though that part of the body knows itself. Passing our attention through our whole body in this way, bringing the awareness of tactility into a prominent position in our field of awareness will dramatically alter our state of consciousness. The second part of this exercise is to turn your attention to the process of thought itself. First of all see that different levels of thought seem to occupy different spatial locations within or around the body. The unconscious chatter of mind may be located in quite a different place from where we find our conscious process of thought positioned. Strong thoughts of anger or love may include or emerge from wholly other areas of body. Once you have pinpointed some of these, you can start working with them. There are sensations on every part and at every level of the body. However, when you locate an involuntary thought, perhaps deep inside the head or neck, you will notice that there is very little sensation there, that only thought seems to occupy that space. Simply stay with the process of thought as it is, observing it exactly as it appears. Very gradually, as your attention remains focused on this aspect of experience, some kind of sensation may appear. As it does, the presence of "thought" will begin to diminish until after a period of time it drops away completely and what you are left with is the presence of sensation that is imbued with a high degree of awareness of itself.



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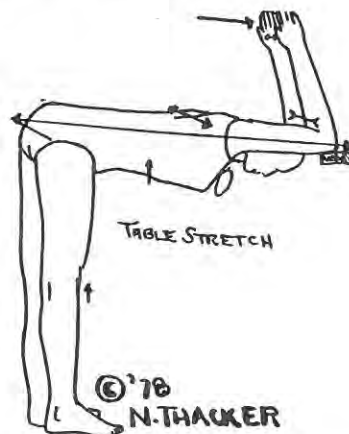
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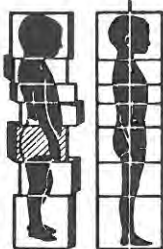
Applications are now being accepted  
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Interestingly enough, the end point of each of these two exercises is the same. Whether we begin from body or mind, in each case the exercise moves our awareness towards the center point of our diagram. It is important as you do these exercises not to try to manipulate your experience by trying to force your bodily sensation to seem conscious, or by attempting to manufacture a sense of tactility that permeates your process of thought. The fact is that consciousness is in sensation, and that mentality has a fundamentally tactile quality to it, so there is no need to try to make it be this way. Any attempts to do so will be accompanied by a subtle tension which can only cause us to become further imbalanced and so make the very awareness that we're looking for even more elusive than it already is.

Sometimes as you lay in Savasana after a particularly nourishing session of asanas, you may begin to glimpse this place as the seeming solidity of body softly gives way to reveal a gently flowing stream of sensations in its place. Experiencing dissolution at this level is a wonderfully nourishing and revitalizing experience. The difficulty lies, however, in attempting to transfer this awareness from lying on your back to standing on your feet. If, when you come to standing, the structure of your body does not allow you to come to a reasonably effortless balance, then the awareness of this condition of dissolution must fade just as quickly as it is necessary to tense the musculature of your body that keeps you from falling over. From a purely spiritual perspective, the ultimate work of Rolfing--this coordinating of the median line of the body with the gravitational field of the earth--is to allow us initially to experience this condition of dissolution in the standing pose, Tadasana, and then, with the proper movement education, to take the experience of this pose into the basic movements of our life.

As we further nurture and refine this sense of balance, a highly interesting phenomenon may begin to occur, one which quite literally manifests through the medium of the body the meaning of the word "yoga". As it is no longer necessary to tense and hold the body in resistance to gravity,



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*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

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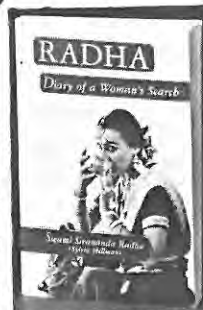
### RADHA: DIARY OF A WOMAN'S SEARCH by Swami Sivananda Radha

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### MANTRAS: WORDS OF POWER by Swami Sivananda Radha

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- 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.

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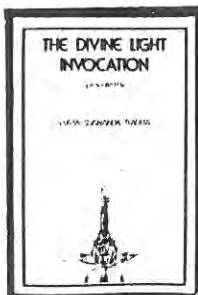
### THE DIVINE LIGHT INVOCATION by Swami Sivananda Radha

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.

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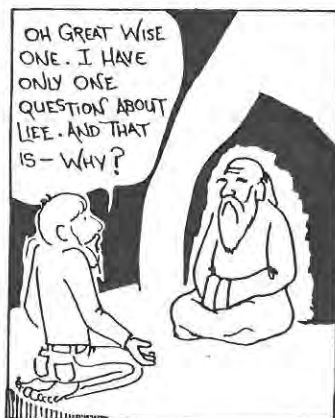
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VOB 1X0

we can let go and surrender the weight of the body to the field of gravity. The feeling is as though some aspect of our being is sinking deep beneath us, rooting us firmly beneath the ground on which we stand. We can continue to let go in this way, and by virtue of our structure not fall over. Not having to hold itself up any more, the body increasingly loses its feeling of heaviness and weight. In its place a feeling of lightness and buoyancy may begin to appear. When it does, a very curious thing begins to happen. The upper body begins to feel lifted subtly upwards, as though it is being drawn up by a force analogous to the force of gravity, yet acting on us in a completely opposite direction. This lift is something that happens automatically. We cannot try to make it happen, for to do so we would need to use muscular effort, and it is the very lack of effort throughout the body that allows this response to happen in the first place. It is simply a natural reaction that occurs in a body that has come to balance and has surrendered its weight to the gravitational field. While in this condition of balance the body feels whole and very much in one piece. With each breath

it is as if our impulses both heavenwards and earthwards are co-ordinated and linked.

The journey from a condition of holding and resistance to gravity to one of balance and surrender is a highly individual one and will vary widely from person to person. At times gentle and filled with joy, at other times it can become intense and highly volatile. Strong patterns of habitual reaction that manifest as deep holding in the tissue of the body must be acknowledged and dealt with. In addition, as we continue to let go at a deep tissue level, a wealth of submerged memory and feeling must be processed as it surfaces and becomes accessible to our conscious mind. The nature of this journey will be dealt with in a future article in which I plan to discuss a particular Burmese form of vipassana meditation that focuses almost exclusively on the sensations of body and is a wonderful practice for anyone who is seriously interested in exploring in depth the experience of body.

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## 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.





## Shambala House Victoria

February 17 and 18 will bring the dedication of Shambala House Victoria-- a new addition to the yoga community in this city. Swami Sivananda Radha, the founder of the Shambala Houses and Swami Padmananda, director of the Shambala House Victoria will be in attendance to welcome guests at the opening, at 8:00 p.m. The address of the new facility is 1500 Shasta Place, V8S 1X9 (Phone 595-0177).

In 1956 Swami Sivananda of Rishikesh, India, instructed Swami Radha to return to Canada to spread the yogic teachings in the West. For the past 27 years she has worked tirelessly to establish Yasodhara Ashram, and in the last two years has initiated yogic teaching centres in Calgary, Ottawa, Toronto and Redwood City, California, known as Shambala Houses. These centres are operated under the direction of Swami Radha, and are committed to fostering the spiritual ideals and ethics upon which Yasodhara Ashram is founded.

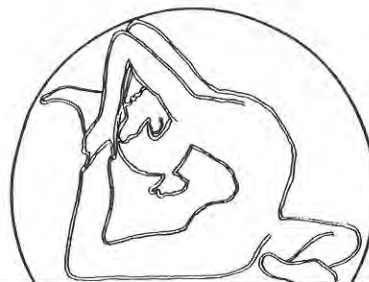
Shambala, a Tibetan Buddhist name, refers to the kingdom of inner happiness that is discovered when we live in harmony with Divine Light. The opening in Victoria of the fifth Shambala House is a tangible expression of this spirit of inner happiness and harmony.

The yogic path of Sanyas is a lifetime commitment to spiritual goals, renunciation and selfless service. Swami Padmananda, director of Shambala House Victoria, was initiated into Sanyas by Swami Radha in 1977. Under her guidance Shambala House will offer students a variety of opportunities for inner growth through the application in daily life of the yogic teachings of Swami Radha.

A number of workshops have been scheduled, and an ongoing program of weekly activities are available as well, including a Sunday evening Satsang and two Kundalini Classes, which will now be held at Shambala House Victoria. A Spring Program brochure is available.

The March issue of this newsletter will feature articles about the other four Shambala Houses, and from Yasodhara Ashram and Swami Radha in a celebration of the opening of this new facility. The issue co-ordinator is Norman MacKenzie.

Welcome to Victoria from the Yoga Centre!



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**SHAMBHALA HOUSE VICTORIA**  
1500 Shasta Place  
Victoria, B.C. V8S 1X9

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**Open House**

February 17 & 18, 8:00 p.m.

Swami Sivananda Radha and Swami Padmananda will be in attendance to welcome guests at the opening of Shambhala House Victoria. Please join us in the dedication of this center of spiritual teaching. All are welcome!

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**WEEKLY ACTIVITIES**

**SATSANG**

Sunday evenings, 8:00—9:00 p.m.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

**KUNDALINI CLASS**

Wednesdays 7:00—9:00 p.m.

Beginners class: Instructor—Norman MacKenzie

Fee—\$60.00 for 10 sessions

Tuesdays 7:00—9:00 p.m.

Advanced class: Instructor—Swami Padmananda

Fee—\$100.00 for 10 sessions

Additional classes may be scheduled upon request.

**WORKSHOPS**

**SATSANG & INTRODUCTION TO KUNDALINI YOGA**

Thursday, February 23, 7:00 p.m.

Satsang, a time of chanting, prayer and reflection, is often referred to as the gathering of the wise who seek a higher purpose in life. This special Satsang will incorporate an introduction to the use of symbols in daily life and their relation to the Kundalini Yoga system. There will be no fee for this evening.

**OVERVIEW OF THE KUNDALINI YOGA SYSTEM**

Friday, February 24, 7:00—9:00 p.m.

Saturday, February 25, 10:00 a.m.—6:00 p.m.

Sunday, February 26, 10:00 a.m.—6:00 p.m.

Down through the ages, 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 potentials. The overview of this ancient system shows how Kundalini Yoga can be used in daily life to increase awareness and provide a foundation for personal growth.

Fee: \$100.00 Deposit: \$25.00

**MANTRA**

Saturday, March 10, 10:00 a.m.—6:00 p.m.

A Mantra is a combination of sacred syllables which forms a nucleus of spiritual energy that awakens creativity and other inner potentials. The chanting of Mantras leads to heightened awareness and perception, and an understanding of the effects of sound on the body, emotions, and mind. Participants are introduced to a variety of Mantras and provided with instructions for individual practice.

Fee: \$35.00 Deposit: \$10.00

**MIND: ITS MYSTERIES AND CONTROL**

Saturday, March 24, 10:00 a.m.—6:00 p.m.

What is the nature of mind? How does the mind interpret experience? Is it possible to make use of the full potential of the mind? In this workshop participants embark on an inner exploration of some of the awesome capabilities of the human mind.

Fee: \$35.00 Deposit: \$10.00

**IDEALS**

Saturday, April 7, 10:00 a.m.—6:00 p.m.

The primary motivations behind our thoughts and actions often are not recognized consciously. This exploration of inner values encourages participants to discover and clarify personal ideals, and to express them in action in daily life.

Fee: \$35.00 Deposit: \$10.00

**REFLECTIONS ON THE GITA**

Saturday, April 21, 10:00 a.m.—6:00 p.m.

The Bhagavad Gita is an ancient Indian scripture that has inspired many people to direct their lives by its precepts. Mahatma Gandhi described the Gita as "an infallible guide . . . my dictionary of daily reference." Workshop participants learn how to use the Bhagavad Gita to draw inspiration from within, and to find answers to personal questions and problems.

Fee: \$35.00 Deposit: \$10.00

# Yoga Calendar

## FEBRUARY 1984

Feb. 5: Beginners Workshop: Yoga and Movement with Nance Thacker in the Lounge, Victoria YM-YWCA. 10 am-1 p.m. followed by refreshments. \$10 members/\$12 non-members. For information and registration call Marlene Miller at 383-8360 (home) or 656-7271 (office), or Nance at 382-2492, or see ad, this issue.

February 11: Integral Yoga Workshop with Swami Nischalananda. 9:30-4:30 p.m. in the Queenswood House of Studies, 2494 Arbutus Rd., Victoria. 2 DAYS. Registration: \$25/1 day, \$45/2 days. Call Susan McGowan (592-2941) for information. Sponsored by the Hatha Yoga Teachers Assn. of Vancouver Island.

February 11: Teacher Training Session for local teachers. 1:00-4:00 pm at the home of Shirley Daventry French, 3918 Olympic View Drive. Call Shirley for information at 478-3775.

February 24-26: Clearing with Henry Dorst. At the Saltspring Centre. See ad this issue for details, or call 537-2326 (Saltspring) or 374-3997 (Vancouver), or write P.O. Box 1133, Janges, B.C. V0S 1E0.

February 24, 25, 26: Teacher Training Workshop with Maureen Carruthers at the Metchosin Yoga Room, 3918 Olympic View Drive, Victoria. 10 am-4 pm. Sponsored by the Victoria Yoga Centre. For information, call Marlene Miller at 383-8360 (home) or 656-7271 (work)

August 24-September 2: First International Iyengar Yoga Convention in San Francisco. See "Yoga Centre News" for details.

## MARCH 1984

March 9: Monthly Meeting of the Yoga Centre. 7:30 p.m. at Sue & Bruce Ingimundson's, 1234 Union Road. After the meeting a film on the work of Carl Jung will be shown. All welcome.

March 4: Awaken Heart: A Beginners Yoga Workshop with Gay Dill. 10 a.m.-1 p.m. followed by refreshments and an opportunity to talk. Victoria YM-YWCA. \$10/members, \$12/ non-members. See ad this issue or call Gay Dill (629-6639) or Marlene Miller 383-8360 (home) or 656-7271 (office).

Mar. 10: A Day of Yoga with Shirley Daventry French in The Yoga Room, 3918 Olympic View Drive, Victoria. 10 am-4 pm. Fee: \$25. Limited to 12 participants with previous experience in Iyengar yoga. For information and registration, call Shirley at 478-3775.

March 23-25: Exploring the Meaning of Passover. At the Saltspring Centre. See ad this issue, or above listing (Feb. 24) for details and contact.

March 30: Paul Horn: A special weekend at the Saltspring Centre. See ad this issue, or above listing (Feb. 24) for details and contact.

## ONGOING:

Sundays: Satsang at the home of Norman MacKenzie, #6-900 Park Blvd. 8 pm. Information: 383-0670.  
Wednesdays: Kundalini Yoga for the West Study Group 7 pm. #6-900 Park Blvd. Call Norman MacKenzie, 383-0670 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.

## 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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☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.



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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.

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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: Trish Graham  
Photography: Derek French  
Illustrations: © Nance Thacker  
Paste-up: Leslie Hogya, Nance Thacker  
Advertising: Carole Miller

Printing: Monk Quick Copy Centre  
Typing: Shirley Daventry French, Bill Graham, Eileen Rutherford  
Distribution: Michael Shevloff  
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DEADLINE FOR SUBMISSIONS TO THE MARCH NEWSLETTER -- FEBRUARY 14

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## VICTORIA YOGA CENTRE SOCIETY

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# yoga centre of victoria

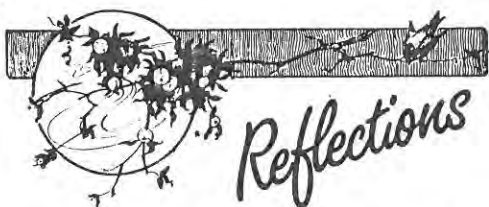
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MARCH 1984



## SHAMBHALA HOUSE



by Shirley Daventry French

Last weekend we celebrated the opening of a new centre of light in Victoria - Shambala House. In just a year and a half Swami Radha has established five such centres; the first one opened in Calgary in July 1982 followed soon after by another in Redwood City just south of San Francisco. In the Fall of 1983 two more Shambala Houses opened in Ottawa and Toronto, and now we are fortunate to have one in our fair city.

As I sat among the group of people gathered together for this dedication, I heard a few comments on how incredible it is that five new Yasodhara Ashram teaching centres have opened in so short a time. But it struck me how unsurprised most of us were; how little we marvelled at this latest tremendous achievement of Swami Radha. It's not that I underestimate in any way the dedication, courage and energy which has gone into this venture, but because - like most of the others - I have come to expect such out of the ordinary accomplishments from this remarkable lady.

My introduction to Swami Radha was in 1970, quite soon after my introduction to yoga itself. What struck me immediately was that she didn't waste her time. Life was a precious gift to be savoured - every minute of it.

Swami Radha's visit to Victoria for the dedication of Shambala House was a weekend sandwiched between teaching commitments in the United States. Friends at the Ashram told me that right up until the time of her departure from Yasodhara for California she was hard at work completing her most recent book. At the same time she was setting up the Victoria Shambala House as well as supervising and guiding the spiritual and temporal affairs of the Ashram itself and its affiliated centres.

Despite a schedule which makes strong men and women blanch, Swami Radha is always available for her students in their times of need. At a certain difficult time of my life she told me that wherever she was whatever time it was, if necessary I could contact her - a privilege no serious student of hers would abuse. On a

more ongoing basis, Swami Radha is available to those who are prepared to do their own homework but doesn't waste her time with those who are spiritual dilettantes or sightseers or haven't done what she has asked them to.

Unless you are prepared to bring quality into your work and your life, you should choose another teacher. She will demand the most of you and because of this bring out the best. Many a time I have asked myself why I chose two such demanding teachers as Swami Radha and Mr. B.K.S. Iyengar; yet even as I ask I know the answer. Their example inspires me and because of their demands I grow - perhaps not as quickly as they would like but nevertheless steadily.

As we sat in Shambala House, Victoria last Friday, Swami Radha talked informally about her mission from her Guru to spread the yogic teachings to the west and establish several centres in North America. Yasodhara Ashram has been the focus of her work and will continue to be the major teaching centre, supplemented now by the work of the Shambala Houses.

She spoke of surrender and how the Shambala Houses had come into being because she had surrendered to her Divine Committee. She spoke of friendship and how if they build another house at Yasodhara it will be called Friendship House, because she delights in the many friendships her students have struck up with each other and maintained over distance and time.

As I looked around the room and listened to the assembled guests responding to Swami Radha's request for comments, I too thought about friendship. I had many friends there that evening whose paths have crossed mine again and again. For a time our two paths may follow a parallel course and then we have to go our separate ways, but the sense of communion continues until we meet again. The term 'fellow-traveller' has a very special meaning to those on the yogic path.

Some of these people are very active in the Victoria Yoga Centre, so we see a lot of each other at meetings - general, executive, program and newsletter meetings, at teacher training sessions, in yoga classes and at workshops. Two of the people I see even more frequently because I live with them. Others I see little of because they live elsewhere or because they are following a different type of yoga from mine.



I looked with affection at Carole Miller and remembered our discussions in the locker room of the Victoria "Y" fourteen years ago which resulted in my trying out the yoga class in which she was already enrolled.

My eyes rested on Karen Moreau-Abel and Phyllis Dale who took the 1976 Yoga Teachers' Course with Derek and I - three months of very close and intimate contact morning, noon and night, which established a tremendous bond.

I saw Kathy Maynard who had travelled here with Swami Radha from California. We had last met in India studying with Mr. Iyengar. Many times we had seen each other face to face at Yasodhara Ashram, but during the Intensive in Pune I became well acquainted with Kathy's back because my place in class was directly behind hers - and in Mr. Iyengar's classes you always keep your place!

There were other reunions too - with Susan and Russell Oughtred from Calgary who are longtime Ashram friends - with Susan's mother, Nije, from Vancouver - with Peter Hodge from Gabriola Island - with some of the founder members of the Victoria Yoga Centre who I rarely see now but with whom I have shared many a workshop and many a revelation.

Looking around the room it was pleasing to reflect how many of those present, like myself, were following a path which integrated the teachings of both Swami Radha and Mr. Iyengar; two teachers whose work complements each other's so well. Pleasing too to know that those two outstanding teachers met and became friends, respecting each other's work - and that they now maintain a regular correspondence.

Because of Shambala House, Swami Radha will be coming to Victoria more often. Next summer Mr. Iyengar is visiting Canada and we are hoping Victoria will be included in his itinerary. These are exciting times in our part of the world.

A very special bonus which has come with the opening of Shambala House is the addition to our yoga community of a fine lady and wonderful teacher, Swami Padmananda who is the resident director of Shambala House, Victoria. She will share this residence with Norman MacKenzie, friend, colleague and active member of our yoga group. Swami Padmananda has been my teacher many times over many years and I welcome the opportunity of having her wisdom, experience and guidance more readily available.

With all my heart I welcome Shambala House, Victoria.

*Shri*

## *Yoga Centre News*

### Garage Sale

Program Committee has set the date for our third annual Garage Sale for May 5th and 6th. The Ingimundsons have generously offered to have this occur in their garage, 1234 Union Road. This has been our most successful fundraiser for the past two years, so please don't clean out your basement or throw any "treasures" away between now and then. Call Sue or Bruce at 385-2598 to arrange to drop your donations off before the sale. More details will appear in future newsletters.

ॐ

## *Aadil Palkhivala Workshop*

The Yoga Centre of Victoria is proud to present six days of yoga with Aadil Palkhivala, May 11th to 16th, 1984. Aadil is well known throughout North America as one of the leading teachers in the Iyengar method, and to the many who have worked with him in Victoria over the past several years. Aadil studied in India under the guidance of Mr. B.K.S. Iyengar, and has worked as his assistant in teacher training courses in Pune. He now teaches in Berkeley, California and gives workshops throughout the U.S. and Canada.

By popular demand the program for this workshop will be flexible to permit registrants to sample one or two classes, or participate in the full six-day program. Classes will include Level I and II classes, and special sessions in Yoga & Balance, Pranayama, Yoga for Special Problems, and Yoga for the Voice. Many of these sessions filled quickly last year, so early registration is advised. Registration will open at the March 9th Yoga Centre Monthly Meeting. Full details will be available at that time, and will also be included in the next newsletter.

Information about this workshop is also available by phoning Robert or Gay Dill at (604) 382-9570, or writing THE YOGA CENTRE OF VICTORIA, c/o 3033 Admirals Road, Victoria, B.C. V9A 2S1.

ॐ

### First International Iyengar Yoga Convention

This major convention will be held in San Francisco from August 24-September 2. B.K.S. Iyengar will be there, in his first US visit since 1976. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. Shirley Davenport French from Victoria, Maureen Carruthers of Vancouver and other Canadian teachers have been invited to teach. More details will be available in future issues. For information, write: Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.

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# A Mother's Yoga

This article grew out of a conversation I had with Nance Thacker a while ago. Somehow in our "new age" I, among others, think I bring enough awareness to my life that mundane matters and classic times of change won't affect me.

The "empty nest" syndrome is one of those ideas I would never have thought would happen to me. My children haven't even left home yet. But they begin to be home less and less, especially once they start attending public school. Both times they each began school I had a lot of misgivings and worries. Being an idealist about education, and yet a realist about what is actually going on in most public schools, was cause for real concern. I had to surrender my children to the system, turn them over to the teachers.

When Brooks was in kindergarten, Jean-Guy came along, so I was still needed at home. But when Jean-Guy started kindergarten, I was suddenly home alone in the day! I began to substitute teach and got most of my work in the two schools which my boys attended at the time, which was nice. I also worked in a private kindergarten.

I began to dream about getting a job, ideally part time, in a kindergarten or grade one. Then in the spring, I got asked to work half-days at the private nursery-kindergarten where I had been substituting. The pay was low, but the philosophy of the school matched my own and the staff was great.

I said yes, and then immediately succumbed to a full scale anxiety attack! I was hyperventilating. I couldn't sleep, I couldn't make any decisions, I couldn't stop thinking about it and wondered if I was doing the right thing. Without yoga, I would have been hitting alcohol, vallum and possibly would have needed an oxygen tent.

One part of myself watched all of these emotions and upsets in amazement. I tried to sort out what I was feeling and why. The ideal of getting a job was a nice day-dream. I wanted that acceptance and acknowledgement--but the reality of going to work every day filled me with dread!

My ego was flattered that someone actually wanted me to work for them. Me, I'm just someone's mom, a nobody. My sons used to wipe their noses on my jeans. Yet another part of me was soaring at being offered a job I hadn't even applied for. (Lynn Johnson, the cartoonist, had her central character dancing on the coffee table when offered a job.) One part of me was elated, the other felt someone must have made a mistake.

A whole set of tapes began to play. "Mothers don't work." My mother never worked until I was already married. Mothers' work is at home, kids need them to be there. I grew up in the '50s.

The neighborhood mothers were always at home, curlers in their hair. No one's mother was divorced, separated or even left the house except to go to the shopping centre. No matter how much I think I've moved away from that, the images and impressions are still powerful.

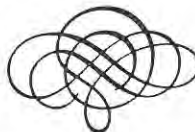
Another voice said, "But I need my own identity. I need to be Leslie. What will I do all day besides take yoga classes?" The modern woman balancing job, home, kids, personal interests, gourmet cooking, the superwoman! I felt social pressure to join the superwoman club.

But there was that something else, the something that had to do with noses being wiped on my jeans. I had lost some confidence in myself. My identity had been too tied into my role as mother. The person I had been before my children arrived was gone. The sleepless nights with sick babies, trips to the emergency room, washing fingerprints off the wall, rinsing diapers, all lowered the time and attention I paid to myself. My needs seemed unimportant in the face of those of my small children. I gained an enormous amount of knowledge, compassion, strength and depth of love and commitment. Yet it was all so amorphous there was never a neat ending or reward at the end of a job well done.

This has given me a lot of sympathy for women I hear about who are afraid to go out of the home to work. I know why they cling to their roles, to their children; they have nothing else to identify themselves with. Their inner voices have been silenced by twenty years or more of being needed as "mom." I have had so much help: an understanding and supportive husband, a useable skill and teacher's certificate, and a growing trust in my own spirituality. For ten years I have had the good fortune to be associated with yoga teachers in Victoria and from Yasodhara Ashram. The tools of self knowledge have brought me in touch with my inner self. And even with all that help I was foundering in my own anxiety.

I did, finally, begin with the teaching job. The whole first year was fraught with anxiety, guilt and problems. There was a lot of illness in the family and school adjustment difficulties. I was always running a bit late with ten more things to do that there weren't time for. I felt I couldn't keep it all up. I composed resignation letters on my way to work on a weekly basis. But I never actually submitted them. Now I'm in my third year and feel I've reached a balance in myself and in the family. In fact I feel ready to work full time or with new challenges next year. I've learned so much from the wonderful women I work with and from the kids, and courses I've taken along the way. I'm very glad I took the job.

-- Leslie Hogya.





## An Unusual Event



*Shambhala House Victoria*

The opening of Shambhala House Victoria on Friday and Saturday, February 16th and 17th was an unusual event... and an auspicious one for Victoria. The new house, at 1500 Shasta Place, is the fourth Shambhala House to open in the last year and a half. It was filled with well-wishers on each of the two evenings.

On Friday night, when I was there, people began to arrive early and the house was soon a busy scene. The house offers a new point of convergence to the Victoria Yoga Community, and many old friends who travel different paths in their daily lives found themselves reunited through their interest in the teachings of Swami Radha. Swami Radha, and several others from Yasodhara Ashram were present for the occasion.

A period of socializing began the evening, and Norman MacKenzie led several tours through his and Swami Padmananda's new home.

A chant to Tara drew everyone to the living room, where Swami Radha welcomed us to Shambhala House. After telling us about the development of these centres, she invited everyone present to speak about the opening and their feelings about the house. I found this a delightful and unusual opportunity to hear experiences, explanations, and above all expressions of hope and good wishes for the opening of this new facility. In addition to the many attending from Victoria, many others had travelled some distance for the event. Susan and Russell Oughtred had come from Shambhala House Calgary, and

Kathy Maynard had come from Shambhala House Redwood City. They spoke about their lives in these established centres, and brought greetings to us here. Many people spoke of their experiences with the teachings of Yasodhara Ashram and Swami Radha. The opportunity for each of us to share his or her feelings with everyone there brought a strongly personal aspect to the gathering and generated a real feeling of community. It seems typical of Swami Radha's work to emphasize the unity that is yoga by allowing each to bring his or her individual expression to the group. It made the opening a very special event.

Swami Radha made a special point of drawing attention to the many years of service which Shirley Daventry French and Derek French have devoted to yoga in Victoria, and thanked them for their support.

Another chant to Tara ended the formal portion of the evening.

Saturday night brought an even larger group together. Swami Radha's address that night -- on the subject of Tara, a special symbol for the Shambhala Houses -- appears elsewhere in this special issue.

Welcome to Victoria, Shambhala House. May the feelings of openness, hope and joy which characterized your opening permeate your work here for many years to come!

-- Bill Graham.



## Like A Mother and Her Children

Most of us here in the West are familiar only with the masculine aspect of the Divine -- the male Guru, or God the Father. Seldom do we come in contact with Divine Mother. And yet, in our Christian teachings we say that Mary is the mother of God. If she is the mother of God, then she was first. In India, while the woman does not take first place in the family, in the arrangement of names the female name comes first. For example, you may be familiar with the name of Dr. Radhakrishna. It is not Krishnaradha, it is Radhakrishna.

The creative aspect is feminine. It is the female who gives birth to the offspring; first there is the mother. Many Christian churches have been started by women. Unity Church, for instance, was started by a woman and has today some two hundred and fifty chapters. It is the woman everywhere who keeps the spiritual aspects alive in the home. In our culture she makes sure that all the children go to church and in India it is the woman who will do the Arati, even though she cannot receive the Brahmin thread, which means being initiated into Brahminhood. She can only enjoy being the wife of a Brahmin, or the daughter in a Brahmin family. Nevertheless, it is due to this female power that religions still exist. Women's role has always been motherhood -- to love, nurture, look after the babies, and also to look after spiritual babies.

At some point in the history of the human race there may have been an abuse by women of their powers. There are indications that this may have been the case. Now we see that slowly the reverse is taking place, women are gaining more power and perhaps may recover all that they had at one time. This means that every woman should be very careful how she uses that power and not repeat the mistakes from which she herself has suffered.

At the time of Lord Buddha, women were not in a position of power. As you

may know from the history of the Buddha, he left his life as a royal prince, having grown up in great wealth, with servants and many conveniences, his beautiful young wife and his only son, to seek the spiritual life. When he left the palace compound, riding his famous white horse, for the first time he saw starving people; dying people, all the things that had been withheld from him. This touched his heart. He wanted to do something about it, and so he pursued the spiritual life, eventually developing the eight-fold path, according to his own insights and his own attainments.

When the Buddha's father died, as the only son, he had to return to the palace to light the funeral pyre. That was the sacred duty of the son of a Brahmin. At this time he met his wife Yasodhara again very briefly. But she sent word to him that she would like to have a word with him, so the Buddha's cousin, Ananda, arranged for them to talk. She asked the Buddha if she could have an initiation into spiritual life too. The Buddha at first shook his head and said, women are not human, they cannot have this initiation. Yasodhara went back and pondered this. Then she asked for another meeting and this time she challenged him. She said, then, the Enlightened One was born of man -- and what? If women are not human, then the Buddha himself would only be half human. This really hit the heart of the matter, and the Buddha decided that women too could be initiated.

However, we must remember that Buddhism started in the tradition of Hinduism, and so women were still under the guidance of the monks, or males. However, it was the first opening of the door. Later on, things deteriorated once more. There are many problems when men and women are together, so there was again a division. But it seemed that with that division the women lost what they had gained. They did not pursue the spiritual life for themselves, for their own sakes, for their own liberation, for their own enlightenment.

Yet Hinduism had Saraswati, the goddess of beauty, learning, music, also Lakshmi, the goddess of wealth -- material wealth and the wealth of wisdom. And there was Radha, the Cosmic Lover of Krishna in that Divine Union. But in daily living the spiritual goal got lost among women. Woman had not yet





learned to make herself emotionally independent, so she lost hold of her inner being and lost sight of the divinity within herself.

Then, about 1500 years ago, a Chinese princess was married to one of the great Gurus in Tibet where Buddhism was established. She became the replica of Quan Yin, the Chinese Mother of Mercy. Buddhism had entered China, went into Japan and was then reflected back into Tibet. That princess became Tara, the Tibetan Buddhist's Mother of Mercy and of long life. In fact, she has twenty-one aspects - major characteristics such as courage, forgiveness, compassion, and so on.

Some time after I had moved to Kootenay Bay, someone sent me a card which said that a tear of Tara fell to earth when she saw how her children, human beings, were not loving, and were very unkind to each other. It was a divine tear that was shed. I decided that, for myself, I would take to that aspect of Divine Mother, since fathers don't seem to bother very much. Even my Guru did not answer the letters I wrote to him, and of the few I did receive, none answered my questions. And when

Sivananda came back from India recently, he told me he realized that most of the male Gurus push their disciples out once they have their initiation. He was grateful to have met Indira Devi and seen how she cares for her "children", and grateful to have a woman as a teacher; he said, you look after your spiritual babies.

That is what for us, as women, is our duty. Don't think of just the human children that you put into the world. Be a spiritual mother to anybody you can help. It is also a woman's job in a marriage not to domesticate a husband like some women think, but to help him to allow the finer forces come into play and become truly human. These are sacred duties for every woman. But before you can truly do this, you must realize the divinity within yourself.

Whatever aspect of Divine Mother you choose - Saraswati or Lakshmi, Radha or Tara - it doesn't matter. From the Indian point of view, Divine Mother has 108 names.

When I wanted to put Tara into my mind, I decided to do an embroidery and with each stitch, I would remember her name. Soon there will be embroidered Taras in all Shambhala Houses. Others accepted Tara also when I started to put her into my rooms at the Ashram. Once this happened, Shambhala Houses came into existence, and I decided that there will not be a single one without a Tara.

Bring the divinity out in yourself; find your own method. And may all of you become little Taras.

OM, OM

Swami Sivananda Radha

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# The Real Jewel

California: part of it's uniqueness is the variety of life styles and people who live them. Here, the spiritual path is a veritable smorgasbord of organizations, prophets, religions and teachers. Here, for a small or large amount of money, one can be "enlightened and liberated". There are, of course, very sincere teachers and organizations as well. But, given the multitude of "spiritual" options, it can be quite a task to find the real jewel among the garnets.

Shambhala House, Redwood City, offers students and seekers an opportunity to find that jewel. Our goal is to present the yogic teachings and principles to which Swami Radha has dedicated her life. Through workshops and lectures offered by Swami Radha and our on-going weekly classes, students are able to "lay a good foundation", to come to know themselves, their strengths and weaknesses. From this foundation they can move ahead in their life, and if they so choose, pursue the deeper levels of the yogic teachings.

I have included comments about Swami Radha by students: "Swami Radha is a magnet for those who are not afraid of self-discipline and want to get on with it"; "Sincerity on the spiritual path is difficult to sustain. There is a need for someone to be an example, a quality teacher. This is how I see Swami Radha."; "Before I met Swami Radha I had gone to study Kundalini Yoga with someone else. We were given different meditations to do to awaken the Kundalini energy. I felt very strange sensations and I knew things were happening that I was not ready for. So, when I heard Swami Radha talk about laying a foundation and clearing the garbage out of our lives, I knew she was right and this was where I needed to start."

We at Shambhala House have had many students come to us and thank us for assisting in making Swami Radha's teachings available here where they live. A teacher of Swami Radha's level of sincerity, directness and compassion is very scarce indeed, not only in California but anywhere. It is a privilege and a joy for Tom and I to be a part of Shambhala House and Swami Radha's work—a privilege we are very grateful for.

May all who seek the truth in their lives find "The Way to Happiness".

In the Light, Kathy Maynard.

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## WEEKLY ACTIVITIES

### SATSANG

Sunday evenings, 8:00—9:00 p.m.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

### KUNDALINI CLASS

Wednesdays 7:00—9:00 p.m.

Beginners class: Instructor—Norman MacKenzie

Fee—\$60.00 for 10 sessions

Tuesdays 7:00—9:00 p.m.

Advanced class: Instructor—Swami Padmananda

Fee—\$100.00 for 10 sessions

Additional classes may be scheduled upon request.

## WORKSHOPS

### MIND: ITS MYSTERIES AND CONTROL

Saturday, March 24, 10:00 a.m.—6:00 p.m.

What is the nature of mind? How does the mind interpret experience? Is it possible to make use of the full potential of the mind? In this workshop participants embark on an inner exploration of some of the awesome capabilities of the human mind.

Fee: \$35.00 Deposit: \$10.00

### IDEALS

Saturday, April 7, 10:00 a.m.—6:00 p.m.

The primary motivations behind our thoughts and actions often are not recognized consciously. This exploration of inner values encourages participants to discover and clarify personal ideals, and to express them in action in daily life.

Fee: \$35.00 Deposit: \$10.00



## A Clear Channel for the Light

### Shambhala House, Victoria

Shambhala is defined as the source of happiness, that elusive quality all human beings try in one way or another to attain. Most of our usual methods end in failure or, at best, in only half-measures. It does seem that the results are not in proportion to the expenditure of effort and, when we really think about it, for every pleasure or bit of happiness, there is an equal or greater amount of pain and frustration.

Eastern philosophies point to a different kind of happiness, one that is not dependent on outer conditions and the caprices of life. This is our own personal Shambhala, the only permanent source of joy, and we find it only when we have freed ourselves from the corrupting influences of selfishness, greed and their painful side-effects.

Since Swami Radha returned to the West in 1956, she has worked tirelessly to help people peel off those layers of self-interest and self-centeredness, guiding them and showing them the "Way to Shambhala". Her Guru, Swami Sivananda of Rishikesh, had instructed her to establish ashrams and centers in the West, thus spreading the yogic teachings. In his farewell address he told her "to be good, to do good" and to share what she had with others. That she has faithfully obeyed his orders is evident in the quality of the Ashram today and the calibre of the people who live there. It is because of her perseverance and dedication to God and Guru that it has become possible now for Shambhala Houses to come into existence. It has taken more than 25 years of constant application of Gurudev Sivananda's motto, "Serve, love, give..." by Swami Radha for the Ashram to come of age and attain the maturity to be the strong centre of light necessary to support and sustain these little sparks.

At the present time Shambhala House Victoria is undergoing the process of birth. In the two weeks that I have been in attendance I have had time to think about these new developments in my life and in the work of Swami Radha and the Ashram generally. This has been a valuable opportunity for reflection on, and gratitude for Swami Radha's strength of commitment. And, although I feel somewhat like a little boat that has just put out to sea from a safe harbour, I realize that this is also an opportunity for me to practice faith in the training Swami Radha has given me, and in the Divine Plan that appears to be unfolding so surely. It is my prayer that I can join the residents of the other Shambhala Houses across the country in being a clear enough channel for the Light, so that I may serve Divine Mother here in Her house and all those who come for Her blessings.



It is said that at some point on the Way to Shambhala a female deity is needed to help the seeker. This reminds me of Swami Radha's statement that the child (the aspirant) must be taken to the Father by the Mother. We are fortunate indeed to have the guidance of an earthly Divine Mother, as well as the protection of Tara, the Mother of Compassion, to help us on our journey.

I am delighted to have this opportunity to serve Shambhala House Victoria, and look forward to renewing old friendships and making new ones.

May Tara's blessing be on all who enter the doors of Shambhala House Victoria.

Hari Om Tat Sat!

...Swami Padmananda, February 14, 1984.



*Swami Radha, Swami Padmananda, Norman MacKenzie*

## "The Flower, The Bees, The Honey"



Swami Radhananda

In Gurudev Sivananda's farewell address to Swami Radha in 1956, he said: "To be peaceful, to be calm, to radiate joy, to have intense aspiration and devotion, to have a spirit of service, this is Yoga. You must have a willing heart to serve everybody, the spirit of service and a desire to possess all divine virtues. ...To be good, to do good, this should be our ideal. Be ever willing to share what you have with others. ... Sivananda Radha will do a great deal of work in Canada through her practice of Yoga, having groups of

people, elevating them, giving them the message of the Rishis, sages and seers. Have a small beginning. ...Become a magnet. All will come, like bees to drink the honey. Gradually your work will spread 'throughout America'."

With characteristic thoroughness, Swami Sivananda Radha spent 26 years establishing Yasodhara Ashram as a strong spiritual center before following her Guru's specific instruction to open other centers 'throughout America'. The Silver Jubilee Celebration of Swami Radha's initiation into sannyas marked the beginning of a new phase in her work. Long-time students and friends of the Ashram participated in these joyful celebrations and related anecdotes of their experiences with Swami Radha. Those of us privileged to be present became aware that many seed faithfully planted and tended through twenty-five years of service had grown up into beautiful flowering plants of a wide variety of colors and fragrances.

It was heartwarming to observe how strongly unique each personality was, and to see that as the teachings promise, people become more truly themselves by applying yogic principles to their lives. As inspiring as the beauty of the individual flowers in Divine Mother's spiritual garden was the rich earth and strong roots that we had in common. Swami Radha's unflinching and unflinching commitment to the work of the Most High prepared the spiritual ground in which we could flourish. Her insistence that we each turn to the Light in our own right gave us the opportunity to grow in personal strength as well as to share a collective spiritual purpose.

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A similar process is happening with the new little gardens. The first Shambhala House opened a year after the Jubilee celebration, and each successive house has been a natural outgrowth of the Ashram. "Cuttings" have been transplanted from the Yasodhara flowering plant and now are beginning to root and flourish in their new soil. We continue to express a common spiritual purpose, but each Shambhala House has its unique "soil conditions" and "climate."

Fulfilling the role of custodian of the Toronto garden in its infancy is a challenge and a blessing to me. Many questions arise. "How much should I dig around and get things going, and when should I wait patiently to see what Divine Mother has in mind? How can this center really develop strong roots and be of best service to those seeking support on their spiritual paths? We each need help to remove weeds in our gardens, to give the plants of our spiritual aspiration the best fertilizer to nourish their growth, and to take the time to simply soak up the Divine sunlight in our spiritual practices. When leading classes, can I invoke enough Light to bring out the best in each flower?"

Toronto, a huge city, presents additional challenges. Students live in clusters in the city and depend on public transport. Could I prepare a "travelling flower box" taking classes to them, maintaining the fragrance of the Ashram and its peace while driving through the busy freeways to various churches and community centers? This is how the work has developed thus far, with weekly classes out in the community. The house itself is the main garden and little "flower boxes" are beginning to bloom all over Metro Toronto. We gather together in the house for Satsang and celebrations of Light as a spiritual community.

It is heartwarming to see the fine quality of students attending classes. The students do fulfill Gurudev's prophecy that "bees will come to drink the honey." They take time to come to the flower of the teachings and leave the buzz of their daily lives behind. To see people's faces light up with insight in Kundalini and dream classes, or relax into peacefulness at the end of an asana class, fills me with a clear sense of the rightness of this expansion of the work of the Ashram. Perhaps 25 years from now we will have another Silver Jubilee Celebration of Shambhala Houses, and taste the honey that has been created by the nectar gatherers presently attending classes.

May Divine Mother Tara bless our efforts!

Swami Radhananda



April 27-29 - Meditation and Yoga Intensive with Baba Hari Dass.

This is a special opportunity for the serious student to learn and expand his/her knowledge of time proven practices of meditation and yoga under the guidance of a Master.

Workshop Content:

1. Yoga purification techniques to decongest and strengthen the digestive, respiratory and other vital systems.
2. Yoga postures (asanas) and breath control (pranayama) to improve health, increase vitality and prepare the body for the meditative practices.
3. Meditation to experience ones mind free of stress, anxiety and expectation and awaken higher consciousness.
4. Patanjali Sutras: an in depth study of the classical treatise on Yoga philosophy and psychology dealing with the primal causes of limitation and suffering, and the means to extricate oneself from limitation.

Baba Hari Dass is a living exponent of the classical system of meditation and yoga. Since coming to America in 1971, he has taught and inspired hundreds of people. In addition to the numerous retreats and workshops which he has guided, Baba Hari Dass has written several books on Yoga practices, philosophy, ayurveda (Indian medicine) and devotional stories based on his own life experiences.

Baba Hari Dass' profound understanding and experience of Yoga combined with his appreciation of the Westerner's temperament and needs, makes him highly qualified to communicate the wisdom of this ancient system in a way meaningful to us.

Class Size Limited. Cost \$125.00 (the Workshop will be extended for an additional two days for those able to attend and wishing to deeper their practices. Total cost for the four days, \$200.00)

To register send a deposit for half the amount by April 20th to Saltspring Center

Saltspring Center  
P.O. Box 1133  
Ganges, B.C. V0S 1E0  
Phone: 537-2326 Saltspring  
Phone: 874-3997 Vancouver

# To Serve the Most High On the Way to Shambhala

I think many Ashram residents realised, several years ago, that major changes were in store for us. I doubt that any of us guessed exactly what shape or form they would take. The emergence of five Shambhala Houses in the past 18 months leaves me, for one, a little breathless with the impact of this profound transition. Ashram residents have been kept so busy adjusting that there has been little time for us to reflect on the deeper implications of this shift. At this point I can offer a few passing observations about an on-going process in which we are all vitally involved.

There have been many changes in the Ashram during the past eleven years of my residency here. Some long-term residents have found new directions within the Ashram for their inner growth, others, have moved on to new paths. New residents have come to join the work and take their part in the ever-changing lila (Divine Play) that we call the Ashram. Today I have a sense of a broader and lighter responsibility being carried and shared among us. I feel that this is one of the internal changes that has prepared the Ashram for the birth of extensions of the Work, in the form of Shambhala Houses. The Ashram has matured, and is now ready both to support and to be nourished by these new spiritual centers.

A great deal of sustained effort, on many levels and by many people, has gone into the creation of a strong and secure foundation at the Ashram, so that the Work might extend beyond Kootenay Bay. Many devotees and disciples have given freely of their time, talents, and resources to bring the five new Shambhala Houses into existence. Above all, it has been Swami Radha's dedication and inspiration that has provided the cornerstone for both Yasodhara Ashram and the Shambhala Houses. Her strong leadership and spiritual vision continue to guide our growth in this time of transition.

The Ashram itself is entering a new phase. Those who have joined the Ashram family over the past few years have readily accepted responsibility in many areas. This willingness has made it easier for senior sanyasins to embrace their new roles as Shambhala House directors, confident in the ongoing strength and harmony of the Mother House. Our growth as a community of spiritual seekers reflects the blessing of Divine Mother Tara upon us.

The apparently sudden blossoming of the Shambhala Houses is in fact a gradual unfolding of Swami Radha's mandate from her Guru, Swami Sivananda. It has been almost thirty years since Gurudev Sivananda asked her to begin her work in Canada. For many years Yasodhara has been the only center founded under her direct authority, although she has touched the hearts and souls of thousands of seekers in North America. This year marks the twenty-first birthday of Yasodhara Ashram, and it seems appropriate that Swami Radha's attention as spiritual mother is currently focussed on the next generation of centers of Light. The Shambhala Houses are a natural outgrowth, the fruition of many years of careful and loving cultivation.

Personally, I feel that this time of transition is challenging me to find a new center of balance, from a higher vantage point, and with a broader perspective of the Work and my part in it. It is a great privilege for me to support the sanyasins and the other Shambhala House directors, who express through their devoted efforts the very heart of Swami Radha's mission, to serve the Most High on their way to Shambhala.

Om Tara Om Tara Om!

...Terence Buie.

## YASODHARA

Lying on pebbles of consciousness  
Blanketed by dark in savasana,  
Starlight sifting into my eyes,  
I see.

Eons away the dance continues.  
My mind and spirit, friendly partners,  
Join the pavanne in solemn joy--  
Magic.

All movement is dance, and so is stillness,  
All rhythms music, all noises song.  
My being is part of the celebration  
Of life.

...Adele

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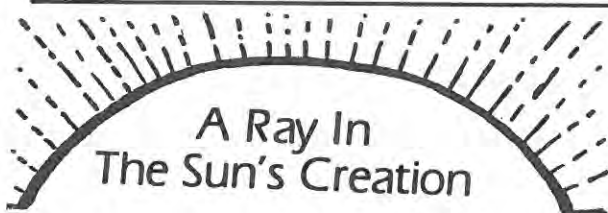
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## A Ray In The Sun's Creation

A ray in the Sun's creation  
The ashram flows with the seasons of time  
As the movement of the Salute to the Sun  
The Ashram as the body breathes each day of mantra  
A quality of Consciousness aspired for and realized  
By all who work to mold its ground

Midst all sadhana  
The greatest devotion is the commitment  
to the day and to the night  
To work; to speak, to take rest in dream  
And upon all That, to reflect, know ... and Be  
Looking to see, listening to hear .. experiencing  
Because the learning, the reciprocal relationship  
with life

Is not an intellectual one  
Entering the tail of the serpent  
Souls have chosen to be pilgrims  
And with their masters are loyal servants  
To the God enthroned behind all thrones  
The body of the serpent is the temple in the  
wilderness

Through which beings, during their passage,  
are transformed each day  
The days and years as stages of Consciousness  
Weave toward refinement  
Seen to the eye as the fleeting deer  
Heard to the inner ear as the underlying Hum

I meet a fellow traveler and hear his call and  
praise

To the deity of his own image  
I see he carries to the garden tools in hand  
With different instruments we till the same soil  
From which the fruit tree will flower  
We have beaten our swords into ploughshares  
Our spears into pruninghooks  
The implements of the real warrior

There is a trust and knowing  
That goes beyond our opinions, our cherished beliefs  
For that place of Oneness we know in each other  
If we take time to remember .. Namaste

As our mantras resound over the land  
The chord strikes the rock  
And its inhabitants sing their psalms of awakening  
As I emerge from satsang into the night  
I hear the waves of the big waters  
Lapping the shores of my mind  
The Moon casts Her light of Oneness all over

Embracing the contrasts of lake, mountain, and  
shore

The darkness of contradictions no longer bear  
down upon me

In the Night of appearances are a million stars  
That sparkle of cognition

Rendering all purposeful .. clear .. pristine  
A heavenly understanding of the mind's true nature

As a ray in the Sun's creation

The Goddess breathes and bends with the seasons  
of time

Salutations to that place called Yasodhara  
Salutations to the Goddess in the Heart of all  
beings

From beyond the ranges Yasodhara's gaze now  
reaches beyond her lake

And the fruit and light of that distant gar-  
den come closer

Shambala House is truly a support for us  
Tilling the spiritual garden in our city  
milieu.

Nancy Molitz.



## Weekend Retreat

WITH

FELICITY  
HALL-GREEN

AT THE  
Saltspring Centre  
Ganges, Saltspring Island, B.C.

JUNE 8, 9, 10, 1984

More Details Later ...  
for information, phone Sue or Bruce  
Ingimundson at 385-2598



## Providing Nourishment



Swami Nadabrahmananda.

All of Swami Radha's teachings point to surrender. This is accepting that which really is. Surrender is to be understood not as something to be feared and dreaded, but as something to be openly embraced. Surrender is not a denial but a creative acceptance of the good, the pure and the beautiful within us.

Swami Radha has often said that she never received any dramatic messages in the sky telling her how to do God's will. She discovered this through diligent efforts of reflection, clarification, and putting ideals into practice. It is this personal example which is a living model for Shambhala House. To get involved in a Shambhala House means to investigate how one thinks, feels and perceives. It also means learning to put quality into life and to bring joy and awareness into daily activities.

The next keyword that comes to my attention is service. Selfless service is the backbone to building the foundation of yoga. Without that I find little else worthwhile. The central message of Swami Sivananda, Swami Radha's teacher, was "Selfless service will make you Divine." Selfless service is the polish for the refinement and development of the soul. There is nothing like selfless service to get to the tight spots of the ego's firmly held territory. By surrendering and relaxing into Light, guidance can come. The Shambhala House is an extension of this principle. Selfless service is a process of surrender. When you can truly give yourself in the work you receive strength you previously did not know existed.

This process of surrender can be understood through the use of the Chinese Book of Changes, the I Ching. In consulting this book you must

have an open mind, learn to suspend judgment and listen for an inner response. This is Yoga. I asked the question, "What is the direction for Shambhala House in this coming phase?" The hexagram that I drew was #27, Providing Nourishment.

In a sense, a Shambhala House is a specialty restaurant which provides food for higher consciousness. Part of the text of the hexagram read, "The great person fosters and takes care of superior people, in order to take care of all people through them." This is a central theme in Swami Radha's approach: training a few to create a chain of beneficial results.

The reader might wonder what constitutes a "great person." According to the wisdom of the I Ching, a "great person" is one who gives priority to their self-development, one who nourishes the superior parts of their being. This means that the student needs to develop discrimination. A "great person" is careful with their words, temperate in eating and drinking. Tranquility keeps the words measured and governs the food taken in.

In order to cultivate a tranquil mind it is necessary to develop a pure mind, a mind that ceases scheming for itself. Selfless service is a great purifier of self-interested motives. Through this practice the student learns to come closer to the goal of working for the good of all. This humility can be demonstrated first by dropping pride and asking the Divine for help, then by seeing the Divine work through others and asking them for help. To accomplish this, the skills of listening and responding must be developed by quieting the mind and turning inward.

"Perseverance furthers" is another constantly recurring message in the I Ching. This means to provide others and yourself with encouragement, continuing on the Path. Shambhala House and Swami Radha's teachings can be a catalyst for this transformation.

Happiness comes through pursuing what is right. So if you want to find the way to Shambhala, pursue what is right. What is right for myself is not necessarily right for another. To me this is one of the most attractive features of Yoga: it is a dynamic creative search for that which is precious and right for oneself. Right does not mean temporary emotional gratification but something which comes from deeper in the heart and resonates in the heavens. To achieve this is success. It is my prayer and heartfelt wish that all those that come to Shambhala experience this success.



Susan Oughtred

## A Haven for Aspirants

Shortly after the house opened in August, 1982, an enthusiastic visitor stopped here on her way home to Virginia. Fresh from Yasodhara Ashram, she offered this first impression of Shambhala House, Calgary: "It's just a house."

And so it is: an anonymous surbuban home. But it has also grown to be a thriving yoga center, a place of worship, a home for three devotees and a gathering place for friends and followers of Swami Radha.

Swami Radha calls all five Shambhala Houses "lights in the darkness." The purpose, she says, is to be a center of Light.

This is put into practice here through workshops, Sunday night satsang, weekly classes and occasional pot-luck suppers.

Much to our delight, Shambhala House is also a place for ashram friends and residents to stop and spend the night. We see this as an apt analogy. Shambhala House provides a haven for all aspirants travelling the path of liberation.

Living here gives daily examples of the power of Divine Light, the challenge of selfless service and the value of Swami Radha's teachings, which are a unique synthesis of East and West.

In the myth, the Kingdom of Shambhala is the source of happiness, guarded by impenetrable snow mountains. Living here in Calgary demonstrates how the serenity of a spiritual retreat can be maintained within the busy-ness of an urban setting. Shambhala House is open to all who seek the Light.

OM TARA

Michael Ashely  
Russell Oughtred  
Susan Oughtred

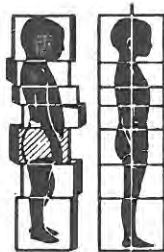
Shambhala House Calgary

## A Place of Action and Discovery

Shambhala House came into my life at a point when I had many questions rising from deep within me. I had exhausted the conventional methods of answering these questions, yet still felt restless and wanting. Shambhala is a teaching centre that supplied the tools to enable me to search out the answers within myself. It is a gathering place of caring, supportive people who, like myself, are also seeking truth. No hiding myself away there--Shambhala is a place of action and discovery!

