



yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

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JANUARY 1985

*"Before enlightenment,
chop wood and
carry water. After
enlightenment, chop
wood and carry
water."*

Zen proverb

*Dharmas Without Blame
C. Trungpa*



YOGA
Co-Ed

at the



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YM-YWCA**

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 - **Yoga Noon Stretch**
 - **Yoga Teacher Training**
 - **Yoga for Backs**
 - **Prenatal Yoga**
 - **Yoga for Kids**
 - **Gentle Yoga**
 - **Fifty-Five and Better Yoga**

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880 Courtney St. 386-7511

Yoga Program Director - Shirley French



by Shirley Daventry French

About six weeks ago something happened to me which was unfair, unjust and which hurt me very much. The timing of this incident was very interesting.

Things were going really well. I was opening up on many levels. My spine was becoming more flexible. My shoulders were moving. My feet were becoming more sensitive and placed more firmly on the ground. My problem hip was coming into line. These physical changes reflected change at other levels. I was feeling calmer, steadier and had a sense of having worked through some difficult problems and acquired some new maturity and clarity.

My relationships were going well. All the activity over the summer had culminated in a very successful visit with Mr. Iyengar and validation for the work here. My practice and teaching had received a boost. I was quite pleased with myself and my world.

Alas, I was too complacent and not quite as mature as I thought.

When the blow struck I realised that as a result of this opening up I had also become vulnerable. I had let down my guard - a guard which I had carefully constructed and maintained over many years for what had seemed very good reasons. The blow was not a physical one but I felt very real physical pain along with the emotional upheaval. I had a tremendous temptation to close up again, to re-erect my guard and to strike back.

After all - I reasonably argued - it would be a blow for justice. It just wasn't fair!

Oh how familiar this all was, but now I knew a better way of dealing with the problem. One of the many definitions I have heard of sin is knowing a better way of doing something and not doing it; a sin of omission. If not sinful, it is certainly ignorant and not the way of a yogi. So the choice should have been simple - but it wasn't; it was a real struggle.

I knew enough not to act on my emotions but obviously not enough to treat this entire situation with yogic equanimity. Among the

emotions which came to the surface were resentment and the desire to blame someone. I felt let down by some people I love and respect, and who I trusted.

Most people develop coping mechanisms for the really difficult experiences in life. Some cope passively by withdrawal. I have always been an activist, more likely to counter-attack.

There are times when either one of these is entirely appropriate behaviour, but now I could see that my options were not restricted to these two ways. I didn't have to attack and I didn't have to withdraw - there was no need to rebuild my defences, all I had to do was get on with the work.

This is one of the ongoing vital lessons of yoga - that what is important is doing one's work without expectation; seeking neither personal recognition nor financial advantage (although even yogis have to pay the rent and must charge something for their services).

It's a difficult lesson.

One day when I was talking about my dilemma with my husband, Derek, he told me about a dream he had had recently in which he was reciting the Lord's Prayer over and over again and always getting stuck at one line. In the morning when he awoke he realised that the line was, "For Thine is the Kingdom". He interpreted this as a potent reminder that the fruits of his labours were not his personally, although his ego liked to claim the credit, and we discussed how temptation for personal fame and gain keeps interfering with serving the divine in ourselves and others.

All of this struck a chord in my memory about an old record stored somewhere in my basement. Actually it's a collection of records called LOVE-SERVE-REMEMBER featuring Baba Ram Dass (formerly Dr. Richard Alpert) which had been very popular about twelve years ago. Ram Dass had answered questions over an open radio line and I remembered him talking to someone about rejection. I went downstairs, found the record and played it. What he said, like my conversation with Derek, reinforced what I already knew to be my only course of action.

On the radio a man raised a problem. What do you do in a situation where you have finally summoned up the courage to open up to another and then that person rejects you. Ram Dass answered :-

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Yoga Centre News

by Bill Graham

The 1984 Annual General Meeting of the Victoria Yoga Society was held Saturday, December 8, at the home of Shirley and Derek French. About 35 people were in attendance.

Shirley Daventry French, founding member and long-term President of the Society, has decided to step down from that position, and her report to the meeting was an affecting summation of her last several years. Shirley commented on the many changes in the Society and acknowledged the many people who have helped her and the Centre to grow and develop during her term. Shirley will continue to be a member of the Executive of the Society. I would like to thank Shirley on behalf of the membership for her devotion to the Centre. Without her work, the Centre would not have become the focus for the yoga community which it now is.