Shambhala helped me to turn from the path of day-to-day survival to the path of seeking out of the Divine within myself and within others. A door has been opened and I feel that I'm on the threshold of something that holds more truth and beauty than I ever imagined I would experience.

...Marilyn Warne, January, 1984.



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*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

## Sparks of Divinity

by B.K.S. Iyengar.

Collected by Noelle Perez-Christiaens.  
Institut de Yoga B.K.S. Iyengar, 1976.

Yoga Master B.K.S. Iyengar has many gifts, not the least of which are his sonorous voice and poet's tongue. Amongst the avalanche of words which pour from him during a class are many nuggets of wisdom. Long after the opportunity for personal guidance in his classroom has passed, Mr. Iyengar's voice and consummate use of words linger in his students' minds, reinforcing his teachings during long hours of solitary practice.

One of his long-time students from France, Noelle Perez-Christiaens, calls these inspirations "sparks of divinity", and has used this phrase as the title for a book of Mr. Iyengar's sayings.

In the preface of Sparks of Divinity she tells us, "The idea came to me to submerge myself in all the teaching material that I had gathered throughout the course of the years of work and deep friendship with this great Master." She sifted through her own notebooks and reread the letters Mr. Iyengar had written her, devoting herself to the task of compiling expressions of his yogic wisdom. "As I worked on digging up all my old notes, in the process of assimilating all these sparks, new flames of inspiration began to illumine my entire life."

Mme. Perez-Christiaens began to question whether she had the right to keep the light of her studies to herself. In 1974 Mr. Iyengar gave her permission to begin work on a collection of his sayings for publication. Before it was completed she had gathered material from friends, colleagues and students from all over the world. (She urges students of Mr. Iyengar to reread their own notebooks and send her aphorisms for a second volume she is preparing currently.)

Like the teachings of Patanjali, these modern sutras are to be read not like a novel, but as single sentences and paragraphs; it is with quiet reflection that their deeper meanings emerge. For those who prefer to review a subject in its entirety, an index is included, ranging in topic from diet and health to freedom and intelligence. The index begins with "Iyengar the Man" and ends with "jeal"; when I noticed this I chuckled, because in my experience the two are synonymous.

Mr. Iyengar is both a poet and a practical man. His spiritual teaching may be wrapped in the most elegant and inspiring phrase that truly elevates his pupils, or it may be delivered abruptly in short, sharp sentences that (like his physical kicks and glaps in class) shatter daydreaming, and jolt one out of lethargy. This contrast between poet and pragmatist appears frequently throughout the book. For example, on the subject of love the poet writes, "For a wrong done by others, men demand justice; whilst for that done by themselves they plead mercy and forgiveness. The yogi, on the other hand, believes

that for a wrong done by himself there should be justice, while for that done by another there should be forgiveness. He knows and teaches others how to live. Always striving to perfect himself, he shows them by his love and compassion how to improve themselves." But the practical man simply states, "I love you, that is why I hate you when you don't work."

Iyengar can inspire his students either with simple truths: "Whatever religion you follow, the body should be sound," or with something more ephemeral that draws us on: "Health is not something given when already done, it is something to build. You have to build yourselves and create within yourselves the feelings of beauty, liberation and infinity." The topic of light embraces both inspirational messages: "In the midst of death, life persists; in the midst of darkness, light persists; in the midst of untruth, truth persists," and common sense instructions: "If there is no inner light, use the outer light."

Sparks of Divinity is written in both English and French. The thoughts behind many of these aphorisms were expressed originally in Sanskrit, and it is easy for them to lose some of their flavor in translation; while Mr. Iyengar's English may sound rather ornate to our ears, he stays close to the original Sanskrit intent. Perfectionists might quibble with the faithfulness of the French to the original English, but the publishers have chosen to maintain the dynamism of the Master's turn of phrase.

Western readers are attracted to the Sutras of Patanjali when they are phrased in the idiom of their time; the same thoughts expressed in contemporary English might be somehow harder to accept. A similar power of attraction is found in the aphorisms of Mr. Iyengar--their slightly unfamiliar phrasing makes them even more appealing to Western ears.

The wisdom and practical guidance contained in Sparks of Divinity are for all on the yogic path, not merely those who have studied personally with Mr. Iyengar. Invariably, when I open this book, I find something applicable to my practice of yoga, and to my life.

It is appropriate for Mr. Iyengar to have the last word with one of my favourite aphorisms that contains the wisdom of Iyengar yoga in a nutshell. "Extension brings space, space brings freedom, freedom brings precision. Precision is truth and truth is God."

...Reviewed by Shirley Daventry French  
Reprinted from Ascent

The above book is available by mail order from  
Yasodhara Ashram, Box 9, Kootenay Bay, B.C. V0B 1X0.

The newsletter welcomes reviews from its readers. If you have recently read anything of interest to other yoga practitioners, please send your impressions along. Please be sure to include the full title, author, publisher and year so our readers will be able to order the book if interested.



## 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.

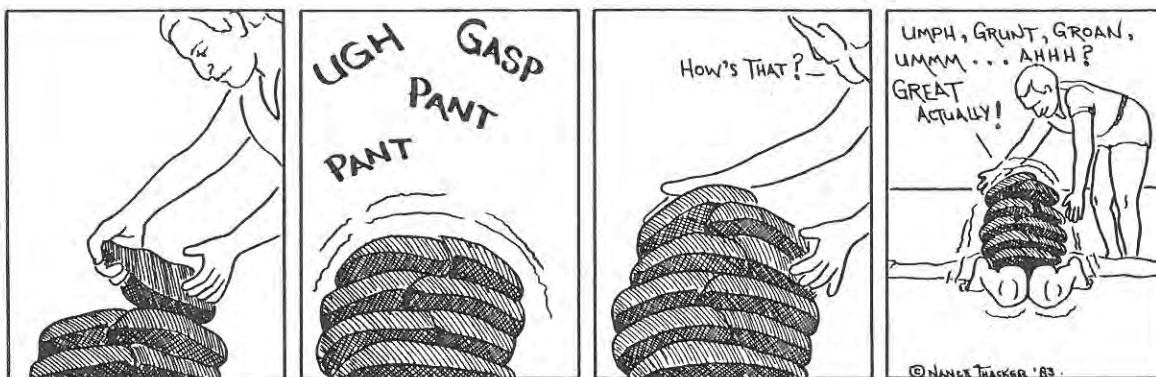
Because our rates are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this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



## 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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☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

# Yasodhara Ashram

## Program Calendar 1984

### **EASTER AT THE ASHRAM.**

Thursday evening, April 19, through Monday, April 23.

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

Fee: \$175, \$35 deposit.



### **THE SPRING ASHRAM RESIDENT PROGRAM.**

Friday evening, May 11, through Friday, June 22

The Spring and Fall Resident Programs are fine opportunities for people who want to experience living and working in a spiritual community, and who wish to accelerate their psychological and spiritual growth. Participants join the Ashram community in a five-day work week followed by weekend workshops of self-study and an introduction 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: \$600. To register, please write to us stating your reasons for wanting to participate, your skills, experience, and interests, and include a \$120 deposit.

### **TEN DAYS OF YOGA**

Friday evening, May 11, through Monday, May 21

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 Straight Walk® or Life Seal®, Mantra Yoga, and Karma Yoga. Students will be introduced to Dream Interpretation, Ideals, and Spiritual Diary.

Fee: \$580, \$120 deposit

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

### **IDEALS AND SPIRITUAL DIARY**

Friday evening, May 18, through Sunday, May 20

"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 in 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: \$140, \$35 deposit

### **LIFE SEAL®**

Friday Evening, May 25, through Sunday, May 27

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: \$140, \$35 deposit

### **YOGA, PARENTING, AND THE FAMILY DREAM**

Friday evening, June 22, through Sunday, June 24

Kathy Maynard is the director of Shambhala House Redwood City, California, and the mother of three teenagers. This workshop has evolved from her personal experience in applying yogic teachings in family interactions. Participants will investigate some of the fantasies, dreams, and expectations that cause conflict in family relationships and learn to use yogic tools that enhance the quality of family life.

Fee: \$140, \$35 deposit

**A complete listing will be found in the New 1984 Program, available by writing to Yasodhara Ashram, Box 9, Kootenay Bay, B.C. V0B 1X0, or from Shambhala House, phone 595-0177.**

# Yoga Calendar

## MARCH 1984

**March 1:** Registration for Spring Term Classes opens at the Victoria YM-YWCA. Brochure available at the "Y" or by calling 386-7511.

**March 9:** Monthly Meeting of the Victoria Yoga Centre Society. 7:30 p.m. at the home of Bruce and Sue Ingmundson, 1234 Union Road. Following the meeting there will be a showing of a film on the work of Carl Jung. Everyone is welcome.

**March 10:** A Day of Yoga with Shirley Daventry French in the Yoga Room, 3918 Olympic View Drive, Victoria. 10 am-4 pm. Fee: \$25. Limited to 12 participants with previous experience of Iyengar yoga. Information and registration: call Shirley at 478-3775.

**March 10:** Mantra Workshop at Shambhala House, 1500 Shasta Place. Participants are introduced to a variety of Mantras and provided with instructions for individual practice. 10 am to 4 pm. Fee: \$35. Call 595-0177 for information and registration.

**March 19-24:** A series of Spring Break Mini-Workshops at the Victoria "Y". For information and registration see the brochure which will be available soon, or call the "Y" at 386-7511.

**March 26:** Spring Term Classes begin at the "Y".

**March 23-25:** Exploring the Meaning of Passover at the Saltspring Centre. A captivating weekend giving insight into the treasures of Judaism with emphasis on the symbolism of the Passover Service. Information and registration: Saltspring Centre, P.O. Box 1133, Ganges, B.C. V0S 1E0, Phone 537-2326 Saltspring/874-3997 Vancouver.

**March 24:** Minds: Its Mysteries and Control Workshop at Shambhala House. In this workshop participants embark on an inner exploration of some of the awesome capabilities of the human mind. Fee: \$35. Information and registration: 595-0177.

**March 30-April 1:** Paul Horn: A Special Weekend, at the Saltspring Centre. See above for information and registration contact information.

## APRIL 1984

**April 1:** Yoga and Touch: A Beginners Yoga Workshop with Robert Dill. 10 a.m.-1 p.m. followed by refreshments and an opportunity to talk. Victoria YM-YWCA. \$10/members, \$12/non-members. Information & registration: call Robert Dill (629-6639) or Marlene Miller 383-8360 (home) or 656-7271 (office).

**April 6:** Victoria Yoga Centre Society Monthly Meeting. Location, time and program to be announced. Everyone will be welcome.

**April 7:** Ideals Workshop at Shambhala House. The primary motivations behind our thoughts and actions often are not recognized consciously. This exploration of inner values

encourages participants to discover and clarify personal ideals, and to express them in action in daily life. \$35. Phone 595-0177. 6:00 p.m.

**April 21:** Workshop: Reflections on the Gita at Shambhala House. Participants learn how to use this ancient Indian scripture to draw inspiration from within, and to find answers to personal questions and problems. 6 pm. Fee: \$35. Phone 595-0177.

**April 27-29:** Meditation and Yoga Intensive with Baba Hari Dass at the Saltspring Centre. See advertisement this issue, or contact information above.

## MAY 1984

**May 5:** 3rd Annual Garage Sale to raise funds for the Yoga Centre. To be held at the garage of Sue and Bruce Ingmundson, 1234 Union Road. Start your housecleaning now and save all those long-forgotten treasures for the garage sale. Contact Sue or Bruce to arrange drop-off (385-2598). Plan to attend, too.

**May 11-16:** Yoga with Aadil Palkhivala presented by the Victoria Yoga Centre. Aadil will once again be presenting a variety of workshops in the Iyengar style. Brochure will be available and registration will open at the March 9 Yoga Centre Meeting. Call Gay or Robert Dill at (604) 382-9570 for additional information or registration. The brochure will also be included in the April edition of this newsletter.

**May 24-28:** First International Conference on Unity in Yoga. Colorado Springs, Colorado. See the advertisement elsewhere this issue or phone (604) 734-1860 (Vancouver) for further information.

## JUNE 1984

**June 8, 9, 10:** A Weekend Retreat with Felicity Hall-Green sponsored by the Victoria Yoga Centre. To be held at the Saltspring Centre, Ganges, Saltspring Island. Details available in the next edition of the newsletter. Call Bruce or Sue Ingmundson at 385-2598 for further information.

## AUGUST 1984

**August 10, 11, 12:** All-levels Hatha Yoga Workshop with Victor van Kooten, an internationally renowned teacher in the Iyengar method from The Netherlands. Details will appear in the newsletter as they become available, or phone Program Committee Chairperson Marlene Miller 383-8360 (home) or 656-7271 (office) for information.

**August 24-September 2:** First International Iyengar Yoga Convention in San Francisco. B.K.S. Iyengar will be in attendance. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. For information, write to Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.

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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.

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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: Trish Graham  
Photography: Derek French  
Illustrations: © Nance Thacker  
Paste-up: Leslie Hogya, Nance Thacker  
Advertising: Carole Miller

Printing: Monk Quick Copy Centre  
Typing: Shirley Daventry French, Bill  
Graham, Eileen Rutherford  
Distribution: Michael Shevloff  
Assembly: the people of Oak Bay Kiwanis  
Village

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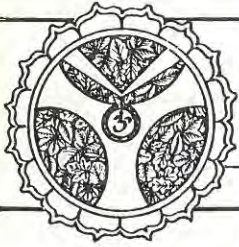
DEADLINE FOR SUBMISSIONS TO THE NEWSLETTER -- MARCH 14

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## VICTORIA YOGA CENTRE SOCIETY

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# yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

APRIL 1984

## Yoga & Learning A Special Issue

### The Yoga of Learning

Have you ever stopped to analyse just how complex a learning task is facing a baby upon entering this world? Imagine yourself in the same situation. Unable to move about on your own, you have dropped into an environment that is totally new to you. You don't know the customs and habits that are likely to promote good-will or get you into trouble; neither do you speak or understand the language. How would you proceed to learn? On the other hand, how would you design a course of instruction for the newcomer who is utterly devoid of any resources? One thing is certain, resorting to our present custom of setting up a series of lessons complete with lectures that cut that vast curriculum into component parts would get you nowhere. Language and logic are clearly far too limited to make a dent in that mountain of ignorance. Though the receiver of your teaching may be empty by your standards, she would not necessarily be ready to open herself to your flow of knowledge and instruction. You are at an impasse, faced with "the problem of learning" about which we hear so much in education.

Yet in every day life, learning proceeds with beautiful ease and tremendous power. Baby learns, not with her brain alone but with all of her senses. Parents teach, not with mere logic but through modelling and demonstrating physically whatever needs to be learned. Baby's own body and sensory organs become inner teachers who convey and interpret the lessons offered by parents and the physical environment. A yoga of learning functions to plough through that mountain of ignorance to make it a fertile field, open to receive and nourish the seeds. In this organic cultivating, body and mind, outer and inner teacher, work together to produce learning.

Parents know how to teach and babies know how to learn when they build on the natural union of body and mind. So-called primitive societies have followed that pattern of teaching and learning to prepare children to become full-fledged members of their tribes. The guilds with their system of apprenticeship inculcated high standards of excellence. Along with knowledge and skills, the young apprentices absorbed attitudes and the very spirit of their craft.

"Values education" had not yet been placed on the official curriculum. It was simply part and parcel of every-day learning and work.

School learning as we know it today basically ignores the yoga of learning. Descartes' "I think, therefore I am" over-shadows all else, and adult logic cuts learning into small segments, placing the teacher in charge of dishing out the individual pieces of a gigantic puzzle one at a time. Deprived of the rich sensory input that nourishes learning at home, the young learner quickly finds that his own perceptions and his inner teacher can no longer guide learning as they did at home. From interaction between inner and outer teacher, learning shifts to direction by an authority figure that looms large to overshadow the inner knowing. The "problem of learning" becomes a matter of unidimensional learning that negates the yoga of mind, body and spirit.

Deprived of the joy of discovery that rewards active exploration and curiosity, the learner begins to block the rich avenues of learning that have taken her so far in her quest for knowledge.

Continued on page 20



by Shirley Daventry French

Last night I had dinner with my daughter, Rachel. She gave up smoking recently. Now that she's in her third month of abstinence and well on the way to breaking the habit, forces from within are intensifying their efforts to persuade her that giving up smoking causes her to put on weight, to be very emotional, to be on edge and produces certain other undesirable side-effects. Of course, weighed against the side effects of smoking, these are temporary inconveniences, but to her it's a very real battle.

I can relate very well to Rachel's struggle because of the intensity with which my dark side is responding to the changes I am endeavouring to make in myself and my life. (I can also relate because once upon a time I too gave up smoking!)

I am participating in a weekly group led by Swami Padmananda at Shambala House, Victoria, and recently she said that "enlightenment is the process we are in". I see it as an ongoing struggle between the forces of good and evil - the battle of the Gita. My victories illuminate my path but my dark side throws it into the shadows again and again.

I am on this path - I am clear that there really is no choice. I have a journey I must make and lessons I must learn - sooner or later. Even suicide (which I have never contemplated) is no end because whilst it would put an end to this particular trip, I would have to return - God knows in what form - and do it all over again.

This time I have some pretty good resources and well developed skills to fight my battles - why not use them? I am a warrior and like Arjuna in The Bhagavad Gita must do battle against these dark forces. This, I believe, is the purpose for which I am here. It definitely makes my life worth living.

Last week at our Yoga Centre meeting we showed a fine film on the life of Carl Jung. I had seen it before but it was a timely reinforcement of my purpose. Being interviewed at well over 80 years of age, Jung was asked whether he

believed in God or an afterlife. With the most wonderful expression on his face he answered, "I don't believe. I know!" And then he repeated the words, "I know".

It was really beautiful. His face was full of life and his eyes full of wisdom. His life's work had brought him to this state which in yogic terms would be called 'satchitananda'.

Reflecting on this I remembered an article Derek had written for our yoga newsletter (January 1983) in which he commented on a conversation with Swami Radha where he discussed problems he was having with identification - identifying with the ego self rather than with the Higher Self, and how he was using the Divine Light Invocation as a way of changing his understanding. Swami Radha laughed and said, "That is the difference between you and I, Derek. I know I am Divine!"

In watching the chronicle of Carl Jung's life, I saw a man who had liberated a tremendous amount of creative energy. If he hadn't been a psychiatrist/philosopher he could have been a superlative artist, writer, sculptor or stonemason. In common with Swami Radha he had many talents all of which were developed and used as tools of enlightenment. Both these people are fine examples of a headline which appeared in our daily paper recently - "Open Minds Age Well!"

How wonderful to be so dedicated and so one-pointed in this search for truth, and yet even as I write these words I know I am still ambivalent about my search. Still part of me resists and marks time hoping for an easy way even as my more pragmatic self trains and prepares to battle on.

This liberation, however, is never achieved without a struggle. The emergence of the shadow side brings with it a tremendous increase in tension. The immediate response is to want to suppress it and avoid the struggle - a temptation which faced Arjuna in The Bhagavad Gita and which faces everyone who searches for truth. Jung's struggles are well documented in his autobiography MEMORIES, DREAMS, REFLECTIONS, and Swami Radha has written of hers in RADHA, DIARY OF A WOMAN'S SEARCH.

I am getting very frustrated with having to face some recurring nuisances in my life over and over again. Intellectually I know that until I have conquered them this will be my fate. But I do need some help and support in

Continued on page 3

# Yoga Centre News

A few short notes this month. Details are still not final for the visit of Mr. B.K.S. Iyengar to Canada in September. We hope to be able to announce some firm plans in the next issue of the newsletter. In the meantime, we are proceeding with several fund-raising plans, as we want to contribute to meeting the expenses of Mr. Iyengar and his group in this tour. Our initial plans include setting aside part of the proceeds of the garage sale for this purpose, and holding a dance, perhaps including a pot-luck supper, at the Unitarian Church Hall on June 23. If you have any ideas for fund raising, or want to help with the planning for these events, phone Shirley Davenport French 478-3775, Marlene Miller 383-8360 (home) or 656-7271 (office) or Bill Graham 388-6734 to discuss it.

Continued from page 2

letting go. The darkness cast by my shadow side obscures my resources and I become uncertain, unclear - and in my blindness I blunder around and make things worse for myself.

This sounds very dramatic - and often it is, but what astonishes me is that whilst this inner turmoil is going on I can function so well in most aspects of my life. I think this is the result of training: no warrior would survive without tremendous discipline. Without this training, instinct is clouded and intuition blocked. My yogic training has prepared me well and will serve my purpose until I too can say that I know.

Om Tat Sat

*Shirley*

**NOTE:** Swami Padmananda will be giving a one day workshop "Reflections on the Gita" at Shambala House, 1500 Shasta Place, Victoria on Saturday, April 21st from 10.00 am to 6.00 pm. The Bhagavad Gita is an ancient Indian scripture that has inspired many people to direct their lives by its precepts. Mahatma Gandhi described the Gita as "an infallible guide.....my dictionary of daily reference." Workshop participants learn how to use the Bhagavad Gita to draw inspiration from within, and to find answers to personal questions and problems. Fee: \$35.00 Deposit: \$10.00. To register phone: 595-0177.

## GARAGE SALE:

Sue and Bruce Ingimundson are bracing themselves for our 3rd Annual -- this year on May 5 & 6, from 10 am to 4 p.m. Donations are welcome. Please call the Ingimundsons to arrange drop-off at 385-2598. We will also need lots of volunteers to help with the sale, setting up, and taking down. If you can help, call to arrange a time.

## WORKSHOPS:

You will see that there is a full flyer in the centre of this issue listing the dates, times, prices for the series of workshops being given by Aadil Palkhivala. These workshops have filled quite quickly in past, and an extra session of pranayama has already been added, so contact the Dills soon (382-9570) for registration.

Registration is now open for the weekend retreat with Felicity Hall-Green. This event will be held on Saltspring Island, and should be a real treat for all. Sue Ingimundson is accepting registrations. Call 385-2598 for information and registrations. See the ad elsewhere in this issue for more details.

## WORKSHOP REGISTRATION POLICY:

We have had some questions about our policy regarding workshop registration, and about membership renewals. With regard to Yoga Centre membership, there are two classes. Full Membership includes voting privileges. We ask that full members pay their dues at or in the month after the Annual General Meeting, usually held in December, for ease of record keeping. Associates of the Society (formerly Associate Memberships) are for persons who wish to be kept in touch with the activities of the Centre and receive the Newsletter, but who do not want to have voting privileges. Because these began to come in at all times of the year as this newsletter became better known, we have attempted to have them renewable one year from the original subscription.

Regarding workshop registration policy, the following is the policy reprinted from the May 1982 newsletter. It is presently under review.

- 1) 20% of the space in a workshop will be held for out-of-town registrants until 14 days before the workshop. This is to reciprocate for similar privileges extended to us by the Vancouver Association, and to make workshops available to those from parts of the province where there are few workshops.
- 2) Priority will be given to yoga teachers and teacher-trainees for one week after registration opens.

Continued on page 4





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- 3) Registration will only be open to Full and Associate Members of the Yoga Centre until 30 days before the workshop. Then registration will be opened to the general public. This was considered to be fair, because membership in the organization is open to anyone.
- 4) Registration will only be made on payment of the full fee. Post-dated cheques will not be accepted.
- 5) Refunds will only be made to people withdrawing if the space can be filled from a waiting list.
- 6) Registration will, as far as possible, open at a Yoga Centre meeting 2 months before a workshop.
- 7) A registration form and announcement will be published in the Yoga Centre Newsletter, to make the information available as widely as possible.
- 8) When cases arise which are not covered by these policies, they will be decided by the Program Committee's recommendation to the Yoga Centre Executive.

Please note that these policies only apply to workshops sponsored by the Victoria Yoga Centre. Workshops sponsored by the Victoria YM-YWCA are governed by the policy of that organization.

It is obvious that there is some concern with either the theory or the functioning of this policy. If any of you have any comments about this, or any other Yoga Centre policy, please let us know. We are anxious to keep in step with your interests. Regarding program matters, phone Marlene Miller, Program Committee Chairperson, at 383-8360 (home) or 656-7271 (office), or contact any other member of the Executive.

Executive members this year are: Shirley Davenport French (President) 478-3775; Marlene Miller (Vice President); Denis Fafard (Treasurer) 385-6174; Norman MacKenzie (Secretary) 595-0177; Bill Graham (Newsletter) 388-6734; and the following members who serve on two committees:

Program Work Group: Laila Cubelic, 383-6511; Bruce Ingimundson, 385-2598, Sue Ingimundson, 385-2598; Carole Miller, 721-3477.

Newsletter Work Group: Laila Cubelic, 383-6511; Derek French, 478-3775; Trish Graham, 388-6734; Leslie Hogya, 383-6301; Richard Reeves, 381-0574; Nance Thacker, 382-2492.

First International Iyengar Yoga Convention  
This major convention will be held in San Francisco from August 24-September 2. B.K.S. Iyengar will be there, in his first US visit since 1976. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. Shirley Davenport French from Victoria, Maureen Carruthers of Vancouver and other Canadian teachers have been invited to teach. More details will be available in future issues. For information, write: Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.



# A Mother's Yoga

Last month I talked about the difficulties of going back to work after being mainly at home with my children. Giles (my husband) read it after it was printed and commented, "You forgot to mention one thing, Leslie--you didn't want to work before. In fact you adamantly refused!"

That's true. And in case others were misled into thinking I was really interested in working but was somehow prevented from it, I thought I had better explain.

I didn't want to work when my children were small. Brooks was born as Giles entered graduate school. We were living on the small stipend provided by his university and some part-time teaching he managed to squeeze in. I felt it was more important to be with Brooks as an infant than to have more money.

I realize that for a feminist, or even a humanist, this was an old-fashioned view. It also put unfair burdens perhaps on my husband to be the sole support of the family, even though he was also under tremendous pressure as a student. I didn't have those outside voices talking to me. I had my old tapes of "mothers belong at home", and also a deep inner conviction that it was very important.

The extra money I could have earned was not important to me. We made do with second-hand cribs, borrowed strollers and inexpensive high chairs. Goodwill was a ready source of clothes at nickel and dime prices, and I had lots of hand-me-downs from other poor graduate students. I wasn't out to impress anyone, as long as Brooks was warm, dry and clean what did it matter if his shirt was well worn and stained. He certainly didn't mind.

I felt committed to nurturing a new human being. I wanted him to be my child, not taking his first step at a baby-sitter's house. I wanted to be there.

In one way I'm glad the women's movement was not being widely heard then. I didn't have pressure being put on me to go back to work. Fulfilment of my own needs was something I put aside for a while. I feel it's more difficult now for mothers who feel as I did because they have so many more choices.

The added choices can sometimes just be added confusion. The choices are usually portrayed as more attractive and certainly more lucrative. Certainly it is more attractive to put

on a silk shirt to go to work than a denim apron to keep pabulum off your clothes. But lucrative? Does everything need a price or a salary attached to be valuable?

I don't regret the years I spent at home. And that also doesn't mean I didn't put my children in play groups and preschools. A good experience at preschool enriches both child and parent. The child learns to get along with others, has a wider range of materials to use and experiment with. She/he learns to be independent, confident of own abilities, and learns to trust and get along with other adults outside the family circle.

For the parent, it allows some breathing space. The intensive interaction and 24 hour a day duty schedule required of parents is horrendous, no matter how much a person is committed to it. It is important in this day of separated families, and loss of extended families.

The value of preschools is explored further in another article in this issue devoted to education.

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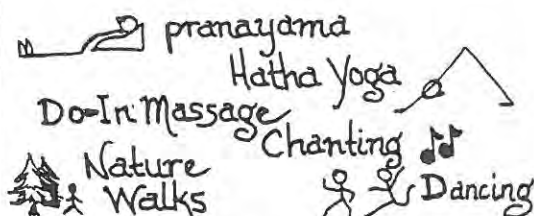
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# Yoga Retreat with Felicity Hall-Green June 8, 9, 10 at the Salt Spring Centre Program

Commences Friday evening with 7p.m. dinner and orientation—to conclude Sunday afternoon



\*\*\*Nutritious vegetarian cuisine included\*\*\*

Please bring sleeping bag, foam, musical instruments, dancing shoes—and personal effects.

Felicity Hall-Green is a well known yoga-teacher in Victoria, having conducted many workshops here in the past few years. Felicity comes to us after studying extensively with Mr. B.K.S. Iyengar in India and the U.S. She is a founding member of the Iyengar Yoga Institute of Teacher Training in San Francisco. Felicity trained as an Occupational Therapist in her native South Africa. She was one of the originators of a successful senior citizens yoga-group in Palo-Alto, California. Felicity has just recently completed an intensive 3 month Yoga Teachers training course at Yasodhara Ashram—Nelson, B.C.



## Registration

TOTAL FEES: \$110.00 for V.Y.C. Members.  
(\$122.00 for non members.)

Refunds—only if space can be filled from waiting list.

Please send cheques and made payable to:  
VICTORIA YOGA CENTER  
c/o 1234 Union Road,  
Victoria, B.C.  
V8P 2J5.

For further information phone:

SUE INGMUNISON 385-2598

## Yoga & Voice

Ralph Cole has a wide range of voice experience. Trained at the Chicago Conservatory and the Victoria Conservatory of Music, he worked with the Lyric Opera of Chicago, and was a founding member of the Nylons. At present, Ralph teaches voice at Nelson's School of Music and Kaleidoscope Theatre School in Victoria. After taking Aadil Palkhivala's workshop "Yoga and the Voice" last year, he offered to write this article for our readers.

It is very difficult to write about a subject which in itself defies verbal explanation. However, it is important and necessary to try to put into words those things which are experienced outside the realm of human intellectual thought.

For some years now I have been aware of a growing movement towards a wholistic approach to the creative process. This process attempts to unite the intellectual faculty of the mind with the intuition of the body. This process demands that mind and body be yoked into a working unit which can transcend both.

In the west, voice training has been for the most part an intellectual discipline. By repeating a set of exercises over and over the mind became focussed, and the voice was freed. This process might take some 10-20 years. Some beautiful voices have been produced in this way, but also it has produced some strained sounds and an uncentered quality in voices.

In my own work with voice, I have attempted to work with the mind and body. It has been difficult to find movement training for the body that would facilitate the liberation of the voice. In yoga I have found a yoking of intuition and intellect that allows the voice to reflect the total being.

Even with my limited experience with yoga, I have experienced surprising changes in my voice.

Tension and fear are perhaps the most difficult things to deal with in voice training. In yoga these two body tyrants are constantly being challenged. I have seen ranges grow by 2½ octaves in a very short time, and the only change in the learning process has been the introduction of certain yoga postures.

In my own work with yoga, my voice has become deeper and richer and more alive. Yoga seems to open me to the life force itself, and in doing so transforms not only my voice, but my life.

I hope by my work to, in some small way, accelerate and make more pleasant that process whereby we shall all be changed.

Blessed Be!

--Ralph Cole

## Letters to the Editor

Fanny Bay, Vancouver Island, B.C.  
February, 1984.

Dear Bill,

A faint signal from up-island to plug into that marvellous yoga network that beams such good tidings to us through the newsletter. Heartfelt thanks to those who contribute their time, effort, creativity, love and energy to make it the gourmet feast of inspiration it is.

Mr. Iyengar's Light continues to attract a growing number of people in the Comox Valley. An introductory course through North Island College registered ten people with a like number in Level 1, in the Fall term. The present courses include twelve and ten respectively, six of whom are men. Always looking, as I am, for younger people with the interest, time and commitment to devote to the development of Iyengar-style yoga here, I am delighted to have Dan Parkin and Vicky Catchpole with me to help with the checking of beginners. Vicky uses her learning to lead a "sharing" group on Thursdays (visitors welcome) at 7.30 p.m. at the Community Health Centre in Courtenay. It is to this session, now more than 2½ years old, that I am indebted for early leading practice. And so, the channeling of our various understandings of the Master's teachings continue to be passed on.

At Black Creek, 24 kms. north of Courtenay, nine people, including two men, registered for an introductory course, through their Recreation Association. They have just asked for a Spring repeat in the evening for those who have been unable to attend the afternoon class. Susan Webber helps with this series, and together we work with about thirteen senior citizens each week in their own hall in that community - a different and challenging experience!

I take very seriously my responsibility to see that Mr. Iyengar's method is taught with as much care and understanding as our limited resources allow. The above-mentioned helpers and I were joined by Martha Lescher and her husband, now on Denman Island, for a workshop in Norma Hodge's studio on Gabriola Island, led by Maureen Carruthers, recently. A residential workshop has its own special quality - sitting together around a friendly table, sharing our respective offerings, catching the pearls of wisdom that are often not dropped during the asana sessions, and dinner together, with Maureen and Peter too, at the Haven, new home to PD seminars (formerly on Cortes). It opens its doors for its delicious buffet to the public on Saturday evening. We up-islanders enjoyed being with the six women from Gabriola, who took the workshop with us and blessed us with their hospitality and warmth.

Gay and Rob Dill came from Victoria for a combination ski-workshop weekend on March 10th, organized by Sue Roper, one of our faithful.

Sue joins Susan Webber, Phoebe Long and me, when she can, for two hours of Kundalini "sharing", each week. The three of us have had our early introduction to it through Norma and Yashodhara Ashram. Being with these two or three is a special time for me, especially in this hiatus between Norma's Kundalini classes. We are all excited (aspirants are not supposed to get excited!) about the opening of Shambala House in Victoria, and look forward, with much pleasure, to a weekend workshop soon.

My life is yoga; Yoga is my life. How grateful I am to be able to serve in a way people seem to find useful.

Om Namah Sivaya

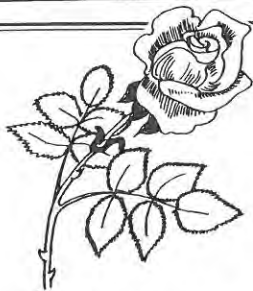
Margaret Lunam.

## A Word of Thanks

from Swami Padmananda

By the time this Newsletter is circulated Shambhala House Victoria will be almost two months old. I want to take this opportunity to thank all those who have made this such a wonderful adventure, and who have so freely given their support in so many ways. It has been very important, in these beginning days of this part of The Work, to know that it has the support of the Yoga community in Victoria, as well as of others not so directly connected. Old and new friends have been unstinting in their offers of help, advice and service. I know that their efforts will be repaid by Divine Mother many times over, and my thanks are for the ease with which I have been able to make the transition from Ashram life, because of the sense of welcome I have experienced here.

My sincere wish is that Norman Mackenzie, my Shambhala House partner, and I will be able to contribute to and complement the Yoga work that is already well-established in Victoria. To this end, we have scheduled a variety of one-day workshops, which I have termed in my mind a kind of "smorgasbord" for people to choose from. I would be very happy for suggestions if something else is wanted, and will do my best to accommodate such wishes.



THE ISLAND CENTRE  
FOR  
HEALTH EDUCATION  
*announces a course in*

## YOGA, HEALTH and RELAXATION

*with*  
**Shirley Daventry French**

*Without proper breathing - relaxation is impossible*

*Without proper breathing - movement and exercise become hard and forced*

*Without action - relaxation is impossible*

*Without relaxation - health is threatened*

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  
May 2nd to June 20th 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

The Kundalini groups that have been formed are now settling in, and those who are new to the system are beginning to get an idea of what it can do for them. We are willing to set up other groups if there are people who would like to get together for this very effective self-investigation.

We have listed the next series of workshops in this Newsletter, and have repeated the "Reflections on the Gita" that we are offering first on April 21, in the hope that this will be of sufficient interest to people that they may wish to pursue it further. Many of the topics we are introducing can only be touched on in one day and, if there is interest in any of them, they could become a regular group focal point.

Swami Radha will be visiting Shambhala House Victoria briefly in May, and has consented to give a one-day workshop on May 13. We have scheduled "Speech" as the first of our next series, on May 5, and Swami Radha's day on "Communication" will be an opportunity to continue that exploration in greater depth, into one of our most important and most neglected abilities. We are very fortunate that she is willing to spend one of her few days here in offering this workshop.

May the blessings of Tara be with all of you on your way to "Shambhala".

ॐ



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## On Being a Mature Student

I am a "mature student." That means that I have come to school after doing something else, as near as I can understand it. In some ways it is an accurate description, if I can be allowed to use myself as a control group in this rather limited study. When I went to university twelve years ago, I was certainly an immature student, majoring in cafeteria and activism. In the intervening period many things changed. All of them seem to me to have affected my progress toward "maturity" more than the simple passage of time usually used as the criteria for the designation. One of these developments was becoming involved in yoga.

In 1981 I became convinced that there was little future in the trade I had taken up. Retraining would have been required to continue in it for long, and I did not think I wanted to stay with it for the 30 years required to collect my pension. I knew I wanted to do something else. My first obstacle was that I didn't know what I would rather be doing.

I received a university extension calendar in the mail listing a course in career switching, and I decided to take it. It consisted of a series of classes which required me to examine various aspects of my life: what I had enjoyed doing in my life until then; what I had been good at, what skills I had acquired, what my values were, what my needs were, and what both short-term and long-term goals were. I had to make a list about one of these each week, and I learned how to analyze who the person writing them was and what his prospects were. I then learned where to look for opportunities for that person, and how to make decisions about where to go from there. In my case, I found that the University of Victoria offered a program of Pacific and Oriental Studies which would start me in the direction I wanted to go.

What does yoga have to do with this? A lot.

When I began taking classes I found that there was a certain amount of pressure to perform, and an occasional deadline to meet -- sometimes several every week. My hatha yoga practice helps me to deal with the resultant stress very much. I was able to continue with a regular weekly class (down from three when I was working), and put more time into my personal practice at home. I was able to become aware of the amount of stress I was accumulating, as I experienced its effects on my body. It also helped me to release much of that stress as I did my asanas. I would begin my practice thick-headed and hunched over, and emerge with cleared vision and straightened up. On the good days. On the bad days I'd at least be aware of how thoroughly out of balance I'd become, and pay a bit more attention to how I was treating myself.

As I neared the end of my first term I found it easier and easier to put in a little more time with my books, and a little less with myself. My practice shrunk, but didn't entirely disappear. I became very dependent on the quick headstand and shoulderstand. I find that it is important for me to do inverted poses while studying. It gives me a new perspective, and changes the blood in my overworked head. Headstand has carried me through many long sessions of studying, and through my term.

I found that my practice became more and more irregular in my second term. I simply lost the good sense to make it a priority. There followed a graphic demonstration of not letting that happen. I began to fall into old stress responses that I thought were gone. I developed asthma for the first time in years. Fortunately a combination of acupuncture treatments, adherence to a series of asanas recommended for asthma, and the long summer break cleared my symptoms. In the fall I returned to classes with my hatha practice and regular aerobics classes which certainly forced me to breathe. I also took a series of pranayama classes. These were just what I needed. The focus of attention on the breath, taking time to learn my patterns, and to learn new ways have been of lasting benefit.

This physical awareness and improved clarity worked on a number of levels. As I found myself "in my head" more and more, I found that asana practice served as a reality check. Working in the Iyengar method discourages excessive thought and brings the attention to the body. This is not only useful in dealing with stress; it also serves as a reminder that what takes place in the head is not the only reality.

This awareness increased when I became involved in the Wednesday night Kundalini group. The work we did there brought the functioning of the mind into much sharper focus. The techniques used were similar to those used in my career change course. This course, and other workshops offered by Yasodhara Ashram have been important in helping me keep my balance and direction as I work through the educational process.

This work regularly made it apparent that Mind is a trickster, and its functioning is not nearly as steely cold and rational as it likes to let on. The exercises we did worked toward an understanding that "I" am not "Mind." This contact with deeper reality, though occasional and fleeting, had a profound effect on my sense of priorities and reality. While school work is important, I need to remember that a rational, scholarly approach can only take me so far. I have the power to decide how much I am going to give to that part of my life, and the knowledge that there is more to life helps me to exercise that power.

In addition to helping me with stress and serving as a reality check, I find that the tools I have learned both in my hatha practice and through Kundalini group and other workshops have helped me to keep in mind the importance of an overview of my purpose in attending the university. With an overview I can put my studies in perspective and answer the question that comes up from time to time: "What am I doing here?" Keeping and occasionally reviewing my old papers, both from the career change course and from Kundalini group has been useful in this keeping in focus.

I am doing well in school. I didn't when I went before. I find that my ups and downs are more even than they were before. Falling into a state of complete panic is quite rare. I have a

greater degree of self control and self discipline than ever before. I think that yoga has given me the tools to deal with these ups and downs when they do occur. In this I am very fortunate.

I have had a number of excellent teachers who have given me much that has eased my development into "mature student" status. There is a strong and active yoga community here which has supplied much-needed support in my chosen path. The fact that both Trish (my wife) and I are involved in this community and in yoga has helped us to stay closely in touch through this rather trying period. It is a strong common bond in the midst of otherwise very different lifestyles and schedules. As I write this I would like to thank my teachers and friends for their help.

These last-mentioned things are specific circumstances -- my own personal bonuses at this time in my life. But I think it is important to say that it is the teachings of yoga along with their study and practice which are most important for me as a student. As Anne Forester points out in her article elsewhere in this issue, these benefits are beginning to be recognized and used as learning tools. I can attest to the efficiency of these tools, and I am sure this recognition will spread.

-- Bill Graham

## Yoga Centre of Victoria Fund Raising **GARAGE SALE**



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## MAXIMS

By Shri B. K. S. IYENGAR

## ASANĀS

The body is my temple  
and asanas are my prayers.

While practising asanas,  
learn the art of adjustment.

When your posture is imbalanced,  
the practice is physical;  
balanced asanas lead to spiritual practice.

As a goldsmith weighs gold,  
you have to adjust your body so that it is  
perfectly balanced in the median plane.

## PRANAYAMA

This winter Shirley Daventry French is offering the following classes in breathing awareness and relaxation as an introduction to Pranayama:

1. Wednesday afternoons 3:30-5:00 pm  
May 2nd to June 20th inclusive
2. Thursday evenings 5:30-7:00 pm  
May 3rd to June 21st 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.



April 27-29 - Meditation and Yoga  
Intensive with Baba Hari Dass.

This is a special opportunity for the serious student to learn and expand his/her knowledge of time proven practices of meditation and yoga under the guidance of a Master.

### Workshop Content:

1. Yoga purification techniques to decongest and strengthen the digestive, respiratory and other vital systems.
2. Yoga postures (asanas) and breath control (pranayama) to improve health, increase vitality and prepare the body for the meditative practices.
3. Meditation to experience ones mind free of stress, anxiety and expectation and awaken higher consciousness.
4. Patanjali Sutras: an in depth study of the classical treatise on Yoga philosophy and psychology dealing with the primal causes of limitation and suffering, and the means to extricate oneself from limitation.

Baba Hari Dass is a living exponent of the classical system of meditation and yoga. Since coming to America in 1971, he has taught and inspired hundreds of people. In addition to the numerous retreats and workshops which he has guided, Baba Hari Dass has written several books on Yoga practices, philosophy, ayurveda (Indian medicine) and devotional stories based on his own life experiences.

Baba Hari Dass' profound understanding and experience of Yoga combined with his appreciation of the Westerner's temperament and needs, makes him highly qualified to communicate the wisdom of this ancient system in a way meaningful to us.

Class Size Limited. Cost \$125.00 (the Workshop will be extended for an additional two days for those able to attend and wishing to deeper their practices. Total cost for the four days, \$200.00)

To register send a deposit for half the amount by April 20th to Saltspring Center

Saltspring Center  
P.O. Box 1133  
Ganges, B.C. V0S 1E0  
Phone: 537-2326 Saltspring  
Phone: 874-3997 Vancouver

- ☐ **Yoga & Balance** Sun. May 13 10 am-4 pm YM/YWCA Dance Studio \$30.00 \$34.00
- ☐ **Pranayama** Mon. May 14 6:30-8:30 am Dill Residence \$35.00 \$40.00  
Tues. May 15 6:30-8:30 am 3033 Admirals Rd.  
Wed. May 16 6:30-8:30 am
- ☐ **Yoga for Special Problems** Tues. May 15 5-8 pm Nelson's School of Music \$35.00 \$40.00  
Wed. May 16 5-8 pm 1602 Quadra St.
- ☐ **One Session ONLY** (please specify) \$20.00 \$24.00
- ☐ **Yoga for The Voice** Mon. May 14 8:30-10:30 pm Nelson's School of Music \$35.00 \$40.00  
Tues. May 15 8:30-10:30 pm  
Wed. May 16 8:30-10:30 pm
- ☐ **SPECIAL PACKAGE #1** Includes Level 1, Yoga & Balance, plus choice of either *Pranayama, Special Problems* or *Voice workshops* \$70.00 \$82.00\*
- ☐ **SPECIAL PACKAGE #2** Includes Level 2, Yoga & Balance, plus choice of either *Pranayama, Special Problems* or *Voice workshops* \$100.00 \$112.00\*
- \* Includes One year Associate status with Victoria Yoga Centre, including privileges & newsletter.

## REGISTRATION FORM

PLEASE CIRCLE/CHECK	FEES	
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Workshop		
Level One	\$15	\$18
Level Two	\$50	\$55
Yoga & Balance	\$30	\$34
Pranayama	\$35	\$40
Special Problems	\$35	\$40
Tues. only	\$20	\$24
Wed. only	\$20	\$24
Yoga for Voice	\$35	\$40
SPEC. PKG. #1	\$70	\$82
w/Pranayama <input type="checkbox"/>		
OR Spec. Probs. <input type="checkbox"/>		
OR Voice <input type="checkbox"/>		
SPEC. PKG. #2	\$100	\$112
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OR Spec. Probs. <input type="checkbox"/>		
OR Voice <input type="checkbox"/>		

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Victoria, B.C. V9A 2S1



THE YOGA CENTRE OF VICTORIA  
PRESENTS

# YOGA

With AADIL PALKHIVALA

MAY 11th to 16th in Victoria, B.C.

Aadil Palkhivala is well known throughout North America as one of the leading yoga teachers in the Iyengar method. Aadil has studied in India for many years under the guidance of Yoga Master B.K.S. Iyengar and has worked as Mr. Iyengar's assistant in teacher training courses in Pune, India. Aadil now teaches in Berkeley, California, and for the past four years has conducted workshops throughout the United States and Canada.

We are delighted to welcome Aadil back to Victoria. Due to popular demand we have provided a flexible program to permit registrants to sample one or two classes or participate in a full six-day program. Early registration is advised.

**LEVEL ONE:** For beginning students with little or no experience in the Iyengar approach to yoga.

**LEVEL TWO:** For students with a basic understanding of the Iyengar approach to yoga.

**YOGA & BALANCE:** For students of all levels. Aadil works with each person individually in a new creative approach to yoga. This workshop will explore centres of balance, focusing on the root of balance in the feet, moving up the body to include the centres of balance of our spine and the balance within the inner centre of the head. Don't miss this one!

**PRANAYAMA:** Three concurrent sessions. Preference given to teachers and advanced students in the Iyengar method. Limited to 12.

**YOGA FOR SPECIAL PROBLEMS:** Participate in 2 special classes focusing on specific structural problems (neck, hips, knees, back, etc.), or internal problems (constipation, diabetes, bronchitis, etc.). A chance to work on your own individual problems with a gifted teacher. A valuable learning experience for teachers, doctors, and other healing professionals. Limited to 18.

**YOGA FOR THE VOICE:** By popular demand. A special mini-workshop for students interested in improving their diction, timbre, voice control and projection. Trained in operatic, Aadil had special yoga instruction pertaining to the voice. Especially suited to anyone interested in singing, public speaking, theatre, or acting. Participate in breathing and voice exercises to increase the range and effectiveness of your voice.

## WORKSHOP SCHEDULE: (Check courses registered and keep for your information).

SESSION	DATE	TIME	LOCATION	FEES	
<input type="checkbox"/> Level One	Fri. May 11	9:30 am-noon	YM/YWCA Lounge	Yoga Centre Member \$15.00	Non-Member \$18.00
<input type="checkbox"/> Level Two	Fri. May 11	7-10 pm	YM/YWCA Lounge	\$20.00	\$25.00



Physical skills bring confidence. Here, walking on a narrow board.

*"Look at me teacher!"*

## The Teaching of Young Children

"Look at me teacher!" I hear these words daily at the preschool where I work. The child's ego is tremendous, but so is his/her self confidence. They are exploring and integrating all facets of themselves: their intellectual powers, physical co-ordination, emotional independence. The school gives them environment that is safe and stimulating for this exploration.

The goals of yoga are many. One of them is to achieve harmony and balance in ourselves: physically, emotionally, spiritually and intellectually. All these aspects become compartmentalized and we want to re-integrate them.

Somewhere along the line as the child is "educated" into western life and culture, the various parts become more and more separated. Our society values intellec-



Intense concentration shown here:

1. Clay work
2. Wood work



tual prowess and devalues the physical and spiritual aspects of a person. When a child enters a conventional elementary school, she/he is made to sit still and learn with only one part of her/himself.



Children at water play -- measuring and floating objects. This is both a relaxing and a learning activity.

Physical aspects are relegated to a few time slots a week in the gym. The spiritual is almost totally ignored and is somewhat suspect. The emotions are to be suppressed and controlled. So to survive in the system, a child begins to split him/herself into compartments. When do we become unintegrated?

As adults many of us realize that something is missing; in fact that a lot is missing! We then set out to rediscover our suppressed selves. Look at the rise of interest in Tai Chi, meditation, yoga, dream interpretation, EST, and so on.

A sound early childhood program is one of the only parts of the educational system that allows for the education of the whole child. No part is stressed over another. Children in this age group (3 to 5 years) have only recently learned to walk, talk, and differentiate themselves as separate beings. Fortunately for them, teachers don't expect them to work abstractly yet, and to sit at desks with only small muscles at work. It is a joy to work in the school where I do, because it has put into practice what I believe is the best kind of program for young children.

All responsible research into early childhood learning has shown over and over how all aspects of the child need time and space to develop in a relaxed, unhurried safe environment. Unfortunately this is changing a bit in our fever to get back to basics. The "super

baby" is being cultivated. Research has shown that a young child has a lot of potential for learning that we didn't realize before. But regrettably, with our western emphasis on intellect, some misguided people have begun regimens of intellectual training for babies. The other aspects of the child are being ignored. I see this as a very dangerous course to follow, and foresee even more neurosis-ridden children as a by-product of this thinking.

A good early childhood program gives balanced time to all activities. Large muscle playing--in climbing, digging, riding bikes and running--is valued as much as small motor manipulation of learning materials such as puzzles, stringing beads, using scissors, drawing and so on. Dramatic play, music, movement and art are seen as very important to allow expression of feelings, emotions, and for developing the child's self concept and sense of worth. Studying nature, math concepts, nutrition, reading non-fiction books are also important.

Who can not want a program where children are accepted for who they are? Any range of ability is okay, all interests and needs are welcome. A good center allows the learning to come from the inside out. Children handle, explore and discover the world and their place in it for themselves by using their hands, body, mind, and emotions. Integrated whole children is the goal!

The role of the teacher is awesome. The child's trust is almost limitless. We have such a responsibility to justify that trust. Working with children teaches me about love, acceptance, forgiveness, and forgetting any pre-conceived ideas about anything. To them we are giants who control their world. We perform tricks and feats of strength thought impossible to them.

If I were to have my own school, I would change very little to enhance the inherent yogic aspects of a good program. I would broaden the acceptance of the spiritual nature of us all. We would talk about their dreams, sing more spiritual songs and talk about feelings of love. I would also do more hatha yoga in an informal, relaxed atmosphere.

And I would hope that the kind of learning that goes on in a good early childhood center would begin to influence teaching in the years above it!

(Leslie Hogya lives in Victoria with her family. She took her first workshop with Swami Radha in 1973. She teaches in a private kindergarten-preschool, and is taking courses in Early Childhood Education to complement her B. Ed. Degree.)

# Self Exploration Through Movement



The following article was supplied by Nance Thacker. It grew out of her Beginner's Workshop in Yoga and Movement presented by the Yoga Centre on February 5, 1984.

Nance Thacker began teaching hatha yoga in Victoria in 1976. She became involved in yoga through gymnastics 14 years ago. Since then, yoga has been central to her own fitness and health program, including running, swimming and dance. Nance is also an artist, whose cartoons appear regularly in this newsletter. Where possible, pose numbers have been included

in this article, referring to Light on Yoga by Mr. B. K. S. Iyengar, London: Unwin Paperbacks, 1966.

## HATHA YOGA - SELF EXPLORATION THROUGH MOVEMENT

Yoga is the union of body, mind and spirit. There is no separation in yogic thought between these states of being; what affects one affects the others. Change and growth occur on all levels. Because some people witness and feel growth and change of and through the physical body most readily the practice of Hatha yoga ( the discipline involving physical asanas or postures) is the most appropriate pathway to increase awareness of the mental, emotional and spiritual planes. Hatha awakens, fine tunes and frees the body, mind and spirit, producing a sense of union, inner harmony and balance.

From Mr. Iyengar comes the idea that our minds are scattered because the body moves as a block, as if we are disconnected from the body. For us to unify the mind, to calm and still it we need to break the body down into little pieces and work with it. So, I've broken movement into some categories and methods commonly found and worked with in the practice of Hatha yoga. Though presented as separate entities, these categories are interwoven through asana. We strive to increase awareness and control of movement. As for the athlete, awareness and precision of movement provides the yogi with economy of effort and therefore a clear pathway into the state of "flow" - in which body, mind and spirit are unified and we become the dancer and the dance of yoga and life.



yoga centre of victoria

presents

Yoga and Daily Living  
Beginner's Workshop  
with Marlene Miller



## A STRETCH IN THE RIGHT DIRECTION

If you have never taken a yoga class, dabbled in yoga, just starting, or done yoga from a book and wondered what its all about, this workshop is designed for you.

- a beginners workshop
- to introduce and explore what is yoga
- how to bring yoga into every day life
- insights of bringing awareness into daily activities
- how to develop and incorporate a regular practice of postures into your present schedule

With the regular practice of postures a healthy fit body is created which leads to or enhances your well being.

Join Marlene for this session. She has been a student of yoga for 7 years, and taught yoga classes during the past 4 years. Her studies of yoga have been with Mr. B.K.S. Iyengar in India, Swami Radha of Yasodhara Ashram, and Shirley French of Victoria.

April 29, 1984  
10:00 am - 1:00 pm

YM YWCA VICTORIA  
LOUNGE

### FEES:

\$10.00 Yoga Centre and YM YWCA Members

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Please make cheque payable to: Victoria Yoga Centre Society

Contact Marlene Miller at: 656 7271 (office) or 656 3406 (Home)

Mail Registration to: Victoria Yoga Centre Society  
c/o Marlene Miller  
2183 Amelia Avenue  
Sidney, B.C.  
V8L 2H5



## CATEGORIES OF MOVEMENT:

### 1. MOVEMENT WITHIN THE BODY EVEN IN STILLNESS -

Very subtle, maintains balance and a state of lift, a state of tone.

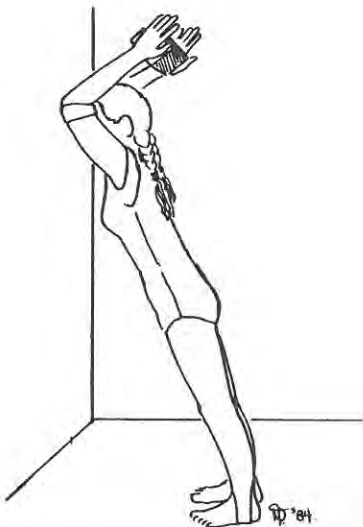
Tadasana (Pose 1) - perhaps this point is most clearly perceived by closing your eyes. You may become aware of the tiny movements especially in the feet, legs and fingers in trying to maintain the pose.

### 2. ISOMETRIC/ISOLATED -

Pin-pointing movement into a specific area of the body. In hatha we often use aids to help focus concentration in specific areas and ease unnecessary movements.

Shoulder Opener - Holding a block between the hands (ideally about shoulder-wide) and have a strap tied around the elbows to keep them shoulder width apart. Standing slightly away from a wall advance the elbows up the wall, trying to drop and widen the shoulders and soften the rib cage at the same time.

Holding such poses often brings about awareness of blocked areas, ability to separate movements and muscle activity and the eventual release of tight muscles. In an open body we see that excess movement of the shoulders (e.g. tightening and squeezing close to the ears) and involvement of the rib cage (sticking out as a solid immobile mass) isn't necessary to lift the arms.



### 3. MOVEMENTS THAT MAINTAIN THE STATUS QUO -

Subconscious, conditioned, habitual. I relate this to our basic posture which has often started in the womb - influenced from the position in which we developed (this is often reflected in a rotation of the torso). Posture continues to be affected and molded by:

- cultural attitudes and preferences
- mental and emotional states
- injury and illness, or health and wellness, of the physical body.

Posture affects the way we use the body in every day action and is compounded in turn by those actions.

To explore this, try the following:

Posture Check - Stand a few inches from the wall in what you feel is your normal posture. Let the body then fall back lightly against the wall and note which areas touch first, second, etc. Which areas contact the wall most strongly? Ideally, shoulders, buttocks, and the head will touch equally and at the same time. What adjustments do you need to make for this to happen?

Slouching Vs. Tadasana - Slouch and feel the mental and emotional state associated with it. Imagine how the organs within the body would be compressed by this state and the effect on their activity if this type of stance was habitual. Compare with Tadasana - - the mental, emotional and physical feeling.



### Baddha Konasana (Pose 44) -

Sit in this pose against the wall and hold for a few minutes. After a while you may notice shifts in the weight of the body on the sitting bones, the rolling in of the shoulders and tilting back on to the side of the head as the habitual posture takes over.

Often, in opening up the body, we disturb the status quo and we discover that awareness is needed in order not to slip into past comfortable, but potentially detrimental, ways of being. With hatha often people discover that their old slump, slouch, or military stance is no longer comfortable and their posture seems to correct itself. This reveals that we are becoming subtly more connected with what is going on within the body throughout our daily lives.

### 4. EXTENSION FROM ISOLATION -

Moving part of the body toward or away from a part of it that is stationary; e.g. as if an isolated movement is extended through the trunk (as in Uttanasana) or the limbs (as in raising the arms). Part of the body seems uninvolved in that movement. Raising the Arms - In Tadasana lift the arms out to the sides of the body and hold. To help isolate imagine the lift coming from the underside of the arm, so that as the arms raise the shoulders seem to lower. To hold, imagine that the air underneath the arms is very dense and holds them up, so little effort is required; or imagine a beam of light extending beyond the fingertips and connecting with the opposite walls of the room.

**Uttanasana (Pose 20)** - Emphasize that the head is an extension of the vertebrae. It helps if you keep a soft gaze rather than focus on a spot (as you lower the torso) which would tend to lift the chin and produce neck tension. The idea of the pose is to bring the ribs in contact with the thighs (a jack-knifing motion) and advance down the legs. The head therefore may reach out in a diagonal line rather than scrunching the shoulders and neck to get the head to the knees.

In cases where it is difficult for the individual to feel into or identify specific muscle groups, broad concepts may be more easily grasped to provide the desired movement and release of muscles. This is where the use of imagery helps in hatha yoga.

#### 5. THE FINAL POSE -

One pose moved into and held for a period of time. These most readily recognized asanas usually involve wide range movements of the body, arms, legs, in moving into and out of the final pose. Held, (drawing our awareness into various parts of the body, e.g. Virabhadrasana 2, in which we gaze to the fingers of the front hand but maintain a clear awareness in the back arm as if part of us rests there) it appears static to some, but there is much scanning, subtle refinement and deepening occurring within the body.

Use Utthita Trikonasana (Pose 3) and Virabhadrasana 2 (Pose 8)

HOLD the pose and observe movements that take place as a result of release in formerly tightly held muscles, e.g. the hand may go further down the leg as the hamstrings or hips release in Utthita

**Trikonasana.** You may also notice the subtle movements within the body.

Move into and out of the pose with the rhythm of the breath to discover the contribution of the beginning and end to achieving the final pose. With this continuous movement gradually comes the awareness that there is no beginning or end of pose.

#### 6. RHYTHMIC MOVEMENT -

This is touched upon in the moving into and out of the final pose in category 5, but is distinguished by flowing from one pose into another different one. Movement is dictated by the flow of the breath. Hold poses for a few breaths or move through them.

#### Suryanamagar or Combine Poses of Your Choice -

- combine standing, sitting, inverted poses
- try different ways of moving into poses, e.g. Ardha Chandrasana (Pose 10) into Virabhadrasana 3 (Pose 9).
- move from one side of the room to another or around the room, always in asana.

For the movements to have a life of their own and the balance not to falter: "thinking" about the pose must drop away, the eyes soften, the brow widens and excess tension dissipates, daydreaming ceases as the body and eyes achieve a dynamic quality focused, pure awareness of the body parts takes place - concentration increases. A centre of physical balance produces a centred mind, and vice versa. The state should be similar to that found in Vrksasana (Pose 2), even through vigorous movement. Like a chameleon we take the form of each pose as it appears, letting go of the previous one and not anticipating the one to follow - balanced in the present, between past and future.

#### DISCOVERY OF THE NATURE OF MOVEMENT

As you may have discovered through these explorations, movement is the travelling of the body through space, but it is more - it is also the travelling of the body that is "I" through inner space. And by this discovery we can see how involvement with hatha may lead us to question the nature of our essence and lead us into the spiritual realm.

To further explore the inner travel.

#### Breathing Exercises With A Partner:

Lie face down on a blanket or mat, arms relaxed by the sides, breathe normally throughout the exercise. The partner observes the way the back moves with the breath - where there is movement, and where none. Then, beginning at the base of the spine place your hands to each side of the spine (keep your breath in sync with that of the worker). Keep the hands there for about 3 breaths and then gradually move the hands up the back, pausing at intervals to allow for 3 breaths in each area 'til they finally rest on the trapezius area. The working partner focusses on the contact of the assistant's hands allowing the breath to expand and release from each area in its turn. At the finish, with a light contact of the fingertips, the assistant brushes the hands down the body, back of the legs and off the soles of the feet. Worker stays relaxed for a while before coming out of position. Observe the expansion and ease of the breath through the body as a result of the assistance and the focussed concentration of both partners.

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#### IMPLICATIONS OF THE NAMES OF THE POSES AND THEIR INFLUENCE ON MOVEMENT

In hatha, the names of the poses reveal the role of symbolism and gesture in movement. Every move we make involves gestures (expressed in thought and feeling). Yoga realizes this and utilizes it to help us achieve union of body, mind and spirit. We are reminded of our union with the world, powers outside us and within. This knowledge can add to our interpretation and expression of the form we take in each pose. Further understanding of our inner nature is made available to us as we draw from our inner resources to:

##### Take on Properties of "Inanimate" Objects in Nature

- To me some of the poses don't particularly "look" like their name would have us expect, but through such poses as Tadasana and Vrksasana we can perhaps understand the nature of and strengths contained in the mountain and the tree.

##### Become the Technician

Some of the pose names describe how the pose is to appear or be performed in rather a technical way, e.g. Utthita Trikonasana (the triangle) and Parivrtta Trikonasana (Pose 4) (the rotated triangle) - reveals the precision sought in each pose. In Janu Sirsasana (Pose 59) (janu=knee, sirsa=head), the bent knee is to approach the floor and draw back to aid the approach of the head to the knee of the outstretched leg. Like the technician, we strive for perfection in execution and purity of form which is always beyond our grasp. The challenge and reward is in the pursuit itself.

##### Learn from the Characteristics of Animals

Most of these poses look like the animal they represent and come to us from observations of their nature and behaviour. E.g. we take the form of the dog stretching in Adho Mukha Svanasana (Pose 33) and Urdhva Mukha Svanasana (Pose 32) (downward and upward facing dog). From what we've seen and through imitation we discover the complete stretch contained within each movement.

In Bhujangasana 1(Pose 31) - we take on the form of the serpent about to strike which reveals an intensity of action and purpose. The name also tells us that the back muscles and not the arms

are the major means of support - - the arm position recalling the hood of the serpent in the strike position.

##### Recall a Legend Through the Participant Whose Name is Used in the Pose

For Example, Virabhadrasana 1,2,3 (Poses 7,8,9) (the standing warrior series) is named after the warrior Virabhadra who was created out of the matted hair of the God Siva. He appears holding the spear, takes aim, and then releases the spear in flight, which, in 3, we become. We draw from ourselves the poise, strength and will of the warrior, and his balance in the present in order that the flight of the spear may be unwavering and true. It connects us with a time in the past of magical beings and deeds, as we enact the legend through the pose.

##### Worship

In hatha, the body is called the "temple of the soul" and so we carry with us the means and place of worship at all times. Our practice and our life can be our offering to higher powers - - a celebration, a reminder of their existence. In Suryanamasgar (Surya-the Sun God), the salute to the sun, we connect with the forces of nature and with the fact that the nature of life is change as we change from one pose to another through 12 cycles. Traditionally this pose was done facing and saluting the sun at its time of rising. We move through the poses to the rhythm of our breath - - from our own inner rhythm we join with the rhythm of life.

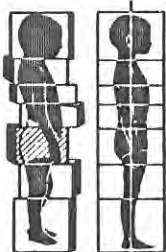
##### EXPERIENCE:

##### The Symbolic Death

In Savasana (Pose 200) (the corpse pose) there is a falling away of old, unnecessary, tensions, restraints and limitations of the body released by asana practice. The physical body lies motionless as the corpse, freeing the body that is "I" to move within and explore beyond physical boundaries joining with the larger forces found there, and a heightened sense of awareness.

##### - And the Symbolic Rebirth

We come out of Savasana in to the Pose of the Child - - symbolic of the death of the old and the subsequent renewal, revitalization and restructuring of the body to again take part in physical life. We relate to the cycle of life and death and our own changeable nature - that we can also play an active part in this change through hatha yoga. If we so choose, we can open the doors to higher knowledge contained within each of us through hatha yoga.



## **ROLFING®**

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**Hornby Island, B.C.**

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*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

# Yoga & Learning

Continued from page 1

In school settings rigidity and fear often replace the playful explorations of the home setting. Teachers, counselors and many learners themselves have come to perceive that these blocks to learning - not inherent inability to progress - hamper unfoldment and growth. Swami Radha tells of her Guru's quest to dissolve the barriers within. Superlearning, based on Lozanov's study of yogic learning, relies strongly on removing the inner barriers to learning. In his system, a combination of deep relaxation, and active physical involvement with material to be learned, quite literally becomes the inspiration of learning. As students breathe deeply and rhythmically during the passive phase of learning they open themselves to the full range of learning. In an attitude of surrender they move beyond the control of the brain that "knows what can't be absorbed." The yoga of learning comes into play.

Superlearning so far deals largely with language learning, but years of teaching and working closely with individual learners have convinced me that the yoga of learning functions whether you learn to speak, read, cook, paint, or do mathematics. Lately, I have become increasingly aware how closely asana practice fits the same pattern. Years of practice and the combined voices of many teachers are helping me to make a dent in barriers to learning - the knowledge that "I can't do this pose." Moving limbs and torso without awareness is giving way to growing sensitivity as inner and outer teachers are beginning to collaborate. In the process I perceive even more clearly how the learning principles work in asana practice parallel those in all other learning.

In my efforts to study and interpret learning processes, learning to speak at home has become the model I use most widely. The highly productive interactions between parents and learners translate universal learning processes into language most everyone relates to from personal experience. At home the tripartite teaching-learning method of modelling, practice and feedback move the young learner along toward full development. It is an interactive way of learning in which the parent models fluent language - the totability of what is to be learned - and the learner selects from that model whatever he is ready to emulate.

Voluntary practice and hours of playful exploration serve the learner to move

from the initial rough approximations to an ever closer fit with the language spoken in the home. Whole patterns and meaningful communication guide development. Parents don't serve up language a sound or syllable at a time. Imagine a yoga teacher trying to teach a beginner to move into a pose muscle by muscle, limb by limb!

Feedback that acknowledges the overall message and at the same time corrects its form in a positive way moves the learner to ever higher levels of performance without anxiety or recriminations. Instead of demanding, "Say that in a complete sentence!" Mommy counters baby's "dadda home!" with, "That's right, Daddy is coming home." In due course, baby not only repeats the entire sentence but internalizes the patterns of language that guide communication. Though unable to talk about it, baby actually abstracts and internalizes the grammatical rules. The inner teacher takes over more and more as baby becomes more sensitive to the repeated patterns and their variations.

Asana practice with sensitive teachers works very much the same way. Modelling, practice and feedback guide learning more than lectures about doing yoga. The early attempts at poses may be crude, but continued practice and corrective feedback, given in a positive way, move the learner along. Demonstrations of the complete pose sharpen the perception of the learners as body and mind move toward greater cooperation. As patterns become internalized, inner knowing begins to guide more readily.

Ideally, asana practice should evolve as easily and effectively as learning to speak does at home. In fact, most adult learners have abandoned that natural reliance on sense perceptions and the integration of those perceptions by the inner teacher. The acquired habits of mind and body all too often thwart surrender to the inner teacher. We no longer perceive or trust the inner way of processing messages received from the outer teacher. But we can reawaken our sensibilities.

My aim in describing the natural learning processes at work in learning to speak has been to create greater awareness of the processes that produce effective learning. Modelling, practice and feedback have been the traditional ways of yoga instruction. If we can come to trust that move from whole patterns and gross approximations to ever finer perceptions of detail, we may learn to surrender more readily to the inner teacher. In the meantime, "May all our sense perceptions be purified by divine light".

....Anne D. Forester





**SHAMBHALA HOUSE VICTORIA**  
1500 Shasta Place  
Victoria, B.C. V8S 1X9

## Weekly Activities

### SATSANG

Sunday evenings, 8:00--9:00 p.m.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

### KUNDALINI CLASS

Introductory classes: Norman MacKenzie  
Fee--\$60.00 for 10 sessions

Continuing classes: Swami Padmananda  
Fee--\$100.00 for 10 sessions

There is still space in Tuesday evening and Friday afternoon groups. Additional classes may be formed on request.

## Workshops

### SPEECH, SOUND AND HEARING

Saturday, May 5, 10:00 a.m.--6:00 p.m.  
This one-day workshop will explore the effects of our speech on others as well as ourselves. The sounds that we create have powerful effects on our own minds and on relationships with others. To become aware of these effects can increase our ability to hear and to relate in a meaningful way.

Fee: \$35.00 Deposit: \$10.00

**COMMUNICATION:** Swami Radha  
Sunday, May 13, 10:00 a.m.--6:00 p.m.  
For those who wish to pursue in greater depth the investigation of speech and the art of communication, we are fortunate to be able to offer this workshop with Swami Radha. She will lead participants to a deeper understanding of the subtleties in speech and communication.  
Fee: \$60.00 Deposit: \$20.00

### SYMBOLISM

Saturday, May 19, 10:00 a.m.--6:00 p.m.  
Investigating the personal use of symbols can lead to an interpretation of the symbolic meanings available in daily experience. This workshop will provide an opportunity to explore personal symbolism and how it can be used to gain insights and tools for directing life towards the goal of self-fulfillment.  
Fee: \$35.00 Deposit: \$10.00

### THE TWO SELVES

Saturday, June 2, 10:00 a.m.--6:00 p.m.  
Participants will explore the dualities and separations within themselves. The polarities of positive and negative, objective and subjective, rational and intuitive will be examined in a creative way. By learning to recognize these polarities, the essential unity beneath this level of existence can begin to be uncovered.

Fee: \$35.00 Deposit: \$10.00

### THE PSYCHOLOGY OF WORSHIP

Saturday, June 16, 10:00 a.m.--6:00 p.m.  
Worship is a term which is not popular in the modern western world, and yet everyone offers daily tribute to the gods of intellect, wealth and success. Participants will discover the gods they worship, the source from which this tendency arises, and their own innate potential for expanding limitations.

Fee: \$35.00 Deposit: \$10.00

### REFLECTIONS ON THE GITA

Saturday, June 30, 10:00 a.m.--6:00 p.m.  
We offer again an opportunity to find out what a wonderful source of inspiration and guidance this ancient scripture can be in daily life. It is an invaluable tool to direct the inherent desire to worship into productive and useful channels.

Fee: \$35.00 Deposit: \$10.00

Continued from page 23

May 24-28: First International Conference on Unity in Yoga. Colorado Springs, Colorado. Call (604) 734-1860 (Vancouver) for further information.

#### JUNE 1984

June 2: The Two Selves Workshop at Shambhala House. 10 a.m.-6 p.m. See ad this issue or phone 595-0177 for information/registration.

June 8, 9, 10: A Weekend Retreat with Felicity Hall-Green sponsored by the Victoria Yoga Centre and held at The Saltspring Centre. See ad this issue or phone Bruce or Sue Ingimundson at 385-2598 for information/registration.

June 16: The Psychology of Worship Workshop. at Shambhala House. See ad this issue or phone 595-0177 for information/registration.

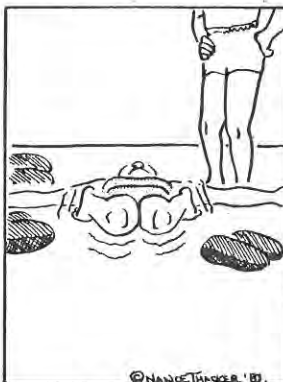
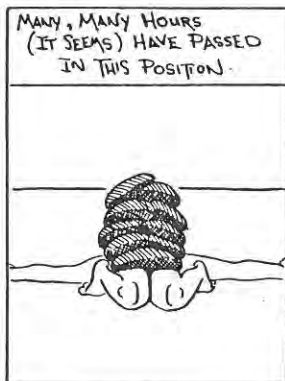
June 23: DANCE! DANCE! DANCE! DANCE! DANCE! as a fund-raiser for the September

visit of B.K.S. Iyengar to Canada. This is in the planning stages, but it will be at the Unitarian Church, and is not something you want to miss! Watch for details!

June 30: Reflections on the Gita Workshop at Shambhala House. See ad this issue, or phone 595-0177 for information/registration.

August 10, 11, 12: All-levels Hatha Yoga Workshop with Victor van Kooten, an internationally renowned teacher in the Iyengar method from The Netherlands. Details will appear in the newsletter as they become available, or phone Program Committee Chairperson Marlene Miller 383-8360 (home) or 656-7271 (office) for information.

August 24-September 2: First International Iyengar Yoga Convention in San Francisco. B.K.S. Iyengar will be in attendance. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. For information, write to Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.



## 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

**April 6:** Victoria Yoga Centre Society Monthly Meeting. Location, time and program to be announced. Everyone will be welcome.

**April 7:** Ideals Workshop at Shambhala House. The primary motivations behind our thoughts and actions often are not recognized consciously. This exploration of inner values encourages participants to discover and clarify personal ideals, and to express them in action in daily life. \$35. Phone 595-0177. 6:00 p.m.

**April 21:** Workshop: Reflections on the Gita at Shambhala House. Participants learn how to use this ancient Indian scripture to draw inspiration from within, and to find answers to personal questions and problems. 6 pm. Fee: \$35. Phone 595-0177.

**April 27-29:** Meditation and Yoga Intensive with Baba Hari Dass at the Saltspring Centre. See advertisement this issue, or contact information above.

**April 29:** Yoga and Daily Living: A Stretch In The Right Direction, with Marlene Miller. 10 a.m.-1 p.m. followed by refreshments and an opportunity to talk. Victoria YM-YWCA. \$10 Yoga Centre Members, \$12 Non-members. Information and registration, contact Marlene at 656-7271 (office) or 656-3406 (home).

**MAY 1984:**

**May 5/6:** 3rd Annual Yoga Centre Garage Sale to raise funds for the Centre. At the garage of Sue and Bruce Ingimundson, 1234 Union Road. Start your housecleaning now and save all those long-forgotten treasures to donate. Call Sue or Bruce to arrange drop-off (385-2598). Plan to attend and take away a load, too.

**May 2:** Pranayama Classes. 8 week session begins with Shirley Daventry French at the Island Centre for Health Education. 3:30-5:00 p.m. Fee: \$45. Call Shirley at 478-3775 for further information.

**May 2:** Yoga, Health and Relaxation with Shirley Daventry French at the Island Centre for Health Education. 1:30-3 p.m. Call Shirley for information/registration 478-3775.

**May 3:** Pranayama Classes. 5:30-7 p.m. As above. Call Shirley for information/registration at 478-3775.

**May 5:** Speech, Sound and Hearing Workshop at Shambhala House. 10 am-6 pm. See ad this issue, or phone 595-0177 for information/registration.

**May 11-16:** Yoga with Aadil Palkhivala. A series of workshops with this excellent teacher. See flyer enclosed with this issue for complete information, or call Gay or Robert Dill at 382-9570.

**May 13:** Communication. A Workshop with Swami Sivananda Radha at Shambhala House. 10 am-6 pm. See ad this issue, or phone 595-0177 for information/registration.

**May 18:** Final Yoga Centre Monthly Meeting before Summer. Please come and help us plan for our dance and other fund-raising activities in preparation for B.K.S. Iyengar's visit to Canada. Details will be available in next month's newsletter.

**May 19:** Symbolism Workshop at Shambhala House. 10 am-6 pm. See ad this issue, or call 595-0177 for information/registration.

Continued on page 22

## 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 (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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: Trish Graham  
Photography: Derek French, Leslie Hogya  
Illustrations: Nance Thacker © 1984  
Paste-up: Leslie Hogya  
Advertising: Carole Miller

Printing: Monk Quick Copy Centre  
Typing: Shirley Daventry French, Bill Graham, Jennifer Rischmiller, Eileen Rutherford  
Distribution: Michael Shevloff  
Assembly: The people of Oak Bay Kiwanis Village

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DEADLINE FOR SUBMISSION TO MAY NEWSLETTER -- 13 APRIL 1984

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## VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive  
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yoga centre of victoria

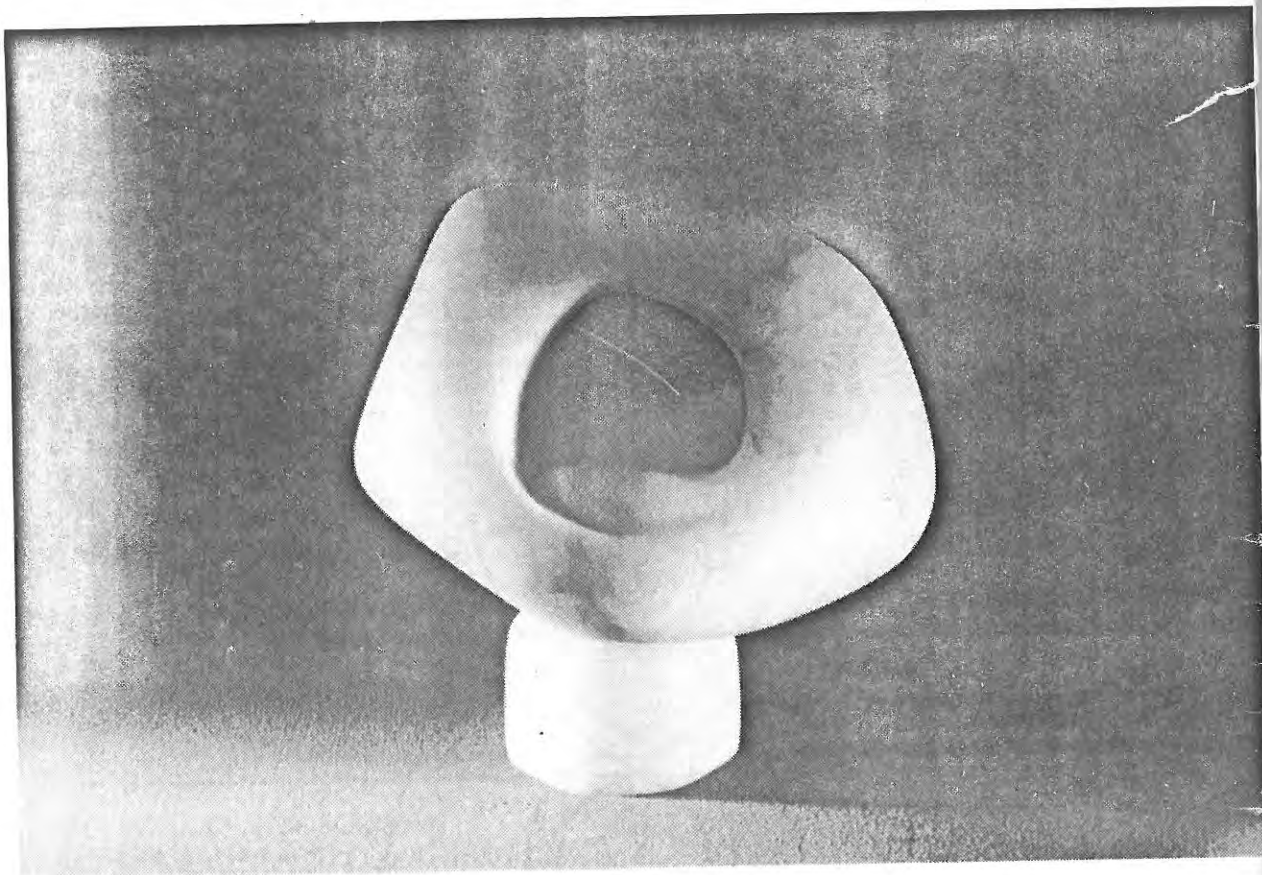
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MAY 1984

## Doctors and Yoga





You are invited to a show  
of sculpture in stone  
by John Waters  
at the Crystal Garden  
May 12<sup>th</sup> and May 13<sup>th</sup> 1984  
The artist will attend 10:00am-5:00pm.  
further enquiries: 545 4328



by Shirley Daventry French

The other day I went on an errand for my husband Derek which took me to the office of our fellow Yoga Centre Director, Trish Graham. I asked her to make a copy of a photograph of Derek which would be used in the publicity for the Iyengar Yoga Convention in San Francisco this coming August. Derek will be taking part in a Medical Forum at this conference and has been asked to supply a photograph and biographical information.

The Medical Forum will consist of four doctors, all students of B.K.S. Iyengar; two from Canada, one from the United States and the fourth an Indian physician who is travelling with Mr. Iyengar.

As Trish and I talked I told her that whilst Mr. Derek French as one of four physicians was to be featured in the brochure, Shirley Daventry French as one of the many Canadian and American teachers taking part would simply be listed.

Trish asked me how I felt about this, and I laughed and said quite truthfully, "Fine!" Then I added that at one time I had had a lot of difficulty with this sort of thing but it was no longer a problem for me.

It is a reality I accept. As a yoga teacher I am a member of an expanding profession. As a practising physician involved in yoga, Derek is still one of the few.

Derek and I have had a long relationship. In May we will celebrate our thirtieth wedding anniversary. We have given birth to and brought up three children. We have shared many things over many years, including our dedication to the study and practice of yoga.

As a student and teacher of yoga, I have developed a growing respect for Derek's unique blend of skills, talents and training. Like the other doctors who will be teaching at the Iyengar Yoga Conference and those who have contributed to this issue of the newsletter,

it is not his rarity which makes him a valuable resource person and teacher but his expertise.

The yoga community on Canada's west coast has been fortunate. Derek in Victoria and his friend and colleague in Vancouver, Bruce Carruthers, have given freely and generously of their time - time taken out from busy and demanding schedules - to share their expertise.

Bruce and Derek have another thing in common - they are both married to yoga teachers. It is a tremendous asset to have a doctor in the house when you are a yoga teacher.

In my early days as a teacher I would come home with all sorts of questions for Derek about incidents in class. I learned a great deal from him - including the necessity to learn some anatomy, physiology and kinesiology. At first, Derek used to dismiss the value of this knowledge (which he took for granted) and discouraged me from pursuing it - that is until he understood how abysmally ignorant I was!

On its own this knowledge is of limited value but added to the internal understanding and the intuitive perceptions which develop through doing one's own practice - it becomes a very valuable tool. It is one map of the territory.

It wasn't just anatomy and physiology that I learned from Derek but many ways of looking at, listening to and observing myself and others. I learned to be patient; to wait and see. I became more confident and comfortable in my handling of students but at the same time more careful and reluctant to interfere in areas where I am not an expert. I am a trained and experienced yoga teacher - I am not a therapist.

I do, of course, work with individual student's problems in all of my classes, and to some extent all yoga is therapeutic in that we are working to realise potential which has been inhibited in one way or another. However, it is a question of degree.

Sometimes I am appalled when I compare the time it took Derek and Bruce before they felt ready to offer therapeutic yoga classes, with the quickness with which untrained individuals intervene and offer themselves as experts in the therapeutic field. My caution in this area was reinforced strongly on my last trip to India when Mr. Iyengar permitted only the doctors in our group and a few of the more experienced teachers to even observe his therapeutic sessions.

Continued on page 3



# A Mother's Yoga

All parents face crises from time to time. Recently we lived through one that could have been avoided. Sometimes I assume knowledge on my children's part because they seem so worldly wise in many areas. But I had neglected an important topic with Jean-Guy: what to do when lost in the woods.

Perhaps if we hiked more or camped, I would have made sure he knew what to do, but we have only recently begun camping by boat. Regardless of all that, we were anchored in a bay on Portland Island and Jean-Guy did get lost. The reason was, we were based in two locations, a point of land on which some friends were camped who had arrived by kayak, and our anchorage. The path connecting the two

areas had several forks. I got confused between the two points myself and realized Jean-Guy shouldn't do it alone. But by the time I got back to the camping area, he had gone off to the boat alone. Our friends and I immediately started after him and we went in a sweep around the two areas. We didn't find him, but I assumed he would already have beat us back to the campsite. He wasn't there. So my husband and I went out in a larger circle and again expected to find him waiting for us with our friends. But he wasn't. A third trip out still didn't produce him.

It wasn't until the third attempt failed that I really began to get scared. I had been concerned, increasingly, but I was so sure of his adroitness and common sense that his really being lost seemed a remote possibility.

Suddenly it was reality.

The one thing that encouraged me was the fact that Portland is a relatively small island and I knew if we radioed for help and got more people in on the search we could undoubtedly comb the entire island in short order.

The two biggest things that I feared were that he had fallen and that it was getting darker. I figured he could survive a night, physically, but it would be very traumatic for him and me.

We did radio for help and our friends continued the search. I stayed at base camp in case he turned up and my husband was on the boat to coordinate the arriving coast guard.

One friend was hugging the shore in his kayak. He was beginning to lose visibility in the darkening evening and was just about to turn back when Jean-Guy spotted him and called out.

Jean-Guy immediately calmed down when he saw a friendly face and our friend encouraged him to travel back in the right direction.

Just about then two rescue boats arrived, and so we had a happy ending. Jean-Guy described his panicked feelings and the next few nights had some powerful

*Reflections continued from page 3*

Earlier I referred to Derek's role as a doctor involved in yoga and mine as a yoga teacher. Through yoga we have both learned to lessen our identification with the various roles we play, to change and exchange them and become more versatile. We teach classes and workshops individually and together. Sometimes we are co-leaders. Sometimes, as with the therapeutic classes, I work as an assistant under his direction. On other occasions I am the featured teacher and he assists me. Frequently I am a student in courses offered by Derek, and he is a regular student in my classes.

I still come home with questions for Derek. Many an interesting point is discussed around our dinner table during mealtimes and later investigated in our yoga room. Fellow yoga teachers tell me I am lucky to have him - meaning to have him available in his role as doctor to supplement the work I am doing.

I agree!.

*Shirley*



nightmares about being abandoned. I myself barely slept for the next few nights and took a lot of hot baths.

I watched my own mind go through this process and realized what small progress I've made in learning to control my mind. During those hours my mind flew into panic and played out every possible scenario. The one positive thing I did was to focus all my energy on sending him a message to go to the shore. As evening approached, I knew the only way we would find him was if he were on the waterfront. The supreme effort I put into sending him that message resulted in my having a headache and being totally drained.

I felt like the enraged mother bear defending my cub, except, I couldn't find him to protect him. The surge of energy and adrenalin was enormous as those survival and protective instincts were aroused.

Included here is the letter that appeared in the local paper.

On March 17, my family went camping on Portland Island and my son got lost for about four hours. It was very frightening for all of us and late in the afternoon we finally called for assistance.

I would like to thank the British Columbia Lifeboat Society and Coast Guard Auxiliary for answering our plea for help (we found him just about when they arrived). I would recommend all boaters become supporters of the society, a volunteer group.

Ironically, I had meant to take my son to see the locally-made film, *Lost in the Woods*, by Barry Casson, when it was being shown at the Provincial Museum. When we returned home from the weekend, I immediately began tracking this film down and have had his school book it.

I hope all parents make sure their children see this film before their next camping or hiking expedition. If your school district doesn't yet own a copy, urge it to buy one.

Leslie R. Hogya,

## understanding DREAMS awakening to the vision

"Understanding Dreams: Awakening to the Vision" -- an opportunity for you to interpret and understand the meaning of dreams through in-depth inquiry in a group setting. Each participant in this weekend program will receive individual guidance and instruction in how to work with his or her own dreams. Emphasis will be given to the practical daily-life application of each dreamer's personal symbolism.

Attend "Understanding Dreams: Awakening to the Vision" to:

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

Instructors for "Dreams: Awakening to the Vision" are:

### Richard Reeves

- Victoria resident and teacher of dreams and symbolism for more than eleven years, Richard has studied and worked extensively with personal dreams and dreams from hundreds of his students. He has conducted classes, workshops, and lectures at various centres and universities in both Canada and the U.S. His approach to dreams, both eclectic and intuitive, draws on knowledge and experience from studies and practice in the fields of yoga, astrology, folklore, scriptural symbolism, qaballah, and holistic healing techniques.

### Susan Riley

- Victoria resident and dream facilitator, Susan has worked with her own dreams for eleven years, has studied dreams, symbology and ritual in Canada and the U.S., and has led dream groups and workshops on Vancouver Island. Her approach is also eclectic and intuitive and emphasizes and draws upon the dreamer's own ability to come into relationship with their inner resources.

**DATES:** (1) Friday evening, May 4 and Saturday, May 5

- OR -

(2) Friday evening, May 18 and Saturday, May 19

**TIMES:** Friday (introduction): 7:30 to 9:30 p.m. and Saturday: 10:00 a.m. to 5:00 p.m.

**PLACE:** 207-340 Linden Avenue, Victoria, B.C. V8V 4E9

**FEE:** \$60.00 (\$15 registration deposit)

For further information or registration telephone Richard at: 381-0574, or Susan at: 592-7774, or return the attached registration form to: 207-340 Linden Avenue, Victoria, B.C. V8V 4E9

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ Postal Code: \_\_\_\_\_ Phone: \_\_\_\_\_

I have enclosed \$15.00 to register for:

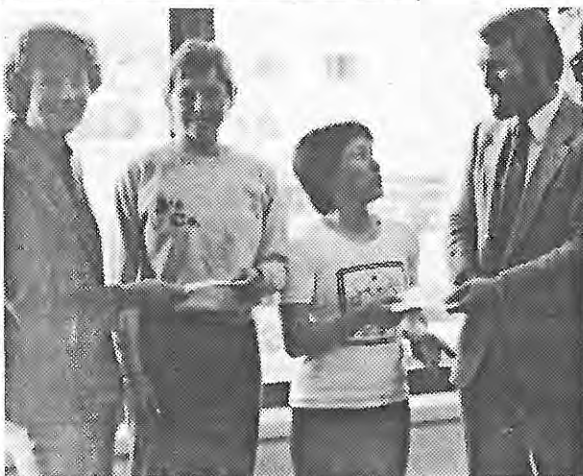
☐ May 4-5 Workshop ☐ May 18-19 Workshop

☐ I am interested in joining a class or weekly group.

explore the inner dimension

# Yoga Centre News

At press time there are still a few openings remaining in the Level II weekend workshop, the newly added weekend Pranayama sessions, and Yoga and the Voice with Aadil Palkhivala May 11th to 16th. These will be excellent workshops, led by a very popular senior teacher of Iyengar yoga. Don't miss this opportunity! Phone Gay or Robert Dill for information and registration at 382-9570.



Shirley Main, Sally Larrington, Nance Thacker and Paul Hansen.

The Victoria YM-YWCA this year presented scholarships to Sally Larrington, a "Y" fitness instructor and to Nance Thacker, "yoga instructor supreme" -- and our cartoonist and some-time writer. Congratulations Nance! (Photo courtesy of "Y-Times.")

Special thanks to Gay and Robert Dill, who each donated their fees from their March and April Sunday morning beginners workshops to the fund for Mr. Iyengar's visit. The Yoga Centre has voted to donate half of the proceeds of the annual Garage Sale (May 5&6) to this fund as well. Any other donations will be greatly appreciated.

Sue Ingimundson announced that Felicity Hall-Green would lead a hatha yoga workshop for seniors on June 6th. Anyone interested in this class, please call Sue at 385-2598 for information. Felicity has many years of experience teaching classes for seniors at her yoga studio in California.

At the April Yoga Centre Meeting, it was announced that it appeared that Mr. B.K.S. Iyengar would be stopping for one day in Victoria in September as part of his visit to North America in conjunction with the First International Iyengar Yoga Convention. More details about this visit will be announced as they become available.

In preparation for Mr. Iyengar's visit to Canada the Yoga Centre is planning a number of fund-raising activities. The first of these will be a Sunday morning yoga workshop for more advanced students given by Shirley Daventry French. Titled "The Body Is My Temple: a celebration of the work of B.K.S. Iyengar" this promises to be an excellent workshop. See the advertisement elsewhere in this newsletter for more details.

Plans for the fundraising dance announced last issue are progressing smoothly. It will be on June 23rd, at 106 Superior Street. This event will begin with a pot-luck buffet supper. There will be performances by local dance companies, and, of course, dancing. Tickets are \$30/couple or \$18 each. Co-ordinators of the event are Leslie Hogya (383-6301) and Carole Miller (721-3477). Sue Ingimundson (385-2598) has volunteered to co-ordinate the food for the supper. Please plan to attend, and sell tickets to all your friends. It should be fun. Full details will appear soon on posters, and in the June newsletter.

35

At the April Yoga Centre Meeting, Swami Padmananda reported that the Shambhala House Victoria had agreed to house the Yoga Centre Library. Sue Ingimundson and Lydia Weit, who have been organizing the library will be finishing off the job. When the library is in place, we will publish its hours of operation and loan information in the newsletter. If you have any books on yoga or related subjects you would like to loan or donate to the library, please call Sue at 385-2598 for information. Thanks to Shambhala House Victoria for volunteering this service.

Swami Padmananda also announced the start of regular Sunday morning family Satsang at the Shambhala House, in response to a number of requests. She reported that she would be available to form a Kundalini work group for teenagers, too, if there was sufficient interest. Satsang is held at 10:30 a.m. For information, call 595-0177.

Marlene Miller reports that details of the Victor Van Kooten workshop are nearly final. Victor holds a senior advanced teaching certificate from B.K.S. Iyengar and has taught yoga for the past 15 years. From his base in Holland, he teaches yoga throughout Europe, and makes annual teaching visits to the United States. We are very fortunate to have Victor agree to come to Victoria to lead a three day workshop, August 10, 11, and 12 at the Victoria YM-YWCA and the University. For information and registration, call Marlene Miller at 656-7271 (work) or 656-3406 (home). Any of our out-of-town readers who might be interested in combining this excellent workshop with holiday plans should be reminded that the Victoria Yoga Centre has a bed-and-breakfast list of some members who are willing to provide accommodation during workshops. If you are interested, you can write to Marlene Miller, 2183 Amelia Avenue, Sidney, BC V8L 2H5 for information and registration. Full details will be available in the June newsletter.

Finally, Michael Shevloff reports that he and Jim Rischmiller have computerized our membership and mailing lists. Ideally, this will make our system much more efficient. If you have experienced any problem in getting your newsletter, and are still reading this, please contact us so we can straighten it out.

Photo: John Schumacher



Victor van Kooten

## Yoga Centre of Victoria Fund Raising **GARAGE SALE**



**SATURDAY & SUNDAY**  
**MAY 5th & 6th - 10 a.m. - 4 p.m.**


**1234 UNION ROAD**  
**DONATIONS WELCOME!**  
Call **SUE INGIMUNDSON** at **385-2598**  
To arrange to drop your donations off!


# Yoga Retreat with Felicity Hall-Green

June 8,9,10  
at the  
Saltspring Centre

## Program


Commences Friday evening with 7p.m. dinner and orientation---to conclude Sunday afternoon

 Pranayama

Hatha yoga 





Do IN Massage

chanting 



Nature  
walks

Dancing!  

\*\*\*Nutritious vegetarian cuisine included\*\*\*

Please bring sleeping bag, foam, musical instruments  
dancing, shoes---and personal effects.

Felicity Hall-Green is a well known yoga teacher in Victoria, having conducted many workshops here in the past few years. Felicity comes to us after studying extensively with Mr. B.K.S. Iyengar in India and the U.S. She is a founding member of the Iyengar Yoga Institute of Teacher Training in San Francisco. Felicity trained as an Occupational Therapist in her native South Africa. She was one of the originators of a successful senior citizens yoga group in Palo Alto, California. Felicity has just recently completed an intensive 3 month Yoga Teachers training course at Yasodhara Ashram- Nelson, B.C.



## Registration

TOTAL FEE: \$110.00 for V.Y.C. Members.  
(\$122.00 for non members.)

Refunds- only if space can be filled  
from waiting list.

Please send cheques and made payable  
to:  
VICTORIA YOGA CENTER  
c/o 1234 Union Road,  
Victoria, B.C.  
V8V 2J5.

For further information phone:

595-2598

This month the newsletter features articles written by physicians who are involved in yoga. Doctors in yoga are still fairly rare birds. Doctors in yoga who are prepared to write about it are even more rare. Doctors in yoga who write about it and meet publication deadlines are rarest of all, and I would like to offer my appreciation to the contributors this month.

*Derek French*



## Yoga the Key

by Derek French, M.D.

"For of the soule  
the bodie form doth take  
For soule is form  
and doth the bodie make."

.....Edmund Spenser

On the 12th May 1954 I scanned the examination pass list at the London University notice board anxiously, and discovered that I had become a doctor. Three days later Shirley Rachel Daventry and I were married. The local newspaper carried a column 'Local Swimmer Weds'.

Both these events have played and continue to play a very important role in my life.



Last summer at a newsletter committee meeting I suggested the theme 'Doctors in Yoga'. At the time I had not thought of the anniversary coincidence but it does seem like a good time to look back and reflect on the experiences of the past, the lessons learned and the path ahead.

The 'local swimmer' with husband swam in different waters of the world finishing up in Victoria, B.C. Here, after a pause to have three children, she became a local yoga teacher; a transmogrification with profound effects for Shirley and, after some initial hesitations and resistances, for me also.

It is fourteen years since my first tentative contact with yoga, and eight years since the 1976 Yoga Teachers' Course at Yasodhara Ashram where Swami Radha first helped me to open my mind to the possibility of a spiritual dimension in myself and others.

1954 was an exciting time to be a young doctor. The thrust given to science and technology by the Second World War was bearing fruit. It was thought that the mysteries of life would soon be unravelled by the probing of the scientists. New drugs and techniques were emerging with the promise of wiping disease off the face of the earth.

Of course that wise old physician, Sir William Osler, had warned a graduating class at the turn of the century that half of all they had learned was rubbish but he did not know which half.

However, in those heady days this counsel for humility seemed as old fashioned as the picture of the General Practitioner sitting by the bedside of the patient in crisis with nothing to offer apart from his presence.

Was the promise fulfilled? Well - yes and no! Some diseases like smallpox have been wiped out - many others have become rare, at least in the western world.

However, whilst some ancient plagues have been banished, new plagues of stress, anxiety, depression, A.I.D.S., heart disease, cancer, alcohol and smoking related deaths have risen to take their place.

It is difficult to treat those new menaces with technology. Modern drugs can suppress some of the symptoms of anxiety and depression, but they do not affect the underlying cause. Modern surgery can bypass clogged coronary arteries but it does not halt the inexorable march of the underlying atheromatous process.

A.I.D.S., a disease of unknown cause and with no known treatment hangs like a Sword of

Damocles over a segment of the population.

Science and Technology have offered significant advances in treating the ills that beset mankind, and I feel grateful for the help they offer. Nevertheless, for many years I have realised that the scientific model of the world is incomplete, giving rise to the term I first heard Bruce Carruthers use - 'a half technology'.

A coronary bypass operation only half treats the heart attack victim. After the operation, if the individual continues a stressful life - smoking, overeating, underexercising - sooner or later he or she will be looking at a second or even third operation. The technology is treating symptoms and thereby becomes only an elaborate, painful and expensive band-aid.

The surgical response is perfectly appropriate if one has a vision of mankind as essentially a walking - mechanical - electrical - chemical robot programmed to respond by various rewards and punishments. A part breaks down! Fix it with tools or pour in the appropriate chemicals.

Of course I don't really think of people in this exaggerated reductionist way. Nor do I believe that most modern physicians think only in this way. What did astonish me, however, was the extent to which this model was implicit in much of the work that I did and how the language of my colleagues reflects its continued existence as a meta-model.

My own back injury some sixteen or more years ago and the sudden transformation of a young active athlete into a rapidly aging bedridden cripple for three weeks, was one of the many lessons the Universe was preparing for me.

I had had some warning - a pervasive sense of incompleteness despite the fact that on the outside my life approximated the North American Dream of good wife, family, career and place to live.

As I struggled to rehabilitate my back, I realised that my knowledge of my own body was very intellectual. Like most doctors I had dissected other people's bodies, read books about other people's bodies and operated on other people's bodies; but what did I really know about how my own body worked from the inside?

Derek French is a physician in General Practice in Victoria, British Columbia. He has a special interest in the non-surgical management of spinal problems, stress management and hypnotherapy, which has grown out of his involvement with yoga.

The answer, at first - 'very little'; but as I became involved in yoga the second answer was 'everything'. I just had to learn how to tap into the wisdom stored within: a slow, and for me, difficult process that continues from day to day, and owes much to the inspiration and teaching of Mr. B.K.S. Iyengar and his senior students.

Just as yoga has been the key, opening the door to new insights about my body, so has it functioned in all aspects of my life.

As I explore and open my armoured body I begin to get in touch with the way I use my breath and muscles to hold in my feelings. As I relinquish this inauthentic response, I am

## Notice Board

### Seniors Workshop:

Felicity Hall-Green, who has considerable experience teaching seniors in California, will be leading a session for seniors in Victoria June 6. Call Sue Ingimundson for details 385-2598

### MAY YOGA CENTRE MEETING

OOPS! A mistake in the CALENDAR - the May 18<sup>th</sup> meeting will be held at 730 pm. at Sue & Bruce Ingimundson's 1234 UNION RD. Please come - Last Meeting before Summer!

### For Rent:

1/2 Duplex in James Bay.  
\$475/mo - 1 bedroom. Good yard. We need good neighbors. Call Bill or Trish at 388-6734 Soon if interested.

confronted with a disturbing flow of anxiety and anger from my unconscious; this time I learn to face the dragons.

The yogic practices which have unchained the dragons have also provided me with the resources and power to deal with them.

Slowly I begin to develop a different perspective on the nature of health and illness. I begin to understand the body-mind as a vehicle for the spirit. When there is integration and harmony, health results.

If this inner harmony is lacking, no matter how well nourished, how fit, how favourable the genetic and environmental situation - sooner or later ill health will result.

Illness then becomes an outward manifestation of this inner disharmony and a powerful signal for the need to change.

All humans are endowed with that double-edged tool - the gift of self-awareness. This gift enables us to order our lives in many beneficial ways. Unlike the animals, it also allows us to be aware that we are finite and will die, that we are absolutely alone and that we will seldom fulfill our potential.

We may choose to avoid looking at the existential anxiety created by this dilemma or we may choose a yogic path and confront these challenges. Avoidance may seem to work for a time at a surface level but leaves unresolved the inner stresses. In time this can cause ill health.

Most patients I talk to are aware of the enormous powers of the mind that can cause negative effects. It is in our language - "I'm worried sick". However, few have considered that the same mind has an equal but opposite power for good.

As a physician who is also a student of yoga, I have been able to look at both ends of this polarity. My task is not only to offer relief from pain and suffering but to assist each person to see how they are helping to create their own misery, and to guide them in mobilising their own innate healing power.

Watching the B.B.C. film on the life of Carl Jung at the recent Yoga Centre meeting, I was struck by two phrases uttered by this renowned physician :-

"The mystery that heals"

and

"Only the wounded physician can heal"

As I follow my own yogic path these phrases take on a very special meaning for me.

The 1972 Annual

# Yoga Retreat

July 6, 7, 8

## Yoga and World Peace

A SPECIAL WEEKEND WITH

## Rama Jyoti Vernon

\* YOGA ASANAS      \* MEDITATION  
\* YOGA SUTRAS AND PHILOSOPHY  
\* CHANTING      \* SILENT WALKS  
\* SWIMMING      \* WHALE WATCHING  
\* SUNDAY AFTERNOON PICNIC

ENJOY A RETREAT BY THE SEA ON  
BEAUTIFUL PENDER ISLAND

COST \$85<sup>00</sup> PER PERSON (including meals)

PLEASE REGISTER BY JUNE 22 (registration limited)  
MAIL TO "YOGA RETREAT" 3055 ADMIRALS RD., VICTORIA  
(make cheque payable to "Idilic Enterprises" and indicate  
name, address, telephone #, type of accommodation preferred)

FOR MORE INFORMATION PHONE 382-9570 IN VICTORIA  
(accommodation and directions on back)



RETREAT  
ORGANIZERS

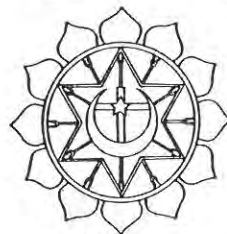
**GAY DILL  
ROBERT DILL**

Gay and Robert have  
practiced and taught  
yoga in Victoria for  
several years.

SPECIAL  
GUEST

**RAMA JYOTI VERNON**

Rama founded the  
California Yoga Teachers  
Assoc. and the Yoga  
Journal. She was  
instrumental in bringing  
B.K.S. Iyengar and many  
other teachers to North  
America. She has 23  
years experience with  
yoga asanas, meditation  
and yoga philosophy.



Mary Pullig Schatz, M.D. practices surgical pathology and laboratory medicine in Nashville, Tennessee. She has studied four times in India with Mr. B.K.S. Iyengar, and is a certified Iyengar yoga teacher. She is currently involved in a long-term project documenting Mr. Iyengar's medical applications of hatha yoga. This article Copyright 1984 by Mary Pullig Schatz.

When Derek French asked me to write about how yoga has affected my medical practice, and I sat down to actually put it all into words, I realized that yoga has not only affected my medical practice, it has actually created my clinical medical practice. Let me explain. For the last 10 years I have been a pathologist, running a laboratory and examining tissue specimens and biopsies as well as performing bone marrows. I chose this specialty partly to avoid what I considered the unhealthy relationship of most doctors and patients. That is, a relationship in which the patients were not willing to take responsibility for their health and the doctors were not willing to relinquish omnipotence over their patients' fates. In the "preholistic" era patients were willing to surrender self responsibility to a doctor who was supposed to be able to confer health on a patient without any effort on the patients' part. I knew a clinical medical practice based on this type of relationship would drain my energy and sap my enthusiasm. However, the puzzles and challenges of medicine still attracted me. I chose pathology because it provided puzzles and challenges with very few patients. I embarked on my first medical career - a nonclinical one.

The development of the second career in yoga medicine parallels the discovery of yoga's therapeutic benefits in my own life. As I saw the changes it was making in my posture, productivity, and outlook, I began to appreciate its benefits as a comprehensive therapeutic modality -- one for the total being: body-mind-spirit. After studying with Judith Lasater at the Feathered Pipe Ranch, I began to be curious about the physiology and kinesiology of the asanas and pranayama. The more I learned the more excited I got. I went to Pune for an intensive with B.K.S. Iyengar. I was totally bewildered at my first observations of Mr. Iyengar's medical therapy classes.



To understand my bewilderment you must first visualize the scene:

-the huge semicircular asana room of the Ramamani Iyengar Memorial Yoga Institute in Pune.

-Yoga props of all types strawn about: ropes, blankets, furniture of all sizes and shapes, iron weights, bolsters, bricks, rolls, iron rods, Ace bandages, belts, wedges and blocks.

-strawn amongst the above 'patients'. That is, the medical class students, many of them accompanied by one or more family members.

-perched at the edges of the steps and balconies Western students observing, taking notes, and making drawings.

-Mr. Iyengar darting about, stopping first here for a word, there for a brief





B.K.S. IYENGAR  
1984 CANADA VISIT

THE VICTORIA YOGA CENTRE  
presents

# THE BODY IS MY TEMPLE

a celebration of the work of  
B.K.S. IYENGAR  
with

SHIRLEY DAVENTRY FRENCH

this is a benefit workshop to raise  
funds for Mr Syengar's visit to  
British Columbia in September of this year.

for students with previous experience in  
Syengar yoga

WHEN: SUNDAY, MAY 27<sup>th</sup> 1984



Time: 10 AM to 1 PM

Place: Auditorium, Victoria Y

Fee: Yoga Centre Members \$15.

Non-Members 18.

Refreshments will be served after the workshop.

Shirley Davenport French is an experienced Yoga teacher who has studied intensively in India with the Yoga Master BKS Iyengar. She is also a longtime student of Swami Radha and a graduate of the Yoga Teacher's Course at Yasodhara Ashram.

Shirley is founder and President of the Victoria Yoga Centre and Director of the Yoga Programme at the Victoria YM-YWCA. She teaches and leads workshops throughout Western Canada and United States.

To Register: Send a cheque made out to  
The Victoria Yoga Centre Society

c/o Denis Falord

580 Niagara St

Victoria B.C. V8V1H7

385-6174

## Puzzles & Challenges

by Mary Pullig Schatz, M.D.



adjustment, there for a remonstrance to work harder, here for a brief conference with an assistant.

-Geeta and Prashant taking over certain groups or patients for special attention.

It looked to my odd and naive eye like utter chaos - fascinating chaos. But the more I observed the more I saw that this was a finely tuned, precisely orchestrated activity, completely under the control and watchful guidance of Mr. Iyengar. I returned year after year to observe, wonder, and learn. I saw Mr. Iyengar treating a wide array of medical problems including sciatica, depression, migraine, hypertension, birth defects, cancer, and diabetes. To say that my curiosity was aroused would be a dreadful understatement - I was electrified with the need to understand more about these techniques that were

being used and how they brought about the beneficial effects. I began to envision a new career - one that uses the tools of yoga to help people heal themselves. On a small scale, I began to help people with medical problems using Mr. Iyengar's approach to alignment, movement, breathing, and relaxation. Medical colleagues began to refer patients to me for low back problems, asthma and migraine. My clinical medical practice had begun. Now I was truly treating patients but not in the old mutually destructive format. Here I could work in a context in which I could function with integrity. I was showing patients what they could do for themselves! What a joy.

Along with developing a beginning understanding in therapeutic yoga applications came a desire to share this knowledge with others dealing with health. Yoga teachers wanted to know the medical aspects of yoga to help them deal with students with special problems. As people with traditional western medical backgrounds became more aware of stress-related disease, they became more receptive to learning of yoga. I set out to teach workshops around the country. In order to do this, I reduced my pathology practice to a part-time one so that I could travel. At workshops, students began to ask "Where can I read about this?" It was difficult to point out a manageable list of sources. I realized that I had had to pull information out of many basic medical texts as well as numerous journal articles. It became apparent that I should write as well. Thus another aspect of the yoga medicine career evolved.

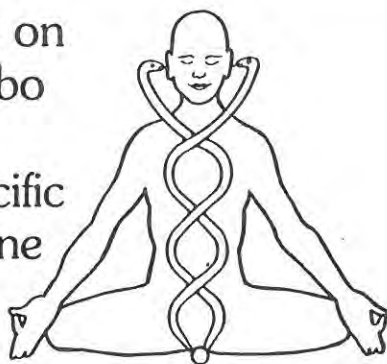
So now, what do I do?

Pathology. It is my grounding. My basic way of understanding the body and keeping in touch with the frontiers of medicine.

Medical Yoga Teaching. In private lessons, hospital classes and workshops. Writing. For yoga publications, medical journals and the general public. I continue to learn. This is the most exciting part. From working with patients, my own practice, and continued study with Mr. Iyengar and his senior teachers, I never cease to be fascinated with this remarkable approach to life and health.



# Thoughts on the Placebo and the Non Specific in Medicine



by Bruce Carruthers, M.D.

"For thou has delivered my soul from death,  
my eyes from tears,  
my feet from stumbling;  
I walk before the Lord in the land of the living.  
I kept my faith, even when I said, "I am greatly afflicted"; I said in my consternation, "Men are all a vain hope."  
What shall I render to the Lord for all his bounty to me?"  
Psalms 116, 8-12 R.S.V.

It is typical for the ambivalent concept of 'placebo' that it mean (Latin) 'I shall please', and that it be translated in the psalm as 'I walk'. Placebo has long been regarded uncomfortably by medicine, and recently has been viewed as a major anomaly in the current medical paradigm (1). A place of forked tongue. A point of crisis, a cusp around which new possibilities whirl and dance over the corpse of the old paradigm.

The placebo was, for the 14th century, a hymn to be sung for the dead (where the above psalm was used - Placebo domino in regione vivorum), and developed into a practice of singing vespers on behalf of a (dead or dying) stranger for pay - and hence began to connote some venality (1).

In the 18th and 19th century it became a dose of coloured water - inert material, innocently or deceitfully offered as a remedy when there was nothing else to do - with often surprising efficacy!

In the 20th century it became an essential part of the controlled clinical trial, the way one can separate genuine specific therapeutic effects from important but less real, nonspecific effects. The placebo came to be a biochemically inert material depended on to evoke (and hence control out of a clinical trial) all effects other than the specific ones of interest in a group of patients. Thus non specific effects became conjoined to, confused with and then reduced to placebo effects. Thus was modern technomedicine 'purified' of all messy nonspecific effects in its rush to specialized and specific ones. Thus were all nonspecific, non targetable, contextual types of influence degraded to the level of placebo-as-deception, falsified reality.

Think of what has been included in this degradation of the nonspecific - all the aspects of lifestyle - diet, exercise, stress management, environmental and social interactions, and even that basic vital process of self healing by which we constantly maintain our health!

Hence the crisis. As practising physicians we know that these 'nonspecific' effects are of paramount importance. Much epidemiological evidence confirms this. At the same time such influences are lumped with placebo, "subjective effects", illusory shadows which really do not affect the workings of the objective biomechanism. The very structure of the clinical trial attests to the importance of nonspecific factors, yet they must be ignored by our paradigm. Really!

To the scientific mind the 'subjective' and the nonspecific are both in chaos, a region whose power is acknowledged, but which is to be kept out of polite (scientific) society at all costs. Ingelfinger (2) has estimated that in 90% of medical transactions, specific remedies are inappropriate (i.e. they are undertaken for illnesses that are either self limited or where nothing specific can be done). On the other hand, supportive nonspecific remedies are never inappropriate.



Thus the scene of modern techno-medicine, the realm of specific remedies, is one of a few islands of specific curative excellence - each surrounded by treacherous shoals of "half way technology" (3), extending out into a vast sea of total inappropriateness, and the mood is one of frantic expectancy (for the next breakthrough), deep disappointment (as these fail or fail to appear), total confusion (over the claims and counterclaims, the politics of it all), infinite resentment (at its depersonalizing effects) and all underlaid by a discreet, yet all pervasive terror as we lurch towards Orwell and Kafka.

Holism has arisen as a less than coherent response to this obviously untenable situation, where the body machine has been 'purified' of its most essential attributes. Many Occidental attempts at holism perpetuate the Cartesian dualistic confusion by trying to add an immaterial 'mind' or 'soul' to a material 'body' without any thought as to how these might relate (the celebrated mind-body problem).

Few realize that to honestly address the crisis illuminated by the placebo and the nonspecific in medicine requires a shift in the basic paradigms of body and mind - and all that this entails structurally at both personal and sociocultural levels.

And so the attempts to beautify the stark corpus of techno-medicine carry on.....

We will add a department of native healing to our clinic. We will socialize our ostomies. We will scientize (naturalize?) our nutrition by turning food into a potage of vitamins, amino acids, minerals, hormones and all the other flotsam and jetsam of the bio-analyzed corpse. We will hire public relations experts for our hospitals. We will hire women (healing experts) to lay their hands on our dying so that their organs may be less congested prior to barter. We will make exercise commercially respectable by building machines to teach our quads to outquad themselves, out lats to outlats themselves. And so it goes. On and on.

Can we do otherwise? We need to structure therapies around a genuinely different concept of body/mind relationship in a move to their nondual ground - is it the person, the corps propre (self body), the implicate order, the ground of Being...? - whatever it is that lies presupposed in human existence prior to its being a body and a mind and a soul and a spirit. That direct connection to reality that has no name, that you are by being yourself, connected to the world which you share with other people and which you can later analyze into mental and physical aspects if you wish. This is our foothold in raw reality, what Merleau-Ponty calls wild being (4) and it is awe-fully nonspecific. It is a part of chaos and to be appreciated barbarians only. It has no place in a sanitized institution where all is clothed in white. It is the source of self healing and self growth.

Many oriental 'paths' such as yoga have utilized nondual, integrated epiphanies of Being for thousands of years. In Vancouver we're attempting to seriously engage some of these old/new concepts of mind/body in order to restore our powers of self healing. The therapies that ensue are based on asana, pranayama, meditation, music, poetizing (and poetasting!) etc.

They are easier done than said.

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## Physician Heal Thyself

by Penelope Potter, M.D.

In my brief personal experience with the practice of yoga during the last eighteen months (which is time enough for at least two human gestations and births) I have come to see yoga as synonymous with healing. At the time of my first contact, I was in a difficult situation: a situation of extreme imbalances in my life: a situation I call a "grave" situation. I had spent four years in post-graduate medical training (internal medicine and pediatrics) and a year-and-a-half as a family doctor in a small time. My husband had done and was doing the same. Our work week was one where eighty to one hundred hours per week was the rule rather than the exception. Our "ideal" of truly serving people turned into one of trying to save ourselves. I began having trouble with depression. Because I seemed to recognize and attract patients with emotional problems or "lifestyle issues" I was having a larger and larger practice of "counselling" work, and was less and less able to provide significant help because of my own depletion. I realized, also, that I was repeating one of my own "life-style issues": taking on more and more "work" to the point of my own demise. I knew that I was in trouble, but

couldn't seem to change anything. A very compassionate person, recognizing my distress, helped me to find the way to help myself: Yoga. At the time I met this person I had taken a few tentative steps in this direction, and after that meeting I took a big definite step: The 1983 Yoga Teachers' Course (YTC) at Yasodhara Ashram.

My husband, Dr. Thomas Barnard, is now practicing yoga; and singly and together we have experienced great positive change in our lives. The changes in our medical practice reflect this. These changes are visible, palpable, viable, ...and continuing. My ability to serve others, despite years and years of "the best" "outer" medical training was very much compromised by my lack of "inner" training. I didn't even understand what was missing--but it sure caused me very real pain. During the YTC I began to understand; and each day I begin a little more, again and again.

When I started my process of self-enquiry (that I call "Physician Heal Thyself") I didn't even know the true meaning of the word compassion. Now I am beginning to recognize it. I was shown compassion, and as I come to know myself better, I am able to show compassion to myself. Out of this I am beginning to experience feelings of true compassion for others; not because it's my job, but rather because: I am a compassionate human being. I know all human beings have this potential; and most human beings want to fill this potential. I see my task now as helping others to discover themselves; to find and develop tools of change; and to fulfill their potentials to be compassionate, loving human beings: Healthy Human Beings.

So right now, I feel that I am ready, willing and able to help others "be well" and stay well. First, I work at keeping myself well with daily yogic practices. My husband and I have altered our work schedule and have welcomed other doctors into the practice. We are developing a daily discipline of "early to bed, early to rise", and simple meals at home. We do hatha yoga every morning and some other practices, and "devotions" every evening. I work with my dreams

regularly and have done so for two years. My medical practice consists primarily of house calls and counselling; but I'm exploring and developing other "tools of the trade." One that I am working on now is a way of helping a person (and their physician) look inward at their "state of well-being" with a view to preventive medicine and potentials for healing. This process uses body charts, color charts, techniques of self-enquiry, the use of personal symbolism, and an exploration of what health and well-being mean to a person.

Sixteen people, including myself and two other doctors, have gone through this process. I am surprised at the amount of medical (and other) information available. I am sure we are working at a superficial level, however, because of my own limited awareness of the Inner Being.

Presently, I am able to help a person identify "life issues" and the physical and mental "problems" associated with these issues. The areas in the body where these problems are manifesting now or where they could potentially manifest are clearly shown.

I don't think this is a "cure-all", but one positive benefit I have already seen is the realisation that the Body and the Mind truly are linked. (There's no denyin' it!). This alone is an "integration"; and it is this integration and others hopefully to come that will help bring a person to their place of Wellness. This is my wish. This is my work. Thank you.

Penelope Potter graduated from the University of Michigan in 1969 as a Physical Therapist and worked in rehabilitation into her first year of medical school. She graduated from the University of Missouri as an M.D. in 1976. Penelope took post-graduate training at the University of Rochester and the College of Medicine and Dentistry of New Jersey. Penelope and her husband, Dr. Thomas Barnard, moved to northern Ontario in 1980, and are presently practicing in the town of Sioux Lookout. Her association with Yasodhara Ashram began in August 1982.

35



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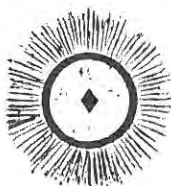
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## Yoga as a Tool

*by David Kell, M.D.*

My practice in North Vancouver has a preventive orientation. Ten years ago I met and was greatly influenced by an American physician named John McCamy who had written a small book called *Human Life Styling*. He was the first doctor I had encountered who suggested systematically looking at how patients were living their lives, how their symptoms and illnesses might be related to their life-styles, and how to offer them directions for change. Today these ideas don't sound very new but in 1974 they were exciting and they changed my approach to medical practice greatly. Since then, in addition to using standard medical therapies, I have been counselling my patients on dietary modification, exercise programs, and methods of stress reduction. Because of my own longstanding interest in yoga, I frequently encourage patients to try yoga as part of a life-style change or as an alternative therapy for a number of problems encountered in medical practice.

I began practicing hatha yoga in 1974. Two years later I took a workshop given by Glen Moyer and was introduced to the teachings of Mr. Iyengar. I have followed the Iyengar method of yoga since that time and have been fortunate enough to have studied in Pune on two occasions.



The reasons for my continuing interest in yoga are both personal and professional. On a personal level, I have found in yoga a system which both challenges and improves the state of my body-mind. There is a sense for me of "getting better." In the office, I feel that practicing yoga has enhanced my intuitive sense, which is of great help in medical diagnosis. Doing asanas and working with partners in yoga classes have added to my knowledge of anatomy by giving a different and more dynamic understanding of the body. I have found this helpful in the diagnosis and treatment of orthopedic problems. I have much greater awareness of posture in patients than I used to and am sometimes able to relate postural habits to musculo-skeletal complaints. Also, in the past year I have started doing spinal manipulation for back pain. Here again, yoga has helped me by making it easier for me to learn manipulation techniques.

What kind of patients do I recommend yoga to? The first large group are those who suffer from stress and stress-related conditions. I especially encourage people with chronic anxiety, insomnia, headaches, neck and trapezius tension, hyperventilation, cardiac anxiety, palpitations, and peptic ulcers to consider yoga. Another group are patients with back pain or longstanding problems with joint pain or inflammation. Asthmatics and others with chronic lung condition can benefit from the emphasis on breath in yoga. Some patients with hypertension may be

able to lower their blood pressures by practicing yoga postures and learning relaxation. A fifth group are people who seem to be chronically achey and stiff. Medical tests are normal in these patients and they are variously labelled as having fibrositis, myofascial pain syndrome, non-articular rheumatism, etc.

Even though practising yoga may not completely alleviate the pain or other symptoms that patients experience, it gives many of them some feeling of control and progress. It often also helps provide an increased feeling of well-being.

In a relatively unselected population like that of a medical practice, one soon learns that most people will not take up yoga, even when it is encouraged. Nevertheless, some can learn a few simple asanas to supplement other forms of treatment. Some of the most fascinating hours of my medical career were those spent observing Mr. Iyengar's skill, intuition and compassion as he treated a great variety of patients in his therapeutic classes. As I study yoga, I continue to be intrigued by what different bodies can and cannot do, by the changes in body feeling and in emotions which the asanas produce, and by the therapeutic possibilities which the practice of yoga offers.

David Kell, M.D. grew up in Victoria. After studying medicine at U.B.C., he interned in London, Ontario. David has a practice in family medicine and casualty work in North Vancouver. He has been a student of yoga for ten years.



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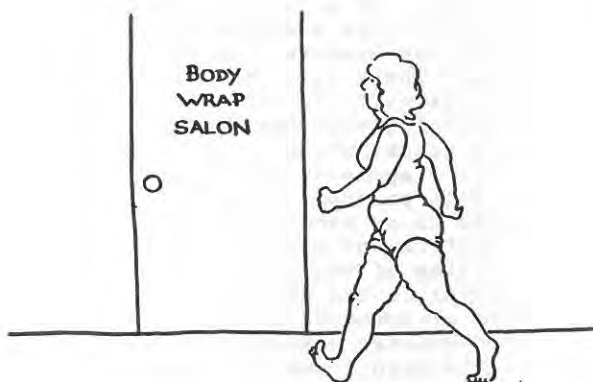
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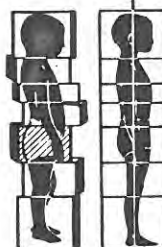
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## Weekly Activities

### *Satsang Sundays*

10:30 am - 8:00 p.m.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

#### KUNDALINI CLASS

Introductory classes: Norman MacKenzie  
Fee--\$60.00 for 10 sessions

Continuing classes: Swami Padmananda  
Fee--\$100.00 for 10 sessions

There is still space in Tuesday evening and Friday afternoon groups. Additional classes may be formed on request.

## Workshops

#### SPEECH, SOUND AND HEARING

Saturday, May 5, 10:00 a.m.--6:00 p.m.  
This one-day workshop will explore the effects of our speech on others as well as ourselves. The sounds that we create have powerful effects on our own minds and on relationships with others. To become aware of these effects can increase our ability to hear and to relate in a meaningful way.  
Fee: \$35.00 Deposit: \$10.00

**COMMUNICATION:** Swami Radha  
Sunday, May 13, 10:00 a.m.--6:00 p.m.  
For those who wish to pursue in greater depth the investigation of speech and the art of communication, we are fortunate to be able to offer this workshop with Swami Radha. She will lead participants to a deeper understanding of the subtleties in speech and communication.  
Fee: \$60.00 Deposit: \$20.00

#### SYMBOLISM

Saturday, May 19, 10:00 a.m.--6:00 p.m.  
Investigating the personal use of symbols can lead to an interpretation of the symbolic meanings available in daily experience. This workshop will provide an opportunity to explore personal symbolism and how it can be used to gain insights and tools for directing life towards the goal of self-fulfillment.  
Fee: \$35.00 Deposit: \$10.00

#### THE TWO SELVES

Saturday, June 2, 10:00 a.m.--6:00 p.m.  
Participants will explore the dualities and separations within themselves. The polarities of positive and negative, objective and subjective, rational and intuitive will be examined in a creative way. By learning to recognize these polarities, the essential unity beneath this level of existence can begin to be uncovered.  
Fee: \$35.00 Deposit: \$10.00

#### THE PSYCHOLOGY OF WORSHIP

Saturday, June 16, 10:00 a.m.--6:00 p.m.  
Worship is a term which is not popular in the modern western world, and yet everyone offers daily tribute to the gods of intellect, wealth and success. Participants will discover the gods they worship, the source from which this tendency arises, and their own innate potential for expanding limitations.  
Fee: \$35.00 Deposit: \$10.00

#### REFLECTIONS ON THE GITA

Saturday, June 30, 10:00 a.m.--6:00 p.m.  
We offer again an opportunity to find out what a wonderful source of inspiration and guidance this ancient scripture can be in daily life. It is an invaluable tool to direct the inherent desire to worship into productive and useful channels.  
Fee: \$35.00 Deposit: \$10.00

# Yoga Calendar

MAY 1984:

**May 2: Pranayama Classes.** 8 week session begins with Shirley Daventry French at the Island Centre for Health Education. 3:30-5:00 p.m. Fee: \$45. Call Shirley at 478-3775 for further information.

**May 2: Yoga, Health and Relaxation** with Shirley Daventry French at the Island Centre for Health Education. 1:30-3 p.m. Call Shirley for information/registration 478-3775.

**May 3: Pranayama Classes.** 5:30-7 p.m. As above. Call Shirley for information/registration at 478-3775.

**May 5: Speech, Sound and Hearing Workshop** at Shambhala House. 10 am-6 pm. See ad this issue, or phone 595-0177 for information/registration.

**May 5: 3rd Annual Yoga Centre Garage Sale** to raise funds for the Centre. At the garage of Sue and Bruce Ingimundson, 1234 Union Road. Start your housecleaning now and save all those long-forgotten treasures to donate. Call Sue or Bruce to arrange drop-off (385-2598). Plan to attend and take away a load, too.

**May 11-16: Yoga with Aadil Palkhivala.** A series of workshops with this excellent teacher. See flyer enclosed with this issue for complete information, or call Gay or Robert Dill at 382-9570.

**May 13: Communication. A Workshop with Swami Sivananda Radha** at Shambhala House. 10 am-6 pm. See ad this issue, or phone 595-0177 for information/registration.

**May 18: Final Yoga Centre Monthly Meeting** before Summer. Please come and help us plan for our dance and other fund-raising activities in preparation for B.K.S. Iyengar's visit to Canada. Details will be available in next month's newsletter.

**May 19: Symbolism Workshop** at Shambhala House. 10 am-6 pm. See ad this issue, or call 595-0177 for information/registration.

**May 24-28: First International Conference on Unity in Yoga.** Colorado Springs, Colorado. Call (604) 734-1860 (Vancouver) for further information.

**May 27: The Body is My Temple,** a celebration of the work of B.K.S. Iyengar with Shirley Daventry French. This is a benefit workshop to raise funds for Mr. Iyengar's visit to British Columbia in September. For students with previous experience in Iyengar Yoga. 10 am to 1 pm in the Auditorium, Victoria Y. Refreshments will be served after the workshop. Fee: \$15/ Yoga Centre members, \$18/non-members. For information and registration, contact Denis Fafard, 580 Niagara St., Victoria V8V 1H7, phone 385-6174.

JUNE 1984

**June 2: The Two Selves Workshop** at Shambhala House. 10 a.m.-6 p.m. See ad this issue or phone 595-0177 for information/registration.

**June 8, 9, 10: A Weekend Retreat with Felicity Hall-Green** sponsored by the Victoria Yoga Centre and held at The Saltspring Centre. See ad this issue or phone Bruce or Sue Ingimundson at 385-2598 for information/registration.

**June 16: The Psychology of Worship Workshop.** at Shambhala House. See ad this issue or phone 595-0177 for information/registration.

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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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.



**June 23: DANCE DANCE DANCE DANCE DANCE DANCE**

A great fund-raising idea for Mr. Iyengar's visit! Food, performances, bar, fun. Don't miss this one. \$30/couple, \$18/individual. Contacts: Leslie Hogya (383-6301) and Carole Miller (721-3477). Watch for posters!

**June 30: Reflections on the Gita Workshop** at Shambhala House. See ad this issue, or phone 595-0177 for information/registration.

**JULY 1984**

**July 6, 7, 8: Pender Island Yoga Retreat** with Rama Jyoti Vernon, special guest at Gay and Robert Dill's annual event. See ad elsewhere, this issue, or phone Robb or Gay at 382-9570 for information and registration.

**AUGUST 1984**

**August 10, 11, 12: All-levels Hatha Yoga Workshop** with Victor van Kooten of Holland. Victor is the holder of a senior advanced teaching certificate from B.K.S. Iyengar. For details, see "Yoga Centre News" or call Marlene Miller, 656-7271 (work) or 656-3406 (home).

**August 24-September 2: First International Iyengar Yoga Convention** in San Francisco. B.K.S. Iyengar will be in attendance. There will be classes, lectures, demonstrations and panel presentations by senior Iyengar yoga teachers from around the world. For information, write to Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.

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## MAXIMS

If your body can do more, and you do not do it,  
that is unethical practice.

By Shri B. K. S. IYENGAR

## MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

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

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

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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: Trish Graham

Photography: Photo of Mary Pullig Schtz by Shelly Sutton. Photo of Derek French by Shirley Daventry French. Photos of David Kell and Penelope Potter supplied by the authors.

Cover/Illustrations: Nance Thacker ©1984.

Paste-up: Leslie Hogya Nance Thacker

Advertising: Carole Miller

Printing: Monk Quick Copy Centre

Typing: Shirley Daventry French, Bill Graham, Leslie Hogya, Jennifer Rischmiller

Distribution: Michael Shevloff

Assembly: The people of Oak Bay Kiwanis Village

SPECIAL ISSUE CO-ORDINATOR: Derek French

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DEADLINE FOR SUBMISSIONS TO THE JUNE NEWSLETTER -- MAY 18

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JUNE 1984



## Gala Fundraiser

To support Mr. B.K.S. Iyengar's visit to Canada, September 1984

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# In Touch

Workshops in Massage and the Healing Arts  
with Ronski Kosky

1984

Aug. 12 - Aug. 17	<b>Acupressure, Massage and Reflexology</b>	"The Way of the Compassionate Spirit". This workshop integrates three of the healing arts in a holistic approach to personal health maintenance. Jin Shin Do Acupressure, a rebalancing finger technique applying gentle pressure to acupuncture points to help relax the body. Massage, the art of touching the soft tissues of the body. Reflexology, applying finger pressure to the feet to bring about relaxation to all parts of the body.
Sept. 7 - Sept. 9	<b>Body Reading</b>	The body reveals its own silent language in clear and understandable ways. This workshop is about learning to read these messages.
Oct. 5 - Oct. 7	<b>Back to Back</b>	This is a hands on experience for health professionals and those with a back condition. This workshop teaches how to identify individual back conditions, massaging the soft tissues, pressure point work, remedial exercise programmes and how to establish daily health habits for your back.
Nov. 9 - Nov. 11	<b>Couples' Massage Workshop</b>	This is a weekend for couples who would like to explore and enhance their non-verbal, intuitive communications and feelings through massage. A relaxing way for you and your partner to renew yourselves and your relationship.

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Ronski Kosky has studied and taught in England, United States and Canada and his workshops blend the art and

science of massage and bodywork. Ronski has been a dynamic teacher for 15 years, has a B. Sc. Degree in Human Anatomy and Physiology, and is a graduate from a Teachers Training College. He brings a wealth of experience to his courses which draw from soft flowing Esalen massage, Acupressure, Therapeutic Massage, Positional Release Techniques, Reflexology, Energy Work, Visualizations and Polarity Therapy. Ronski lives on Cortes with his wife and two beautiful children where he has an ongoing massage and bodywork practise.

To register send \$50 deposit, indicating the course you wish to register for or for further information please contact Naomi Hayter, Hollyhock Farm, Manson's Landing, Cortes Island, B.C. VOP 1KO 935-6465





by Shirley Daventry French

By the time I sit down at my typewriter to write this column, I usually have some clear idea of my theme and how to develop it. Several ideas will have been going round and round in my mind. Often they seem disconnected, and then one morning I wake up with an understanding of the thread which links them together and where it is leading me. I go downstairs to my office and tap out a rough draft.

Perhaps these ideas concern an incident from my personal or professional life which has recently consumed a lot of time and energy, or one of the many obstacles currently blocking my path - or both. One invariably relates to the other.

These obstacles to enlightenment are the 'Klesas' referred to by Patanjali in the second section of his Yoga-Sutras. They are the causes of man's suffering: the pains, afflictions and miseries caused by ignorance, egoism, attraction, aversion and the desire to cling to life. In his book PRACTICAL YOGA, Ernest Wood calls them the 'Sources of Trouble'. I can vouch for that. They are also the source of a lot of material for my daily reflections and ongoing yoga practice.

Since most of life concerns the struggle to transcend the limitations of the klesas, it's not surprising that they occupy much of my reflection time. Sometimes I write about these reflections in the newsletter where hopefully they are helpful to others confronting their own obstacles and limitations.

There are several manifestations of the Klesas vying for my attention this month, any one of which could be developed into this month's Reflections.

However, there are also other matters at the forefront of my awareness at this present time, all of which are important and all of which demand my best attention, bringing me back to an oft repeated theme - how to balance the many aspects of yoga in my life.

Yoga is often called the Search for Truth; yoga students are known as 'seekers'. It is also a search for balance between one's formal and

informal practices (a distinction I first heard Judith Lasater use and which appealed to me).

Once upon a time I had a compartment of my life called 'yoga' which I fitted into the rest of my life. I must confess sometimes I even sighed a sigh of relief when I had done my practice and got it over with so I could get on with my day's activities.

Now yoga is my day's activity, but this yoga has many forms - all of which are important and all of which have to be fitted into a very full day in a busy life. It's sometimes quite a juggling act, requiring a constant reassessment of priorities as I search for a balance between my personal practices and putting the fruits of my practice into action in my daily life. This involves the practice of karma yoga in an effort to repay my debt of gratitude to my teachers.

At this particular time this debt takes on a special significance as we prepare for Mr. Iyengar's visit to North America this summer; a visit which will include a brief stay in Victoria as part of a Canadian excursion. It is a tremendous honour to be one of three Canadian cities which he will visit (Vancouver and Edmonton are the others).

It is also a tremendous blessing to be able to go to San Francisco and take part in the Iyengar Yoga Convention where students from all over the world will honour Mr. Iyengar and his work. But with the blessings comes responsibility to do one's share of the work and spread the yogic teachings.

Mr. Iyengar's work was introduced to Western Canada by Donald Moyer and developed through the dedicated efforts of Maureen and Bruce Carruthers in Vancouver. Their inspiration crossed the water to Vancouver Island where another active Iyengar Yoga community flourishes in British Columbia's capital of Victoria, along with a smaller but no less dedicated group up-Island.

It is primarily because of his longstanding contact with Bruce and Maureen that Mr. Iyengar accepted the invitation to come to B.C. and through their generosity that we are being included in this visit.

In Vancouver and Victoria, students of Mr. Iyengar are busy in meetings and on the telephone planning the best use of his brief time with us, and organising fund-raising events to support this visit. In Edmonton, under the direction of another dedicated student, Liz McLeod, the B.K.S. Iyengar Yoga Association of Alberta is doing the same.

Continued on page 3

# Yoga Centre News

The most important item of news this month is certainly that Mr. B.K.S. Iyengar will be visiting Victoria September 5th and 6th. At present, it has been decided that he will be in Canada from September 2 to 8, and will be visiting Vancouver, Victoria and Edmonton.

On September 5th, Mr. Iyengar will travel from Vancouver to Victoria via Galiano Island, where a picnic will be held for him. Everyone is invited to the picnic. He will spend all day September 6 in Victoria, and will leave for Edmonton early on the 7th. The precise program for his visit has not yet been arranged, but it appears likely that a public reception will be held in the evening of the sixth to allow the many yoga students of Victoria an opportunity to meet with Mr. Iyengar.

The complete program of his visit will be published in the summer issue of the newsletter, which will be available in mid-July. We will mail this issue to all subscribers and Yoga Centre members.

## Fund-raising Dance

As explained elsewhere, this issue, we are holding a fundraising dance on the first day of summer, June 23, to help to meet the costs incurred in Mr. Iyengar's visit. The dance presents an opportunity to help show

support for this very special occasion, and promises to be a lot of fun as well.

We would like to ask all Yoga Centre members to help us by buying tickets for the dance, and even more, by selling tickets to friends and acquaintances. Because of liquor regulations, tickets must be purchased in advance, so please plan ahead. Tickets may be obtained by phoning 721-3477 or 383-6301, and may be purchased at Sri Atman Books, 1308 Government Street, or from YM-YWCA yoga teachers or members of the Yoga Centre executive.

## Reflections continued from page 3

We need your support. Everyone who reads this newsletter benefits in some way or other from the work of Mr. Iyengar whose teaching filters through into so many of our articles and whose example inspires us to get on with our work.

There are many ways to help. Come to our dance. Sell tickets. Post posters. Support our workshops. Subscribe to our newsletter. Send us a donation. Join the yoga centre and take an active part in our organisation. Join with us on September 5th and 6th as we welcome Mr. Iyengar to our fair city.

We hope to be able to give you full details about this visit in our Summer edition of the newsletter - if you are not already a subscriber, make sure you receive it by sending us a subscription right now using the form inside the back cover.

To be a student of yoga requires suspension of habitual patterns of thought and the ability to shift frequently from one level to another; for instance from abstract thoughts about Patanjali's Yoga-Sutras and the philosophy of the klesas to concrete details about planning for Mr. Iyengar's visit to Canada. Those who have had the good fortune to study with Mr. Iyengar know the emphasis he puts on the Sutras, and since Patanjali says these things so succinctly I'll end with this quotation which is the first sutra in the second section:-

"Austerity, study, and the dedication of the fruits of one's work to God; these are the preliminary steps towards yoga."

Om Tat Sat

*Shirley*

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We will also need help with cooking for the (wonderful) buffet dinner which will be served at the dance, with preparing the hall, serving, cleaning up and other miscellaneous chores. If you wish to volunteer for any of these, please call the above phone numbers, or Sue Ingimundson, 385-2598, who is coordinating the food.

#### Garage Sale

This year's garage sale was again a very successful fund-raiser. It was held May 5, 6 and 12,13 at the Ingimundsons. About \$700 was earned. Half of the income has been allotted to the fund for Mr. Iyengar's Visit.

#### Program Committee

At its April 28 meeting, the Program Committee redrafted the Centre's registration policy for workshops and other events to clarify it after it had been tested for a couple of years. The new policy will be reprinted in full in the September issue of the newsletter. If you have any immediate questions concerning this policy, please call Marlene Miller, 656-7271 (work) or 656-3406 (home).

The Committee has also prepared an order form for the various items sold by the Yoga Centre. It is printed elsewhere in this issue.

At press time we are waiting for final details on the August 10-12 workshop with Victor van Kooten, an outstanding teacher from Holland. Several phone calls from out of town asking about registration have been received. Please see the 2-page advertisement in this issue for the most up-to-date information, and plan to register early. This workshop presents a rare opportunity to study with a senior teacher in the Iyengar method. Out-of-town readers are reminded that the Yoga Centre has a bed-and-breakfast listing of members willing to welcome them into their homes. Write Marlene Miller, 2183 Amelia Ave., Sidney, BC V8L 2H5 or call the above numbers for information.

#### Newsletter

The Yoga Centre Newsletter publishes only one issue for July and August, appropriately called the Summer Issue. It will likely appear in your mailbox in mid-July -- if you are a Member or Associate of the Society.

Deadline for submission of articles, advertising and events for the calendar in the summer issue is June 19, 1984. Submissions may be mailed to Bill Graham, 582 Niagara Street, Victoria V8V 1H7.

Regular monthly publication will resume in September. Deadline for the September issue is August 17. ☆

#### CORRECTION:

The cover of last month's issue was a modification of an illustration done by Trish Graham for Derek French, and not by Nance Thacker as indicated in the credits on the back cover. Sorry!



## yoga centre of victoria

Presents An Iyengar Workshop  
with

VICTOR VAN KOOTEN

We are pleased to be able to present a workshop with Victor VanKootan of Holland. He is an excellent teacher highly regarded around the world. Victor has been a student of yoga for 14 years, having studied with Mr. B.K.S. Iyengar on several occasions. Victor holds an advanced teaching certificate. He presents workshops throughout Europe and North America. We are privileged to have the opportunity for Victor to be with us in Victoria this summer.

#### WORKSHOP DATES, TIMES AND PLACES:

- Aug. 10 - Fri. - 6:00 pm - 9:00 pm  
YM-YWCA DANCE STUDIO  
880 Courtney Street
- Aug. 11 - Sat. - 10:00 am - 4:00 pm  
UNIVERSITY OF VICTORIA  
Dance Studio, McKinnon Bldg.
- Aug 12 - Sun. 10:00 am - 3:00 pm  
UNIVERSITY OF VICTORIA  
Dance Studio, McKinnon Bldg.

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Victoria Yoga Centre Members  
and  
Associates of the Society

\$95.00 for Non-Members

Please make cheque payable to:  
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REGISTRATION: Send registration and  
cheque to:

Marlene Miller  
2183 Amelia Ave.  
Sidney, B.C., V8L 2H5

656 3406 (home)  
656 7271 (work)

or Shirley Daventry-French  
3918 Olympic View Dr.  
RR #1, Victoria, B.C.  
V8X 3W9

Phone: 4789 3775

# A Mother's Yoga

By Leslie Hoggia

I recently looked at my college yearbook from 1965, with thoughts of throwing it out. It had no real meaning to me. I've not seen anyone in it since graduation, except four or five people. But when I opened it up it was like looking at a time capsule! The first thing that struck me was that it's a miracle I have been able to go beyond that experience to anything resembling thinking at all! The values and ideals held up for all to see were things such as the glories of a winning football team, the fun of going through fraternity hazing, drinking beer on Friday nights, conformity -- all the beauty queens looked identical in their Jackie Kennedy dresses and puffed hairdos.

The second thing I realized was how sudden the change was from all that plastic sameness to the total change of the late sixties. By 1968, all those values had been turned upside down.

I realized for the first time how that fast a change would have affected the parents of that time. Being a parent now gives me a new perspective on it all.

The parents then had struggled through the depression and were enjoying the fruits of the post-war economic boom.

One minute the college students were carefully coiffed, concerned with which fraternity was best -- then, boom, rejecting everything, even cleanliness!

Another reason perhaps that it struck me so was the fact that I spent the late sixties in a small town in West Africa. How to get safe drinking water was a priority, and the upheavals

in North America were remote in every way. Now, fourteen years later I find myself the parent of a teenager with all the challenges involved.

I read an encouraging column by Ellen Goodman (syndicated columnist from Boston). She was quoting a study that said a majority of today's teenagers find their parents easy to talk to.

That was a relief! I find my son open and we can discuss most things, but I've been wondering in the back of my mind: How long will this last? Ms Goodman's article gave me hope that communication can continue. Then I began wondering why. Certainly teenagers are still going through the same painful transitions, or even moreso as society seems to change ever faster with increased stress and pressures of all kinds. It must be the parents that have changed.

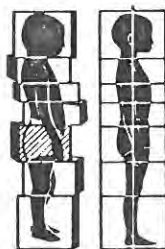
Today's teens have parents anywhere from the late '30s on into the '50s or older. In the younger age group, including my contemporaries, we were influenced by the upheavals of the late sixties, whether we were actually involved in the 'hippie' movement or not.

The revolution that started then and was exterior in some cases, went on to inner realms. As society's values were scorned, many went on to enrich their lives and search for meaning beyond the values of the suburban dream of ever more comfort and convenience.

When my son was a pre-schooler I started going to yoga classes and workshops. I was not interested in discussing how to get the shine back into my linoleum or joining a bridge club or worrying about a lot of things that my parents' generation seemed to care about. Instead of investigating how to prepare hamburger 100 ways, I was investigating how my mind worked.

It seems that may have been the best thing I could have done to prepare for having a teen-aged son and another close behind. Teenagers like to question our values and reasons, so having investigated my own values and purpose many times, I am not afraid to be questioned. Swami Radha's questioning is far more incisive!

☆



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# Reports: Aadil Palkhivala - May 11-16

Between May 11 and 16, Aadil Palkhivala conducted a series of workshops in Victoria. These included sessions in pranayama, yoga for special problems, yoga and the voice, and yoga and balance in addition to hatha yoga workshops for beginners and more advanced students. In the following articles Denis Fafard and Nance Thacker report on their experiences in three of these sessions.

## Pranayama Practice with Aadil

by Denis Fafard

I attended the pranayama sessions from Friday through Sunday at the Dills' residence, from 6:30 to 8:30 each morning. In these classes, the format was to do various asanas to open up the chest for more than an hour, with the balance of the time to practice controlled breathing exercises under Aadil's instruction.

I discovered that early morning is much better for me to do this kind of yoga. I particularly found that I had much less difficulty in concentrating on my breathing. I also found that having done the pranayama session each time, the quality of my participation in the activity for the rest of the day was much higher than usual.



One of the chest openings we did on a back bench was very dramatic for me, and even as I write this now, a week later, that broad opening has remained. It was the kind of experience that one's body is unlikely to forget quickly -- if at all!

Even with such a little exposure to controlled breathing, I've come to realize that it is a very powerful practice. It is also a very subtle one. I have no doubt that it will take a sustained and consistent practice to be able to develop the kind of control necessary to gain the full rewards of its benefits. ♫



## Friday & Saturday: Level II

by Denis Fafard

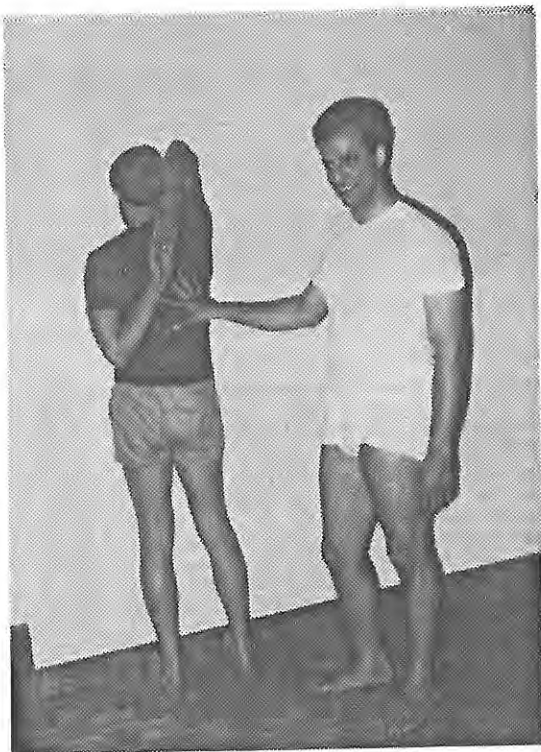
In Friday evening's session we concentrated on standing work. Aadil brings a very individual approach to his instruction, and I came away with several new insights.

In Trikonasana, particular attention was placed on the working of the arms and the hand. I found the instruction to pull up from the shin and extending that pull through to the upper arm and hand started a process of body awareness and correction. This process became a repeating loop, and resulted in a much more alive and dynamic posture. Similarly, learning to move the upper arm in Parsvottasana into a position closer to the median line brought an energy to the asana that enabled me to hold the position with much less effort. I was able to hold the position with much less effort, and gained an awareness of softness that either didn't exist, or I wasn't aware of before.

Being involved in the teacher apprentice program, I found Aadil's very detailed observations helpful as I learn what to look for in students, and types of corrections to suggest or try. His illustration of the relationship of bone to muscle as the body moves was one such case.

Much of the work in Saturday's six-hour continuous session was partner-oriented. It was aimed in creating or initiating different openings in the chest, pelvis and toes \* 5 7 9. The highlight of the day came when a set of parallel bars were brought in. We used these to accomplish various chest openings and back bends.

What I have always liked, and continue to like, about Aadil's workshops is the level of intensity which he encourages the participants to work at. I always feel a high degree of satisfaction during and after one of his workshops, coming from having worked at such intensity. I sense that I have discovered movement and awareness in places in my body I'd never felt before. This kind of working has made it very clear to me that I must work toward this level of intensity if I am to make significant progress toward discovering and vitalizing my body. \*

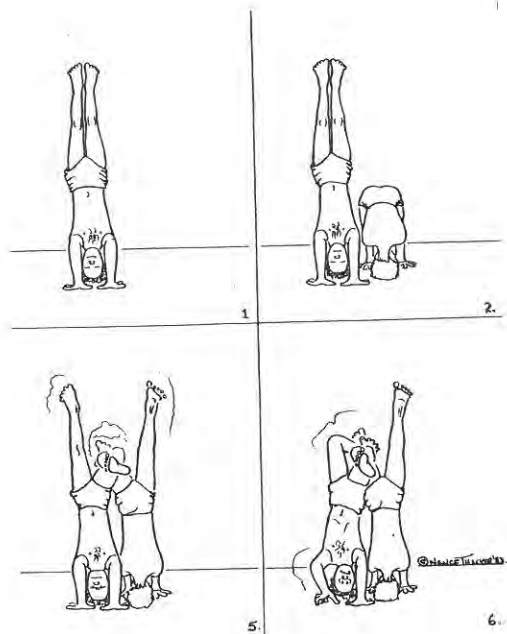


## Who Can Be Pulling At My Leg?

by Nance Thacker

It is the much simpler time of my youth. In my memory, two children's figures appear. They are in their parents' living room, in headstand, side by side, facing opposite directions. Each entwines the leg nearest the other's. They pull and tug at the other's leg. Their mother winces in fear of seeing bones broken, and must return her attention to the newspaper in her hands. "It's good for them," the father says, passing off all thought of possible harm; after all, children are resilient beings. Finally, there is the dull thump of a roll well executed, followed by children's laughs of delight which threaten to topple the victorious figure remaining in headstand. The challenger returns to headstand in a brief, effortless move and the game begins again.

The air is charged, and the crowd is hushed with the energy of intense concentration. We watch, motionless with suspended breath, as foot after foot is placed casually, delicately, gingerly, or carelessly on one block after another. Mentally, Aadil assists each step on a walk that, to observers, seems endless. A crash of falling blocks and feet, from a sense of balance lost, shatters the silence. Pent-up energy is released into the room through breath resumed, nervous



murmurings and laughter all round. The walker must begin again.

The row of blocks, placed on their side or end, at varying distances from each other and the median line, forms a course extending across the width of the room. It demands that we weigh, measure, perch, stretch and cross over our stride as we go along. Sometimes these are laborious gestures of form seeking balance, other times they take on the immediacy and ease of balance manifest. We have all successfully completed progressively difficult courses this day -- some achieving mastery only after numerous attempts. No matter how many attempts are required, Aadil assures us that this most difficult course, too, will be mastered before the day is out. He proves to be right.

"You are falling not with your bodies, but with your minds," Aadil points out, shaking his head, as desire to succeed, self-doubt, impatience, fear, overconfidence, self-consciousness, frustration, lack of attentiveness or commitment, etc. reveal themselves in the nature and attitude of each person's approach to the walk literally become "stumbling blocks" to balance.

Another time his voice penetrates the silence -- "You must have already crossed over each block in your mind before you can actually do it." Perhaps this concept is less a visualization than a state of concentration in which focus is simultaneously intensified and diffused -- an

increasing awareness that both future and past are contained in the present. (This seemed especially evident on those courses that required that the blocks remain upright even after the foot was removed.) In the balanced state, time is suspended, as is our concept of it.

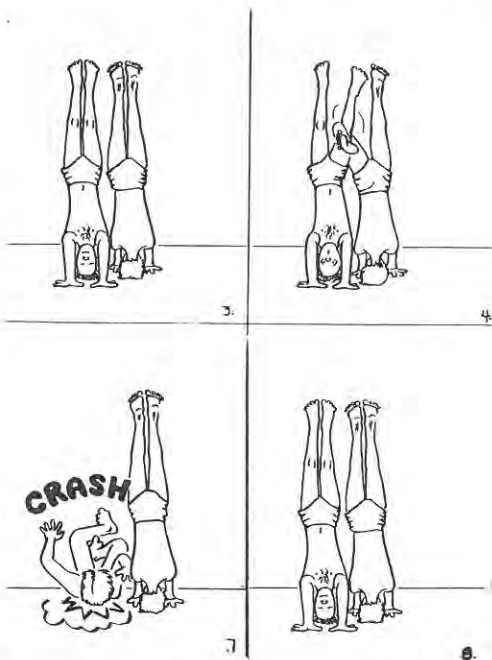
Earlier, we had explored the nature of balance through performing standing poses on these same blocks. This sensitized our feet -- the foundation -- revealed our center to be around the area of the hara (a little lower for women than men), and demanded that we draw attention away from the front brain, bringing it more to the root of balance located between the ears, producing a feeling of calm. Experimenting with the shape of the ear openings in placement of the head for headstand previously helped familiarize us with this last area and concept. Physical balance seems to be situated in, and released through the core of our being, and true enough, when we are emotionally and mentally balanced, we say we are "centred."

As I walked the blocks I felt as a child, and as I watched the others walk I saw the child contained within each. Now, remembering the workshop, I recall the balancing game of leg wrestling invented by my brother Nor and myself. Being mature adults, Nor and I no longer leg wrestle. It is no longer my brother "pulling my leg" to get me off balance, but my approach to life, its circumstances and my own seriousness about myself. ✧

## STOP PRESS STOP PRESS STOP PRESS

As we were going to press, we received approval of our application for the Victoria Yoga Centre Society to have Non-Taxable Charitable Organization status with the Canadian government. Effective November 1, 1983, donations to support the educational functions of the society are exempt from federal personal income tax. Our registration number is expected soon. If you are interested in making a donation to the society, including special donations to the fund for Mr. Iyengar's forthcoming visit, please contact our treasurer, Denis Fafard, 385-6174 for information.

STOP PRESS STOP PRESS STOP PRESS



Robb Dill has studied Yoga for eight years and has taught, using the Iyengar method, for the past five. He has conducted Yoga workshops in many communities along the west coast of B.C.

One by one each vertebra met the smoothly polished hardness of the wooden slats. I had spent the morning in a blistering game of tennis and could feel that the muscles running down the right side of my back were tightening and my breath growing more strained from the imbalance.

As I tucked my tail under and placed my back over the curve of the bench, I wondered if I could release the tension building up in my back.

"Breathe," I told myself. I could feel the muscles resisting. "Go for it!"

I let the breath come, the muscles relax, the spine lengthen, and my back soften into a passive backbend over the bench . . . "Crack!" and my spine adjusted back into alignment . . . "Ahhh, just what I needed."

My breathing came more freely now. I let my spine lengthen, dropped my head softly to rest against the slats, and extended my hands over my head, fingers touching the floor below.

Gradually my body let go, and as my body let go my mind let go—or was it the other way around? I experienced feelings of tenderness while letting my mind merge with my breath. As my breath expanded, the barriers and boundaries surrounding my body and mind released and my heart began to open and expand outwards. I was bending over backwards.

Fifteen minutes later I felt as if I was awakening from an extended sleep where time was motionless and each ripple of breath a whole journey in itself.

Slowly I brought my arms to my sides, lifted my head, bent my knees and slid my body down the bench, and sat up. The world seemed a different place, lighter and heavier at the same time. The air was electric. My body felt new, soft, tender and vulnerable. Thoughts entered my mind again.

## Background on Backs

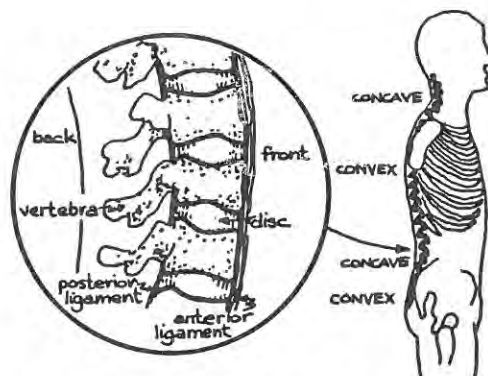
Bending over backwards is not part of our daily routine. Our bodies just don't co-operate. Bending forward, yes. We bend forward to put on our socks, tie our shoes, work in the garden, pick up toys, or sit at a desk and write. We even bend forwards while curled up in front of the t.v. or while sleeping.

The spine has four gentle curves. The tailbone and rib cage areas are convex curves, while the lower back and neck area are concave curves.

There should not be excessive curvature in any part of the spine. Gentle even curves insure proper spacing of

## Bending Over

the vertebrae and of the discs located between (which act like shock absorbers and allow for movement and compression.)



After a person has reached their mid twenties, these discs cease receiving nutrition from the arteries and veins. They are instead sustained and kept healthy by taking nutrients from the vertebrae and surrounding tissue. The more movement and exercise you give your back, the more opportunity the discs have to absorb nutrients and maintain their healthy, hydraulic qualities.

The vertebrae of the spine and corresponding discs are supported and held in alignment by two long ligaments traversing the front and back of the spine from top to bottom. If these ligaments are not stretched regularly they contract, compressing in turn the spinal discs. Our tendency to bend forward and rarely bend backward results in an overstretching of the ligaments connected to the back side of the spine and a compression of the frontal ligaments. Without corrective



## 2 Backwards

action this will gradually result in the front side of the disc being compressed, squeezing the nerves which branch out from the spinal cord. This often results in back pain, along with a weakening of the abdominal muscles. It also causes compression of the lungs, which restricts breathing and the natural flow of oxygen throughout the body.

To offset the effects of forward bending, it is important to balance the body with stretching and backbending exercises. Backbending brings life to the spine, opens the chest and stretches the entire front of the body. More blood is provided to the discs and nerves, and the quality and quantity of the breath increases. Backbending can be very effective in alleviating asthma, bronchial and other respiratory problems and increasing the overall energy level of the individual.

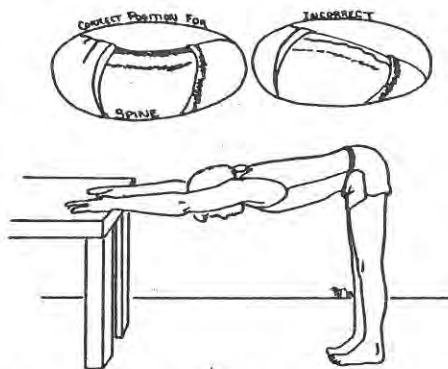
### BEFORE BEGINNING

Eager to begin? Check first with a qualified health worker or your doctor if you have high blood pressure or glaucoma. Backbending brings more blood to the head and increases intracranial and intraocular pressure. It, however, is an extremely important stretch that can release tension especially in the back, shoulders, neck and head and can help change your perspective on the world.

## Backbend Preparations

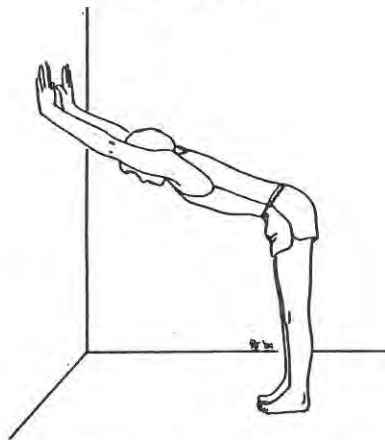
Because the lower lumbar is naturally more flexible, it is common to overarch, compressing the lower back without lengthening the spine or opening the less flexible upper spine. Overarching of the lower back can cause pinching and lower back pain. It is thus important to lengthen the back before arching it, and then to arch evenly over the entire length of the spine.

### TABLE STRETCH



A good beginning exercise is to stand with straight legs, feet parallel and shoulder width apart, and then bend from your hips and spread your palms flat on a table, shoulder width apart. Lengthen from your tailbone to your fingers, so your hips take a position above your ankles. Feel that the skin and muscles along the front of your legs lift up into your inner groins while the skin along the back of the legs lifts up and over the tailbone. Breathe into your back upon the inhalation and on the exhalation let the spine release and lengthen from the coccyx (tip of the spine) to the top of the head. Let the shoulders release away from the ears and the vertebrae gently indent along the spine.

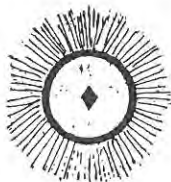
### WALL STRETCH



If your back remains rounded so your vertebrae poke up, try the same movement but place your hands on a higher table or against the wall to raise the level of your torso. Slightly bend your knees, concave your lower back and try to hold that concavity as you slowly work to straighten your legs.



"At the depth of us, there is something that knows what our life is to become."



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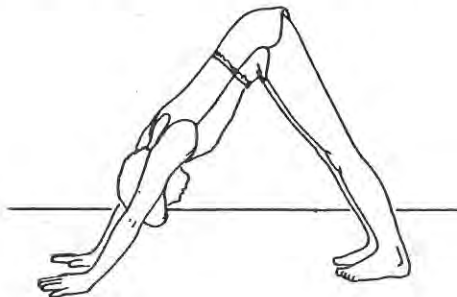
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## DOWNWARD DOG STRETCH

When you have warmed up, try doing a variation called the dog stretch. Begin by kneeling on all fours, placing your hands directly under your shoulders and your knees under your hips. Tuck your toes under, and on an exhalation straighten your legs and lift your tail towards the ceiling. Lift the inner groins, and stretch both the back and front of the legs as you press your heels towards the floor. Release your shoulders away from your ears. Relax your neck and abdomen and lengthen through the spine while breathing naturally.



This is a great pose for runners as it stretches the entire back of the body including the legs, achilles tendon, and soles of the feet.

## Passive Backbends

It is important to do the lengthening and strengthening preparations before attempting backbending exercises. For those of you with sufficient strength and flexibility you can try active backbend poses such as the 'wheel' position or the 'bow'. A good yoga teacher or someone with experience in flexibility and stretching exercises can be valuable to help you correct your alignment so you can get the feeling of doing the poses correctly. This is extremely important if you experience lower back or neck pain while in the poses.

Passive backbends can help you prepare for the more active positions, and show you how to relax and tone muscles and ligaments while moving into backbends. They will also permit you to stay in the pose for longer durations periods without tiring. This is especially valuable when used for therapeutic purposes.

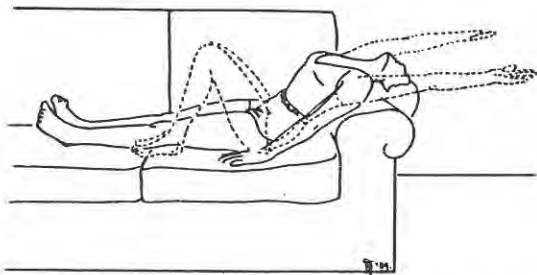
Here are some ideas for using props around the home to help you achieve a relaxed passive backbend.

## BACKBEND OVER ARM OF COUCH

Place your upper back over the arm of the couch. (Curved arm couches are best but you can roll up a blanket to get the same effect on straight arm couches.) Make sure your head is supported on the edge and your back is supported so your chest can open.

Straighten your legs and if sufficiently flexible, take your arms over your head (otherwise keep your arms by your side).

Think of lifting your sternum up while releasing the outer edges of your buttocks into the couch. Do not

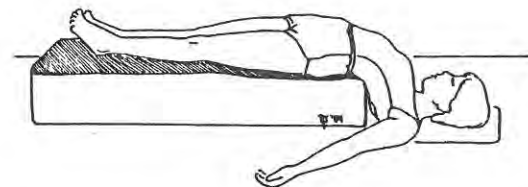


tense your neck and face muscles. Relax your stomach and breathe naturally. Remember to think of lengthening your back. If your back complains, bend your knees and place your feet on the sofa.

## BACKBEND OVER LOW BED OR FUTON

This is a lovely way to open your upper chest as gravity lengthens the back.

Place your upper chest and shoulders over the edge of the mattress. Allow your shoulders to touch the floor. If they don't, use a flat blanket or pad under your head and shoulders, making sure your head and shoulders are on the same level.



Relax your head and neck.

Place your hands out over your head (or at the side).

The position of your spine on the edge of the mattress can be adjusted. Work your upper back first, then your mid back.

If there is lumbar discomfort, put a pad under your feet to raise the feet higher.



### MORE THAN SKIN DEEP June 15-17

A weekend workshop for women to enjoy and revitalise. Develop the inner and outer you. Meditation, exercise, self massage, natural cosmetics, facial and skin care, body types and nutrition, women's cycles and needs, swim, sun, and more. Taught by Padma, a registered massage therapist and Salt Spring Centre staff. \$95.00

### CLASSICAL INDIAN MUSIC AND DANCE

June 29-30

An introduction to the practice, theory and application of rhythm and tempo, including the origins of Temple Dance, relationship to Krishna and Brindivan stories, time cycles and rhythmic improvisations, effect on chakras and neurological system, hand movements and dance exercises. A special Saturday evening Indian meal will be served, followed by a dance performance. This workshop will be of interest to anyone interested in music, dance or Eastern philosophy and spiritual practices.

Instructor: MIRA has had many years of rigorous, classical Temple Dance training in India. \$60.00

### TENTH ANNUAL YOGA RETREAT

WITH BABA HARI DASS July 31-Aug. 5  
Cost: \$140/children \$85. Family rates.

### August 31-September 3

A long week-end with Rabbi ZALMAN SCHACHTER.

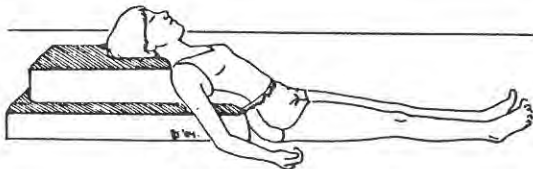
Cost: 2 days \$125, 3 days \$175.

Workshops begin Friday evening and include lodging and food. Accommodation is limited. A deposit of one-half the total fee should be forwarded to the Centre by at least one week prior to the workshop. For further information write or call the Centre, Box 1133, Ganges, B.C. V0S 1E0.

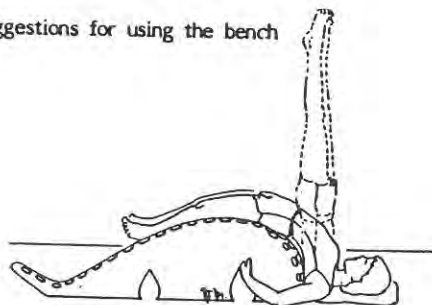
Phone: 537-9596, or  
537-2326 (Salt Spring)  
874-3997 (Vancouver)

## BACKBEND OVER BOLSTERS OR BLANKETS

Another variation is to use two bolsters or rolled blankets. Place one under the length of the back, and the other under the head, so the small of the back and neck curves are supported and can relax. This gives better support especially for your neck and head and is a great pose to hold for ten to twenty minutes when you have a cold or chest congestion.



Here are some other suggestions for using the bench creatively.



Illustrations by Nance Thacker



### SUGGESTED READINGS

Many of the details presented in this article are derived from the teaching of B.K.S. Iyengar of Pune, India. For further information seek a good Iyengar Yoga teacher in your vicinity or refer to the following books.

**Runners' World Yoga Book**  
Gene Couch with Nell Webber Anderson: Mountain View, California, 1979.  
This book has good descriptions and illustrations of basic backbending poses along with exercises for every other part of the body.

### "A Doctor's Prescription for Asthma"

Arthur Kilmurray, pp. 4 to 8, in *Yoga Journal* May-June, 1983. This article presents a series of yoga poses (including backbending exercises with props) used by Dr. Mary Schultz of Nashville, Tennessee to bring relief to asthma sufferers.

HELP!



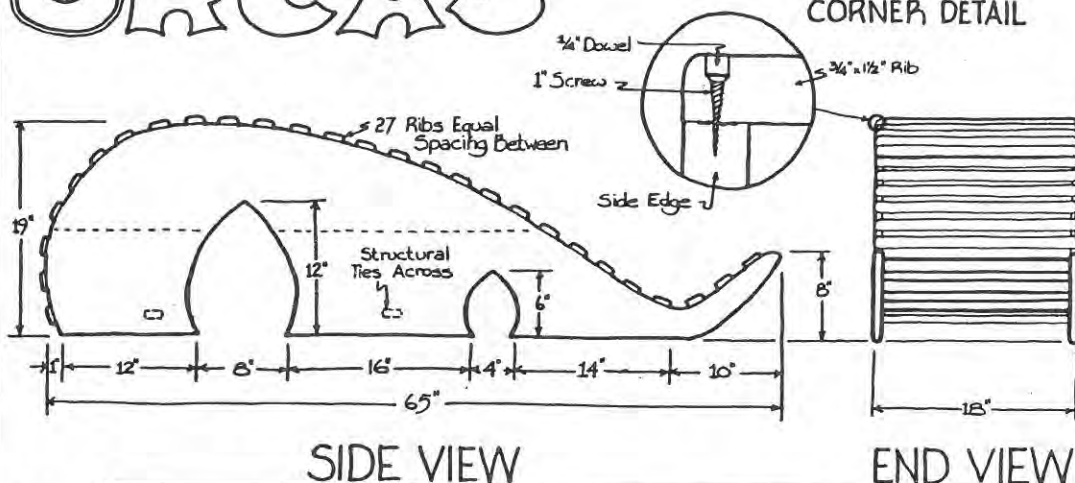
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## Dr. Chips Backbender Bench

This design has been adapted from benches used by B.K.S. Iyengar in his studio in Pune, India.

# ORCAS



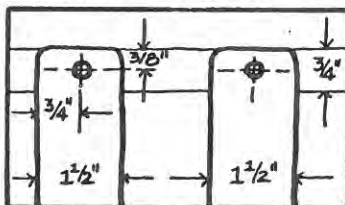
### Materials:

1. 3' X 6' sheet of 3/4" plywood or 24 lineal feet of 1" by 10" boards. (I used two six-foot long 1" by 10" hardwood boards, dowelled and laminated together to make each of the sidewalls. Honduras mahogany is a stable hardwood which does not warp or splinter. Use whatever to match your household furnishings and budget.)
2. 29 1" by 2" wood slats 18 inches long. (These should be solid wood, for appearance and strength.)
3. 3' of 1/4" diameter round hardwood doweling.
4. Wood glue.
5. 56 #10 screws 1" long.
6. Oil and wax, or varathane.

**Tools:** jig saw, drill with 1/4" bit, sander, router with 1/4" cornerround bit, clamps, screw-driver, paint brush or rag.

### Production:

1. Make a template pattern of the sides in cardboard or heavy paper.
2. Cut the sides using a jig saw. Sand and smooth edges. If using plywood, finish the edges with iron-on edging.
3. Cut 27 wood slats 18 inches long. Router and sand the top edges. The two remaining wood slats used as structural ties will



be 1 1/2" or 3/4" shorter depending on whether they are butted or preferably recessed 3/8" into each side wall.

4. Using a 1/4" diameter drill, drill a hole (1/4" deep) in each slat. Centre the holes as per diagram.

5. Glue and screw the slats on to the two sides. Leave approximately 1 1/2" spacing between each slat. Countersink the screws 1/4 inch. Plug the 1/4" wide screw hole with 1/4" wood doweling.
6. Finish with varathane, or oil and wax.
7. Lie back and enjoy. This will offset the forward bending required in making this project.

If you're not a 'Dr. Chips', take the above plans to any woodworking shop or carpenter. Backbending benches are made by 'Good Wood'. Contact Cam Avery at 2581 Mill Bay Road, Mill Bay, B.C. V0R 2P0, 604-743-5227. Prices range from \$225 (cedar & oak) to \$335 (mahogany & oak) with delivery extra. 'Good Wood' also offers a modified laminated arch design. This laminated arch does not provide for as round and even a curve as the plan included here but has a sharper curve for the upper back.



The Molivos Mat

## The ideal mat for Yoga

Made from specially imported plastic, size 24" x 66" (165 x 60 cm), packed in reuseable protective cover.

- **NON-SLIP:** Both sides have a smooth surface, yet it will grip any wood or stone surface and your feet will never slip on it.
- **FIRM BASE:** Unlike foam, it will not 'give' to your weight, yet offers protection from dirt and splinters and insulates from a cold floor.
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- **MACHINE WASHABLE**

Price U.S.A. (U.S. currency) \$22 plus \$4 mailing; Canada \$24 (plus \$1.68 in B.C.) and \$2 mailing. Teachers/Institutes - ask for new Teacher Pack prices. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh Pl.,  
SAANICHTON, B.C., Canada V0S 1M0.



Look after the root of the tree  
and the fragrant flowers and luscious fruits  
will grow by themselves.  
Look after the health of the body,  
and the fragrance of the mind  
and richness of the spirit will flow.

-- B.K.S. Iyengar

# Dance

-- Leslie Hogle and Carole Miller

B.K.S. Iyengar's name is synonymous with yoga. He has devoted his life to learning and teaching. He has single-handedly transformed the teaching of yoga around the world.

Mr. Iyengar constantly seeks to exceed his own limitations and inspires his students to do the same, which opens the mind and soul. "Precision leads to divinity."

His book Light on Yoga is used extensively as a sourcebook for students and teachers alike. He has also recently published Light on Pranayama.

His Institute, the Ramamani Iyengar Memorial Yoga Institute, dedicated to his wife's memory, is located in Pune, India. It has a constant flow of students from around the world, including physicians.

This remarkable man is making a tour of North America, the highlight of which is the week-long First International Iyengar Yoga Convention in San Francisco. After the convention he will be travelling to Vancouver and Victoria, B.C.

In order to finance his trip, it is up to all students of yoga who have benefitted from his teachings to join together. Many of the Victoria Yoga center events and workshops have been to add to his benefit fund.

Next on the agenda is a fun-filled evening of dance on June 23rd. Don Buskirk and Adele Carruthers will co-host the event. There will be demonstrations by the Saanich International Folk Dancers.

A buffet supper will be served. A bar, serving wine, beer and soft drinks will be available.

Please show your support for Mr. Iyengar's historic visit by coming -- and enjoy a great evening.

The date of the dance is June 23. Time: 7:30 to midnight. Location: 106 Superior Street.

Tickets are \$18 each or \$30 for two. They are available at Sri Atman Books, 1308 Government Street, from YM-YWCA yoga teachers, from the Yoga Center Executive or by calling 721-3477 or 383-6301.

If you are unable to attend the dance, donations will be gratefully received. ☆



yoga centre of victoria

Mail To: 3918 Olympic View Dr.  
RR #1, Victoria,  
B.C. V8X 3W9

## ORDER FORM

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_

T-SHIRTS - \$8.00 - \$13.00

Size: \_\_\_\_\_ Colour: \_\_\_\_\_

Style: \_\_\_\_\_

SWEAT SHIRTS - \$18.00

Size: \_\_\_\_\_ Colour: \_\_\_\_\_

Style: \_\_\_\_\_

YOGA EQUIPMENT:

Mats: - \$25.00 \_\_\_\_\_

Sand Bags: 5 lb. and 10 lb.  
1 for \$10. --- 2 for \$18.

Number Required: \_\_\_\_\_

Eye Rests: \$8.00 \_\_\_\_\_

WOODEN FURNITURE: Estimates given  
at time of order.

Heart Bench (for Pranayama) \_\_\_\_\_

Back Bend Bench \_\_\_\_\_

Halasana Bench \_\_\_\_\_

OTHER: \_\_\_\_\_



SHAMBHALA HOUSE VICTORIA  
1500 Shasta Place  
Victoria, B.C. V8S 1X9

## Weekly Activities

### Satsang: Sundays 10<sup>30</sup>am/8pm.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

#### KUNDALINI CLASS

Introductory classes: Norman MacKenzie  
Fee--\$60.00 for 10 sessions

Continuing classes: Swami Padmananda  
Fee--\$100.00 for 10 sessions

There is still space in Tuesday evening and Friday afternoon groups. Additional classes may be formed on request.

## Workshops

#### THE PSYCHOLOGY OF WORSHIP

Saturday, June 16, 10:00 a.m.--6:00 p.m.  
Worship is a term which is not popular in the modern western world, and yet everyone offers daily tribute to the gods of intellect, wealth and success. Participants will discover the gods they worship, the source from which this tendency arises, and their own innate potential for expanding limitations.  
Fee: \$35.00 Deposit: \$10.00

#### REFLECTIONS ON THE GITA

Saturday, June 30, 10:00 a.m.--6:00 p.m.  
We offer again an opportunity to find out what a wonderful source of inspiration and guidance this ancient scripture can be in daily life. It is an invaluable tool to direct the inherent desire to worship into productive and useful channels.  
Fee: \$35.00 Deposit: \$10.00

## 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.



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# Yoga Calendar

## JUNE 1984

June 8, 9, 10: A Weekend Retreat with Felicity Hall-Green, sponsored by the Victoria Yoga Centre. Still a very few spaces left. Call Sue Ingmundson for information, 385-2598.

June 9: Hatha Yoga Teachers Association of Vancouver Island workshop. 11 a.m.-4 p.m. at Pathways, 5800 Hamsterly. Gordon Limbrick will speak on Yoga Philosophy. A hatha yoga session will follow. Members - no charge. For more information call Pat McCulloch at 384-2974.

June 15-16: More Than Skin Deep workshop at the Saltspring Centre. See ad this issue for information/registration details.

June 16: The Psychology of Worship workshop. at Shambhala House. See ad this issue or phone 595-0177 for information/registration.

June 23: DANCE DANCE DANCE DANCE DANCE DANCE  
A great fund-raising idea for Mr. Iyengar's visit! Food, performances, bar, fun, etc. Don't miss it! Advance tickets please: \$18/person, \$30/two. Contact Leslie Hogya, 383-6301 or Carole Miller, 721-3477 for information.  
DANCE DANCE DANCE DANCE DANCE DANCE DANCE DANCE

June 29: Classical Indian Music and Dance workshop at the Salt Spring Centre. See ad this issue for information/registration details.

June 30: Reflections on the Gita Workshop at Shambhala House. See ad this issue for information or phone 595-0177.

## JULY 1984

July 6, 7, 8: Pender Island Yoga Retreat with Rama Jyoti Vernon, special guest. At Gay and Robb Dill's annual event. Phone them for information/registration, 382-9570.

July 31-August 5: 10th Annual Yoga Retreat with Baba Hari Dass at the Salt Spring Centre. See ad this issue for information/registration details.

## AUGUST 1984

August 10, 11, 12: All-Levels Hatha Yoga Workshop with Victor van Kooten of Holland. Sponsored by the Victoria Yoga Centre. Victor is holder of a senior advanced teaching certificate from Mr. B.K.S. Iyengar. For details, see ad this issue, or call Marlene Miller, 656-7271 (work) or 656-3406 (home).

August 24-September 2: First International Iyengar Yoga Convention in San Francisco. Mr. Iyengar will be in attendance. There will be classes, lectures, demonstrations and panel discussions by senior Iyengar yoga teachers from around the world. For information, write to Convention, c/o Iyengar Yoga Institute, 2404-27th Avenue, San Francisco, CA 94116, or phone (415) 753-0909.

August 31-September 3: Long-weekend retreat with Rabbi Zalman Schachter at the Salt Spring Centre. See ad this issue for details on registration.

## SEPTEMBER 1984

September 2-8: Mr. B.K.S. Iyengar's visit to Canada (Vancouver, Victoria, Edmonton). See Yoga Centre News for limited information, or be sure to get a copy of the Summer Issue, available from mid-July on. Contact: Shirley Daventry French, 478-3775.

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## 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 (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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: Trish Graham  
Cover: From the poster, design  
Trish Graham  
Cartoons: Nance Thacker © 1984.  
Paste-up: Leslie Hogya  
Advertising: Carole Miller

Printing: Monk Quick Copy Centre  
Typing: Shirley Daventry French, Bill  
Graham, Leslie Hogya, Jennifer  
Rischmiller  
Distribution: Michael Shevloff  
Assembly: The people of Oak Bay Kiwanis  
Village

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DEADLINE FOR THE SUMMER ISSUE: JUNE 19, 1984

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VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive  
R.R. #1, Victoria, B.C. V8X 3W9



# yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SEPTEMBER 1984

PLEASE  
**FREE**  
SUBSCRIBE



*Victor  
Van Kooten  
Workshop*



by Shirley Daventry French

I have just returned from Yasodhara Ashram. I first went there in 1974 to take a workshop with Swami Venketesananda. Since then I've returned once or twice a year.

When I flew home after my inspiring sojourn with Venketesananda I was looking forward to seeing my family again. I arrived home and crossed the threshold only to trip over a sleeping bag left in the entrance hall. My husband was out, the three children were in and the house was littered from end to end with their stuff. I became angry and the oldest, who has just entered her teens said, "I thought yoga was supposed to make you serene!"

Two years after that first visit I spent three months at the Ashram taking the 1976 Yoga Teachers' Course together with my husband Derek.

When the three months were up I had very mixed feelings. I had been in a protected environment where I was not only able to spend all my time on myself but was being encouraged to do so. I had comfortable accommodation, fine meals and good companionship. I had learned a lot about myself which I knew I had to take home and put into practice in my daily life, and I was very eager to see my children again.

When I left my home for the Ashram, I felt tearful and upset about leaving the family. When I left the Ashram to drive back to Victoria I felt tearful and upset about leaving a newly acquired second family from whom I had received so much support and encouragement.

In Ashram circles there are numerous anecdotes about "my journey to or from the Ashram". It is not the easiest place in the world to get to and whether the journey is by land, sea or air it is often fraught with unusual adventures which make an interesting symbolic study.

Our return from the Teachers' Course was no exception. The journey by car was straightforward, but as we drove up our rough and winding driveway we saw a large pond of water blocking our way. It was the rainy season but this pool looked unusual and smelt even more so. I said to Derek, "It smells like

sewage." It was sewage! Our septic tank was malfunctioning and overflowing.

There followed other trials and tribulations which tested my newfound feelings of warmth and oneness with all mankind, and quickly showed me that many of the changes were only skin-deep and required consolidation.

One day after an altercation, my daughter said to me, "I bet you wish you were back at the Ashram" and at that moment she was right. Where has that wonderful feeling gone? Why was life so different here from there? How on earth was I going to spiritualise my life?

Obviously I needed to build a bridge between what had happened at the Ashram and our life at home in the marketplace. Running away was certainly no solution. We had chosen what in yogic terms is called the Path of the Householder, and having made that choice had to face up to our responsibilities.

Although Derek and I had to work through a lot of difficulties in our own relationship, it was helpful that we both understood the necessity to make changes and face difficulties. It was helpful that we had both had a taste of life in a spiritual community and had seen its richness.

Besides Derek, at this time I had several friends who were also studying at the Ashram and experiencing the same problems as I in holding on to the fragrance of yoga when they returned to Victoria.

We would get together, share experiences and offer each other support. The seeds which had been sown at the Ashram began to flower into a fledgling spiritual community here at home. Thus began the Victoria Yoga Centre. It existed in spirit some time before we gave it a name, and some time more before we incorporated and became official. The centre is not a place. We still have no particular building and do our work in various facilities throughout the city. The heart of our centre is embodied in its members.

Last weekend we had a workshop with a noted yoga teacher from Holland, Victor Van Kooten. He asked us to do Eka Pada Urdhva Dhanurasana—an upward facing bow with one leg raised.

I raised my leg tentatively at first and then more positively as I adjusted my balance and found the support I needed. When we came to repeat on the other side it quickly became apparent that this support was lacking. I could raise my leg but it was awfully wobbly. I shut out the mental interference and focussed



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## Yoga Centre News

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As this issue of the newsletter is prepared for printing, the planning and preparation for Mr. B.K.S. Iyengar's visit to Victoria on September 6th is nearly complete. Thanks to the energies of many of our members we have been able to organize a busy day's activities to both celebrate and take advantage of this great honour. It is obvious that many Victorians are anxious to join in the day's events. The morning workshops at the "Y" filled very quickly. Tickets for the evening celebration at the Crystal Gardens sold quickly.

Next issue we will feature a full report and photos of the day's activities. Thanks to the many people who have contributed to the preparations.

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on the search for balance and support. I found enough to straighten my leg but still felt insecure. All my previous attempts at this pose had been at a wall with its support behind my hands; with this removed I soon discovered the lack of a firm foundation and where I needed to put my energy.

What happens with my asana practice reflects what happens in all of my life - there is no difference. It's all a matter of internal security. At first, without external support there are feelings of insecurity - as in my Eka Pada Urdvha Dhanurasana, but with courage, perseverance and practice the true source of security begins to emerge.

I no longer require the support of the wall to do Eka Pada Urdvha Dhanurasana but I can still use it to adjust, align and understand more - in other words to refine my practice and myself.

I am no longer dependent upon the support of Yasodhara Ashram to maintain a spiritual dimension in my life although I benefit tremendously from that support and the guidance I receive there. This spiritual dimension exists in our Yoga Centre, in our yoga program at the "Y" and in my community of friends. It exists in Shambala House, Victoria. It exists in my home. Most important of all, it exists in me.

*Shirley*

The start of the fall season of classes at the "Y" and other locations in Victoria usually brings many new yoga students in contact with this newsletter. Because of this, I thought perhaps I should briefly outline what the Yoga Centre is.

The Centre is a non-profit society incorporated under the Societies' Act whose purpose is "to encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and disciplines of yoga."

In practical terms, the centre sponsors and organizes a variety of Yoga activities in Greater Victoria. These include workshops on the Iyengar approach to hatha yoga, including Sunday beginners' workshops, and more advanced workshops with some of Mr. Iyengar's most senior teachers. Other workshops on yoga and personal growth are scheduled intermittently. Monthly meetings are held. Business meetings are usually followed by a program or chanting, and the monthly meetings provide an excellent opportunity for members and others to get together with their street clothes on.

This newsletter is another regular activity. It is published eleven times a year, and relies heavily on the enthusiasm and willingness of the Centre's members to keep it coming out. We always welcome new helpers, from writers, editors and artists to typists and go-fors.

Finally, many of our members are teachers in the excellent yoga program at the Victoria YM-YWCA.

All of these activities require appreciable amounts of volunteer work, and money to carry through. If you are interested in any of these activities (or starting new ones), or would just like to be a supporter, please join us as a full member or an associate of the society. Membership brings a subscription, and allows the member a discount on most activities sponsored by the Centre.

If you are interested, come to our monthly meeting, or speak to your yoga teacher. I'm sure they will be happy to refer you to one of our executive members.

### Monthly Meeting

The September monthly meeting will be held September 28th at 7:30 p.m. at 1351 Grant Street, Victoria. At press time, the program is still undecided. Everyone is welcome.

### Program Meeting

Marlene Miller, Vice-President and Program Work Group Co-ordinator, has invited members to attend the September 15th meeting of the Work Group at 9:00 a.m. at 1234 Union Road Victoria. The Work Group is anxious to hear any members suggestions for programming through 1985 and 1986. Booking senior teachers needs to be done well in advance. If you would like to invite any particular teacher to Victoria, or schedule any type of program for the coming year, please plan to attend, or phone Marlene at 656-7271 and talk to her if you can't make it.

### Registration Policy

The Program Work Group has revised the Centre's Workshop Registration Policy after some discussion about it last spring, and it was accepted by the membership at the May business meeting. The policy is now as follows. If you have any questions or concerns about this policy, please contact Marlene Miller, 656-7271. Like all Centre policies, it can only work as long as it is meeting our members' needs.

### VICTORIA YOGA CENTRE REGISTRATION POLICY

The purpose of this registration policy is to clarify and, as far as possible, provide a fair and equitable means for members of the Society and the general public to register in workshops.

The VVCS offers a variety of workshops; all levels; specialty such as problem oriented; teacher training; Iyengar work group sessions. It becomes necessary and appropriate for workshops to have particular registration pre-requisites, such as in the case of teachers, as this provides opportunity for the information to be imparted to a greater number of people.

With the foregoing in mind the following registration format is followed with variations as appropriate from time to time:

1. 20% of the space in a workshop will be held for out-of-town member registrants until 14 days prior to commencement of the workshop.
2. Priority will be given to \*active yoga teachers and \*active teacher trainees for one week after registration opens.
3. Registration will only be open to Full Members and Associates of the Society until 30 days prior to workshop commencement. Then registration will be opened to the general public.
4. Registration will only be made on payment of the full fee. Postdated cheques will not be accepted. Members (and Associates of the Society) unable to attend the meeting when registration opens for a workshop may send their registration fee along with a member of the Society. The cheque must be dated the day registration opens.
5. Refunds will only be made to people withdrawing if the space can be filled from a waiting list.
6. Registration will, as far as possible, open at a Yoga Centre meeting 2 months prior to the workshop.
7. A registration form and announcement will be published in the Yoga Centre Newsletter, to make the information available as widely as possible.

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8. When cases arise which are not covered by the foregoing, they will be decided by the Yoga Centre Executive.

**\*Active Yoga Teachers and Teacher Trainees:** these are yoga teachers and trainees who are actively teaching at the time a workshop is taking place or who has taught within the 12 month period immediately preceding the workshop date.

\*\*\*\*\*

Please note these police apply only to workshops sponsored by the Victoria Yoga Centre Society. Workshops sponsored by the Victoria YM-YWCA are governed by the policy of that organization.

Revised May, 1984.

### October Newsletter

Deadline for the October issue of the newsletter is September 14th. The newsletter should be out the first week of October. Please buy ads. Advertising is a major source of revenue for the newsletter, despite our ridiculously low rates. Please write for us, too. We would be particularly interested in receiving book reviews -- did you read anything exciting over the summer that our membership might be interested in? Please send us a review.



SHAMBHALA HOUSE VICTORIA  
1500 Shasta Place  
Victoria, B.C. V8S 1X9

### **OPEN HOUSE**

**Sunday, September 9 3:00-5:00 p.m. & 7:30-9:00 p.m.**

Please join us for our fall session of classes and workshops, worship and work opportunities. Swami Padmananda and Norman MacKenzie will be happy to welcome all to this opening of the second season of Shambhala House Victoria. We look forward to seeing old friends and having the chance to greet new ones.

### **WORKSHOPS**

#### **OVERVIEW OF THE KUNDALINI YOGA SYSTEM**

**Friday, September 14, 7:00-9:00 p.m. Saturday, September 15, 10:00 a.m. - 6:00 p.m. Sunday, September 16, 10:00 a.m. - 6:00 p.m.**

The overview of the Kundalini system is an introduction for those who are interested in joining a weekly group. The symbols of

SHAMBHALA HOUSE NEWS cont page 6.



## **A Day of Yoga**

with

**Shirley Daventry French**

on

**Saturday, October 20, 1984**

**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**

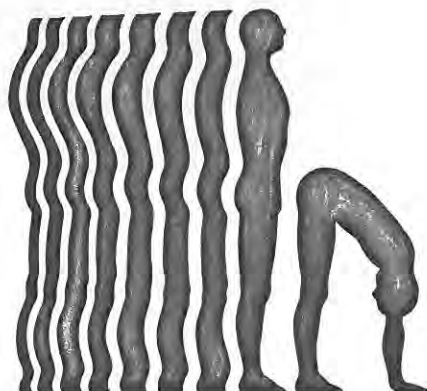
Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She teaches and leads workshops throughout western Canada and the U.S. and is Director of the Yoga Program at the Victoria YM-YWCA.

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

**For information and registration:**

**Phone 478-3775**

# *The Bertherat method of anti-exercises and postural correction*



## SYNTONIC EXERCISE

Offered by Judith Koltai,  
Registered Movement  
Therapist, trained and certified  
by Terese Bertherat, author of  
"The Body Has It's Reasons".

New Classes Begin  
September, 1984  
Evenings  
and Daytime

for further information  
call 384-0838

## SHAMBHALA HOUSE NEWS

Kundalini Yoga have been used throughout the ages by Gurus and spiritual teachers as the key in directing aspirants to the realization of their own hidden potentials. Using Swami Radha's book *Kundalini Yoga for the West* as the basis for exploration, individuals are led through their own self-investigation in the weekly classes, gaining an ever-increasing depth of understanding.

## THE DIVINE LIGHT INVOCATION: A Healing Power

Saturday, September 29, 10:00 a.m. - 6:00 p.m.

The pressures and problems of daily life appear to be constantly increasing. The Divine Light Invocation is an ancient spiritual practice which can bring the Light of healing to all levels of one's being, as well as to others in need. It is a very precise method of expanding awareness, breaking out of false concepts and identification, and channeling the healing Light to others, helping them in a way that goes beyond usual limited means. Times of difficulty can become opportunities to contact inner resources and affirm the power of the Divine Light in all areas of life.

## IDEALS

Friday, October 13, 7:00-9:00 p.m. Saturday, October 14, 10:00 a.m. - 6:00 p.m. Sunday, October 15, 10:00 a.m. - 6:00 p.m.

The primary motivations behind our thoughts and actions are often not consciously recognized. This exploration of inner values encourages participants to discover and clarify personal ideals, and to express them in action in daily life.

## RADHA AND KRISHNA: The Cosmic Lovers—

—Slide Show—no charge

Friday, October 26

## WORKSHOPS AND EVENTS

	FEE
— Open House Sept. 9	No Charge
— Kundalini Yoga Overview Sept. 14-16	100.00
— Divine Light Invocation Sept. 29	35.00
— Ideals Oct. 13-15	100.00
— Radha and Krishna: The Cosmic Lovers	No Charge
— Reflections on the Gita Oct. 27	35.00
— The Two Selves Nov. 10-12	100.00
— Raja Yoga Nov. 24	35.00
— Rose Ceremony Dec. 1-2	No Charge

Financial aid is available to those in need who wish to attend classes or workshops.

## WEEKLY ACTIVITIES

SATSANG

PRAYER LIST

KUNDALINI CLASS

Introductory classes: Norman MacKenzie  
Fee—\$60.00 for 10 sessions

Continuing classes: Swami Padmananda  
Fee—\$100.00 for 10 sessions

Classes start:

Tuesday evening class—September 18

Wednesday evening class—September 19

Friday morning class—September 14

Additional classes may be formed on request. Please phone 595-0177 to make arrangements.

PRIVATE SPIRITUAL COUNSELLING



# A Mother's Yoga

By Leslie Hogya

Two months ago I wrote about Jean-Guy being lost in the woods. Since that time, I have seen the film produced by Barry Casson with that title: Lost In The Woods.

It is an excellent film that conveys the main messages clearly and simply. Jean-Guy said he would have stayed in one place if he had seen the film before our camping trip -- and we would have found him right away, as we found his footprints. Recently the film has been bought for distribution throughout the U.S. and Canada, so it is available more widely.

I also mentioned that he has been having some powerful nightmares since then, and those have continued. I have been fortunate enough to be in a supportive dream group in the past two months and have discussed his problems there.

Besides being lost, he has also experienced the death of a loved relative in the past six months, and I was ill and in hospital. His dreams are reflecting his sense of powerlessness in those situations. He is old enough to be aware of the implications of all these things, and it is the first time in his life he has realized that there are some things that don't get better.

I feel it is a very crucial time for him and I have been left feeling inadequate. I can't make it better, as I could when he was two and had a scraped knee. The issues he is facing are those we all must face and come to terms with in this life, and there are no pat answers.

Susan Riley, the leader of our dream group has suggested I try and help him realize his own strengths, his own power, so he learns to feel in control of his own life.

I've had long talks with him that astonished me in their depth and complexity; his fears are terrifying!

I find it easier now to help him in his dream world to find a sense of his own power. Before he goes to sleep, I remind him of things I taught him years ago when he was plagued by nightmares (Feb '83 issue). One technique is to tell him he is the

boss of his dreams and that he has friends in his dream world he can call on for help. Since writing that article, I have learned more from Susan Riley. She says to tell the child that if a monster is bothering him/her, he should try stamping his feet and say, "go away and leave me alone." Or try asking, "What do you want?" If the monster persists, ask for a gift. Tell it to "Please give me a gift or go away."

When my son is having a bad night with his nightmares, each time he awakens, I give him some of the above suggestions. He has gotten so he asks me for advice while still remaining in the dream state! Asking the monster for a gift has been a useful tool for him.

In his waking life, I look for every opportunity to try to verbally appreciate it when he accomplishes something, no matter how small. Yet, a time will come when this has to be a more internal process for him.

I was recently at a play and one of the songs was that if one person believes in you, then maybe two will, and more, and you'll believe in yourself. This, I decided, is my ultimate goal. To believe in my children. I remember the few teachers I had who really believed in ME and thought I could do well, and I did. From those experiences I began to believe in myself and rely on my own inner resources more and more.

## CREATIVE NUTRITION CANADA

Paul Kline / Kailee Kline

Area Counsellors

Utilizing our unique health appraisal system we provide a full range of nutritional supplements specific to your individual needs.

Free talks are given the third Thursday of every month at 7:30 p.m. at the McClung Library (3950 Cedar Hill Road) on such topics as stress, indigestion, allergies, and cardiovascular disease.

Next meeting is September 20th. The topic will be Stress and the Adrenal Glands.

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381-5561

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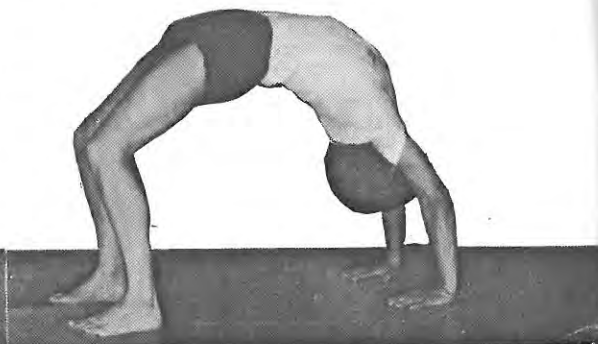
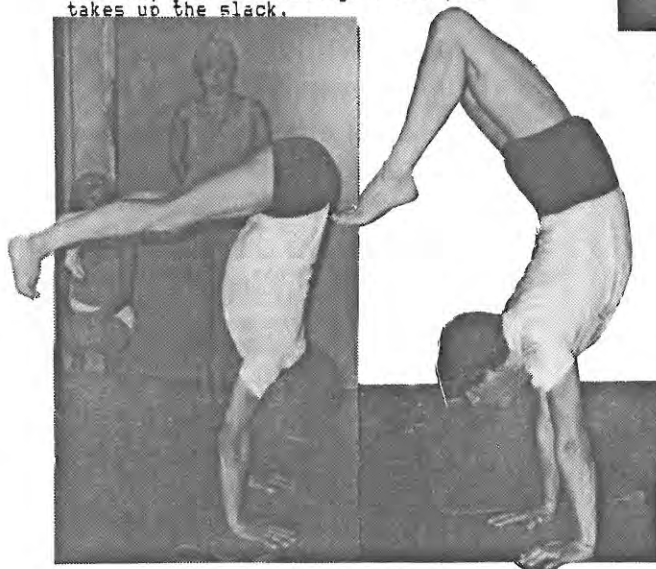


## Victor Van Kooten Workshop "Fear God ... and



After Friday evening's concentration on backbends, Victor started us out with an intense hamstring stretch. He was wearing a T-shirt saying "Fear God ... and your yoga teacher". I found out why. I didn't feel able to hold it until he got around to adjusting me so I eased my feet out a bit. Victor came along and instantly said "Move your feet in, you're cheating!". Here, he takes up the slack.

Victor is assisted by Angela Farmer to open up a student's shoulders.



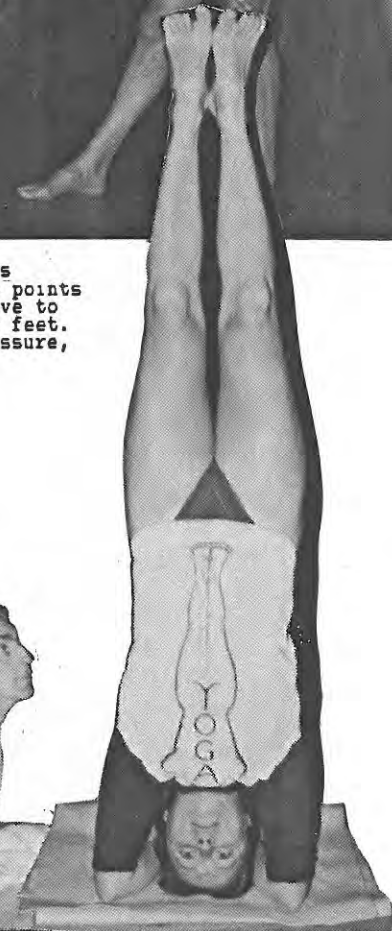
This is a series. Victor lifts his feet up into armbalance from the floor. Then he drops over into Urdhva Dhanurasana. Incredible!

up

your Yoga Teacher!"



In these photos, Victor helps us to do the same. In the first he points out the area in the back you have to work from to help you lift your feet. In the second, without much pressure, he helps lift the student up.



Victor helps Dave Rocklyn in Padangusthasana.

Our cartoonist, Nance Thacker, tries out a T-shirt for yogis inspired by one of her own cartoons. It works!

# Pender Island Retreat

by Celia Ward

On July 6th about forty people joined together for a weekend retreat at Gay and Robb Dill's cottage on South Pender Island. Many of us camped on Gowland Point, a grassy meadow facing onto the ocean.

It was good to be within the awesome presence of nature once again. During the day I contemplated the strips of land dividing the blue expanse of sky and water; walked knee-high in fragrant grasses, and sat peacefully on the beach under the watchful eye of a bald eagle.

The nights were clear, and the moon almost full. In the city I am not so aware of the moon and her cycles. Under the starry sky at Pender, I felt penetrated by her luminosity.

The retreat was a chance to leave behind day-to-day concerns and relax within the healing environment of the island.

Gay and Robb Dill, and guest teacher Rama Jyoti Vernon focalised the events during the weekend.

Gay led us through powerful Sanskrit and English chants with her strong, clear voice which reverberates from the heart.

Rama taught us the correct pronunciation of the syllables of the sacred word AUM. She described how each syllable sound activated different chakras within the body.

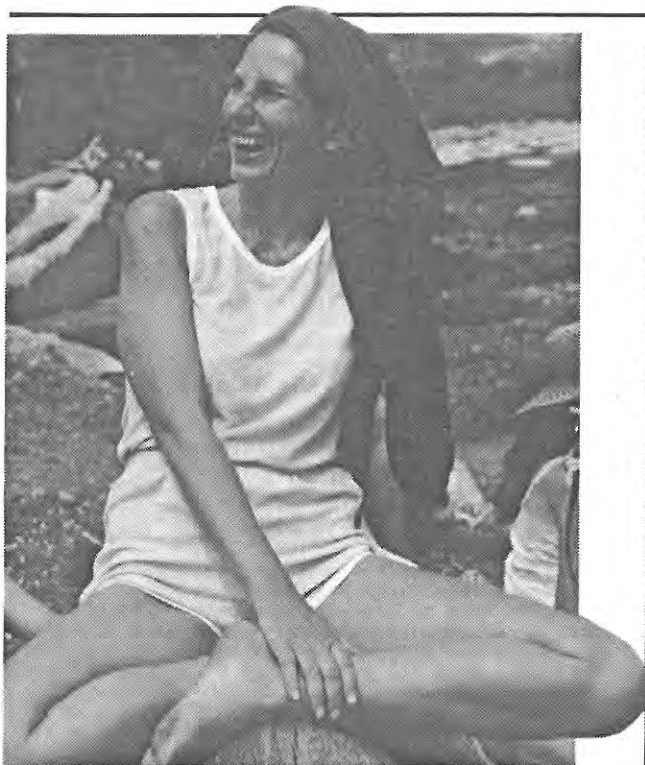
Rama's voice emerges from deep within her *hara*, and has a very centering quality. She has the ability to make the sacred sounds vibrate and reverberate like the sounds made from the strings of a sitar. Sound vibrations from one note would continue to permeate the air as another note took form.

At the end of both Gay and Rama's chanting the vibrations set up would continue to quietly resound. It was then that I found myself moving further inside, toward a state of meditation.

Rama lead us in asana sessions which were held on a neighbor's sundeck overlooking the ocean.







Rama emphasized always moving in the poses from a place of inner stillness, and quietude. Movements were slow so one was aware of the tensions taken on by the body as one moved into and maintained the pose. One could take the time to recognise and release ripples of tension as they occurred.

Movements were initiated through the breath. Rama would often tell us to "inhale, do nothing; exhale, lengthen." Breath played a central part in Rama's teaching. We all experienced a remarkably timely and beautiful demonstration of breath attunement during the first asana session on the deck. As Rama was demonstrating how to bring the breath into the back, a pod of whales surfaced close to the shore. The sound of their breath coming to us across the water was magical, and we all watched in silence until they had gone.

I was later to reflect that asanas must ultimately come to us as naturally and spontaneously as the deep rhythmic breath of the whales, who magnificently inhale and exhale with the rhythms of nature. We should not impose asanas on ourselves from the outside in a mechanical way, but allow them to spring from within from a natural longing to be at one with the universe.

After the morning asana sessions we retired for lunch and a couple of hours free time. The vegetarian food was abundant and well-prepared by the resident cooks Andrea and Betsy.

During the free time, Robb Dill was available to give individual massages.

On Sunday afternoon we presented skits and had a picnic celebration on the beach. For our skits we divided up into our four "elemental" groups -- earth, wind, water and fire. Each element was related to a figure in Hindu mythology: Ganesha, Hanuman, Saraswati, and Rama. Each group presented a skit featuring their particular deity. This event turned out to be a lot of fun and a number of new talents were born within the framework of these impromptu presentations!

We ended the afternoon and the retreat with a "Yagna", or fire ceremony. A ceremonial fire was lit into which we each, in turn, threw a handful of rice. This symbolised the burning of impurities in a fire of purification.

For the final feast, Robb had carved a watermelon in the form of a whale. Inside the whale's mouth was a variety of fresh fruit which we all shared before taking the ferry home.



PHOTOGRAPH BY ROB DILL



The Molivos Mat

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Richard Farmer, 8088 Rae Leigh Pl.,  
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## Yoga for Runners

by Denis Fafard

In September we are trying an experimental class in the "Y" Yoga Program -- an integrated running and yoga class.

Every Friday from five to seven p.m. Sandy Slade and I will start the class with approximately 15 minutes of warm-up followed by up to 45 minutes of any combination of running, walking or jogging. After the running period we will have a one-hour cool-down. The cool-down will be a yoga class taught in the Iyengar style.

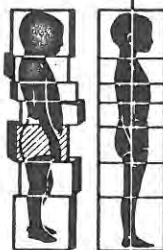
Our objective in this class is to illustrate to runners an alternate way of exercising that will enable them to regain or maintain both flexibility and strength. A further objective will be to illustrate that body awareness can be increased through practice. Through this increased awareness the frequency and severity of injury can be reduced. We will explore the basics of breathing, bringing attention to the breath and its relationship to movement in the body.

Practicing yogis who wish to try jogging as a way of augmenting their physical program with an aerobic type of exercise are welcome in the class. If you are interested, you do not need to be concerned that you may be unable to run for 45 minutes. This has been set as a maximum run time. Beginners may want to start with combining jogging and walking.

Reference will be made regularly to Runner's World's Yoga for Running by Jean Couch.

If you wish to participate, please sign up at the "Y" or if you know a runner who might be interested in exploring yoga please pass the word along.

If you have any questions about details of the class, don't hesitate to call me, Denis Fafard, at 598-6552.



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*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

# The Salt Spring Centre

*Workshops begin on evening of the date indicated with dinner meal and orientation and conclude the afternoon of the date indicated. Workshop costs include lodging, meals and ferry pickups. To register for a workshop send a deposit of half the total fee by at least a week prior to the workshop date. Enrollment is limited. Late registrations add 10% to workshop cost.*

For information or reservations: P.O. Box 1133, Ganges, B.C. V0S 1E0. Vancouver: 874-3997. Salt Spring: 537-9596 or 537-2326.

## MOVEMENT & MASSAGE

**Sept. 14-16**

Explore movement from A to Z. In the morning: stretch and strengthen, improvisation and even a little break dancing. Slow the afternoon pace to Tai Chi exercise, yoga postures and massage and acupressure instruction. A revitalization weekend of fun, frolic and relaxation. Beginners welcome.

Instructors: Debbie Brown. Former gymnast with Physical Education and Fine Arts Degree. Presently choreographer for national gymnastics team, dance instructor at Douglas College and U.B.C./and independent performer. Diane Crawford: Registered massage therapist and yoga instructor.

Cost: \$110

## ORIENTAL APPROACH TO HEALTH

**Sept. 28-30**

Incorporating such oriental health and healing techniques as Tai Chi, Shiatsu, Tibetan meditation and yoga therapy this workshop is ideally suited for those who wish to take more responsibility for their health and for health practitioners who would like to expand their knowledge of healing methods.

Instructor: Maarti Ahonen. Born in Finland. Maarti has trained and taught throughout Canada and the U.S. for over 13 years.

Cost: \$110

## WOMENS WEEKEND

**Oct. 5-7**

Take a break...you deserve it! A potpourri of fun activities to relax, energize and pamper you:

Content: Full body massage and claypack • Sauna bath • Natural skin and hair care (including individual facial using oils, herbs, and organic sources) • Wardrobe coordination • Tai Chi and Yoga exercises • Aerobic workout • Pressure point massage ('Do-in') • Women's natural rhythms and cycles • just for play...Theatre sports • Intuitive Drawing • Volleyball • Delicious homecooked meals...and more!

As the purpose of the weekend is to recharge **you**, feel free to break away from program agenda and go at your own pace.

Cost \$110

## PATHWAYS TO HEALTH

**A Self-Health Workshop**

**Oct. 12-14**

During the past year we have received an overwhelming number of requests to hold a 'hands-on workshop' in health and stress management. More and more health is being viewed not merely as the suppression of disease symptoms but rather as a fundamental re-orientation toward life.

The Centre has invited four health professionals: Naturopathic physicians, experts in diet and nutrition and stress management therapists to host this workshop in practical techniques and approaches to facilitate and enhance health and prevent disease. This is an ideal opportunity, for those who wish to assume more responsibility for their health and well-being, to learn how to better control their destinies, achieve goals and reduce stress.

Content: Diet and Nutrition "The appropriate diet for you" • Allergies and their management • Pathology of disease and laws of cure • Family homeopathy • Cleansing Techniques • Hydrotherapy • Massage • Yoga and Tai Chi • Nature cure • Relaxation and stress reduction.

Instructors: Dr. D. Elmore D.C., N.D. (National College of Naturopathic medicine); Dr. D. Collins, N.D. (John Bastyr College of Naturopathic Medicine); Peter Bennett (candidate - N.D.) Tai Chi and Yoga instructor; Diane Crawford R.M.T., H.F.C. Kinesiology - S.F.U.), Yoga Instructor.

Cost: \$110

# Yoga Calendar

for Health Education. Wednesdays 3:30-5 p.m./Thursdays 5:30-7 p.m. For further information see above item.

## SEPTEMBER 1984

**September 6: Asana Practice Victoria**  
YM-YWCA. Two or three classes will run concurrently conducted by established Victoria teachers. Mr. Iyengar will be in attendance. Registration is full.

**September 6: Dinner/Celebration** to mark the visit of Mr. B.K. S. Iyengar to Victoria at the Crystal Gardens. Registration is closed.

**September 9: Open House at Shambhala House Victoria.** 3-5 p.m. and 7:30-9 p.m. Swami Padmananda and Norman MacKenzie will be happy to welcome all to the opening of the second season of Shambhala House Victoria, 1500 Shasta Place, phone 595-0177 for details.

**September 14-15: Movement & Massage** workshop at the Salt Spring Centre. See ad this issue for details.

**September 14-15: Overview of the Kundalini Yoga System** -- a workshop at Shambhala House Victoria. See ad this issue for details.

**September 15: Yoga Centre Program Committee Meeting.** 9 a.m. at the home of Bruce and Sue Ingimundson, 1234 Union Road. Members are invited to bring their suggestions, requests, ideas, etc. for programs they would like to see the Yoga Centre hold in the coming year. Everyone welcome!

**September 24: 2-3:30 p.m.** First session of Yoga, Health and Relaxation with Shirley Daventry French at the Island Centre for Health Education, 916 Esquimalt Road. Call Shirley at the Island Centre (382-1213) or at home (478-3775) for information or registration.

**September 26th & 27th: First sessions of Pranayama Classes** with Shirley Daventry French at the Island Centre

**September 28: Monthly Meeting of the Yoga Centre of Victoria.** 7:30 p.m. at 1351 Grant Street, Victoria. The program is still undecided. Join us for the surprise. Everyone is welcome!

**September 28-30: Oriental Approach to Health** workshop at the Salt Spring Centre. See ad this issue for details.

**September 29: The Divine Light Invocation: A Healing Power.** Workshop at Shambhala House Victoria. See ad this issue for further information.

## OCTOBER 1984

**October 5-7: Womens' Weekend** at Salt Spring Centre. See ad this issue for details.

**October 12-14: Pathways to Health.** A self-health workshop at Salt Spring Centre. See ad this issue for details.

**October 13-15: Ideals Workshop** at Shambhala House Victoria. See ad elsewhere this issue for further information.

**October 19-21: Audition & Scene Preparation** workshop. Acting for Film & TV. See ad this issue for details.

**October 20: A Day of Yoga** with Shirley Daventry French. 10-4 p.m. in the Yoga Room, 3918 Olympic View Drive. Fee \$25. For information and registration, call Shirley, 478-3775. See ad elsewhere this issue for more information.

**October 26: Radha and Krishna: The Cosmic Lovers.** A slide show at Shambhala House Victoria. No charge. See ad this issue for further information.

**October 27: Reflections on the Gita.** Workshop at Shambhala House Victoria. See ad this issue for further information.



### NOVEMBER 1984

**November 1-5:** Hatha Yoga Workshop with Angela Farmer; sponsored by the Victoria YM-YWCA. Registration opens September 4. Call 386-7511 for further information and registration.

**November 2-4:** Paul Horn -- A Special Weekend at Salt Spring Centre. See ad this issue for details.

**November 10-12:** The Two Selves workshop at Shambhala House Victoria. See ad this issue for further information.

**November 24:** Raja Yoga workshop at Shambhala House Victoria. See ad this issue for further information.

### DECEMBER 1984

**December 1-2:** Rose Ceremony at Shambhala House Victoria. See ad this issue for further information.

### ONGOING

Shambhala House Victoria offers regular weekly activities. These include Sunday Satsangs, Prayer List and Kundalini Classes. Kundalini Classes are Tuesday Evenings (Introductory), Wednesday evenings and Friday mornings (Continuing). for information please call 595-0177.

Peninsula Recreation will be offering yoga classes in the Iyengar tradition from Sept. 13-Dec. 13. Introductory at 6 p.m., Level I at

7:30 p.m. Call Marlene Miller at 656-7271 for more information.

Richard Reeves leads weekly Dream Groups Thursday evenings. These will begin meeting early in September. Another class will be formed at another time, later in the fall. Please call Richard at 381-0574 for further information.

Judith Koltai's fall session of Syntonic Exercise classes begin in September. Call 384-0838 for details.

The Dispensable Healing Centre, 403 Kingston St. (384-5560) has an extensive series of classes and workshops scheduled for the fall. These range from Shiatsu to Keltic Knots. Phone for information and a complete listing.

## Notice Board

### HOUSESITTER

Mature, experienced, reliable, with references. Female (32). Available October. Call 383-6301 until Sept. 8th, 598-2985 after Sept. 15th.

### FOR SALE

Large oak typewriter desk, overstuffed arm chair, portable electric typewriter for sale, by your faithful editor (who has just computerized). Call Bill or Trish, 388-6734

## 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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☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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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Graham, Jennifer Rischmiller

Distribution: Michael Shevloff  
Assembly: the people of Oak Bay Kiwanis  
Village  
Printing: Monk Quick Copy Centre

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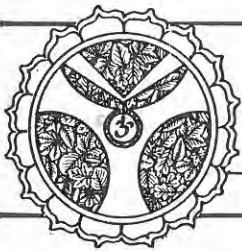
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Deadline for October issue--Sept. 14, 1984

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VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive  
R.R. #1, Victoria, B.C. V8X 3W9



# yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

OCTOBER 1984

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## B.K.S. Iyengar... Himself

I really didn't know what I was getting into when I volunteered to report on B.K.S. Iyengar's visit to Victoria. I thought at the time that it was going to be a fairly normal sort of event to describe. I would take pictures of the three morning asana classes at the "Y" and try to build up a general set of impressions of Iyengar the man and the teacher as he checked the quality of yoga teaching done in his name. In effect, that is what I did.

I did not, however, come prepared to experience the whirlwind that is Mr. Iyengar. This whirlwind quality is giving me problems now, as I try to describe that very busy day.

First, some background. No doubt, anyone who has read this newsletter for the last six or eight months have been aware of the flurry of activity that has been building up over that period in preparation for his visit. First there was information about the First International Iyengar Yoga Convention in San Francisco. Then rumours that Mr. Iyengar would use his North American visit to travel and see whether or not teachers

using his name were honestly working in a way he approved of. The rumours became plans. Iyengar himself would be first in Vancouver ... then perhaps ... then definitely in Victoria. It was some time before the details of dates, times, possibilities could be settled, but preparation began. Teachers began to work together and individually to refine their skills in case they were the one checked by the master. Committees formed, fund raising events were planned and executed. The result was an emotional rollercoaster of a summer for many of our most active members. The fundraising dance had to be cancelled, probably because we scheduled it too close to the summer break. Not enough people were willing to commit themselves to buying a ticket in advance to warrant all the preparation that would be required. Then there were doubts about all of our preparation. Did our group have enough energy to make this event a success? The activity continued through the summer, with large groups of people involving themselves in planning for the asana classes at the "Y", for the dinner and celebration in honour of Mr. Iyengar, for billeting all of our visitors, providing transportation, making sure that everyone was well cared for.

(Continued on page 3)



by Shirley Daventry French

This is the first newsletter after an incredible summer. It is traditional to write an essay on 'How I spent my summer vacation.'

How did I spend my summer? I travelled to Pescadero in California to study with Ramanand Patel and returned briefly to Victoria. Then I travelled to Yasodhara Ashram to study and teach - and returned. Then I travelled to San Francisco for the Iyengar Yoga Convention to study and teach - and returned three days before Mr. Iyengar was due to arrive here and be a guest in my home.

During all that period I was putting my house in order - not only on a symbolic and metaphorical level but on the very practical level of clearing out, cleaning up, painting and refurbishing. (There's nothing like a visiting Master to encourage one to put one's house in order!)

During all that time I was part of the Victoria network which planned and organised the valuable time Mr. Iyengar was to be with us.

When Mr. Iyengar left here I accompanied him to Edmonton to take part in their classes and celebrations and receive more precious nuggets of the Master's teaching.

There has been a lot of coming and going and now it's time to stay put for a while and digest all the nourishment I've received. It has been an incredible summer!

This year I'm going into fall with a very different feeling. It's not the feeling you have when you've done little or nothing all summer and are anxious and at the same time reluctant to get back into the swing of things. I've been in the swing of things all summer.

It's not the feeling you have when things have got on top of you, when you haven't had the rest you so desperately needed and are about to begin yet another year unrefreshed.

It's the feeling that I've been given so much which is all whirring around inside me waiting to be sifted through, explored and developed into insight, intuition and intelligence.

This is a process which cannot be hurried. In one sense it is a process of refreshment wherein I flush out old and stale ways of being in the world and make room for new ones. It's a time of ferment. Grapes have to ferment before they turn into wine, and once this process has begun there's no going back. You can't turn the mixture into grapes again. You can throw it out, but what a waste!

I was given some encouragement that I am on the right track and have no intention of throwing out the teachings I have been given this summer. But patience is required, and persistence - and most important of all, practice.

What happened in Victoria when Mr. Iyengar observed our teaching was interesting. It reflected what happened when he observed teachers in San Francisco at the Convention and again in Edmonton. It will probably happen in most places where he gets a chance to have a look at the work going on in his name.

Some teachers were told to slow down, to talk less and listen more; to stop and look and see what is actually happening. They were encouraged to return to basics because in the eye of the Master they were straying from his basic principles and from the teachings of yoga.

But when he felt that a teacher understood those basic principles and had a measure of clarity and maturity, he encouraged them to break out of their mould and move into new and untried territory.

On the night of our celebration dinner for Mr. Iyengar, my husband Derek welcomed him along with Swami Radha as honoured guests in our midst. He likened them to the explorers of old who sailed and charted unknown seas, scaled unknown heights and the more recent explorers who ventured into outer space. He called Mr. Iyengar and Swami Radha two people who have ventured far into inner space and returned to give those of us who follow, guidance on this journey.

We still have to make this journey ourselves, by ourselves and for ourselves - however with the example and inspiration of teachers such as B.K.S. Iyengar and Swami Radha before me I am encouraged and supported as I make my own way.

With all my heart I thank them,

*Shirley*



Continued from page 1

Finally, and almost by surprise, the visit was upon us. Because most things had been done in advance there was a slight lull as many of our members went to the Conference in San Francisco. Then, all at once it was September 6th.

Down at the "Y", there were lists of which students were to be in what room, everyone classified by level. Which teachers were to be where? After a flurry of confusion, classes began. Mr. Iyengar was not here yet, nor any of the others staying at the French home, but the students were waiting. I stayed in the hall, preparing to use extra cameras I had borrowed, and generally tying up odds and ends.

When Mr. Iyengar finally arrived, it was incredible. He is a vortex of energy. Perhaps he was irritated at having been late, or perhaps he always moves at that speed, but he was ready to go!

The next three hours were extraordinary. I followed from class to class watching, taking photographs, and staying out of the way.

## Yoga Centre News

This is already going to be a monster issue of the newsletter, so Yoga Centre News will be kept to a minimum, I hope. There are, however, a couple of important items.

The first is that the series of Sunday Morning Beginner's Workshops at the "Y" are going to begin again on October 28th from 10 a.m. to 2 p.m. The first teacher will be Sue Ingimundson. Call her at 385-2598 for information and registration.

The second will be led by Carole Miller on November 25. Call Carole at 721-3477 for registration.

Both of these workshops will be followed by light refreshments, and a chance to talk with the teachers, and your fellow practitioners. Last year's series was extremely popular, so register early.

Another item related to Mr. Iyengar's visit: In addition to inaugurating the B.K.S. Iyengar Scholarship Fund, Denis Fafard presented Mr. Iyengar with a gift of \$500 to be used as he wishes -- to finance his extensive tour of North America, or to fund new development rumoured for his Institute in Pune.

Third is the October Monthly Meeting of the Victoria Yoga Centre at the home of Sue and Bruce Ingimundson, 1234 Union Road at 7:00 p.m. October 19th. Once again, the program is to be announced. Everyone is welcome, and please join us.

Frankly, I am at a loss to describe what happened. First of all, I think it is unfair for a non-participant to attempt to present what passed between Mr. Iyengar and his teachers. Immediately on entering the first room he began to offer suggestions, to criticize, to question. To one on the outside, some of these comments seemed to come from nowhere. He did not seem to have the time to judge what ought to be said. Still, I have talked with many of the teachers with whom he worked, and they agree that what he said to them was apt, and what was needed, though perhaps not what was wanted.



Mr. Iyengar and Victoria teacher Tanya Darling.

The students in the sessions were interesting to observe, too. Reactions were very mixed. Some were shocked and confused. Mr. Iyengar's piercing vision brought many suggestions and questions about their ways of working. His assumptions sometimes missed the mark, but more often were dead on. Some were protective of their teachers. These are our teachers, and they are good teachers. This criticism was too harsh, or too strange. There was some indignation, and much surprise. There was also a very highly charged atmosphere, and some very serious work.

Iyengar moved through the three rooms which held the classes. With each teacher he was different. Those moving with him were privileged to see many different men in one. In some cases he was the lion which is so often reported on. With other teachers he was the mentor, gently but firmly guiding toward deeper understanding. With others we saw an impishness, and a playfulness which surprised me. In all circumstances, we saw

love. Iyengar has the most incisive vision that I have ever witnessed. He sees things beyond all of us. He sees them quickly. Above all, he really cares. His approach to several students, from the most senior to relatively junior, was to take them back from levels to which they aspired, suggesting ways of using furniture and props to release tight areas, to ease pain, to get the full benefit of their asanas. Often his suggestion was harder work. He pointed out how we are afraid to work hard enough to pass through our limitations and pain into a true understanding of yoga.

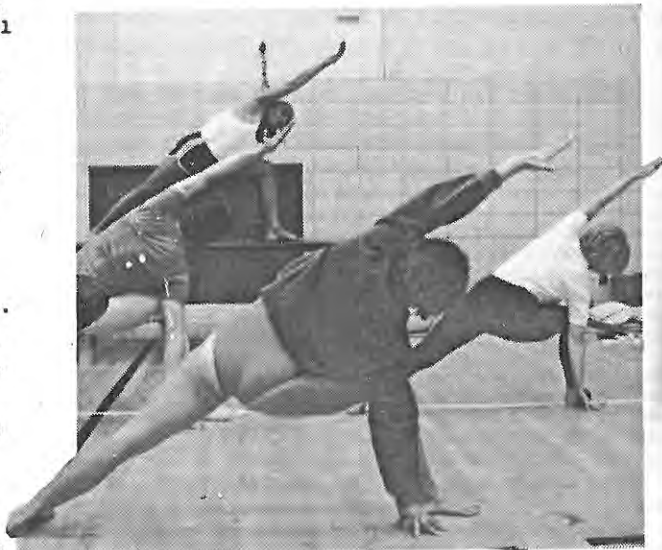
For the last hour of the session, all three groups joined in the gym for one huge class. Mr. Iyengar himself taught. "You are lucky I am teaching," he said. "I am breaking my promise." We were lucky. I certainly ached to join in the class. It was very, very difficult to stay on the sidelines. But, from the sidelines, I witnessed the most remarkable yoga class I have ever seen. The group moved from the most complete concentration to chaos, as everyone crowded around to watch a point demonstrated, and then back into utter one-pointedness as Iyengar led them through a series of standing poses. These 75 people truly were lucky. We may never have an opportunity like that in Victoria again.

Then it was over.



Mr. Iyengar and Swami Radha.

Teachers and special guests had been invited to a luncheon at Shambhala House. Swami Radha had travelled from Yasodhara Ashram for the occasion, and the two of them clearly enjoyed meeting again. Felicity Hall and Donald Moyer had also come to join us there. After the intensity of the morning classes, it was a great pleasure to relax and talk with friends, for many the first opportunity since summer.



Mr. Iyengar teaching Uthtita Parsvakonasana.

In the evening there was the Celebration and Dinner for Mr. Iyengar at the Crystal Gardens. The setting was beautiful, and the event moved with hardly a hitch. An hour-long reception provided over 150 guests with an opportunity to meet Mr. Iyengar and those travelling with him. The dinner was followed by a series of brief speeches. Yoga Centre President Shirley Daventry French introduced the Head Table Guests and the Executive of the Centre, and thanked the many people involved in preparing for and carrying through the day's activities. Victoria Mayor Peter Pollen extended an official welcome to Mr. Iyengar and his party from the city. Derek French welcomed Swami Radha and Mr. Iyengar.

Then Swami Radha offered an appreciation of Mr. Iyengar and his work. She described how she had come to visit Mr. Iyengar during her last trip to India. Speaking of Gururji Iyengar, she said "On a personal level I have not met anybody of a combination that is so unique -- generosity, kindness, and also the very fierce and demanding teacher that I have seen when watching him in the class; who knows precisely what he is doing to not only a millimeter but a fraction, and to penetrate most of the things that we hear pass by. (Others) don't have enough power. There's not enough behind it that will catch and really penetrate to a level of conviction that will change our lives; and this is what it is necessary to do. Our lives have to be changed; we have to ask the question over and over again 'what do we live for', and all you here, who have much more, and much longer contact with Mr. Iyengar; don't listen only with our ears -- listen with your intuition. You might never hear this much wisdom with so much concern and so much compassion again."

Mr. Iyengar responded briefly, with thanks for the honour shown him, and for his teachers, who carry the message of yoga. Referring to the dinner we had just consumed, he said, "As you all know, I will not speak much about yoga, because if I speak on yoga the food which you have eaten where the blood is concentrating -- the moment I speak the blood will rush to the brain and you will get indigestion ... so I try to control myself so that you will feel bodily healthy and mentally peaceful so that the day may go very well tomorrow."

His message was brief: "One reason why you should do yoga is that, as with a country that is weak the aggressor annexes that nation, so with the body. Diseases are just outside of our skin, and we do not know the time that they might enter. If we are slightly careless about keeping the body healthy, the disease which is waiting outside the skin finds its dwelling place and brings unhappiness and disturbs our balance of mind, our balance of thinking. Then



Bruce Carruthers, Shirley Daventry French and B.K.S. Iyengar.

emotional upheavals come, and intellectual clarity fades.

"So I request you all to see that the diseases do not penetrate this body so that we can carry the message of health not only in this generation but also in the coming generations. Unless and until we take the responsibility of today, the future will not be bright at all. So please, continue your practice for the sake of the coming generation, so that (they) may have a tremendous intellectual stability, intellectual clarity, emotional stability, physical health and happy minds. I request this and take leave of you. God bless you all!"

In thanking Mr. Iyengar for coming to Victoria, Yoga Centre Treasurer Denis Fafard announced the establishment of a scholarship fund -- "The B.K.S. Iyengar Scholarship Fund" -- with awards from it to be made annually to students and teachers to further their study of yoga. The Centre seeded the fund with a \$500 allotment, and tax-deductible donations will be solicited to keep it active. (Denis will provide further details about this next issue.)

Pianist Shulamit Hoffman then presented a brief piano recital to end the evening.

And so ended the visit. Volunteers transported members of Mr. Iyengar's party who had been billeted around the city to the airport for an 8 a.m. flight on to Edmonton.

We can already see, however, that the visit will go on for some time. As the fall session of yoga classes began at the "Y" this week, Mr. Iyengar was present. In my regular class, things have changed. We are taking new directions, and making new approaches, based on what Mr. Iyengar offered during his short stay. I have heard that not only my present teacher has been affected in this way. I know from experience that this change will go on, and it will be some time before the full benefit of this brief encounter is realized. I hope, too, that teachers who have reflected upon Mr. Iyengar's teachings, will be writing about their experiences in these pages in months to come. This kind of stimulation and sharing is one of the things that makes "Iyengar Yoga" special.

#### INTRODUCTION TO CHINESE MEDICINE

An eight-week course starting Thursday, October 11, 7-9 p.m. \$80, taught by Arnie Lade, acupuncturist. Registration and information: 386-2896.

#### BABY MASSAGE

For parents with infants 18 months or younger. 3 Sunday mornings, 10-11 a.m., \$30, with Arnie Lade and Diane Cannon. October 28, November 4 & 11. Registration and information: 386-2896.



## YOGA

Yoga is a Darsana,  
a mirror to look at ourselves from within.

Control of the mind is Yoga.

When the mind is controlled, stilled and silenced,  
what remains is the soul. It is the quest of the soul,  
the spark of divinity within us,  
which is the very purpose of Yoga.

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.

Why should you practise Yoga?

To kindle the divine fire within yourself.  
Everyone has a dormant spark of divinity in him  
which has to be fanned into flame.

*Body the Shrine, Yoga Thy Light*

## A Mother's Yoga

By Leslie Hogya

Grandparents were special people in my childhood. My children spent some time alone with their grandparent's in the summer when I was attending the convention in San Francisco. When I called once to check up on them. My mother said, "Oh, they're not doing much really. But I remember that one of the charms of being at a grandparent's home, is that not too many demands are made of you." She then recalled having spent whole summers sitting in apple trees reading books.

Grandparents are people who don't say, "Hurry up." My children came home looking quite pleased with themselves, content and relaxed. And I remembered that feeling myself. It was nice to be in a place of total security, and yet with no demands being made.

Not only did my children have their grandparents to love them, but they had a whole bunch of aunts, uncles, cousins, second cousins, etc. I see that our living 2000 miles away from all of them is a real loss. There can be no casual Sunday suppers together. It's always a big deal in expense and time. Also it only happens once a year or less, so a lot of other visiting gets crammed into a short time frame.

A few years ago my husband and children and I spent almost an entire school year living with my parents. This was quite an interesting and wonderful situation. My husband claims that I always regress when I'm in my parent's home. This is probably true. I do find it easier to be my adult self when they come to visit me in my territory. However, I had been away from home for fifteen years by then, and felt I survived with my adult identity intact, thanks, in large part to Swami Radha and Sivananda and their workshops.

When I was there for a year the day-to-day interactions with my family were more normal than when we are on a short visit. Long mornings were spent quietly reading the papers and looking out at the birds at their feeder.

A friend of mine left Victoria for a year to allow her husband to write a book. They will be living with her parents in that time. She had a lot of trepidation and anxiety about reverting into her old roles as the daughter and child. I assured my friend that there were also lots of rewards to being in an extended family, especially with young children. I see the nuclear family as small and vulnerable with every member



having a lot of needs that can't be met by so few members. But when we stayed with my parents, the energy surrounding little daily irritations was diffused and dispersed more readily.

Even though fathers have become more involved with the nurturing of their children, even being the chief care-givers, I have been in the role of full time mother until my youngest started school.

For me in the traditional motherhood role, I found that year living with my parents much less stressful than any other. If my children were being irritating, one of several things happened. Either I could talk to another adult right away about it, they would go and irritate some other person instead of just me, or they would get some attention from someone, which is usually what they wanted.

The pressures just didn't build up in the same way as they did when I was staying at home full time with young children. At that time, I put a lot of expectations on my husband to help me cope. I chose the moment he came home to do this. It was the typical cartoon situation of "Wait till your father gets home." syndrome when all the father wants to do is collapse in a chair and drink a cold beer.

This just didn't happen when we spent the year away. As a result we were all much more content. I'm certainly not trying to say we should turn back the clock to a pre-industrial time when large extended families lived under the same roof, or in close proximity. We are in a complex mobile society. In order to become an independent functioning adult, we can't all just stay on living in our parent's homes. There is no way one could become an individual.

Also, as I mentioned, I had already done a lot of investigating of my own ideals by this time. And my parents are very special. They didn't

give me unsolicited advice on how to raise my children, nor did they belittle me in any way in front of my children or husband. We lived in harmony, respecting each others' individuality during that year. It was a special time, and I value it, just as this summer's visit was for my children a special time to be with their grandparents and other relatives in an atmosphere of love.

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## Stretchmarks By Nance Thacker.



Stretchmarks © 1984 Nance Thacker

# The First International Yoga Convention San Francisco

Leslie Hogya

Trying to describe this summer's convention in San Francisco brought to mind the old tale about the blind men who tried to describe an elephant by touch alone. My experience at the convention is like the blind man who held onto the tail and explained that an elephant is like a snake! I experienced only my own class, one out of twenty, with my own instructors 13 out of a possible 60, and my own classmates and Victoria friends: 40 out of 700 attending!

Seven hundred people from around the world gathered on the evening of August 24, 1984 at the San Franciscan Hotel. They swarmed the lobby and exclamations rang out as friends greeted one another, friends perhaps not seen in years made at other yoga events from Pune to Feathered Pipe. Victor Van Kooten remarked his arms felt quite lame from all the hugging he did in the lobby!

Seventeen countries were represented, 40 of the fifty states, seven provinces. Californians numbered almost half the total. B.C. came in second of all other states or provinces. Two of the five doctors were from B.C. Bruce Carruthers and Derek French. (Derek's talk on the medical panel was very entertaining and informative.)

The daily classes were run very smoothly. There were forty separate classes a day; 320 during the week. Each participant had two classes a day of two hours each. Two or three were pranayama, one was a medical class. The attending M. D.'s made the rounds. Each morning we were bussed from the hotel in the center of San Francisco to Fort Mason Conference Center near Marina Green, overlooking the Bay and the Golden Gate Bridge. A smaller group attended class at the San Francisco Yoga Institute.

Members of the 8:00 a.m. class had to pick up a chair, three Spanish blankets, folded and strapped together with white belts. Half of the 700 people were in class at any given time; so there had to be 350 folding chairs and belts, and 1100 blankets! The class that finished last in the afternoon had to return these props to Building A of the sprawling warehouse site as the rooms were used for other functions in the evenings.

I never could decide which was worse, carrying my Spanish blankets up three flights of stairs at 7:30 a.m. while balancing my folding chair, purse, camera, change of clothes, etc. (I always seemed to have my classes on the third floor!) or carrying them back down again at 5:00 p.m. when I was hot, tired and my throat parched.



Marlene Miller, 7 a.m., the first morning of the convention. Waiting for her blankets ...

I salute the members of the Northern California Iyengar Association who undertook to organize the ungainly numbers of people, buses, hotel rooms, straps, blankets and the hundred details necessary to keep a smoothly running convention going for nine days.

Details aside, the reason so many people gathered and so many volunteers sacrificed a year of their lives to prepare for this even was to honor Sri B.K.S. Iyengar. And for Mr. Iyengar it was an opportunity to observe his trained teachers at work in front of a class. It was my first encounter with this great man and it's impossible to describe him. All the superlatives everyone uses still don't come close to capturing his genius, his energy and his clarity of purpose.

On opening night and on Sunday his most senior teachers had the opportunity to pay tribute to him. Some had amusing stories to tell of their

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**E. Howard at the Iyengar Yoga Institute.** She worked with Mr. Iyengar daily for seven months in Pune to heal ruptured discs in her spine.

encounters with him; following are some brief comments from a few of their speeches:

**Diana Clifton (England)** told us what B.K.S. stands for: bang, kick and slap!

**Dona Holleman (Italy)** He wouldn't teacher her at first because she was a 'dirty hippie.'

**Dahn Palkhivala (Aadil's Mother)** told us about Iyengar the man: he is loving, generous, courageous, adventurous, spiritual.

**Aadil** read a letter from his father: "...fifty years of tireless toil--yoga salutes it's master."

**Vera Sida (England)** gave an hysterical account of her introduction to yoga when she was near fifty years old. And ended with this comment, "When he looked at me, I knew he wanted the maximum."

**Yesmin Sethna (India)** "Mr. Iyengar brought yoga back to India via the U.S.A."

**Manuso Manos, Convention Chairman,** spoke in the opening ceremonies about why we all came: "We've come knowing there is a higher truth. Purity is possible...we're all on the same path. No one is ahead."

Despite all seeming goodwill on that opening night, there was an undercurrent of unrest and dissatisfaction. There were grumblings about classes and the way certain things were handled. Twice Victor Van Kooten spoke on the over-institutionalization of yoga. I also felt that some persons present saw yoga only as a means to keep the body beautiful--without seeing the other dimensions of it.

From my perspective, it was as if the magnetism of Mr. Iyengar drew some in, but they didn't see the real substance. I would use the comparison of Mr. Iyengar to an intricate weaving made of many rare silk and gold threads, layer upon layer. The shine causes some to grab for the glitter, but they come away empty-handed. Others realize that each person must first weave his or her own fabric. Even fewer realize that before the weaving can begin the fibers themselves must be spun. The arduous task of spinning each strand, each fibre, has barely begun for even the most advanced of his pupils.

Mr. Iyengar understands each nerve, cell and ligament of his being. Fifty years of single-minded practice has given him this inner knowledge. He lives in total harmony of body, mind and spirit. Yoga is woven into the marrow of his bones and is reflected in his devotion to the art of yoga and his unselfish desire to teach, to pass on the knowledge he has to his pupils.

Once during the convention he said, "When I am teaching, I am superman. I can't help it." Listening to him one realizes he is indeed a man of true knowledge and none can hope to be equal to him without spending fifty years of intense and uninterrupted study of yoga.

Often during questioning times, Iyengar told us there isn't one way, or one answer. Each pose and each person has to look for own answers. We must look for our own source points. We must observe and reflect on what is happening within. The highlight of the convention was Mr. Iyengar's public lecture and demonstration of his art on the last evening. What he does is an art. What he is teaching is spiritual yoga. "Know thyself." That is his message to us.



**Participants in Leslie's class at the Conference ... from California, Greece, Texas and Arizona!**

Transcripts of the medical panels and Mr. Iyengar's talks will hopefully be published in future newsletters.





Mr. Iyengar in west-coast nautical fashion, beside Lara Haver.

## Yoga Afloat

By Sue Ingimundson

Tuesday a.m. September 4, 1984. Georgia Strait. South-easterly winds to 20 knots. Heavy rain, visibility 3 miles. Did I really want to sail from Vancouver to Victoria?

I had been asked to represent the Victoria Yoga Centre, and Bruce, my husband, had been asked to exercise his nautical skills aboard the yacht Raincoast (very aptly named, as it turned out!) We were part of a welcoming party for Mr. B.K.S. Iyengar en route from Vancouver.

Before I left for San Francisco to attend the International Iyengar Yoga Conference I wasn't sure whether I'd sail, due to family commitments and completion of the finishing touches for Mr. Iyengar's visit here. During the conference, once again being in the presence of Mr. Iyengar. I knew the opportunity to be with him aboard Raincoast would be an opportunity in a lifetime, and so I made plans to take advantage of it.

I arrived back home from San Francisco at suppertime Monday. Tuesday was a whirlwind of activities; organizing my four daughters to return to school, shopping, and arranging for overnight adult supervision for the girls. My second daughter, Lisa, said at some point, "Mum, I somehow get the feeling you're not really back from San Francisco yet!" I laughed, commending her astuteness. I replied that I probably wouldn't be really back until after the 6th of September. Actually it was more like the 10th!!

Bruce and I set off for Vancouver in cool, blustery overcast weather, wondering all the way if the trip would be cancelled. Carol Brophy and her husband Bruce, owners of Raincoast welcomed Bruce and I aboard with a tour of their magnificent 60' yacht. Bruce B. had painstakingly taken fourteen years to build her.

Awaking at 5:30 a.m. to the sound of Carol bustling about in preparation for our 7 a.m. guests moved me to get up and help. Maureen and Bruce Carruthers (yet another Bruce!) arrived with Guruji at 6:45, and within the next half hour eight other followed, including Ann and Charles Gregory, Felicity Hall and Donald Moyer.

After weeks of endless sunshine, the weather was unbelievable: grey skies, windy, cold and pouring rain. It was hard to believe that it was only September.



It soon became evident that the weather was absolutely irrelevant. Of course it would have been nice to have shown off the beauty of the Gulf Islands under a cloudless Pacific sky, but having Guruji aboard made for a special sunshine, be it a little moist.

After breakfast, time was spent talking below and above deck, as we motored down the Fraser River, zig-zagging through dozens of fishing boats laying their nets, and into the Georgia Strait. Once in the Straits the rain increased its initial intensity, and we all eagerly headed for the aft stateroom to sample our first taste



of "Yoga Afloat." All, that is, except Captain Bruce and First Mate Bruce, who continued to sail us on a true and safe course!

Mr. Iyengar's creative genius now became very apparent, as he showed us all ways to adapt asana in a small space, using the table, ledges, poles and step-ladder. The "piece de resistance" of the morning was a mini-yoga class led by Guruji. My Janu Sirsasana and Paschimottanasana became a whole new experience! Words cannot describe the feeling of being in that small room, sat next to such a master, being lulled into the pose by the gentle sway of this sea-borne yoga class.



Mr. Iyengar assists Donald Moyer in an inverted pose as Felicity Hall looks on.



Mr. Iyengar demonstrates shoulder stand on a bobbing berth.

On arrival at north Galiano Island, Guruji, Maureen, Bruce C. and others disembarked for a ceremony blessing the Carruthers new home, while those of us left on-board sailed to Montague Harbour to meet them once more for the final journey to Swartz Bay.

The afternoon was spent chatting, dozing, sightseeing and getting soaked! The rain finally let up as we neared Swartz Bay where we were welcomed by a never-ending rainbow over the Islands.

What a spectacular ending to a special day spent with so many special people.





## The Median Line of the Body and the Gravitational Field of the Earth: Part II: SITTING

by Will Johnson

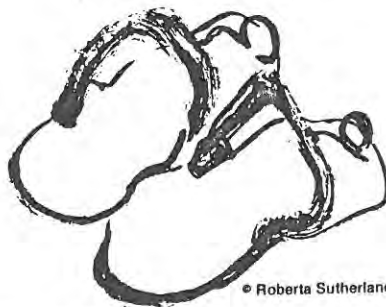
© Roberta Sutherland

The individual sessions of Rolfing can best be understood as the initiatory phase of a profound process of unraveling that occurs simultaneously at both physical and mental levels. As the median line of the body begins to shift so that it more nearly approximates the vertical, our relationship to the field of gravity begins to shift as well. No longer is it necessary to constantly tense the musculature of the body in resistance to this powerful and pervasive force. Rather this same force now becomes a potent source of support that not only helps maintain the uprightness of our physical structure but also allows us to continue letting go of tension and holding at the deepest physical and mental levels. This continuing process of letting go can be profoundly therapeutic, and it is at this point that, in Ida Rolf's words, gravity itself becomes the therapist.

One of the most direct ways in which I have come to appreciate the dynamics of this process is through the practice of sitting meditation. Later in this article I will talk about a particular Burmese form of meditation, but for now I'd like to make some general observations about the posture and experience of sitting. There exists such a wide variety of sitting meditation practices to choose from, each with its own particular technique and focus. The common denominator to all these techniques which emphasizes their fundamental similarity rather than their

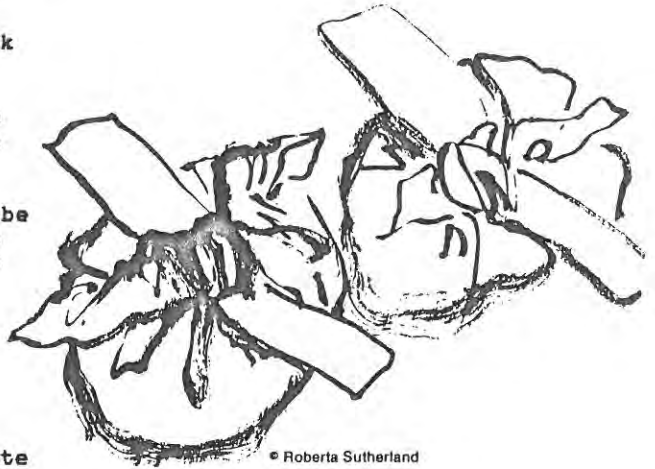
differences is the sitting posture itself. At the most basic level what sitting meditators are doing is sitting, and most teachers of meditation do, in fact, instruct their students to sit in a certain, fundamentally similar way. This instruction usually consists of something like "sit in as relaxed a manner as possible with the spine and neck in a straight line." It's clear to me that these opening instructions may be the most important instructions of all, far more important than the instructions which follow and differentiate technique from technique. My observation is that people who can sit in a reasonably erect and relaxed manner quite naturally touch on deeper levels of meditative insight than do people who are unable to sit in such a way.

The difficulty, and one of the major reasons why many people who undertake a meditation practice never actually experience the levels of insight which that practice can lead a person to, is that most of us are unable to combine verticality and relaxation when we assume a sitting posture. If we concentrate on "sitting up straight," we are often able to do so only by exerting a great deal of muscular effort and by freezing the body



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with an undercurrent of tension. Verticality may be gained, but it is at the expense of any possibility of real relaxation. On the other hand, if we simply assume the most relaxed posture available to us, our structure almost inevitably collapses. The head and neck fall forward, the front of the torso shortens, and the back becomes overly elongated in compensation. The problem with these two postures is that both in their own way limit the possibility of energetic flow which is the operative mode of experience for a body that can be both vertical and relaxed. Out of this condition of energetic flow the process of unravelling, and the meditative insights that accompany it, occur naturally.



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Much of the difficulty that people encounter as they sit down in a meditative posture has to do with our lack of understanding as to how to create an adequate base of support. In the traditional cross legged posture our sitting bones provide us with our primary base of support while our lower legs or knees help to secure that base of support. For this base of support to be truly effective the upright torso must be lined up in such a way so that its weight falls directly on top of, or even a bit in front of, the sitting bones. To allow for this alignment it is virtually imperative that the sitting bones be raised to a slightly higher elevation than the knees, and this can be accomplished fairly easily with cushioning. If they are at the same level as the knees or, worse, at an even lower level than the knees, the spatial position of the upper body will almost inevitably shift so that the weight of the torso falls behind the sitting bones. When this situation occurs, you have effectively cancelled out the ability of your lower body to function as a base of support. Unless you secure the uprightness of the torso with a constant undercurrent of muscular tension, the upper body will naturally collapse down and forward.

If you take a brief look around at the furniture our culture has created, you can quickly begin to appreciate the odds that we are all facing in our attempt to secure a natural sitting posture for

ourselves that is both upright and relaxed. The image of structure that our culture perceives as "comfortable" is a posture of collapse. The seats of our chairs are often angled so that the front is actually higher than the back. In addition to this the backs of chairs are often rounded so as to complete the mold that dictates that we have little choice but to assume a collapsed sitting posture. Car seats, sofas, "easy" chairs, the molded plastic seats that our children sit on every day in the schools are all designed to encourage and reinforce a way of sitting that is almost the exact opposite to the one that allows us access into deeper meditative spaces. Our furniture may be fine for activities like reading, watching television, or relating in a conventionally social way. However, most of us get locked in our bodies by the mold of our furniture in such a way as to only allow these kinds of activities to be easy ones for our bodies to engage in. Deeper experiences of energetic flow and the meditative spaces which that flow can reveal get blocked, sometimes so effectively that we may forget that these spaces exist at all and are, in fact, accessible if we choose to pursue them. (Interestingly enough, our culture does not know a great deal about meditative spaces, and so many of

us who are interested in these spaces are looking for guidance from people outside our culture. Its difficult, however, to make an argument about how our furniture is responsible for our lack of interest in these kinds of experiences, as its probably just as unlikely that our unwillingness to pursue these spaces has determined the shape of the furniture we have built for ourselves and which we experience as "comfortable".)

If we can influence the structure of the body so that the lower part of the body does in fact function as an adequate base of support for the upper part of the body, a reasonably effortless condition of balanced verticality becomes possible in our sitting posture. In a relaxed condition of verticality the musculature of the body does not have to remain in a state of tension to keep the body upright. There is little perceptible sense of weight that needs to be held up, and consequently our musculature can relax its hold and truly begin to let go. It is through this active letting go (which can technically be understood as surrendering the weight of the body completely to the gravitational field) that the process of unravelling that is the true goal of most meditation practices can begin.

In many ways the act of meditation, regardless of the specific technique of the practice, is simply an act of coming to balance. In addition to providing a body that is not in balance with its primary source of support, a pattern of muscular tension serves to inhibit

spontaneous emotional and energetic expression. With this kind of interference to the most primary, ongoing stuff of life, we become stuck. The experience may be likened to that of a needle on a record that encounters a dust mote and is unable to proceed, but rather keeps on repeating the same short phrase over and over and over (until we can stand it no longer and force the needle out of its rut and on its way). Our range of emotional expression becomes severely limited. We become inflexible with respect to our point of view and consequently begin to distort the entire field of perceptible events so that the information that is conveyed to us remains compatible with that point of view. If we encounter any events that are so unconventional that they cannot possibly fit into our picture of how things are supposed to be, we become deeply threatened. As was suggested in the previous article, we create the ongoing surface monologue of mind which effectively conceals most deeper aspects of mind and being and which we experience as claustrophobic, overly compacted, and intrusive. The feeling tone to all these experiences is pain.

The act of coming to balance can be seen as an antidote to this condition of pain. Rolfing is much like the force which dislodges the stuck needle and allows it to proceed, and the ensuing awareness of balance, as well as the surrender to the gravitational field which that awareness allows, ensures that the needle does not get immediately stuck again, but rather continues to proceed on its way. For me the experience of sitting serves this latter purpose well. It is a period of time in my daily schedule whose sole purpose and focus is to maintain the unrestricted movement and momentum of what we've called here the process of unravelling. In relating what it is that I do, I'm able to cite three distinct aspects or phases to my experience of sitting. The first simply involves finding the optimal place of balance that is available to me as I sit down. Once that place has been found, I then find myself giving in as much as possible to the pull of gravity. The final phase is one of acceptance, again as much as possible, of whatever experiences come to



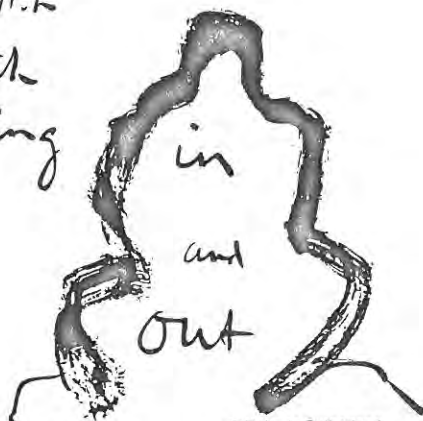


the surface of awareness as a result of that surrender.

The kinds of experiences that do emerge vary widely from person to person and are unique for each and every one of us. Experiences may be predominantly tactile for some people and range from the most intense and irritating kinds of painful sensation to feelings of full-bodied energetic flow that are almost overwhelmingly pleasurable. Such tactile formations are often accompanied by a corresponding dramatic play of emotion and mentality. Fantasies and feelings of anger, fear, lust, gratitude, sadness, and exhilarated happiness are not uncommon. While the feelings can be directly apprehended as conditions of pure tactility, the fantasies may project themselves on to the screen of mind in any variety of ways (as images, sounds, or thoughts, for example). The passing show is simply the manifestation of the unravelling of the mind/body complex and maintains its momentum as long as we can maintain the openness of balance. Sensations, emotions, and thoughts that we have repressed deeply come slowly to the surface of awareness as the mechanism that has kept them repressed (namely the unique pattern of holding in the musculature of the body) increasingly becomes inoperative. This process is a completely natural one, a simple byproduct of the act of coming to balance. It proceeds at its own pace, and any attempts to speed it along will only interfere with its natural progression. At times different emotional, mental, and tactile states will form and dissolve with great rapidity. At other times the movement of formation and dissolution may be painfully (or blissfully, depending on the nature of the contents) slow. Our work is not to be bothered or overly enthralled by any part of the unfolding drama, but simply to keep allowing a condition of balance in our sitting and accepting, almost impartially, whatever emerges within the contents of our experience.

The particular technique that I have found invaluable in helping me to better understand this process of unfolding is a Burmese form of vipassana meditation which, to differentiate it from other

Sitting  
like a gate  
with  
breath  
going



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forms of vipassana, is now mostly referred to as U Ba Khin style vipassana. The name derives from the Burmese teacher most responsible for reviving this practice on a wide scale in this century. U Ba Khin passed away some fifteen years ago, and the foremost teacher of this technique today is one of his closest, longtime students, a Burmese-born Indian named S. N. Goenka. The technique itself is very simple and can be easily taught in the ten-day retreats that are regularly held in North America, Europe, Japan, Australia, and India by Goenka and his teaching assistants. The retreats involve long hours of sitting during which time the student is directed to follow the simple instructions of the practice. The technique works to take us from very obvious realizations about reality to ever subtler ones so that by the end of the retreats our awareness and experience of our body/mind complex and of its relationship to what we conceive of as the external world is generally quite different from when we began. There are many different forms of vipassana, each one focusing on a specific aspect of the body/mind complex. The focus of this technique is almost exclusively the sensations and experience of body and from my point of view as a Rolfer is an extraordinarily effective aid in furthering the awareness of body



**A Day of Yoga**  
with  
**Shirley Daventry French**  
on  
**Saturday, October 20, 1984**  
**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 is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She teaches and leads workshops throughout western Canada and the U.S. and is Director of the Yoga Program at the Victoria YM-YWCA.

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

For information and registration:  
**Phone 478-3775**

that I see as a central function of my work. In keeping with the Buddha's insistence on distributing this teaching freely, Goenka refuses to charge a fee for attending these retreats. At the end of the retreat if you feel you want to give a donation you are invited to do so, but you are under absolutely no obligation to do so.

Vipassana is the primary form of meditation practice in the Buddhist countries of Southeast Asia and probably closely approximates the actual practice that the historical Buddha, Siddhartha Gotama, was engaged in. The word vipassana means simply to see things as they are, and this meaning effectively describes the goal of the practice. Training oneself to see things as they are sounds like a simple enough task, but when we begin to observe our process of perception we soon come to appreciate how difficult an undertaking this actually is. We are constantly bombarded by sensory data. Impressions are received through the doors of our senses and are then transported to various centers in our nervous system. There they are digested and, if deemed relevant, released into our field of awareness as conscious bits of information. Somewhere along the way, however, something happens to these original impressions so that what we end up seeing is not so much the event as it is but rather the event as filtered through our own unique overlay of preferences, distinctions, likes, and dislikes. It is this constant filtering that allows different people to perceive the same event as beautiful or ugly, pleasurable or unpleasant. The difficulty of this interpretative filtering is that we're rarely aware of its constant activity. We're convinced, rather, that our observation is objective, that we are seeing things as they are. The deeply therapeutic effect of the practice of vipassana results from our initially acknowledging that we rarely do experience events objectively and then slowly dismantling the filters and mechanism that prevent us from doing so.

In traditional Buddhist psychology the mental factor that is primarily responsible for our misperception of events is termed vedana which can be

roughly translated as "feeling response". A sensory object of some kind enters our field of awareness, and after briefly classifying it we react with a feeling of pleasure, displeasure, or indifference. Certain objects attract us to varying degrees, others directly repulse us, still others hold little interest for us. What inevitably happens is that we start craving for or clinging to the objects whose presence causes us displeasure. In the vision of the Buddha it is this incessant push-pull that is the direct cause of our suffering and which keeps us wandering blindly. Every time we react we create a sort of knot within the body/mind complex called a sankhara, and it is this accumulation of sankharas that actually weighs us down in pain and causes the filters of misperception to operate automatically.

From a Rolfer's point of view reaction of any kind - be it pulling closer or pushing away - must ultimately be dealt with as a myofascial issue. There can be no such thing as a reaction pattern that is not accompanied by a shortening and contraction in the fascia of the body. What a student of vispassana calls the accumulated buildup of sankharas, then, can be approached and understood as the accumulated presence of holding and contraction in the soft tissues of the body. It is this accumulated pattern of holding that prevents the body from coming easily to balance and which consequently restricts its range of expression to a limited repertoire of habitual response patterns. In this way patterns of sankharic reaction tend to reinforce themselves, digging ever deeper ruts that are difficult to remove ourselves from or to avoid. Locked within a limiting pattern of muscular tension and resistance to gravity we find it very difficult just to see things as they are. Interestingly in the U Ba Khin style of vispassana, one is directed to limit one's focus to the experience of sensation as it arises in the body. What we normally think of as the process of mind is not given anywhere near the same amount of attention. The reason behind this is that any sankhara (which we normally might tend to think of as a knot in the "mind"), when it finally does resurface up to our level of awareness, will manifest itself as a distinct

sensation in the body. Just as we have limited awareness of our bodies, so too we have a limited appreciation for the depth of our repressed contents of mind and the degree to which this situation limits us. Bringing more awareness to the experience of our bodies, we inevitably allow this deeply repressed material to surface. The ultimate goal of the practice of vispassana is to so purify and train the body/mind complex that the old stock of sankharas all come to the surface and get eradicated and no new ones get accumulated.

Knots in the mind manifest as pain in the body. Indeed they are the same thing, and so if we truly wish to explore the full nature of the body/mind process in hopes of releasing ourselves from the limitations that have been built into this process, we inevitably must confront and deal with our experience of pain. Pain is our direct link to what might be called our essential being - a condition marked by feelings of wholeness, love, great openness, and vibratory flow - and to the extent that we haven't completely blocked out our experience of pain we still can recontact and find our way back to that place of essential being. The same energy that in an open, spacious, flowing condition manifests naturally as essential being becomes the stuff that fuels our experience of pain when the openness of that condition becomes obstructed. The irony of our dilemma is that while all of us would express that we want to experience the vitality and loving openness of essential being, most of us also want nothing at all to do with pain. Instead we try to mask it, shift it, change it, do anything but simply sit with it as it is. And to the extent that we try to conceal or remove our pain, we lose touch with the link that can take us directly into the experience of essential being.

It is not uncommon when being Rolfed or at some time during these ten day vipassana retreats to encounter moments of intense physical discomfort. If we run away from these experiences of discomfort, we only interfere with the process of tissue release and purification that these techniques can allow for. The pain, within a Buddhist perspective, is simply the old stock of

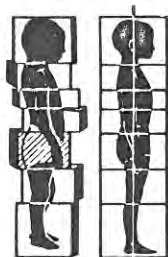


sankharas coming up to the surface of awareness. Only there can they be dealt with and processed through. Another way of saying this is that the experience of pain is the threshold of our unconscious repository of mind. As we increasingly give ourselves permission to experience this intense level of sensation, as well as the emotional and mental projections that sometimes accompany it, we succeed in liberating what might be called the contents of our unconscious mind, the very stuff that because we have no conscious awareness of it keeps us locked and imbalanced. It is like a constant front of low pressure that simply sits on us and clouds and obscures the radiance of essential being.

The element or attitude that is the most critical in this process of purification and subsequent training is the factor of equanimity. Equanimity frees us from the tyranny of reaction that marks the unevenness of mind that almost immediately categorizes events as pleasurable, unpleasant, or indifferent. Training in developing equanimity is training in allowing things to be as they are, rather than reacting to them. As the automatic response of reaction loses its mechanical nature and we become more tolerant of the events of our lives exactly as we find them in the present moment, we stop accumulating new sankharas, creating new patterns of tension, and in the process we allow the old ones to come to the surface to get released. All of this can be seen as a metaphor, or a different philosophical perspective, for the

process whereby we begin releasing the contraction and shortening in the fascia of the body through entering into a condition of balance in which we no longer need to resist the force of gravity. As we come to balance in this way, the process of unravelling that we spoke of in the first part of this article begins on its own. As the contents of stored experience re-emerge into our field of awareness, they get released automatically as long as we simply watch them, letting them be just as they are without attempting to change, stop, or prolong them. If we cling to the pleasurable rushes of sensation that sometimes engulf our body or if we react blindly with aversion to the intensely painful sensations that sometimes accompany the re-emergence of a deeply buried sankhara, we lose our balance of mind (as well as our balance of body) and again become stuck. As Ibe keeps focusing his or her attention on the experience of body, a time is bound to come when the whole body gets dissolved in a free flow of vibratory sensation. When this happens the structure of the body will spontaneously become highly balanced. In this state it is easy to observe the constant formation and disappearance of sensation at both tactile and mental levels. The trick, of course, is to learn how to maintain this impartial attitude of observation during those moments when the body loses the ease of relative balance that accompanies this experience of dissolution and the mind becomes chaotic and confused. Both sides of this cycle are a natural part of the process of unfolding or unravelling that balanced sitting reveals. Ultimately we see that equanimity is balance and that the true training is in learning how to maintain one's balance as much as possible in every situation that we are confronted with. The ten day retreats are only a beginning in this process of re-education, but they can be a very significant beginning.

There is one last thing that I wanted to mention in this article before closing. I remember going to my first Goenka retreat with a good deal of apprehension as I'd heard that the practice was very rigorous, completely devoted to sitting, and with no time periods allotted for exercise or stretching. At that time I



## ROLFING®

Will Johnson

Hornby Island, B.C.

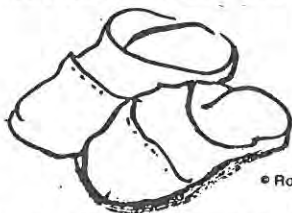
VOR 120

335-0750

*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*



was very attached to doing some form of stretching or other exercise daily as a way to stay as open and balanced as possible, my experience being that when I didn't exercise in some way I simply didn't feel as good as when I did. One of the truly extraordinary things about the ten day retreats to me is how flexible and open my body feels after they're over, and this just from sitting. Encountering the energetic experience of body, owning and accepting that experience just as it is without changing it, we're able to uncover and release deep levels of tension that reside in the body/mind complex. It's clear to me that there a number of approaches that can lead us into that encounter. Without question Roling can have a profound effect on a person in this respect. As most people who read this newsletter know, so can a dedicated yoga practice. Also consider that familiarizing yourself with the experience of balanced sitting is another very potent piece of the puzzle. Those of us who live in the Pacific Northwest are fortunate in that for whatever reason this area looks as though it is becoming a focal point for the practice of U Ba Khin style vipassana in North America, and ten day retreats are offered here on a fairly regular basis. For information about upcoming retreats contact the Vancouver Dhamma House, 2891 West 36th, Vancouver, V6N 2P9, telephone (604) 479-6641.



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Will Johnson has been a Certified Rolfer for the past seven years and currently works in Victoria and on Hornby Island, B.C. To contact Will, write c/o Hornby Island, B.C. V0R 1Z0, or phone (604) 335-0750.

Roberta Sutherland is a Victoria artist. She has kindly offered these brush paintings done while she was in residence at a Zen retreat for use in this issue. She has asked that they not be reprinted without written permission from her. Write 220 Michigan Street, Victoria.

Thanks to both of you.



The Molivos Mat

## The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

- **NON-SLIP:** Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters and – you won't slip and hurt yourself.
- **FIRM BASE:** Unlike foam or padded mats or rugs, it never 'gives' to your weight.
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## WORKSHOPS AND EVENTS

### IDEALS

Friday evening, October 13, thru Sunday, October 15

"What is the purpose of life?" "What makes my life worth living?" The primary motivations behind our thoughts and actions are often not consciously recognized. This exploration of inner values encourages participants to discover and clarify personal ideals and goals, both short and long range, and to express them in action in daily life.

Fee: \$100.00

### RADHA AND KRISHNA:

#### The Cosmic Lovers

Friday, October 26, 7:30 p.m.

You are invited to a slide show of Radha and Krishna, a symbolic story depicting the search of the individual soul (Radha) for the Oversoul (Krishna), and the divine play (lila) that portrays that relationship in the life of the human being. This story shows the path of "bhakti" or devotion. The call of Krishna's flute is the irresistible call of the Infinite to which all can respond.

### REFLECTIONS ON THE GITA

Saturday, October 27, 10:00 a.m.—6:00 p.m.

This ancient Indian scripture has inspired many people over the ages to direct their lives by its precepts. Workshop participants learn how to use the *Bhagavad Gita* to draw inspiration from within, to find answers to personal questions and problems, and to trust their ability to contact their own inner "charioteer."

Fee: \$35.00

### THE TWO SELVES

Friday evening, November 10, thru Sunday, November 12

We live in a world of dualities. One of the most important is the male/female polarity, which affects all of our relationships. By learning to recognize the dualities and separations within oneself, the essential unity beneath

this level of existence can be uncovered, the rifts healed, and wholeness attained.

Fee: \$100.00

### RAJA YOGA:

#### The Yamas and Niyamas of the Kingly Science

Saturday, November 24, 10:00 a.m.—6:00 p.m.

The observances and abstinences of the Yoga Aphorisms of Patanjali are basic to all practice of yoga and are the foundation of Hatha Yoga. This one-day workshop will provide an opportunity to examine their personal meaning, not only in practices, but also in daily life.

Fee: \$35.00

### ROSE CEREMONY

Saturday, December 1, 8:00—9:00 p.m.

Sunday, December 2, 8:00—9:00 p.m.

The Rose Ceremony is a dedication of ourselves to the Divine, in whatever form we perceive. It is a time to reestablish our commitment to the very finest within ourselves and to affirm the highest ideals in our lives. The ceremony takes place over two evenings, the second being the burning of old resentments which may prevent us from attaining our true potential.

If you wish to attend, please phone for further information. There is no fee for this ceremony, but you are asked to provide two roses for the first evening, and to make a donation to your favourite charity as an offering of gratitude.

## WEEKLY ACTIVITIES

### SATSANG

Sunday evenings, 8:00—9:00 p.m.

Satsang is a time to remember the higher purpose of our lives, a time to rededicate ourselves to the fulfillment of this purpose and to give thanks for the blessings we have received. All are welcome to join in this time of chanting, prayer, inspiration and reflection.

### PRAYER LIST

Shambhala House Victoria has a Prayer List for those in need. It is at Satsang that we pray and chant Mantras for those who have asked to be on the Prayer List. If you wish to be included on the Prayer List for one month, please contact us by phone or letter with your request.

# The Salt Spring Centre

*Workshops begin on evening of the date indicated with dinner meal and orientation and conclude the afternoon of the date indicated. Workshop costs include lodging, meals and ferry pickups. To register for a workshop send a deposit of half the total fee by at least a week prior to the workshop date. Enrollment is limited. Late registrations add 10% to workshop cost.*

*For information or reservations: P.O. Box 1133, Ganges, B.C. V0S 1E0. Vancouver: 874-3997. Salt Spring: 537-9596 or 537-2326.*

## PATHWAYS TO HEALTH

### A Self-Health Workshop

**Oct. 12-14**

During the past year we have received an overwhelming number of requests to hold a 'hands-on workshop' in health and stress management. More and more health is being viewed not merely as the suppression of disease symptoms but rather as a fundamental re-orientation toward life.

The Centre has invited four health professionals: Naturopathic physicians, experts in diet and nutrition and stress management therapists to host this workshop in practical techniques and approaches to facilitate and enhance health and prevent disease. This is an ideal opportunity, for those who wish to assume more responsibility for their health and well-being, to learn how to better control their destinies, achieve goals and reduce stress.

**Content:** Diet and Nutrition "The appropriate diet for you" • Allergies and their management • Pathology of disease and laws of cure • Family homeopathy • Cleansing Techniques • Hydrotherapy • Massage • Yoga and Tai Chi • Nature cure • Relaxation and stress reduction.

**Instructors:** Dr. D. Elmore D.C., N.D. (National College of Naturopathic medicine); Dr. D. Collins, N.D. (John Bastyr College of Naturopathic Medicine); Peter Bennett (candidate - N.D.) Tai Chi and Yoga instructor; Diane Crawford R.M.T., H.F.C. Kinesiology - S.F.U.), Yoga Instructor.

**Cost:** \$110

## AUDITION & SCENE PREPARATION

Acting for Film & T.V. with Director Michael Berry

**Oct. 19-21**

For beginners, or those with limited experience, this course is designed to provide the actor with a better understanding of:

**Audition Techniques • Studio and Location Procedures • Television and Film Terminology • Acting Technique • Voice and Movement • Commercial Requirements.**

Trained at London's Royal Academy of Dramatic Art, Assistant series director for BBC's "Dr. Finlay's Casebook". Director at Vancouver's Little Theatre and Metro Theatre. For television worked as series director on such CBC productions as Beachcombers and Ritter's Cove as well as directing other television specials. Regular teacher of acting for film and television at Capilano College. Michael Berry has vast technical and practical experience to offer those pursuing a film and television career. Class size limited to 12 persons. Minimum age: 13 years.

**Cost:** \$150.

## PAUL HORN

### A Special Weekend

**Nov. 2-4**

The Salt Spring Centre is honoured to present a special event, an intimate weekend with internationally renowned musician and teacher Paul Horn.

**Workshop Content:** • How music works on the nervous system. • The transcendental value of music. • Music and meditation. • Music and movement. • Importance of music in our daily life. • **Cost** \$125

## UNLOCKING THE WORD HOARD

### An Approach to Writing Poetry and Fiction

**Nov. 16-18**

For anyone who has wanted to write but has never dared, or for anyone who has, but wants further instruction, here is a gentle, "hands-on" opportunity.

**Instruction:** Sean Virgo has published numerous books on poetry and fiction and has had his works included in numerous anthologies such as The Poets of Canada and Best American Stories, 1979. He is the first prize winner of the DuMaurier National Magazine Award for poetry (1979) and several other national awards.

**Cost** \$110

# Yoga Calendar

## OCTOBER 1984

- October 5-7: Womens' Weekend at Salt Spring Centre. See ad this issue for details.
- October 12-14: Pathways to Health. A self-health workshop at Salt Spring Centre. See ad this issue for details.
- October 13: Yoga Teachers' Practice Session & Discussion 9:00 a.m. at the home of Shirley Daventry French, 3918 Olympic View Drive. To be followed by pot-luck brunch.
- October 13-15: Ideals Workshop at Shambhala House Victoria. See ad elsewhere this issue for further information.
- October 14,15,16: Will Johnson, a Rolfer from Hornby Island, will be working in Victoria. Call (112) 335-0750 for information or appointments.
- October 19: Yoga Centre of Victoria Monthly Meeting, at the home of Sue and Bruce Ingimundson, 1234 Union Road. 7:00 p.m.
- October 19-21: Audition & Scene Preparation workshop. Acting for Film & TV. See ad this issue for details.
- October 20: A Day of Yoga with Shirley Daventry French. 10-4 p.m. in the Yoga Room, 3918 Olympic View Drive. Fee \$25. For information and registration, call Shirley, 478-3775. See ad elsewhere this issue for more information.

October 26: Radha and Krishna: The Cosmic Lovers. A slide show at Shambhala House Victoria. No charge. See ad this issue for further information.

October 27: Reflections on the Gita. Workshop at Shambhala House Victoria. See ad this issue for further information.

October 28: Yoga Centre of Victoria presents a Sunday morning Beginner's Workshop at the Victoria YM-YWCA. Sue Ingimundson will be leading this workshop. 10 a.m.-2:00 p.m. followed by refreshments. Fee: \$10 Yoga Centre Members, \$12 non-members. Call Sue at 385-2598 for information.

## NOVEMBER 1984

November 1-5: Hatha Yoga Workshop with Angela Farmer, sponsored by the Victoria YM-YWCA. Registration opens September 4. Call 386-7511 for further information and registration.

November 2-4: Paul Horn -- A Special Weekend at Salt Spring Centre. See ad this issue for details.

November 10-12: The Two Selves workshop at Shambhala House Victoria. See ad this issue for further information.

November 11: Roling Lecture-Demonstration by Will Johnson, a Rolfer from Hornby

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.



Island. 7:30 p.m. at the Island Centre for Health Education, 918 Esquimalt Road. Admission free. Everyone welcome.

November 12, 13, 14: Will Johnson, a Rolfer from Hornby Island will be working in Victoria. Phone (112) 333-0730 or see will at his demonstration (above) for appointments and information.

November 24: Raja Yoga workshop at Shambhala House Victoria. See ad this issue for further information.

November 25: Yoga Centre of Victoria presents a Sunday morning Beginner's Workshop at the Victoria YM-YWCA 10 a.m.-2 p.m. followed by refreshments. Taught by Carole Miller. Fee \$10 Yoga Centre members, \$12 for non members. Phone Carole at 721-3477 for information.

#### **DECEMBER 1984**

December 1-2: Rose Ceremony at Shambhala House Victoria. See ad this issue for further information.

#### **ONGOING**

Shambhala House Victoria offers regular weekly activities. These include Sunday Satsangs, Prayer List and Kundalini Classes. Kundalini Classes are Tuesday Evenings (Introductory), Wednesday evenings and Friday mornings (Continuing). for information please call 595-0177.

Peninsula Recreation will be offering yoga classes in the Iyengar tradition from Sept. 13-Dec. 13. Introductory at 6 p.m., Level I at

7:30 p.m. Call Marlene Miller at 656-7271 for more information.

Richard Reeves leads weekly Dream Groups Thursday evenings. These will begin meeting early in September. Another class will be formed at another time, later in the fall. Please call Richard at 381-0574 for further information.

Judith Koltai's fall session of Syntonic Exercise classes begin in September. Call 384-0838 for details.

The Dispensable Healing Centre, 403 Kingston St. (384-5560) has an extensive series of classes and workshops scheduled for the fall. These range from Shiatsu to Keltic Knots. Phone for information and a complete listing.

## **Notice Board**

### **HOUSESITTER**

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## **MEMBERSHIP/SUBSCRIPTION FORM**

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

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

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

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

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☐ Dont mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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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Photography: Shirley Daventry French, Derek French, Leslie Hogg, Sue Ingimundson

Advertising: Carole Miller

Typing: Shirley Daventry French, Leslie Hogg, Bill Graham, Jennifer Rischmiller

Distribution: Michael Shevloff

Assembly: The People of Oak Bay Kiwanis Village

Printing: Monk Quick Copy Centre

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**DEADLINE FOR NOVEMBER NEWSLETTER: OCTOBER 19, 1984**

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**VICTORIA YOGA CENTRE SOCIETY**

3918 Olympic View Drive  
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# yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

NOVEMBER 1984



## The French Dragon Theory of Back Problems

Transcript of a talk by Derek French, M.D. at the Medical Forum of the International Iyengar Yoga Convention held in San Francisco from August 24th to September 2nd 1984

-----  
Mr. Iyengar, Mr. Chairman, Honoured Guests, Fellow Panelists and Fellow Travellers .... I wasn't quite sure whether that was a safe term to use down in the United States yet, but I think it is at the moment !

I was delighted to be invited down here to take part in this Conference. Doctors in yoga are still fairly rare and it's very pleasant to have the chance to meet with other doctors to talk yoga-medicine shop. We had a very nice dinner the other night at which we did just that.

I personally am enjoying the conference very much - taking part in the classes, listening to the many speakers - and I'd like to express my personal gratitude to those very hard working people who first of all had the idea of putting it on and then carried through with the enormous amount of hard work that goes into that.

I have also been impressed as I listened to the various speakers in the evening by the very beautiful clothing that everybody wore - lovely colours from many different nations - and I was wondering what would be appropriate to wear at a meeting like this. It seemed to me that probably the rarest and therefore perhaps the most exotic piece of clothing I could choose might be a collar and tie.  
(laughter)

Continued on page 7



by Shirley Daventry French

Everyone who is actively involved in the Victoria Yoga Centre is constantly struggling with a balancing act between their own personal work in yoga and the yoga that is practised in a group.

The majority of us practice yoga-asana and pranayama according to the teachings of B.K.S. Iyengar, and follow certain daily and weekly practices according to the teachings of Swami Radha - but we are not exclusive in this.

Like society in general, we have a mixture of families with children, married couples without children and single people. All are earning their own way in the world, and taking care of their own and their dependents' primary needs for food, clothing and shelter.

I've lived in parts of the world where survival for the majority takes up all of the time and energy. There have been times in my own life when survival has taken up all of my time; whether this has been on a material or psychological level doesn't matter - at those times there is nothing to give. Group work is out of the question. We have to invest in ourselves first; unless we do that there will be no dividends.

Those of us who live in this part of the world have been given many blessings. I took Mr. Iyengar down to the beach near our house and he relished the fresh Pacific air, clean water and spectacular beauty of this area. He remarked how quiet and peaceful it is and said it is a very special place.

Dr. Karandikar, one of Mr. Iyengar's pupils and travelling companions, commented that there was a softness about Victoria.

This is not to deny that life is harsh for many people here at the present time who are having difficulty in making ends meet. I'm sorry about that. At one time in my life I was politically very active, working towards change in the social structure and equality for all. At another time, along with my husband and some friends, I tried to change the Victoria school system. Finally I gave this all up and concentrated on changing myself.

As I began to make these very necessary changes in myself and my life, I began to hear again the voice of conscience which said: what about service to others? Are you repaying what you have been given? What about gratitude? How can you express this? I began to understand that this too is an essential part of yoga practice.

I began to consider the possibility of reincarnation and wonder what sort of rebirth I would have if I wasted the gifts and talents I have been given this time around.

First, at the suggestion of my teacher, I began training to become a yoga teacher myself. Then I began teaching, and after a while to take on some and eventually all of the responsibility for organising yoga classes at the "Y". When I felt qualified to do so, I began to train other teachers. I also founded the Yoga Centre.

In the beginning I did most of the work myself - newsletter, workshops, correspondence, finances, meetings, teaching. My work attracted others and in time they began to take on more responsibility and the scene evolved into a group of individuals all doing their share of the work.

Sometimes, when I am having difficulties with one of them I think how much easier it was when I worked on my own, but then I wouldn't have this wonderful opportunity to learn to get along with others.

We have become a very efficient group. You can see this from our newsletter. You can see this from the number of workshops and other functions we sponsor during the year.

Working in a group is good practice for all yoga students because our own self-centred needs are forced into the background and we have to practice renunciation. Those who like to be the centre of attention have to learn to sit back, listen and fit in with others. Those who like to sit back have to learn to speak up and take risks. Both types have to become accountable to others.

Working in a group has both advantages and disadvantages. It sometimes takes longer to get things done. This is the democratic process. As soon as you get into a group it means meetings, telephone calls, gathering opinions, passing on information; but as soon as you form an efficient working group it means more can be achieved.

The success of all the functions arranged for Mr. Iyengar's visit will attribute to this.



# Yoga Centre News

## Annual General Meeting

The Victoria Yoga Centre Society Annual General Meeting will be held at 6:00 p.m., Saturday, December 8, 1984, at 3918 Olympic View Drive, R.R. #1, Victoria, B.C., the home of Shirley Daventry French and Derek French.

The meeting will include the election of officers for the 1985 calendar year. Anyone interested in serving on the executive should contact Trish Graham at 388-6734 to indicate their interest. Any major changes to the Society's constitution require advance notice as well, so if you have suggestions for improvements, please call an executive member.

The meeting will be followed by a pot-luck supper and Christmas party, so come prepared to dance. A warm invitation is extended to all interested in the Society.

## Ultimate Freedom

The Yoga Centre will present a showing of the 1976 Video The Ultimate Freedom at 7:00 p.m. Wednesday, November 14 in the Victoria YM-YWCA Lounge. Admission is \$3.50. Refreshments will be served. The video, made in Ann Arbor, Michigan, shows B.K.S. Iyengar performing asanas and discussing hatha yoga. November 14th is during the intercession break in classes at the "Y".

## Yoga Mats

The Yoga Centre has a new stock of non-skid yoga mats available at a cost of \$25.00 each. If you are interested ask a "Y" yoga teacher for one.

## Program Notes

At the October 19th Yoga Centre Meeting, Program Committee Chairperson Marlene Miller reported that she has confirmed a workshop in 1986 with

Because of the time and effort spent on organisation we didn't waste a drop of his precious time with us, and it is only because we have a dedicated and reliable group that we were able to consider inviting him here in the first place.

Here I must pause to recognise and acknowledge that it was only through the initiative and persistence of another yoga group, the B.K.S. Iyengar Yoga Association of Northern California, that Mr. Iyengar came to North America this year and was able to consider a tour of Canada.

Students of B.K.S. Iyengar and Swami Radha tend to be strong minded, strong willed, energetic individuals. This can be an obstacle if the energy is directed into pursuits which gratify the ego and feed the monster of self-importance. However, it can be a tremendous asset if it is used selflessly to pass on the work and teachings of these two great teachers.

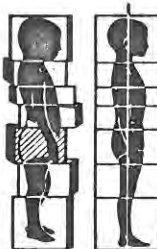
In my experience the balancing act I spoke of is like the ebb and flow of the ocean. Sometimes I need to withdraw and work more on my own. Sometimes I need the support of a group. Sometimes I need to offer support to a group. The final balance and final choice has to be mine.

Perhaps the sentiments I have expressed can best be summed up in the following Aphorism by Swami Radha :-

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

*Shirley*

(This month's column is dedicated to the group of people from the San Francisco Bay area who organised the International Iyengar Yoga Convention. It was a truly fine effort.)



## ROLFING®

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*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

Judith Lasater. Sue Ingimundson has booked the Saltspring Centre for a retreat June 7 and 8, 1985 with Felicity Hall. Gay Dill has tentatively booked the Saltspring Centre for a workshop with Aadil Palkhivala the weekend of February 23-24, 1985.

#### Sunday Beginner's Workshop

Carole Miller will present the second in the Yoga Centre's Sunday Morning Beginner's workshops on November 25th. These workshops take place from 10 a.m. to 2 p.m., and are followed by refreshments and a chance to talk with the teacher and fellow students. The workshops have been popular with both beginners and more experienced students. This is an excellent opportunity to work with excellent teachers from the Victoria area.

Carole Miller has been teaching yoga in Victoria for 10 years. She teaches classes at the YM-YWCA, at UVIC, and in recreation centres in the Victoria area. Carole has studied with Mr. Iyengar in Pune, India, and participated in many Vasodhara Ashram workshops over the past 13 years as a student of Swami Radha.

To register for the workshop, phone Carole at 721-3477.

#### Newsletter Report

Bill Graham, Newsletter Editor, presented a major report at the October meeting, which is reprinted here for our reader's information.

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#### 1. Advertising:

The newsletter has been receiving a decreasing amount of advertising this fall. We depend on advertising to pay for costs of production, so it is important for our supporters to encourage friends, or businesses which they patronize and who might benefit from contact with our readership to buy ads.

We also have a new category of advertising, not listed in our rate card: the Notice Board which has been appearing just below the calendar of events. These short listings cost \$4.00 each, and can serve the function of classified advertising, but they are only available to individual members of the society. Deadline is the same as the deadline for articles. These are intended more as a service to members than a source of revenue.

#### 2. Deadlines:

To make it easier on our paste-up staff and typists, we have decided to set up deadlines for the next several issues, with the intention of sticking to them firmly. To make it easier on the editor (who also writes Yoga Centre News), I hope we can also have the monthly meetings more-or-less coincide with the newsletter deadlines.

ISSUE	COPY DEADLINE	TYPED COPY/PASTE-UP*
NOVEMBER	October 19	October 26
DECEMBER	November 16	November 23
JANUARY '85	December 8	December 14
FEBRUARY	January 18	January 25
MARCH	February 15	February 22
APRIL	March 15	March 22

\* Paste-up will happen the weekend following these dates, but copy typed to size is required by Thursday so it can be reduced, and so photos can be prepared for printing.

#### 3. Ideas for Articles and Issues -- Need for Volunteers:

If you take the time to look at the credits on the back page of the newsletter and on the articles we've published over a period of time, you will see that the names begin to develop a familiar ring. Like many aspects of Yoga Centre activities, a fairly small group is regularly involved in putting this publication out every month. My sense, as editor, is that some of the energy and enthusiasm in that group has ebbed. So far, I don't think that the quality of the newsletter has suffered. It is time, however, for us to look for some new blood.

Specifically, I think it is time to begin phasing myself out of the editor's position. Trish has already begun to train others so that she can begin turning over the paste-up and design duties. This turnover won't likely be an immediate event; however, I hope to be out of the country for a period of time in the late spring or early summer this year, and I would like someone to be able to take over at that time. I will continue to work on the newsletter,

but I feel that a gentle period of responsibility-shifting would be good to undertake now, rather than having Trish and I suddenly disappear.

What does this mean? I have begun to keep a notebook of the time I put in on the newsletter over the month, so that I can begin to define what, precisely, I do. This will help me to teach whoever would like to learn my job.

Trish has been working closely with others to teach them to do paste-up, and will be happy to train others in the basics of paste-up and design.

My main concern is in finding people confident of their English who will be willing to edit others' writing for publication. This is not a very difficult job, but it does require some sensitivity. Our writers are generally pretty good, and willing to be edited without complaining, at least to me.

Regardless of who the editor is, we need new writers. I am quite satisfied to continue putting in the amount of time I now am, with my load of school work. However, this means that the newsletter won't grow or change much. For example, we haven't had any major interviews for some time, primarily because preparing these is very time-consuming, not for lack of excellent subjects.

There are lots of things which could be done. Some examples:

- profiles of teachers and students in Victoria, similar to Linda Shevloff's excellent article on Laurie.
- some in-depth pieces on hatha yoga. Lots of people in the Centre have ample teaching

experience, and teacher training to provide the necessary background.

- reports from the Kundalini groups. Those we have had have been good, I think, and with four Kundalini groups, some good papers must be coming out. These need not be the actual papers written for group, but articles highlighting what has been learned would be useful for others.
- retrospectives on past workshops, as the teaching brought to us by visiting teachers begins to manifest in your own practice.
- humour, poetry, drawings, calligraphy, photography, cover ideas, more ads ...

I see this as an exciting opportunity for growth. I know that there is plenty of talent available in our group, and one of my shortcomings has been not being able to make use of all the help that has been offered. If you have time and an interest in working as an editor or production worker on the newsletter, please contact me, and we will arrange a meeting.

I'd like to move a special vote of thanks to Leslie Hogya for the energy she has put in on the newsletter over the past several years. Leslie is taking a leave of absence while she is taking courses at university this term. In addition to her regular column, which she will be continuing, and her work on production days, she has been an ongoing source of inspiration and help, often phoning to suggest things which might be included in the newsletter, and often offering to take on part of the work. Thanks, Leslie.



THE YOGA CENTRE OF VICTORIA  
PRESENTS  
A Yoga Workshop  
For Beginners

with  
Carole Miller

Sunday, November 25

10 a.m. to 2 p.m.

in the YM-YWCA Lounge

The workshop will be  
followed by refreshments

Carole Miller has been teaching yoga in Victoria for ten years. She teaches classes at the YM-YWCA, at the University of Victoria, and at other recreation centres in the Victoria area.

Carole has studied with Mr. B.K.S. Iyengar in Pune, India, and has participated in Yasodhara Ashram workshops over the past thirteen years as a student of Swami Radha.

FEE: \$10.00 for Yoga Centre Members,  
YM-YWCA members, and students.  
\$12.00 for non-members.

Registration: Please phone Carole Miller, 721-3477, to confirm your intention to attend the workshop.

# A Mother's Yoga

By Leslie Hogya

I'm in what is the middle of a normal life span. I see myself standing at the crest of a cliff with both sides dropping away. The side of my past sweeps away behind me. The years ahead stretches ahead, into the unknown.

My stomach has been in knots. My mind swirls like a whirlpool as I try and point myself in the right direction. I make a decision one day and feel good and confident about it. The next day I'm plunged back into indecision.

## Light on Yoga

The Victoria Yoga Centre invites you to celebrate the season of Light by joining in this special Christmas workshop :

SUNDAY, DECEMBER 16th 1984

at the Victoria YM-YWCA

10 am to 1 pm  
followed by refreshments

\$12.00 Members  
\$15.00 Non-Members

This workshop will be led by Shirley Daventry French and is for students of all levels.

(All proceeds will be given to the B.K.S. Iyengar Scholarship Fund)

To register contact:

Marlene Miller  
Home: 384-7782  
Work: 656-7371 or

Shirley Daventry French:  
478-3775

In the "Body and Beyond" workshop at Yasodhara Ashram a few years ago, we did a guided fantasy into the future of our lives. I saw myself in a lot of positive ways in my '50s, '60s and '70s, but I didn't realize until we were reading our papers that I had omitted my '40s.

They say that life begins at 40, and in some ways I feel that, but I'm having a hard time focussing on what type of life.

In a recent dream I moved into a new house. In the basement were hot springs and a waterfall from the sea. One of the memories of my dream group helped me see that as a symbol of my past 40 years -- all I have done and put into myself that I can now draw on.

This has helped me calm my whirling thoughts as I see I need to look at those years more realistically and see what I've invested my time and energy in, so I may now draw on the interest. Instead of thinking I need to find a new direction, I need to draw on my abilities and focus on my strengths, using the knowledge and experience I've acquired.

In my twenties I chose to begin a family in a very traditional sense. When I graduated from university I got married, taught a few years, had a child and devoted myself to motherhood.

The point of mid-life I am now in is to coincide with my children's reduced need of my time and energy. They now take more mental energy than physical.

During the years of young parenthood, I learned a lot about children and about myself. I also began yoga. Now as I pass my 15th year of parenthood, and twelfth of yoga practice, I see this as a time to reaffirm my commitment to my ideals.

I'm feeling pressure to do everything I've always wanted to do in the next two years. I have courses to take at the university in Early Childhood Education. I wonder why I haven't managed to fit them in yet. I think I "should" be finished by now, and better be finished before my son gets into university!

I'm also wanting to study and work more deeply in yoga. I also feel I "should" do all this in the next two years.

A dear friend has asked me if I can allow my time frame to expand. Can I give myself permission to take more time?

I'm trying to answer that question right now, in the midst of courses, teaching pre-school, going to dream group, school meetings, yoga classes, workshops, Shambhala House ... I feel like I'm a pie being cut into too many slices. I need to look at my ideals and not try to divide myself into so many small parts. Instead I need to combine and make myself whole.

Om Namah Shivaya!





Continued from page 1

I've had the great fortune to work with many of the very fine teachers from the San Francisco area. They've seen me working in their classes. The G-track that I work with this week has also seen me work, so you can feel fairly certain that I wasn't invited down here because of the renown of my asana work. (laughter) I'm still working with that.

But I'm very perceptive, so I came to the conclusion it had something to do with the fact that I have a medical degree and am also working in yoga.

As I reflected on this, I wondered what it is that medicine has to offer yoga .....and I reflected quite a lot on that. I didn't really come up with too much. (laughter)

I think the developing scientific technology we have now is perhaps able to verify in an objective fashion some of the changes that yogis have alluded to for thousands of years. So, in a sense, medicine here follows on behind yoga, and I think there is some value in the ability to check that out.

In our particular culture we are very attached to scientific objective evidence which I think has its value, and so it seemed to me that as physicians in yoga the five of us here are really the audience and you people are the speakers - a rather strange reversal of the usual events.

As was mentioned in the introduction, part of my training was in anaesthesia. I was astonished after some years in yoga to look back on some of the work in anaesthesia and discover that the book which is the bible of anaesthesia points out that they are unable to offer a theory of unconsciousness (which is what we produce in anaesthesia) because as yet they hadn't developed a theory of consciousness. (laughter) This is at least very honest, but I think that we have then to turn to the East because there are obviously very well developed theories of consciousness there.

When I asked the question "What does yoga have to offer medicine?", then it seemed to me it was much easier to respond to that question.

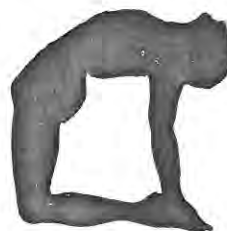
Yoga, as I understand it, is a tested method. It's really an empirical science for exploring inner realities and I understand that Bruce Carruthers, who's the last speaker this evening, will be discussing the nature of that kind of knowledge.

I do believe that some changes are happening in medicine. I think that for the last two

## yoga centre of victoria

presents

### "The Ultimate Freedom"



A 1976 Video Recording of B.K.S. Iyengar performing asanas and discussing hatha yoga

**Wednesday, November 14**

**YM-YWCA LOUNGE**

**7:00 P.M. \$3.50**

**Refreshments**

to three hundred years we have been pre-occupied with the analysis and measurement of objective phenomena.

This knowledge is quite useful. There are lots of things we can do now - and if I had to have my appendix out I would be very pleased that the surgeon knew where to go and how to take it out and that we had modern anaesthetics. So I think it's important not to get caught up in throwing out the baby with the bath water - as tends to happen in some yogis communities.

When we look at the nature of these technologies somehow there's been an imbalance. There's been a tendency to look at humans as if they were a very complex and complicated mechanical-electrical-chemical machine, rather than the whole person that we understand by 'mankind'.

This is a very reductionist view of mankind and I think yoga helps to balance that.

I think this limited map of the territory of mankind doesn't take into account the awesome power of the mind and spirit to create illness or to promote healing.

This is a thing that has puzzled me for some time because when I talk to patients - these are people who have come in off the streets instead of scientists - everybody knows about the awesome power of the mind to create illness: it's part of our folklore. There are many, many sayings which attest to that. "I'm worried sick". "I have a broken heart" .... and so on - you can fill in your own sayings there, but it's very common. It also puzzles me that people are often not able to see that the same mind with that awesome power has the power to heal. We have to bring that into some kind of balance.

You'd hardly believe it from the introduction, but my mandate is to discuss back problems. (laughter)

I think that back problems present a beautiful illustration of the nature of the dichotomies of the two kinds of knowledge - western and eastern, and I'd like this evening to talk about a general approach to back problems.

I did bump into one lady as I was getting on to the bus coming out of class today saying, "I really hope you're going to talk about sacro-iliacs". (laughter) I'm not going to do that tonight. It would be impossible really to go into those kinds of specifics; I'll do that in the workshop for those who are attending. I'd like to talk about a more general approach tonight.

For anybody who's thinking of attending those workshops, Mary Schatz has just written a really excellent article on backs in the July/August issue (1984) of the Yoga Journal which would make excellent background reading.

When I went to medical school and in my early years of practice back problems then, as now, were very common. Quite frankly I thought they were very boring too.

80% of the population at one time or another is incapacitated by a severe back problem, and in 80% of those there's no demonstrable pathology - which makes it very boring for medical students who love to see juicy pieces of pathology. Isn't that right, Mary? (laughter) (Editor's note: Dr. Mary Schatz is a practising pathologist) And probably 80% of these back problems resolve themselves spontaneously as long as somebody doesn't meddle with it.

So, who really needs a doctor?

Well, the problem is that some of these problems can be extremely severe and very persistent and/or recurrent, and where the investigations are also persistently negative you start to get suspicions of neurosis looking at this person.

The treatment available ranges from the conservative approach of bedrest, analgesics and physiotherapy - really in a sense playing for time and hoping that the percentages would be in the favour of the patient - to the extreme of surgical intervention where the percentages are really dismal.

Only about 11% of the patients who've had a back operation are pain free when they're checked two years later. It's that awful! Now surgeons who basically like to do surgery (that's why they're surgeons) become very

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cautious about intervening in back problems. It was probably a person with a back problem that caused an orthopaedic surgeon to observe that "the bones of patients are filled not with red marrow but with black ingratitude". (laughter)

Now for me 'boring' changed to 'extremely interesting' when I developed my own painful and recurrent back problem. (laughter) Of course the x-rays were negative, and of course I wasn't neurotic - and of course nobody's going to come near me with a knife! (laughter)

The injunction 'Physician heal thyself' is all very well but, as I discovered, the objective knowledge I had acquired by reading anatomy books, dissecting and operating on other's people's bodies - whilst very useful in many circumstances - proved to be inadequate for my own task.

The resolution of my dilemma began when I observed my wife, Shirley, practising yoga asana.

I started to follow in her footsteps in this, as in many other areas of my life. (Applause)

In the beginning I brought to yoga my objective, rational attitude - a talking, intelligent head ordering a stiff and stupid body around. (laughter) At first I didn't want anything to do with the strange foreign philosophy that I sensed lay behind what I thought of as physical gymnastics; but it worked, my pain eased and I was hooked on yoga.

Krishna's flute plays many tunes.

As I continued to work with asana, the unity of body and mind ensured that I came to face the inner paradoxes of my life. This search led me to spend three months at the Yasodhara Ashram under the guidance of Swami Radha. Here, in this supportive environment, I was able to drop - at least temporarily - some of the attitudes that kept my eyes closed. Here, I was able to open my mind to the possibility that I had a spiritual dimension.

Here, I began to be open to the possibility that the body-mind was a vehicle or temple for a spark of divinity. And here to understand that, because the body is a manifestation of the mind and spirit, back problems were not simply mechanical dysfunctions but reflected an imbalance at many different levels.

Here I also learned to question the symbology of my body and to ask 'Why was I unable to bend over backwards?' Did a stiff upper lip (I'm English) lead to a stiff neck and a stiff

back? And as I heard Vera Sida say in our class on Monday, "If you have a stiff neck you have a stiff brain" - and what does that mean? I think it refers to something that other people have called 'psycho-sclerosis' (laughter) The other term which I like for that is 'hardening of the categories'. (laughter & applause)

Well, the pace of my search and understanding quickened when I had the opportunity to study with Mr. B.K.S. Iyengar in Pune.

I was totally unprepared for the energy and depth that this man of genius brings to his teaching. But then I have yet to meet anybody who claims that they were prepared. (laughter) So I'm not alone in this.

Everybody has their 'When I met Mr. Iyengar' stories, and I would like to tell two that relate to my understanding of back problems.

On one occasion, Mr. Iyengar had the three doctors in our group lying on the floor. I believe that Guruji obtains some mischievous pleasure in teasing doctors (laughter), and on this particular day he was in very good form. (laughter) He was pointing out how poorly we breathed, despite our knowledge of anatomy and physiology.

For me, it was a dramatic example of the different forms of knowledge and the immense value of Mr. Iyengar's contribution to knowledge and understanding.

Quite frankly, I thought that most of the detailed instruction in the pranayama classes went over the top of my head. I couldn't even sit properly. But as the years followed (it took about five years actually), I began to understand that some part of the teaching had remained and, in fact, forms the foundation of my current studies.

In my medical practice, when I work with a patient who has a back problem - I start with the breath.

Now the second story happened when I went to listen to Dr. Bruce Carruthers give a talk on "Medicine and Yoga" to the Pune branch of the Indian Medical Society. The talk was along the lines that our much vaunted Western technology didn't really cure anything, that it was in fact what he called a 'half-technology', and that perhaps they should look to their own culture and specifically yoga for answers.

I'm not too sure that the doctors in this group enjoyed the talk. I got the distinct impression that some of them felt the goalposts had just been moved again. (laughter)

However, I found myself sitting next to Mr. Iyengar and took the opportunity to ask a question. I had noticed the powerful emotional reactions within myself and other members of our group - did Indian students react in the same way? The reply - "No!".

I have reflected on this difference.

I don't have any first-hand experience of Indian family life, but it seems reasonable that anybody growing up in an environment where they were nurtured emotionally as children, would not be using energy to hold in unresolved conflicts in the body.

I came across a passage in a book called We by Robert Johnson. He makes the observation :-

"One of the most striking and surprising things I observed among traditional Hindus was how bright, happy, and psychologically healthy their children are. Children in Hindu families are not neurotic; they are not torn within themselves as so many Western children are. They are bathed constantly in human affection, and they sense a peaceful flow of affection between their mother and father. They sense the stability, the enduring quality of

family life. The parents are committed permanently; they don't hear their parents asking themselves whether their marriage is 'going to work out'; separation and divorce do not float as spectres in the air."

I would like to ask Dr. Karandikar when we come to the discussion part if this is an idealistic or realistic description of Indian families, and whether this is reflected in a lower incidence of musculo-skeletal problems in general and back problems specifically.

Certainly in California it would not be news that emotional problems affect the body; there are many body-mind therapies that originated in this area to testify to that. But I suspect that we need to look further.

As I walked around the streets of Pune, I was impressed by the many little shrines - a feeling that religion and spiritual concerns are part of the fabric of daily living and that children would be exposed not only to an affectionate and stable family life but to a spiritual life. This is a dimension that I believe may well be lacking in our culture.

Robert Bly, the American poet (and I gather there is an article about him appearing in the new Yoga Journal) commented in an interview about the difference between East and West, that in the West we are still fighting our giants and dragons - the stirrings of the unconscious, whereas the East went through its dragon fighting period perhaps two thousand years ago.

There are stories about Lord Krishna who is reputed to have fought and conquered giants and dragons whilst only one year old. He seemed to handle them quite easily.

In my own experience, reinforced by watching the progress of patients, I have found that in order to effect a cure for backs it is necessary to effect a cure for souls. By cure I mean 'made whole' - a process that can only happen for the body when the mind and soul are manifest in harmony.

This is a very difficult pilgrim's progress and there are dragons afoot on that journey - dragons that Patanjali called 'klesas' in the third Sutra of the Sadhana Pada. I don't have Dr. Karandikar's lovely way of rolling off those terms but I'll use the English which describes them as 'obstacles to enlightenment' - ignorance of our spiritual nature, self-centredness, attractions and repulsions, and fear of death.

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Dragons can only be defeated when let out and faced. Attempts to confine them will only feed them energy. Large confined dragons are very destructive. The container disintegrates under the stress.

I would call this "The Dragon Theory of Back Problems".

It is an old English custom (in English medicine certainly) to attribute all nasty problems and diseases to the French. (Laughter) So I could call this "The French Dragon Theory of Back Problems"! (Laughter)

I thought it had a nice ring to it but I don't think it would fly in either the Canadian or American Journals of Medicine.

I came across a saying on a hospital notice board :-

"Genius does what it must -  
talent does what it can !"

It has been Mr. Iyengar's genius to show the way in which impeccable use of the body is connected with impeccable use of the mind, whereby asana becomes prayer leading to the unity which is yoga.

It behooves those of us who follow to use our talents as best we can.

I do not believe that as a physician I cure anybody. I use my training and my talents to create the optimum conditions for people to heal themselves.

I do believe that illness is a powerful signal for change and that this change has to occur at many levels.

In this sense I am a teacher, and Mr. Iyengar is a teachers' teacher.

The role of teacher isn't really new for physicians. I know it's not the current role in many cases, but if you think about the history of medicine going back thousands of years - physicians played many roles. In one sense they were priests; they also played the role of teachers. At the moment we're very much concerned with being technologists, but I believe it's possible to be a blend of all three of those roles and this would create the most beneficial healing state.

Perhaps we have little choice. Cleanthes, a Greek philosopher of the Stoic school who lived about three hundred years B.C. (roughly around the same time as Patanjali) expressed this poetically :-

"Lead me O Zeus, and thou, O Destiny  
whithersoever I am ordained by you  
to go. I will follow without  
hesitation, and even if in evil mood,  
I would not, none the less must I follow."

Seneca in Rome, translated this into a much more pithy saying :-

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

Being dragged is very harmful to the back !  
(laughter and applause)

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# Greek Gods and Yoga

by Anne D. Forester

Statues of beautiful bodies full of grace and energy have always been the embodiment of Greece in my mind. The celebration of the gods through images of beautifully proportioned humans has been the gift of ancient Greece to the development of western civilization. As gods took on human form, the body became a temple to be tended and developed to its fullest. Poetry I studied in my German highschool days vividly impressed upon me how the Olympic games combined worship of the gods with human development. And so, Greece seemed like an ideal place to do yoga.

Travelling to Lesbos Island to participate in Angela Farmer's yoga workshop in the village of Molivos fulfilled my dreams to capturing some of that spirit of sacredness that emanated from both my highschool memories and my recent readings. Angela had spoken of the natural ease with which men and women working in the fields use their bodies and the silhouette of her own body against the Greek sunset spoke vividly of the beauty of the Greek setting. It definitely proved to be a setting that brought out the best in me.

Terrace upon terrace of ancient olive groves lining the road all the way to Molivos evoked feelings of a solid connection to the past.

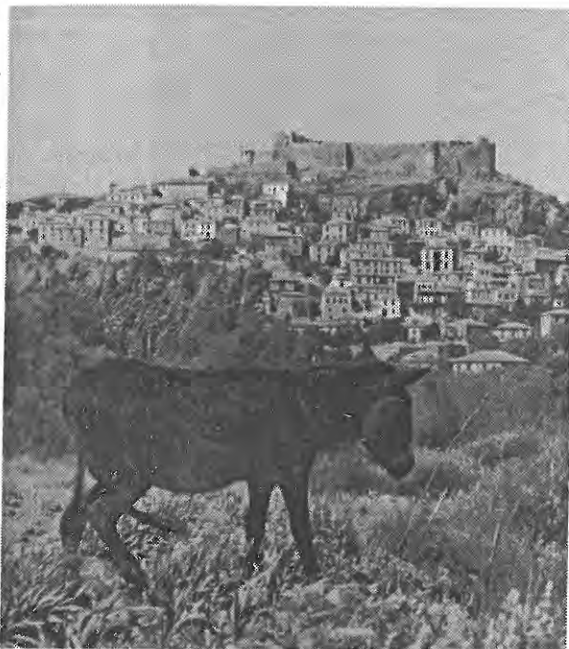
Generation after generation has tended these trees and the multitude of small chapels set into the fields are vivid reminders that now, as in antiquity, work and worship are joined together. Walking among the olive groves and through the fields ablaze with crimson poppies and golden marguerites, I would come to spots that invited me to stop to feel their special sacredness, to breathe deeply and experience a feeling of oneness. Plunging into the Aegian after a soak in the local hot spring produced joy and almost a feeling of awe. How can any body of water be quite so blue and so marvellously buoyant!

Among the people assembled to do yoga there seemed to be a special warmth and Angela's way of easing the body into new ways of moving from within, through breath and imagery created a very special yoga. Body, spirit and emotions had full scope to evolve in that environment.

Though I encountered no gods or goddesses, the friendly hospitality of the people of Molivos added immensely to the feeling of connectedness and warmth. Everyone seems to know the yoga people and greets them. Children delight in trying out their school English, women smile, and a man riding a horse gives a nod that embodies the poise and grace of the ancient statues. At Nassos' tavern men rise to the invitation of bouzouki music and singing to demonstrate their prowess at dancing the Vary Hasapikos. The dancers exude virility, energy and sheer exuberance. Body and spirit are definitely working in harmony. Unfortunately for me, this is a male prerogative. Practicing the dance in the courtyard of the yoga house is a consolation and one more physical reminder to carry home and practice along with the new freedom evolved through Angela's yoga workshop.



Anne 'Vary Hasapikos' Forester, practicing.



## Molivos 1984

As I descend from Olympic Airlines flight 121, I walk past the symbol of 5 interconnected rings graphically gracing the nose of this marvellous machine. My thoughts soften in the warm midday sun that characterizes the Island of Lesbos at the end of May. Interconnected rings of Olympus: strength, endurance, flexibility, peace, perfection. I reflect back on long days and nights of overtime to prepare for this workshop and three days of travelling due to interrupted connections. I look forward to reconnecting the circles of my being.

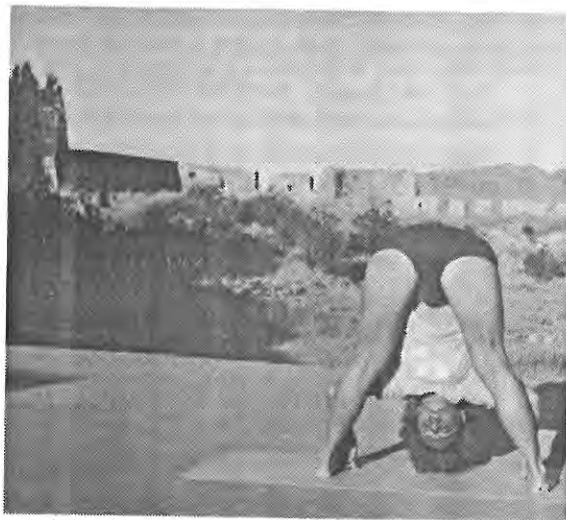
I display my yoga mat hoping a kindred spirit will notice, however there are only the animated faces of Greek families engaged in conversation. Then a tap on the shoulder and a beautiful German family introduce themselves, and during the next few hours act as Interpreter to the Greek language and customs as we travel by taxi and bus to our destination, Molivos.

Molivos is a delightful village of tiled houses hugging a steep hill and crowned by a Genoan built castle that overlooks the Aegean. I perspire as I walk up the stone pathways that interconnect each house into a tight mosaic.

Nassos Taverna is a welcome destination. "You look terrible," comments a relaxed, tanned guru of the Greek lifestyle. "A beer and salad for this bedraggled traveller." I willingly collapse into the outstretched arms of Greek hospitality.

At 8:30 am the next day, eighteen of us from seven different countries are lying on the floor of the yoga room breathing and extending and releasing our tightness. I look up and notice Angela's power and presence emanating from her belly, soft, round and sensuous.

Each morning we spend 3 or 4 hours practising asanas in the yoga room or on the outdoor floor of the castle. Asana in the yoga room is more contained. Asana at the castle is a meditation, the soft wind blowing, the vapour of the moon and stars still gracing the sky as dawn breaks. I feel closely connected to the realm of the Greek gods and goddesses looking down at the world below. The boundaries of my body disappear and I feel like a speck in the cosmos, absolutely insignificant and yet totally integrated with it. My breath rustles like the leaves. My body stands firm like the castle. The air cleanses and purifies me.



Sherry doing her own practice

Each evening we spend a couple of hours doing asana, pranayama, or shiatsu. At dusk we again walk to the top of the world and sit in quiet meditation.



Julie entertains the Greek men at Nasos Taverna, Molivos.

Afternoons are reserved for sunning and swimming. Our bodies float in the warm salt water and are deeply nourished by the energy of the sun.

Late evenings belong to Nassos taverna. Lobster, retzina, salad, eggplant, Greek music and dancing. A social time to philosophize, to dream, to laugh. I realize how seldom I spend 3 hours over dinner and what a beautiful experience it can be.

Each day repeats itself in simplicity.

#### MITHYMNA 1

Twinkling in the dusk, the first star  
Enters this world.  
Pan tosses glitter on a shepherd's flight.

A newborn babe  
Protected by castled walls  
Reaches towards the heavens.

Below the hungry eyes of men  
Rove in search of laughter  
Sparkling with desire.

Above the gods of eternity  
Sparkle with the laughter  
Of a search fulfilled.

This is a world of hills  
Each path leading to another  
Connecting man with god.

And yet the twinkle of the star  
Suspends the path  
As I move softly in the light.

robert

Angela's teaching is as subtle as the changes that happen in the simple repetition of each living day.

We would often do no more than four or five poses in a session. Release and breathe into the pose. Soften! Soften! And if we did not willingly surrender to Angela's voice we melted when Angela's assistant Sherry softly touched us. Angela uses the feminine approach to Iyengar yoga. I would often compare her approach with Aadil's more masculine approach. Each is mastering the essence of yoga in their own way. Both approaches bring me to the same place through different doors. Each day with Angela we would move a little deeper, open a little more. Standing work, dog stretches, backbends, moving into the poses yet keeping the grounding, keeping the dignity, keeping the bloom of the pose. I began to love the opening that came by repeating over and over the movement from handstand into backbend, opening the chest, releasing the holding in the abdomen and buttocks, and letting the legs softly drop into position.

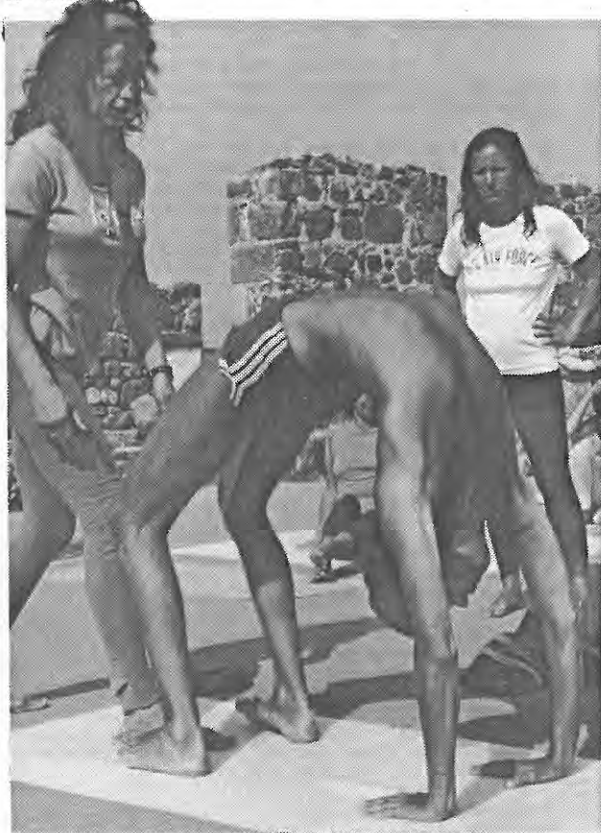
We enjoyed the asana so much that 15 of the 18 decided to stay for another week, collectively rented the yoga room and held our own practise sessions. Angela continued to guide us though on a more informal basis, helping us integrate what we had learned. There was a sense of timelessness. We could have stayed there forever.

I remember the first evening after arriving home and Gay asked if I would share some of the teachings from the workshop with a class at home. I decided to try some of the basic asanas and techniques and in the middle of the class realized



that Angela had skillfully opened us so naturally that what started to become second nature to me was actually much more profound than I realized and not at all easy to convey to the students.

It is now five months since the workshop in Greece. I can feel that it marked a real change in my approach to the asanas. I am much more willing to allow my body to open and I don't try to push it into poses nearly as much as I used to. The feminine side of my personality is entering my poses. My practice feels better and I am continually discovering new insights into how I hold my body, mind and spirit in check. The circles of my being though not yet integrated are beginning to revolve.



Angela Farmer assisting Dietrich in his backbend.

Angela and Victor Van Kooten are offering four 2 week workshops in Molivos in the spring of 1985 (April 29 through June 29). For more information contact Richard Farmer, 8088 Rae Leigh Place, Saanichton, B.C., V0S 1M0, Telephone 652-9901.



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## WORKSHOPS AND EVENTS

### THE TWO SELVES

Friday evening, November 10, thru Sunday, November 12

We live in a world of dualities. One of the most important is the male/female polarity, which affects all of our relationships. By learning to recognize the dualities and separations within oneself, the essential unity beneath this level of existence can be uncovered, the rifts healed, and wholeness attained.

Fee: \$100.00

### RAJA YOGA:

#### The Yamas and Nyamas of the Kingly Science

Saturday, November 24, 10:00 a.m.—6:00 p.m.

The observances and abstinences of the Yoga Aphorisms of Patanjali are basic to all practice of yoga and are the foundation of Hatha Yoga. This one-day workshop will provide an opportunity to examine their personal meaning, not only in practices, but also in daily life.

Fee: \$35.00

### ROSE CEREMONY

Saturday, December 1, 8:00—9:00 p.m.

Sunday, December 2, 8:00—9:00 p.m.

The Rose Ceremony is a dedication of ourselves to the Divine, in whatever form we perceive. It is a time to reestablish our commitment to the very finest within ourselves and to affirm the highest ideals in our lives. The ceremony takes place over two evenings, the second being the burning of old resentments which may prevent us from attaining our true potential.

If you wish to attend, please phone for further information. There is no fee for this ceremony, but you are asked to provide two roses for the first evening, and to make a donation to your favourite charity as an offering of gratitude.

## Last Summer in San Francisco ...

by Leslie Hogya

Last summer at the Iyengar Yoga Convention my class must have been known as "the scoliosis class" among the teachers. Three people out of thirty-five had scoliosis, and a fourth found out during the convention that he had a slight case of it.

Scoliosis is a genetic condition that makes the spine curve in an "S"-shape from side to side.

I met Alice the first day of the Convention, and we went out to lunch together. I heard how Roling led her away from the idea of surgery to deal with her condition to working on it herself in various ways, including yoga. Yoga has helped her to gain length, breadth and strength in a back that causes her pain on many levels. She later introduced me to her friend Gaylen, who has the same problem.

The second day, Mr. Iyengar walked into our class to observe our teacher at work. We were in Utthita Trikonasana. Alice was breathing with difficulty, and was in obvious discomfort. I was riveted, "What would he do?" I watched as he approached. He stopped. His voice boomed out: "What is wrong with you?" He took a few seconds to assess over 30 people and instantly spotted trouble.

He helped her work into the pose in a modified way by lengthening the spine as much as possible. He didn't know exactly what would help. He piled blankets around and under her until she could work without pain. His compassion, his energy and his single-pointedness filled the room with electricity!

Several more times during the week, he came into our class and often helped Alice and Gaylen. Each time he found unique solutions for their problems.

Alice is a free-lance artist doing video and writing promotional material for various clients, including the University of California. She cannot work in a traditional 9-to-5 office setting; her back won't allow it. Freelancing allows her to move through the day, interspersing work and yoga classes or other relaxation activities. Her family worries about her, and don't understand why she won't do what the doctors want -- surgery.

Alice is at times confused when pain overwhelms her, but she sees that artificially straighten-

ing the back with surgery is not viable; energy can't flow through the spine when it is fused. She sees yoga as a very helpful way to work, though hard -- and her task will last a lifetime.

Gaylen, like Alice, has tried various therapies in order to be able to function physically and emotionally with the curve in her spine. Gaylen has found the Alexander Technique of postural realignment to be the most useful in teaching her to relax, and lengthen her neck. It took six years! Now she can work twenty minutes (up from her starting point of five minutes) at a desk before pain sets in. As a professor of architecture at Berkeley, she can't help but spend time at a desk.

Gaylen could see that Alice had more stamina and muscle strength, and so she decided to join Alice's yoga class. She has found it helpful, but without a teacher with a lot of experience in therapeutic work, there can be trouble in many poses.

When one woman complained to Alice about the amount of time and attention she received at the convention, Alice was speechless. Later, Alice decided that if any more comments like that came her way, she would cheerfully offer to trade spines with the offending party!



## The Salt Spring Centre

*Workshops begin on evening of the date indicated with dinner meal and orientation and conclude the afternoon of the date indicated. Workshop costs include lodging, meals and ferry pickups. To register for a workshop send a deposit of half the total fee by at least a week prior to the workshop date. Enrollment is limited. Late registrations add 10% to workshop cost.*

*For information or reservations: P.O. Box 1133, Ganges, B.C. V0S 1E0. Vancouver: 874-3997. Salt Spring: 537-9596 or 537-2326.*

## UNLOCKING THE WORD HOARD

**An Approach to Writing Poetry and Fiction**

**Nov. 16-18**

For anyone who has wanted to write but has never dared, or for anyone who has, but wants further instruction, here is a gentle, "hands-on" opportunity.

Instruction: Sean Virgo has published numerous books on poetry and fiction and has had his works included in numerous anthologies such as *The Poets of Canada* and *Best American Stories*, 1979. He is the first prize winner of the DuMaurier National Magazine Award for poetry (1979) and several other national awards.

Cost \$110

## GOING DEEPER

**Nov. 23-25**

It is not often that we can put aside the pressures and concerns of everyday life to experience the peace of a stilled mind. During the weekend workshop we will learn methods to calm the mind and strengthen it to effectively face the stresses of life.

**Content:** Meditation instruction • Self massage yoga postures • Guided relaxations • Breath relaxation exercises.

We will also hold optional early morning zen meditations for those interested in establishing regularity in formal meditation sitting.

Cost: \$110

# Yoga Calendar

## NOVEMBER 1994

November 10-12: The Two Selves workshop at Shambhala House Victoria. See ad this issue for further information.

November 11: Rolfing Lecture-Demonstration by Will Johnson, a Rolfer from Hornby Island. 7:30 p.m. at the Island Centre for Health Education, 918 Esquimalt Road. Admission free. Everyone welcome.

November 12, 13, 14: Will Johnson, a Rolfer from Hornby Island will be working in Victoria. Phone (612) 335-0750 or see Will at his demonstration (above) for appointments and information.

November 16-18: Unlocking the Word Hoard: An Approach to Writing Poetry and Fiction. A workshop at the Saltspring Centre with instructor Sean Virgo. See ad this issue for details.

November 22-25: Weekend Yoga Workshop with Aadil Palkhivala, at the Center for Yoga, Seattle, Washington. Aadil will teach classes in asana and pranayama for 16 hours over the American Thanksgiving weekend. Special classes in Yoga Therapeutics and Yoga Teacher Training also available. Fee: \$65 or \$50 for Friday night, Saturday and Sunday only. Canadians may pay in Canadian funds. For information please call Richard Schachtel or Carolyn Pine Crooks at (206) 547-7446.

November 23-25: Going Deeper -- a workshop at Saltspring Centre. See ad this issue for details.

November 24: Raja Yoga workshop at Shambhala House Victoria. See ad this issue for further information.

November 25: Yoga Centre of Victoria presents a Sunday morning Beginner's Workshop at the Victoria YM-YWCA 10 a.m.-2 p.m. followed by refreshments. Taught by Carole Miller. Fee \$10 Yoga Centre members, \$12 for non members. Phone Carole at 721-3477 for information.

## DECEMBER 1994

December 1-2: Rose Ceremony at Shambhala House Victoria. See ad this issue for further information.

December 8: Annual General Meeting, Victoria Yoga Centre Society. 6:00 p.m. at 3918 Olympic View Drive, R.R. 1, Victoria. The meeting features election of officers and annual reports. It will be followed by a pot-luck supper and Christmas party. Everyone is warmly invited!

December 27-January 6: Vipassana Meditation Course. Port Townsend, Washington. Please call Evie Chaunsey, 479-6641 for information and registration.

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.



## ONGOING

Shambhala House Victoria offers regular weekly activities. These include Sunday Satsangs, Prayer List and Kundalini Classes. Kundalini Classes are Tuesday Evenings (Introductory), Wednesday evenings and Friday mornings (Continuing). for information please call 395-0177.

Peninsula Recreation will be offering yoga classes in the Iyengar tradition: Introductory at 6 p.m., Level I at 7:30 p.m. Call Marlene Miller at 656-7271 for more information.

Richard Reeves leads weekly Dream Groups. Please call Richard at 381-0574 for further information.

The Dispensable Healing Centre, 403 Kingston St. (384-5360) has an extensive series of classes and workshops scheduled for the fall. These range from Shiatsu to Celtic Knots. Phone for information and a complete listing.

Reiki Drop-in Sessions are held Monday evenings at the James Bay Community Centre, 7:30-9:30 p.m. Everyone is welcome.

## ERRATA

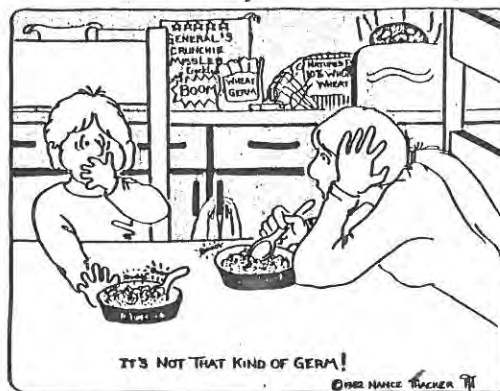
There was an error in the article The Median Line of the Body and the Gravitational Field of the Earth by Will Johnson in the October, 1984 issue of the newsletter. Near the top of page 17, the sentence that reads "What inevitably happens is that we start craving for or clinging to the objects whose presence causes us displeasure." should read "What inevitably happens is that we start craving for or clinging to the objects that attract us, while we push away or react with aversion to the objects whose presence causes us displeasure."

We also neglected to note that the above article was copyrighted material, 1984, by Will Johnson. Please do not reprint the article without prior written permission from Will Johnson, Hornby Island, B.C. V0R 1Z0.

And an omission: in an uncharacteristic display of humility, the editor neglected to credit himself for his article "B.K.S. Iyengar ... Himself" in the October issue. Many readers have asked who wrote it, and passed on compliments, for which they are hereby thanked.

## Stretchmarks

By Nonce Thacker.



## 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 \_\_\_\_\_

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

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate (Newsletter Subscription) (\$12.00)

☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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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Stretchmarks c 1984, Nance Thacker

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Distribution: Michael Shevloff

Assembly: The People of Oak Bay Kiwanis Village

Printing: Monk Quick Copy Centre

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DEADLINE FOR DECEMBER NEWSLETTER: NOVEMBER 16, 1984

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VICTORIA YOGA CENTRE SOCIETY

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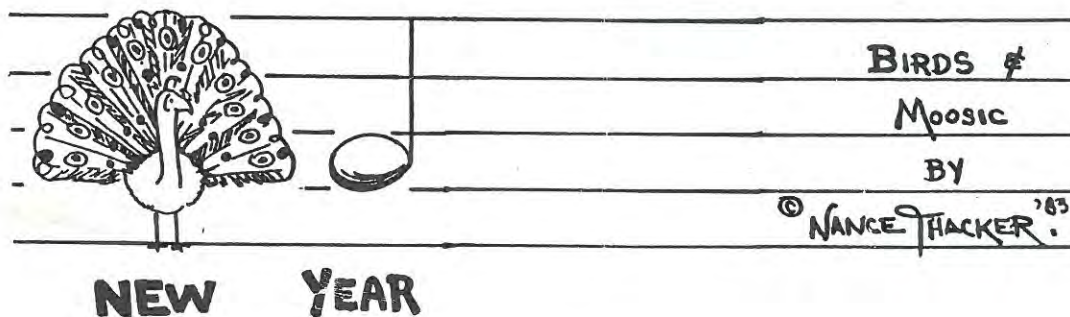
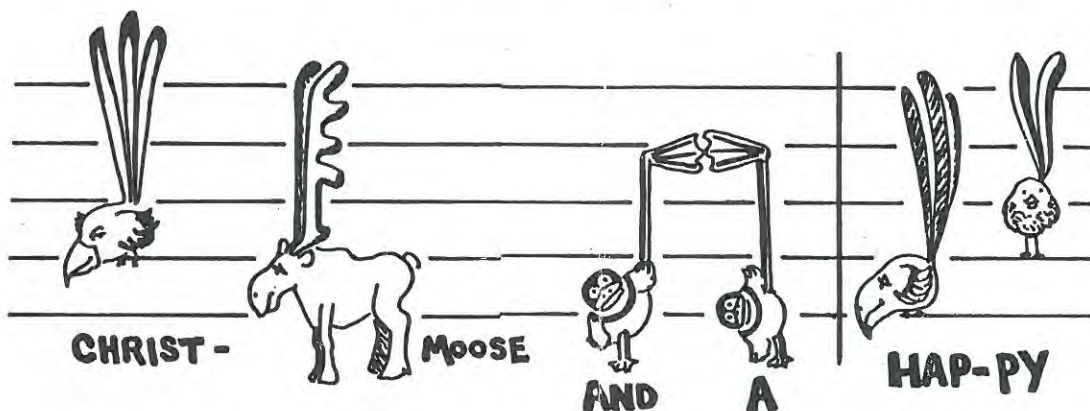
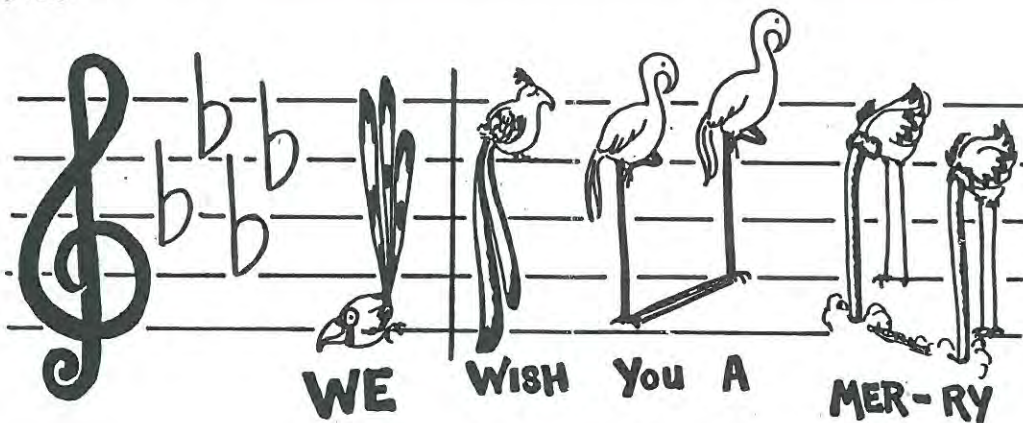


# yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

DECEMBER 1984

PLEASE  
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by Shirley Daventry French

I first wrote this column in the December 1981 issue of the newsletter under the formal title A Message from the President. That was the second issue of the newsletter in its present format. Norman McKenzie was our editor and it was he who asked for a regular contribution from me.

The message from the president appeared regularly until April 1983 when at the suggestion of the current editor - Bill Graham, the title changed to Reflections. There was one exception in December 1982 when I was in India and Derek French supplied A Message from the President's husband.

According to my calculations the newsletter has appeared in this form thirty five times and, since I have contributed to all but two of them, this must be my thirty third column.

Sometimes I've written appeals for help and support in carrying on the work of our centre. Sometimes it's been an acknowledgement of my colleagues and companions in this work. Sometimes I've allowed my anguish and uncertainty to show as I follow the twists and turns of this yogic path. Sometimes I've had insights which I felt were worth sharing with others and which might help them avoid the mistakes I have made.

Very often I've written in appreciation of the work of my teachers, B.K.S. Iyengar and Swami Radha. In fact, I believe all of my writing reflects my interpretation of their teachings which influence every aspect of my life.

We play many roles in life and my writing has reflected many of mine - woman, wife, mother, daughter, student, seeker, teacher, president, founder, administrator, organiser - to name a few. But these are only roles, of no particular value and merit in themselves which only come to life when they reflect the character of the person playing the role.

This month one of my roles is changing. On December 8th, after our Annual General Meeting, I shall no longer be president of the Victoria

Yoga Centre. Of course, I shall have exchanged this for another role - past president.

I have really enjoyed being president, and I am really looking forward to not being president. It's time for a change.

As president of a small organisation such as ours I have performed many services - typist, photographer, stapler and assembler of newsletters, delivery person, envelope stuffer, stamp licker, telephone answering service, directory enquiry, file clerk, business manager, workshop co-ordinator, public relations, advertising, accounting, sales, correspondence, board and lodging, chauffeur, post office box - in other words 'general factotum'.

I'm not sure I should put all this into print - maybe my successor will have second thoughts, but no doubt the new president will interpret and play this role in his own way.

In any case, the president has no monopoly on performing these services. We're a very egalitarian organisation; all the directors and any other member who wishes can participate in all aspects of the work.

If you're not a member but benefit in any way from the efforts of those who are - you still have an opportunity to participate by becoming an associate (see inside back cover) or sending us a tax deductible donation.

The Victoria Yoga Centre Society is a non-profit organisation incorporated under the Societies' Act. The work of the society falls into two main areas - program (workshops and other events) and newsletter.

Most of our programs pay for themselves and some are set up especially as fund raisers, i.e. garage sales, but we have to be sure we have sufficient funds on hand to underwrite initial expenses and to cover any loss we might incur.

Some of the costs of the newsletter are reimbursed by paid advertising and associate memberships, but each month a sizeable balance comes out of general operating funds.

It is also our policy to put money aside for yoga education. We have offered scholarships for study at Mr. Iyengar's Institute in India, at Yasodhara Ashram and to attend workshops in Victoria and elsewhere. We have recently set up a special scholarship fund to commemorate Mr. Iyengar's visit to Victoria - the B.K.S. Iyengar Scholarship Fund.



# Yoga Centre News

## B.K.S. IYENGAR SCHOLARSHIP FUND

At the November 23 Executive meeting, discussion began on the administration of the scholarship fund announced to commemorate Mr. Iyengar's visit to Victoria. After some discussion it was decided to invite all members of the society to make suggestions and comments on how the fund ought to operate. The issues which came out of the discussion centred on how scholarships ought to be awarded. Should this be by application, by recommendation, or by a combination? What criteria should be considered in deciding on an award? Should the funds be for study at some specific institution? Who is eligible? How should funds be raised to continue the scholarship?

If you would like to contribute to the discussion, please call Denis Fafard at 598-6352, or write to the Centre. The matter will be discussed further at an executive meeting in the new year.

## LIGHT ON YOGA -- DECEMBER 16

Shirley Daventry French will be leading an all-levels yoga workshop at the "Y" to celebrate Christmas -- the season of light on December 16th. The workshop will be from 10 a.m. to 1 p.m., and be followed by refreshments and a chance to socialize. Everyone is invited. All proceeds from this special event will go to the

These scholarships are always a good investment because the recipients share what they have learned and enrich our yogic community.

A very hardworking core group of dedicated individuals has made it possible to carry on this work. I have enjoyed working with them and I thank them all. I'd also like to thank all those others who whilst not so closely involved have supported the work of the centre. I hope that you, like me, will continue to offer that support to our new president and executive.

As for me - what now ?

Well, there's the Intensive in India next fall to organise - and the teacher training - and directing the Y Yoga program - and liaison with the Vancouver group. But above all I hope to have more time for myself - for my practice, my teaching and my reflections.

Om Namah Sivaya,

*Shirley*

B.K.S. Iyengar Scholarship Fund. Register early -- Shirley's celebration of Mr. Iyengar's work in the spring filled quickly, and was very popular.

## AADIL PALKHIVALA WORKSHOP

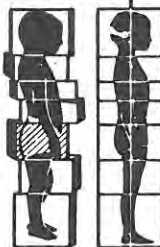
Robert and Gay Dill have prepared the flyer for Aadil's February workshops in Victoria, included in this issue. Once again, Aadil is offering a wide selection of classes at various levels. A special feature this year is the weekend retreat at Salt Spring Centre, on Salt Spring Island. Be sure to check the form now, and register early. Remember that spaces are reserved for out-of-town registrants, and that the Centre offers limited bed-and-breakfast space for workshop participants. If these interest you, please let the Dills know when you are registering.

## JANUARY CENTRE MEETING

The first Yoga Centre meeting of the new year will be held January 18 at the home of Jennifer and Jim Rischmiller, 372 Head Street in Esquimalt at 7:30 p.m. Everyone is welcome to attend. Come and meet the new executive.

## NEWSLETTER CALENDAR

Just a brief note regarding the Calendar and Ongoing sections at the back of the newsletter; many new classes and services are often offered in January, and listed in the Calendar. If you have a brief listing you want to have inserted, please make sure you mail or deliver it in written form to Bill Graham, 582 Niagara St., Victoria V8V 1H7 before the newsletter deadline of December 14. These listings are free, and should not exceed 4 to 5 newsletter lines. We reserve the right to edit or refuse submissions. Deadline for the February edition is January 18.



## ROLFING®

Will Johnson

Hornby Island, B.C.

VOR 1Z0

335-0750

*Will Johnson has been a Certified Rolfer for the past seven years, and currently works in Victoria and on Hornby Island.*

# A Mother's Yoga

By Leslie Hogya

I attended an exciting evening a while ago. It was a talk given by Debra Silberman on women and power. The power she was talking about was the power within each of us -- the power of love. Thirty women of all ages, most of whom didn't know each other, were drawn to this gathering in a private home. They weren't women who did yoga, that I know of. It was exciting because the women in that room were coming in touch with their Higher Selves, with their inner beings, in various ways. Some didn't know what to call it, but they all knew it was there. The yogic path may not be their way, but the truth they are seeking is the same.

It seems that wherever I go, no matter how superficial the conversation may be -- at parties, dinners, on ferries, or airplanes -- once the subject of spirituality is brought up many people begin talking about their inner journeys. They are not interested in dogma; they are listening to a voice within.

For me, yoga came along at the right time and I'm grateful for the clarity and truth of Swami Radha's teachings and the usefulness of her

tools. I feel these tools have saved me from going on various side roads and confusing detours that I see others coping with. All the important things Debra Silberman and others present in that room said, I have heard from Swami Radha. Perhaps the words were slightly different. But the main message is there: KNOW THYSELF. First I must know myself so I can be a clear channel.

Knowing myself and finding my unique way of traveling the path of my life is my purpose. I began without quite realizing what I was beginning many years ago. The real beginning was perhaps eleven years ago with Swami Sivananda when he was here for an Ideals workshop.

The inner turmoil I have been experiencing (see Nov. issue) has been because I am searching for the best way to focus my energy.

Debra said, as many other great teachers have said, that until there is peace within each of us and in our homes there can be no world peace. The harmony must come within me. Then I can live

## SYMPOSIUM:

## The Spirit of Service

The SEVA Service Society has announced that a major international symposium will be held at the University of British Columbia, May 24-26, 1985 to explore and raise awareness of the many aspects of doing service and entering into service relationships. The conference will be an investigation and celebration of responsibility and compassion in an era dominated by the voice of the self. The conference format will stress dialogue, and will provide an opportunity to speak directly with people who have made service a central aspect of their relationships with others.

Speakers at the symposium will include: Daniel Berrigan, Stewart Brand (of the Whole Earth Catalogue, and now Software Review), Stephen and Ina May Gaskin (from The Farm/Plenty), Wavy Gravy, Paul Hawken (author of The Next Economy), Pir Vilayat Khan (of the Sufi Order), Andy Lipkis (of Tree People), Joe Maher (Delancey Street Foundation), John and Nancy Todd (of the New Alchemy Institute), probably Maurice Strong (former head of the Canadian International Development Agency and patron of the Lindesfarne Association), and Ram Dass.

This conference reflects the increasing presence of SEVA in Canada since the formation of the Canadian chapter about two years ago. An article updating the society's activities since the September 1982 report in this newsletter will appear next month. In the meantime, for information about the symposium, please write:

SEVA Service Society  
P.O. Box 33907, Station D  
Vancouver, BC V6J 3E0  
or phone (604) 733-4284.

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in harmony with my husband and children. When I am clear in my purpose, my emotions do not cloud my vision. I can even admit I might be wrong or that perhaps I am ignorant of something! I can learn from everyone -- even from my children. If my children criticize me, my blood boils. Through the boiling I must try to see the kernel of truth that they are seeing. It is hard for me to admit my faults. What is the truth in what they say?

The old "counting to ten" trick is a good tool for me when I hear the children's complaints. If I can hold off and say inside instead of out loud: "Oh that makes me mad! How dare he criticize me!", then I can ask why that makes me mad. What is the issue? Can I listen, or do I think I must protect my position as some kind of authority figure? The fact that I am a Parent does not necessarily make me an Authority!

I asked myself at a Shambhala House workshop: How many times do I criticize my children? Is it always necessary? Aren't there other ways to get a point across? Perhaps if I stopped criticizing, I wouldn't get it back! Aha! My children learn first and foremost by example. So whatever correcting I do, let it be with awareness, with love, and with respect of the inner spirit.

That doesn't mean I am not strict with them. They need to know their limits. But I must let them know with firmness, not judgement. The most effective messages are passed when I say: "Yes, I love you. Yes, you are a good person. But your behavior is not acceptable. It is not allowed. This is the consequence of that behavior."

When I can act on the behavior and carry out the consequence without nagging, without emotion and without unnecessary talk, the offending behavior usually stops.

I am lucky that I have been able to use this technique in action every day in the school where I teach. I am grateful for the constant example and reminder this has been.

Life has afforded me such a rich fabric of teachers, from my youngest pupils who are three years old, to my children, my co-teachers, the Ashram teachers, members of the Victoria Yoga Centre, my dream group, my parents and siblings, and my husband. I thank you all.

The opportunity I've had to share my growing pains and learning with you, the readers of this newsletter has been another of my great blessings. I have been able to define, and refine, my understandings of what happens in daily life on these pages with pen and typewriter, with these words. I am grateful for the support and encouragement I receive everytime I think I've done this long enough.

This is December, a time of gifts. A time of Light. The winter solstice brings the shortest day of light and then the year begins again to move into the light. I am grateful for the Gift of Light.



## ISLAND CENTRE FOR HEALTH EDUCATION

*presents a course in*

## YOGA, HEALTH and RELAXATION

*with*

**Shirley Daventry French**

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 18 years teaching courses in Yoga, Fitness, Relaxation, Stress Reduction and Back Problems.

### SMALL GROUPS AVAILABLE

These small classes are helpful for people with tension, anxiety, stress and back problems.

Private lessons are also available.

**Classes commence the  
first week of February.**

For further information phone:  
Island Centre for Health Education  
382-1213 or  
Shirley Daventry French 478-3775

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# Manifestations of Manifestations of Shiva

by Nance Thacker

(The following impressions arose from the film *Manifestations of Shiva*, by the Philadelphia Art Gallery, shown Nov. 18, by the Victoria International Film Society at the Oak Bay Cinema. - Ed.)

A few days ago in Kundalini group, I recalled my early disdain for Christianity and organized religion. My family were not church goers, in part due to our belief that God could not be found in a building once a week. What was important, my father told me, was how you lived your daily life, how you treated your neighbour, and how you showed your appreciation for the gift of life. He showed me wonder and respect for God in the wind, the seasons, the rain, the

animals (including man)... in the ebb and flow of nature.

And here I was, at Satsang on a Sunday morning, feeling the restless hypocrite. What was I doing here, mouthing words in a foreign language I couldn't wrap around my tongue, chanting a melody impossible for me to attain, taking part in rituals I couldn't embrace as my own? Oh, sure, I understood and appreciated it all in a 'studied' way. But where was my heart and soul on this day? Questions raised in Kundalini group kept coming to the fore: "What is God?" "What do I mean by 'divinity', 'ethical behaviour'?" "What is the purpose of ritual?" "Do I need it in my life?" On and on ... AAAUUUUUGGGHHH!!!!

I'm glad I'm going to a movie this afternoon, even if it is "spiritual" and probably dry and tedious. After all wasn't I the one who slept, slumped in my chair, through a film on Tibetan rituals while a friend beside me perched on the edge of her seat, spell-bound and excited?

The film *Manifestations of Shiva* begins:

The sun rises in a glowing sky, silhouetting fishing boats soon taken out to sea. A man builds a mound of sand on the beach: the symbol of a Shiva *linga*. People wash, bathe and play as, nearby, a man emerges cleansed from the same waters. He is immersed in worship. Introspective preparations for a Shiva dance take place; hatha-like movements, dancing to the flow of percussion instruments, elaborate painting of the face and adorning of the body. A God is painted in the sand with fine coloured powders; lines flowing out of a single hand recreating a retained inner image. Powder dusted. Spaces defined. A shimmering image unfolds through the work of many hands. Men pump water from a well by tirelessly, rhythmically walking back and forth along a see-saw-like device. A man alone in his house chants, gesticulates and does *pranayam*. A group of musicians play. Children tumble and laugh in the surf and sand. A woman pours water from a well bucket, overflowing her container, and the running waters of a clear stream produce musical sounds and a dancing image of light. A lone, weathered musician plays his tamboura by the stream. Four white patches appear at the bottom right in a sea of black, a flame appears and moves across the sea, getting larger -- finally revealed as a lamp carried past a window and beyond our view, leaving sun-patterns cast on the floor once more. Dancers take off their make-up and disrobe. The sand picture is wiped away with the brush of a switch. The man's sand Shiva *linga* is encroached upon by incoming tide. Nevertheless, he protectively covers it with his hands and, without missing a beat of his inner rhythm, continues his ritual when the wave subsides.

The camera dances in flowing rhythms from image to image, aesthetically embracing each. Time shifts and changes. The dancers, just recently disrobed, appear fully costumed in the midst of their dance. Interspersed with this image appears a seated, simple, scantily-clad,

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## Charitable Donations

by Denis Fafard,  
Yoga Centre Treasurer

During 1984, the Yoga Centre applied for and received registered status with the federal government as a charitable organization. This means that the Society is now able to issue receipts for income tax deduction purposes to those who make donations to the Society.

As 1984 is drawing to a close soon, I thought it would be useful to remind people of this. If you wish to make donations which will be eligible for deduction in 1984, you must do it before year's end.

The Society must use money donated in this way to meet the general objective of "the advancement of education." Examples of projects which meet this objective are:

- providing financial support to our monthly newsletter,
- sponsoring special events, such as Mr. Iyengar's visit, and
- the provision of scholarships to deserving and needy students and/or teachers of yoga.

It is through support of projects such as these that the Society is able to bring an awareness of yoga in its various forms to a public beyond the Society's membership.

Therefore, to continue supporting projects like those above, and to be able to expand the Society's educational activities, we solicit your donations. Remember, they are now tax deductible.



stubble-bearded old man. His eyes, face and arms dance in gestures reminiscent of, and as accomplished as, those of the adorned ones. The artist in ritual sways around and over the colourful sand image of the God, brandishing a ceremonial blade as incense and an oil lamp within a bed of flowers burn at its feet. A single red flower rests on the back of a statue of a black reclining cow. Milk is poured over a monolith which is then decorated with fine materials, and the surrounding area enclosed by lamps alight, incense and flowers. A simply wrapped body is carried to the shore on the shoulders of six men while an ox-cart, filled with dry branches follows. The funeral pyre burns. A child squats, watching its last dying embers, and the sun sets on the fishing boats, returned to the shore.

The juxtaposition of varying images, their unpredictable re-appearances, the lack of "story" and narration, the ordered and dis-assembled time sequences combined to make me accept each scene as it materialized -- allowed me to experience and absorb the "consummate calm which sustains and transcends the rhythm of the universe."<sup>1</sup>

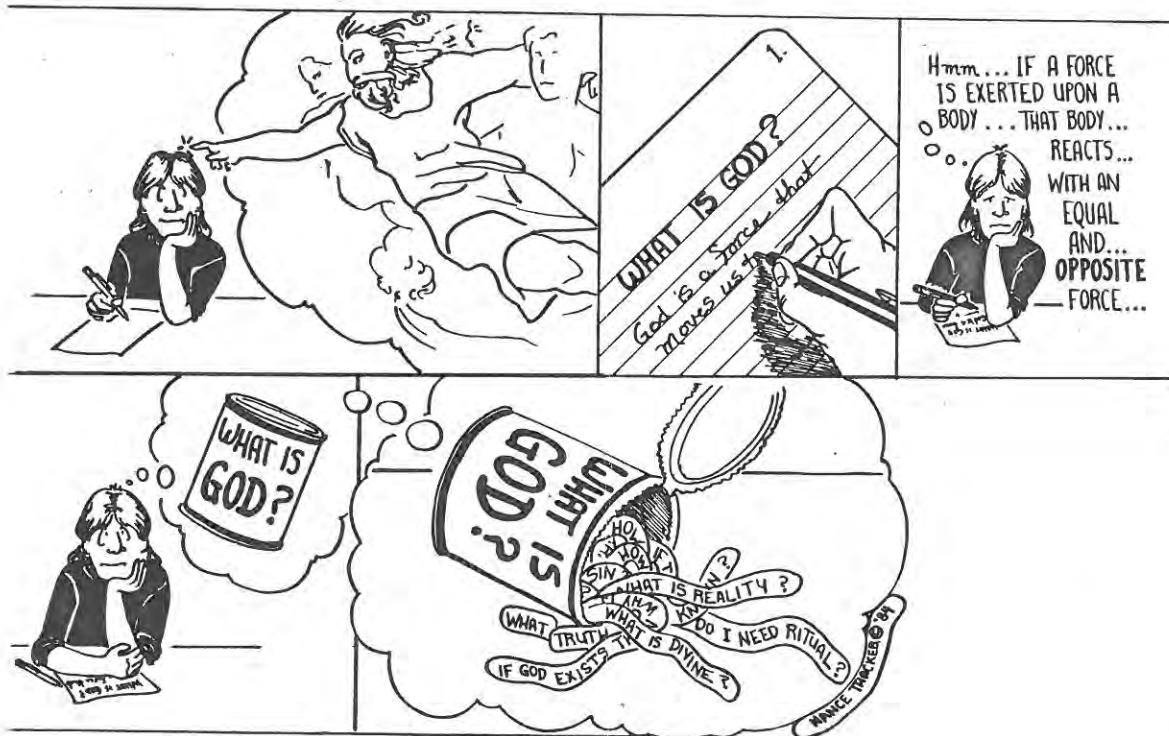
I came away from the movie feeling good about my own unorthodox spiritual tradition and chosen way of life. The film presented the idea that

all activities, from the simplest daily task to the most stylized "religious" ceremony, are part of the dance of life and thus manifestations of the dancer: Shiva. Worship was everywhere, as personal, simple, or complex, and varied as the participant(s).

It brought to mind my need for ritual after the death of a much-loved great-uncle. I was alone in Victoria, unable to return to my family in Ontario to attend the funeral. Having never been to a funeral, I didn't know what to "do" here to assist his passing, or even whether that is done at all. Heeding the need, I devised and performed my own personal ritual and, in so doing, connected with the ebb and flow of nature in life and its passages. The impact, and the sense of it all, remains with me now.

My spiritual tradition continues to evolve. Can I stop the intolerance which I sense others have for my truths and ways from becoming my own intolerance of theirs? The movie illustrated that God is wherever you seek, wherever you open up to God with all your heart, mind and spirit. In acknowledging the need for my own form of worship, can I see the validity in other's choices, even of church on Sunday?

<sup>1</sup> from the advertising flyer for the film.



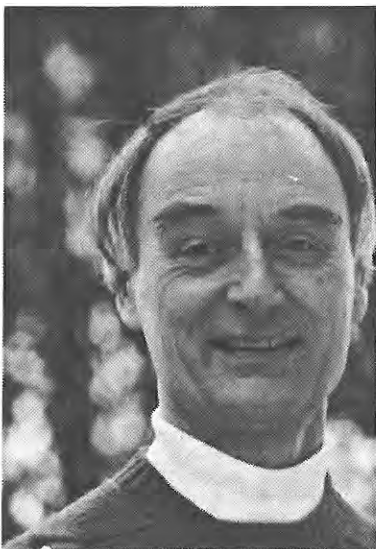
# Two Paths, One Light

## Victoria Welcomes B.K.S. Iyengar

At the conclusion of the First International Iyengar Yoga Convention, held this summer in San Francisco, Yogacharya B.K.S. Iyengar made his first visit to Canada. His itinerary included a day of yoga events in Victoria, sponsored by the Victoria Yoga Centre, under the direction of President Shirley Daventry French.

Following Mr. Iyengar's observation of morning asana classes, teachers and special guests were invited to a luncheon at Shambhala House Victoria, where Mr. Iyengar and his travel companions from India were warmly welcomed by Swami Radha and Swami Padmananda. The day concluded with an evening celebration and dinner at the Crystal Garden.

Here are some of the highlights from the Crystal Garden celebration, including the introduction of Mr. Iyengar and Swami Radha by Dr. Derek French, Swami Radha's tribute to Mr. Iyengar, and his response. The article concludes with a personal reflection on this special visit and meeting of two exceptional yoga teachers, by a long-time student of Mr. Iyengar's.



## Derek French

These are two very special people whom I introduce tonight: Yogacharya B.K.S. Iyengar, who is our guest of honor tonight, and Swami Sivananda Radha, who is always an honored guest here, on her visits to Victoria. And for those of us who acknowledge, with gratitude, the profound influence of both these great teachers on our personal lives, it is a special joy to welcome them together.

I am sometimes asked why so much attention is given to leaders in yoga. Quite simply, teachers of the caliber of Mr. Iyengar and of Swami Radha, are recognized as genuine heroes and heroines by those of us who attempt to walk the razor's edge of yoga. This kind of attention cannot be commanded or bought, and is not given easily. Both have paid their dues.

In San Francisco, Mr. Iyengar, making a very complex adjustment on a student and making it look very simple, explained that he could do it because he was a 50-year contin-

uous yogi, whilst those watching were intermittent yogis. In this, as in many other things, he was (at least as far as I was concerned) "correct."

In the absence of wars, we are a culture in dire need of genuine heroes, and I believe it is important to ask the question, "To whom do we look for our ideals, for leadership, for inspiration?"

As a very young boy, I read and re-read the stories of King Arthur and the Knights of the Round Table. The knights became my heroes, and although at that time I did not understand the significance of Sir Galahad's search for the Holy Grail, today, in my middle years, the myth of King Arthur and Parcifal, the innocent fool who became a knight in his search for the Grail, continues to intrigue me (despite the best efforts of the Monty Python gang).

Joseph Campbell, the writer on mythology, declared that the human infant, to judge from his ability to function well apart from his parents, is born 12 years too soon, and needs the marsupial pouch of nurturing parents and home in order to achieve full physical and emotional development. And similarly the human soul, now, as in ancient times, needs the marsupial pouch of mythology in order to unfold fully.



I would like to thank you for this opportunity, and to greet all of you who have come to meet Mr. Iyengar, a truly great yoga master. My trip to Victoria was especially for this occasion, and I would have travelled even farther to take part in this wonderful event.

I have met many people in my travels around the world, and the crowning touch of my last visit to India was the opportunity to

In the difficult pilgrim's progress that we all make, knowingly or unknowingly, willingly or unwillingly, there is much unknown territory where our fearsome dragons and threatening giants walk. In the West we have always acknowledged as heroes those brave people who have sailed and charted unknown seas, scaled unknown heights, or ventured into outer space. Tonight we have the opportunity to acknowledge and give thanks to two people who ventured far into inner space, and who returned to give those who follow, guidance on how to tame the dragons of our emotions, and slay the giants of our unwanted personality aspects; two people who, with great compassion and patience (and sometimes with an appropriate dash of impatience!) urge those of us who see less clearly, to look within, to make contact with our own spark of divinity, to make our journey, to develop our God-given talents, if I may quote again, "to the maximum."

I have deliberately omitted much of the biographical detail that is customary in these introductions. This information is available elsewhere, and seems to me out of place in an introduction for two people who renew themselves each day, and bring the freshness of a beginner's mind to each day. Both have graciously consented to speak to us tonight, and it is now my pleasure to call upon Swami Radha to address our gathering.

## Swami Radha

meet Mr. Iyengar for the first time. I find that the title "Mr. Iyengar" doesn't sit quite right with me--because he is a teacher of such high quality, I feel it more appropriate to call him "Guruji."

Teachers are many, but teachers who will not sell short, who will stand by their principles, who will not make changes for greater gains of any kind, are few. Particularly when times are rough, the temptation to compromise is always there. There are so very few who have avoided the temptation, that I consider it a particular privilege to have met one who has stood firm.

Of course, before we met I had heard about this mysterious and famous Mr. Iyengar in India, and I thought, This is a very different kind of yoga. I have never seen or heard of anything like it before. I must go and see for myself. And I thank heaven that I have done that. In fact, two years ago,

when there was a question about my health (which now has resolved very positively), I wondered if my illness was providing me with an opportunity to meet Guruji, and to have an exchange of ideas with him. (cont'd. p. 14)

THE YOGA CENTRE OF VICTORIA  
PRESENTS

# YOGA

With AADIL PALKHIVALA

Feb 16 to 24



Aadil Palkhivala is well known throughout North America as one of the leading yoga teachers in the Iyengar method. Aadil has studied in India for many years under the guidance of Yoga Master B.K.S. Iyengar and has worked as Mr. Iyengar's assistant in teacher training courses in Pune, India. Aadil now teaches in Berkeley, California, and for the past workshops throughout the United States and Canada.

We are delighted to welcome Aadil back to Victoria. Due to popular demand we have provided a flexible program to permit registrants to sample one or two classes or participate in a full program. Early registration is advised.

- LEVEL ONE : TWO INTRODUCTORY CLASSES FOR STUDENTS WITH LIMITED EXPERIENCE IN THE IYENGAR APPROACH TO YOGA.
- LEVEL TWO : A CLASS FOR STUDENTS WITH BASIC EXPERIENCE IN THE IYENGAR APPROACH TO YOGA.
- PRANAYAMA : SIX CONCURRENT CLASSES FOR STUDENTS WITH A BASIC UNDERSTANDING OF THE IYENGAR APPROACH TO YOGA.
- SPEC. PROBLEMS: A CHANCE TO WORK ON YOUR OWN SPECIAL PROBLEMS WITH A GIFTED TEACHER. LIMITED TO 10 PARTICIPANTS IN EACH SESSION. TEACHERS AND HEALING PROFESSIONALS ARE ENCOURAGED TO OBSERVE.

YOGA RETREAT: THREE DAYS AT THE SALTSRING CENTRE, SALTSRING IS. A CHANCE TO WORK WITH AADIL IN DEPTH AND PLAY TOGETHER. INDOOR ACCOMODATION. NUTRITIOUS VEGETARIAN MEALS PROVIDED. BRING A SLEEPING BAG AND FOAM. MUSICAL INSTRUMENTS AND PERSONAL EFFECTS. COMMENCES FRIDAY AT 2:30 P.M. AND CONCLUDES SUNDAY AFTERNOON.

## Schedule

SESSION	DATE	TIME	LOCATION	Yoga Centre Member	Non-Member
<input type="checkbox"/> LEVEL ONE	SAT. 16 & SUN. 17	1:00 p.m. - 3:30 p.m.	YM/YWCA	25.00	30.00



<input type="checkbox"/>	LEVEL TWO	WED 20	7:00 p.m. - 10:00 p.m.	TO BE ANNOUNCED	18.00	23.00
<input type="checkbox"/>	PRANAYAMA	SAT. 16 & SUN. 17 MON. 18, TUES 19 WED 20, THURS 21	10:00 a.m. - 12:00 6:30 a.m. - 8:30 a.m.	TO BE ANNOUNCED	80.00	92.00*
<input type="checkbox"/>	SPEC. PROBLEMS	MON 18 TUES 19	6:00 p.m. - 9:00 p.m. 6:00 p.m. - 9:00 p.m.	TO BE ANNOUNCED	25.00	30.00
<input type="checkbox"/>			observer (both sessions)		25.00	30.00
<input type="checkbox"/>	YOGA RETREAT	FRI 22 TO SUN. 24	begins 2:30 p.m.	SALTSPRING CENTRE	110.00	122.00*
<input type="checkbox"/>	SPECIAL PACKAGE #1	(Includes Level One plus Retreat)			130.00	142.00*
<input type="checkbox"/>	SPECIAL PACKAGE #2	(Includes Pranayama, Level Two, plus Retreat)			190.00	202.00*

\* Includes one year associate membership with the Yoga Centre of Victoria

## REGISTRATION FORM

PLEASE CIRCLE/CHECK	FEES	
	Workshop	Members
LEVEL ONE	\$25	\$30
LEVEL TWO	\$18	\$23
PRANAYAMA	\$80	\$92
SPEC. PROBLEMS		
MON.	\$25	\$30
TUES.	\$25	\$30
OBSERVER	\$25	\$30
YOGA RETREAT	\$110	\$122
SPEC. PKG. #1	\$130	\$142
SPEC. PKG. #2	\$150	\$162

Circle the specific sessions or packages you wish to register for. Add up the total fee, and make a cheque payable to:  
The Yoga Centre of Victoria  
Send it to: 3033 Admirals Road  
Victoria, B.C. V9A 2S1

Refunds will be made only if space can be filled from a waiting list.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Postal Code \_\_\_\_\_  
Phone # \_\_\_\_\_

For additional information, phone Robert or Gay Dill at (604) 382-9570.

TOTAL  
REGISTRATION \$ \_\_\_\_\_



The Molivos Mat

## The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

- **NON-SLIP:** Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters and – you won't slip and hurt yourself.

- **FIRM BASE:** Unlike foam or padded mats or rugs, it never 'gives' to your weight.

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Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$22 plus mailing. Canada \$24 (plus \$1.68 in B.C.) plus \$2 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh Pl. #NL  
SAANICHTON, B.C. V0S 1M0

## Working Behind The Scenes

by Carol Cavanaugh,  
Editor, The Iyengar Yoga Institute Review,  
a tri-annual publication of the Iyengar Yoga  
Institute of San Francisco.

Our thanks to Carol for offering us the opportunity of reproducing her talk given at the International Iyengar Yoga Convention held in San Francisco in August this year.

Reverend Gurufi, respected members of the teaching faculty, Convention committee members, and participants from all parts of the world: Today marks one of the high moments of my life. It is my great honor to welcome you all here to the First International Iyengar Yoga Convention. Isn't it amazing that we are all here together! An event such as this convention begins as an idea, a fantasy devoid of any physical reality. But if that idea sparks enthusiasm, then for one or more people the idea becomes a dream. With a continued infusion of energy, dedicated day-to-day work, and, hopefully, the harmony of that dream with Divine Plan, the fantasy becomes a material reality. Tonight our dream, that of bringing Mr. Iyengar to San Francisco, and of bringing the world yoga community together for the first time, has become a physical reality. Speaking for myself, I have to say that every minute of work has been worth it.

I was originally asked to speak to you tonight about the Iyengar yoga Institute here in San Francisco. But I feel that there is nothing for me to say about the Institute that has not been said, or will not be said elsewhere. I do not feel that I have to persuade you that we have an energetic, devoted and dynamic community here at the San Francisco Institute. The fact that we are all here tonight speaks louder than anything I could tell you. So I would like to speak to you instead of my thoughts and feelings about Iyengar yoga, and the role which we here tonight can play in the modern world.

Twice in the past two months, international attention has been focussed on California. In July, one of the American political parties met here in San Francisco to nominate a candidate for President of the United States. The speakers at that convention spoke of the problems which confront our country: unemployment, inequality, individuals living in poverty, and a volatile international political situation. We live today in what seems to be a world on the brink of disaster, a world in which paranoia between nations has run rampant. Billions are spent each month on nuclear arms, weapons which if launched may annihilate life as we know it on this planet. We may assume that many delegates who attended that previous Convention, the Democratic Convention, had thought deeply about

these problems, and sincerely hoped that their actions might improve the world in which we live.

Several weeks ago, the eyes of the world focussed on Los Angeles, where the 23rd games of the modern Olympics were taking place. Millions were inspired by the single-minded dedication of these young athletes. In a world in which mediocrity has become the norm, we were for a time bombarded instead with images of those who work for perfection, who seek to shatter limits, who with nerves of steel dared to say "I can" to the millions who said "I cannot".

Tonight, a third group, we the students of Iyengar yoga, meet. We have seen in the limelight those who seek to help the world by political means, and those who try to inspire the masses by athletic feats. yet we know that our own struggle for perfection must, by the nature of our art, remain largely private from the eyes of a world hungrily seeking heroes and leaders. Yoga is the exploration of our own most private recesses, and does not lend itself well to rousing speeches, words which take people outside themselves to commit their energy to an external goal. Can we justify what we are doing? Seeing the world on the brink of annihilation, are we on a futile, tangential, or narcissistic path as we shut ourselves in our rooms to perfect the nuances of a pose? I say to you, from the depths of my own beliefs, no. We have only to look back in history several thousand years to hear Socrates, in the West, saying "Know thyself", and Patanjali, in the East, saying "Atha yoganusasanam. yogas citta vrtti nirodhah. Tada drastuh svarupe vasthanam." Kofi Busia, in his new book, translates these words as "Here follow guidelines on how to be remade whole. Wholeness consists of a complete grasp and command over the process of being and becoming aware. Then the one who sees, sees themselves as they really are." Patanjali, thus, tells us that the key to Socrates' concept of knowing thyself is Yoga.

But do we even need to look back in history and read the words of sages we have never met, who never lived in our world today? Do we merely read their words with our intellects, or do we feel the truth of what they said in the depths of ourselves? Can we correct the wrongs of the world, can we inspire others, before we ourselves are remade whole? We must begin, in honesty, by admitting to our own imperfections, by bettering ourselves before we seek to save the world. How many leaders have we seen raised up in the public eye, exalted beyond reason by those hungry and hopeful for heroes, only to be ignominiously cast down when their human errors were made public? The cynical among us can then use this information as an excuse to stop trying, to give up and settle for mediocrity, as so many millions have done. We have only to see, by contrast, the power which one man had, who having cleared himself of many personal barriers, was able by his example to move millions. Mahatma Gandhi challenged the entire British Empire with nothing but satyagraha, the

power of truth, and he won. Gururji has described yoga as a basic art, that is, a discipline which enables people to better perform whatever may be their path in life. We may imply from this idea, then, that we as yoga teachers will generally always be working from behind the scenes, without recognition. This does not lessen the value of what we offer. For each person who remains bound by pain, envy, greed and fear, despair breeds and life seems hopeless and meaningless. The end is secretly wished for, on an individual level and a global level. On the other hand, for each person who is liberated from physical pain, the tyranny of the emotions and the grip of fear, that much energy can move naturally into a positive channel.

We seek this liberation for ourselves and our students. We must not be shy about sharing what we know with them. We come here tonight partially to join energies, to know mutually that we are not working alone. We can inspire each other and, in turn, inspire our students. My teacher, Ramanand Patel, says that "I think people look at their existence on the planet as 'I' and the 'rest of creation'. It's not a very healthy feeling. A much more obviously correct feeling, which one should feel more and more as one does yoga, is that you are part and parcel of the whole creation; in no way are you separate from it." Each of you is a part of our Iyengar yoga community represented here; and our community has a role to play on planet Earth.

Thank you and good night.

## 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  
Feb. 6 to March 27 inclusive.
2. Thursday evenings 5:30-7:00 pm  
Feb. 7 to March 28 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.

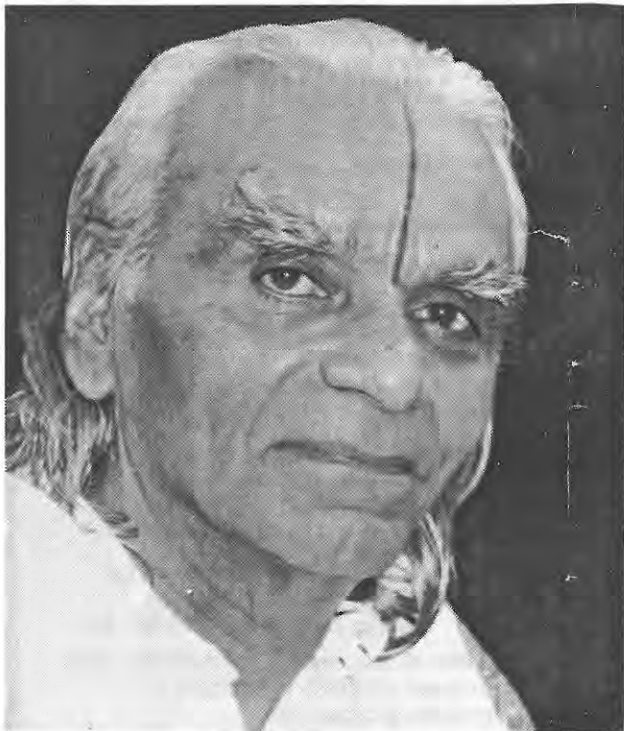
On a very personal level, I have not met anyone else who embodies his unique combination of qualities: generosity and kindness, and the very fierce and demanding teacher whom I have seen in the classroom, who knows precisely what he is doing, not only within a millimeter, but within a fraction of one.

He has the ability to penetrate into the hearts and minds of his students. Most things that we hear pass us by. They don't have enough power. There is not enough force behind them to catch our attention and really penetrate to a level that will change our lives. And this is necessary: our lives have

to be changed. We have to ask the question, over and over again, "What do we live for?"

For those of you here who have had much more and much longer contact with Mr. Iyengar than I have, may I suggest that you listen to him not only with your ears. Listen with your intuition. You might never hear this much wisdom, with so much concern, and so much compassion, again.

There is a tradition in India to say a name in a way that gives particular honor to it. The two words are ki jai. Please join me in saying: Mr. Iyengar ki jai!



## Mr. B.K.S. Iyengar

pupils about my life and teaching, and that is probably the reason that has attracted you to me, to gather here today. I am grateful to you, and I will remain grateful to my pupils who have carried the message of yoga, not for the sake of gratification, but for the good of individuals, of society, and of humanity at large.

This gathering has a tremendous background. The mayor's son-in-law is from India, and I am from India. I am visiting this country, and he is honoring this function, and it brings India and Canada together, to a very great extent. So we have already united in our hearts, in our relationship. And I hope it grows further, so that you and I become one family.

When I arrived in Vancouver, I made a joke on the plane. I said that you all come from Canada, but I am the only man who knows the language called Kanada. It is a South Indian language, and millions and millions of people speak it. So I said, "I come to my home town, where I know that language--yet the people who live here do not know that language."

You all know how the art of yoga brings people of different calibers--different thinking, different approaches, different professions and vocations--how this art brings people together. Let us keep this art as an instrument to bring us together in the future, too.

His Lordship the Mayor, Swami Radha, and children of yoga:

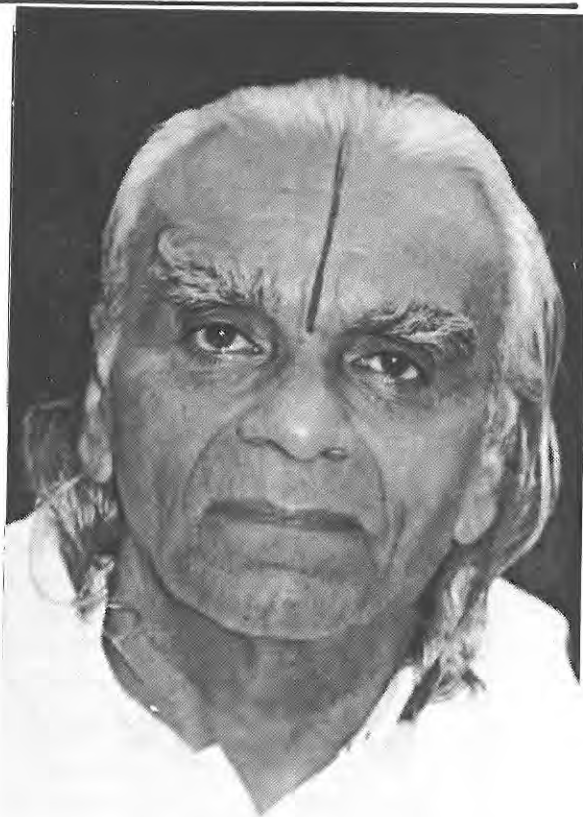
It is no doubt a great honor for me to receive such love and affection, for there are many of you I have met for the first time. You must have heard much more from my



I will not speak much about yoga tonight, because the moment I speak of yoga, the blood that is concentrating on the food you have just eaten will rush to the brain, and you will get indigestion! [laughter] And so I will try to control myself, so that we may feel bodily healthy, and mentally peaceful, so that the day may go very well tomorrow.

One reason why you should do yoga is this: if a country is weak, the aggressor will annex that nation. Similarly, with diseases that are just outside the skin, we do not know at what time they might enter the body. If we are slightly careless in our ways of thinking, eating, or keeping the body healthy, an unknown disease that is waiting outside can find a dwelling place within the body. This brings unhappiness, and disturbs the balance of the mind, the balance of thinking. And then we are subject to emotional upheavals, and intellectual clarity fades.

I request all of you to take action to see that the annexor, disease, does not penetrate the body, so that we can carry the message of health not only in this generation, but also to coming generations. We are responsible for the future generation, and unless we take responsibility today, the future will not be bright at all. So please continue your practice for the sake of the coming generation, so that those who follow us may have tremendous intellectual clarity and emotional stability--physical health and happy minds. With this request, I take leave of you all.



## Donald Moyer

On Wednesday morning, September 5th, 1984, the 60-foot yacht "Raincoast" sailed from Vancouver to Victoria, via Galliano Island. Aboard the "Raincoast" were Sri B.K.S. Iyengar and 15 other seaworthy yogis and yoginis. The skies were flat and gray, and soon we were deluged with rain.

We retreated belowdeck to the main stateroom, a small triangular wedge in the ship's stern, where Carol Brophy, one of the owners, complained it was difficult for one person to do asanas, let alone two. Within a few minutes, Mr. Iyengar (who is called "Guruji," an intimate title of respect for the teacher, by some of his students) had 13



of us doing poses in that tiny space. Some were perched on tables and bunks, others were dangling from ledges, wrapped around poles, threaded through ladders, or sandwiched on the floor. It was such unexpected fun! such a joy to share his spontaneity, his creativity, his resourcefulness outside the classroom--to see how he approached every moment of his life with utmost zest.

At midday we landed at Galliano Island, where Maureen and Bruce Carruthers are laying the foundations for their new home and yoga retreat. Guruji conducted a puja ceremony to bless the building. He drove a nail into the doorway, had all four corners marked with red kumkum (colored paste), lit the sacred oil lamp, and showed his skill at cracking coconuts. He added his personal touch to this traditional ceremony by having Maureen and Bruce perform an initiating Sirsasana (Headstand) and Sarvangasana (Shoulder Stand) on the puja cloth, facing, of course, in the auspicious direction.

Before this visit with him, many of us had not experienced Mr. Iyengar's devotional side. Nor had we heard him speak as freely of what it means to be a liberated soul, as he did several weeks before this voyage, when he came to bless "The Yoga Room," my studio in Berkeley. These were very special occasions that penetrated to the heart and soul. Some of his long-term students who had always addressed him as "Mr. Iyengar" now began to call him "Guruji." We had touched a deeper level in our relationship with him.

But at the dinner to honor Mr. Iyengar in Victoria, it was to my astonishment that Swami Radha began her speech by saying that she found the title "Mr. Iyengar" too formal

and inappropriate, and that she now referred to him as "Guruji." My jaw dropped! Here was one spiritual teacher giving public recognition to a teacher from another lineage.

And yet when I looked around the room, and listened to the speeches, I realized that something very special was happening that evening--a celebration, a joining, an alliance of two separate paths that disturbed the integrity of neither. I knew from my friendship with Shirley and Derek French, as well as other Canadian teachers, that one could preserve the purity of Mr. Iyengar's teaching and at the same time open one's heart to the wisdom and psychological understanding of Swami Radha's way.

For me, the two paths are complementary, balancing each other as the feminine must balance the masculine aspects of the self. With Guruji, I have explored the masculine or dynamic side: discovering the joy of physical action, confronting fears, and developing discipline and dedication. With Swami Radha, I am beginning to explore the feminine or reflective side: I am opening to my dreams and intuitions, using words and thoughts to bring about a conscious integration, and accepting the side of me that needs to cry and to love.

Reverence for feminine values is rare in Western culture. Perhaps its highest expression came in medieval France with the cult of the Virgin Mary. In his illuminating study of this period, Mont Saint Michel and Chartres, Henry Adams explores the tenuous and shifting balance between masculine and feminine values. He points out that in the twelfth century, men had the right to dissolve into tears, and women to wear armor into battle. In other words, the masculine and feminine were integrated, not separated--and this produced a spiritual and cultural awakening on an unprecedented scale.

Having emphasized the different aspects of Swami Radha and Mr. Iyengar, let me also say that I find them remarkably similar. Both stand for purity and integrity. Both demand the utmost in quality and dedication from their students. Both can turn your world upside-down quicker than you can say "Sirsasana." For one who has great love and respect for each of them, it was a joy to be present at their meeting.

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Donald Moyer has been teaching the Iyengar Method of Hatha Yoga since 1974, and is the founder and director of "The Yoga Room" in Berkeley, California. He currently participates in a Kundalini Study Group with Kathy Maynard (director of Shambhala House Redwood City), and plans to attend the 1985 Yoga Teachers Course at the Ashram.

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Reprinted with permission from Ascent, Volume XV, Number 3, 1984.



SHAMBHALA HOUSE VICTORIA  
1500 Shasta Place  
Victoria, B.C. V8S 1X9

## **MERRY CHRISTMAS AND HAPPY NEW YEAR**

We wish to take this opportunity to wish all our friends much joy during this season of Light and many blessings for 1985.

### **Open House**

Sunday, Jan. 13, 3:00 - 5:00 pm & 7:30 - 9:00 pm  
Swami Padmananda and Norman MacKenzie look forward to welcoming friends old and new to the opening of the second year of Shambhala House in Victoria. Please join us for this informal gathering to start off the classes and workshops, worship and work of 1985.

### **WORKSHOPS**

#### **Introduction to Kundalini Yoga**

Friday evening, Jan. 18, 8:00 - 10:00 pm

For those who are interested in joining a weekly group or would like an introduction to Kundalini Yoga, this evening will give an overview of this ancient system of self-investigation and self-development. It is designed to help provide an understanding of the system as a whole, and form a basis for the work done in the classes.

Fee: \$15.00

#### **Dance as Prayer**

Saturday, Jan. 19, 10:00 am - 6:00 pm

This is an opportunity to experiment with Indian dance as a means of expressing devotion. No previous experience is necessary, only a desire to explore the use of the body as a spiritual tool, to bring another dimension into daily life.

Fee: \$35.00

### **Dreams, Your Inner Guide**

Friday evening, Feb. 1, thru Sunday, Feb. 3

There is a rich potential for guidance and inspiration within each individual. The yogic tools for dream interpretation makes that potential available to anyone who will give attention to this resource. This workshop will give you methods to gain contact with your inner self, which is ever ready to guide and direct.

Fee: \$100.00

### **Reflections on the Gita**

Saturday, Feb. 16, 10:00 am - 6:00 pm

Reflecting on selected portions of this ancient Indian scripture can be both inspiring and revealing. This workshop provides participants with another means of contacting their own inner guidance, getting acquainted with their "charioteer" within, and gaining trust in the answers received to questions or problems.

Fee: \$35.00

### **WEEKLY ACTIVITIES**

#### **Kundalini Classes**

Personal values, beliefs, concepts, and ideals are clarified in these ongoing weekly classes of study based on Swami Sivananda Radha's book, *Kundalini Yoga for the West*. Exploration of the ancient symbolic language of this system and instruction in a variety of spiritual practices provide the foundation for personal growth.

Introductory classes: Norman MacKenzie

Fee--\$60.00 for 10 sessions

Continuing classes: Swami Padmananda

Fee--\$100.00 for 10 sessions

Classes start: Tuesday evening -- January 15

Wednesday evening -- January 16

Friday morning -- January 18

Friday evening -- January 18

**Satsang:** beginning January 20.

*Sunday mornings, 10:30 - 11:30, except when there is a weekend workshop.*

*Sunday evenings, 8:00 - 9:00.*

# Yoga Calendar

## DECEMBER 1984

**December 8:** Annual General Meeting, Victoria Yoga Centre Society. 6:00 p.m. at 5918 Olympic View Drive, R.R. 1, Victoria. The meeting features election of officers and annual reports. It will be followed by a pot-luck supper and Christmas party. Everyone is warmly invited!

**December 12:** A meeting to discuss the possibility of forming a Victoria Branch of the SEVA Service Society will be held at the home of Trish and Bill Graham, 582 Niagara Street, at 12:00 noon. Alan Morinis, Chairman of SEVA's Vancouver Branch will be in attendance. Please phone 388-6734 if you are interested.

**December 16:** Light On Yoga. A special celebration of the season of Light at the Victoria YM-YWCA. Led by Shirley Daventry French for students of all levels. 10 am-1 p.m., followed by refreshments. Members \$12.00/Non-members \$15.00. All proceeds will be given to the B.K.S. Iyengar Scholarship Fund. To register contact Marlene Miller at 384-7782, home/656-7371 work, or Shirley at 478-3775.

**December 27-January 6:** Vipassana Meditation Course. Port Townsend, Washington. Please call Evie Chaunsey, 479-6641 for information and registration.

## JANUARY 1985

**January 18:** Yoga Centre of Victoria Monthly Meeting at the home of Jennifer and Jim Rischmiller, 572 Head Street. 7:30 p.m. Everyone is invited to attend.

**January 20:** The Third Annual SEVA Eyeball. 12-4 pm at the Robson Square Media Centre, Vancouver. Clowns, jugglers, magicians, music, information on eye care, scientific & technology displays, costumes, face painting & great food -- a celebration of sight, light and color.

## FEBRUARY 1985

**February 6-March 27:** Pranayama Classes with Shirley Daventry French at the Island Centre for Health Education, 916 Esquimalt Road. For intermediate yoga students. Fee: \$48.00. Maximum: 8 students. For information, see ad this issue or contact Shirley at 478-3775.

**February 7-March 28:** Pranayama Classes with Shirley Daventry French. See above, and ad this issue.

**Week of February 3:** Yoga, Health and Relaxation classes with Shirley Daventry French at the Island Centre for Health Education. See ad this issue, or call Shirley for information at 478-3775.

**February 16-24:** Yoga with Aadil Palkhivala. Sponsored by the Victoria Yoga Centre. Aadil will present a variety of programs, including a weekend retreat at the Salt Spring Centre on Saltspring Island. Full details included in the centre-spread of this issue.

## MAY 1985

**May 24-26:** A major international symposium: The Spirit of Service at the University of British Columbia. This event will explore and raise awareness of the many aspects of doing service and entering into service relationships. See article elsewhere this issue, or contact SEVA Service Society, Vancouver, 733-4284, P.O. Box 33807, Stn. D., Vancouver, V6J 3E0.

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.



## ONGOING

Shambhala House Victoria offers regular weekly activities. These include Sunday Satsangs, Prayer List and Kundalini Classes. Kundalini Classes are Tuesday Evenings (Introductory), Wednesday evenings and Friday mornings (Continuing). For information please call 595-0177.

Peninsula Recreation will be offering yoga classes in the Iyengar tradition: Introductory at 6 p.m., Level I at 7:30 p.m. Call Marlene Miller at 656-7271 for more information.

Richard Reeves leads weekly Dream Groups. Please call Richard at 381-0574 for further information.

The Dispensable Healing Centre, 403 Kingston St. (384-5560) has an extensive series of classes and workshops scheduled for the fall. These range from Shiatsu to Keltic Knots. Phone for information and a complete listing.

Reiki Drop-in Sessions are held Monday evenings at the James Bay Community Centre, 7:30-9:30 p.m. Everyone is welcome.

# NOSEY NEWS - WE KNOWS WHAT'S GOIN' ON!

## EXCLUSIVE LONG KEPT SECRET REVEALED!



PHOTOS of a grossly obese RUDOLPH recharging "SOLAR" NOSE at famous T.V. superstars' private Hawaii beachfront. BUT - Will he be in shape for the big night?

WHY'S HIS NOSE SO RED?  
SEE INSIDE

## 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 \_\_\_\_\_

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

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☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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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.

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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.

Cartoons: c 1984, Nance Thacker

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Photography: Derek French, Keith McMillan

Printing: Monk Quick Copy Centre

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DEADLINE FOR JANUARY 1985 NEWSLETTER -- DECEMBER 8, 1984

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VICTORIA YOGA CENTRE SOCIETY

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