Denis Fafard presented the Treasurer's Report (see article, this issue), and spoke about the B.K.S. Iyengar Scholarship Fund, asking members for their ideas about the fund's operation and administration (see article, this issue).

Marlene Miller, retiring Program Committee Chair, reported on her committee's accomplishments during the

year. As reflected in the treasurer's report, and in the very full participation in all the Centre's programs during the year, the committee's planning has been very successful, and very much appreciated. Marlene is retiring from the executive this year. Her contributions to the executive for many years, first as Secretary and then as head of the Program Committee have been greatly appreciated, and she will be missed at the Executive meetings.

Bill Graham presented the newsletter report. He outlined the year's activities, and thanked the newsletter's many volunteer workers for their assistance. Linda Shevloff has volunteered to assume the position of Editor during the coming year, and has begun to explore the mysteries of production with this issue.

Sue Ingimundson will also be retiring from the executive this year. Once again, I would like to acknowledge her willingness and contribution to the Centre.

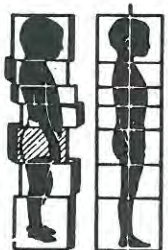
The Yoga Centre Executive for the coming year was elected at the meeting, and there are a number of new members. The new executive is composed of the following:

Officers:

Denis Fafard, President, 598-6552
Jim Rischmiller, Treasurer, 384-9169
Jennifer Rischmiller, Secretary, 384-9169
Bill Graham, Newsletter Committee Chair, 388-6734

Members-at-large:

Shirley Daventry French, 479-3775
Derek French, 479-3775
Trish Graham, 388-6734
Bruce Ingimundson, 385-2598
Norman MacKenzie, 595-0177
Carole Miller, 721-3477
Linda Shevloff, 479-5847
Michael Shevloff, 479-5847
Susan Sprinkling, 598-6552
Nance Thacker, 595-0177



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The annual meeting was followed by a pot-luck supper and dance. Shirley was presented with a beautiful woven silk sweater in acknowledgement of her service as President. Karen Selk, who wove the sweater, read us the story of the design, development and making of the sweater.

Committee Meetings:

Both the Program Committee and Newsletter Committee will be meeting on Friday evening, January 11th. These meetings are open to the membership, and not restricted to executive members. If you want to help in the planning process for either newsletter or program, please arrange to come to the meeting. Contact Bill Graham (388-6734) about the newsletter meeting, or Denis Fafard (595-6532) about the program meeting.

Aadil Palkhivala Workshop:

Aadil Palkhivala's workshop series from February 16 to 24 is filling very quickly. This will be the only workshops Aadil will be teaching in the area this year, so if you want to attend, be sure to contact Gay or Robb Dill (382-9570) soon.

Memberships Due

Full members please note that their memberships expired at the end of December, 1984, and are now due. If you have not already renewed, please do it at the January meeting, or mail a cheque for \$18.00 to the Yoga Centre of Victoria, 3918 Olympic View Drive, R.R.

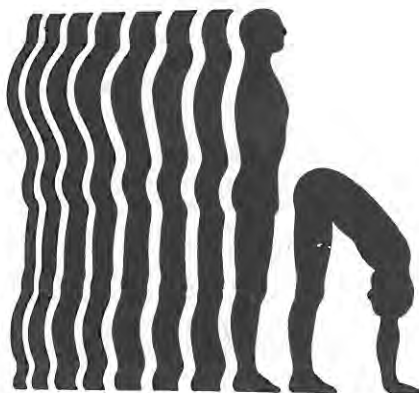
#1, Victoria, BC V8X 3W9. There is a membership form on the inside back cover of this newsletter. Dues have not changed again this year.

If you are not a member at all, or if you are an associate member, please consider taking out full membership. Full membership entitles you to vote, and fully take part in the Centre's activities. Dues collected go to assist in the publication of this newsletter, to fund our fine yoga program, and to support educational activities.

January Yoga Centre Meeting:

The January meeting of the Victoria Yoga Centre will be held at the home of Jim and Jennifer Rischmiller, 572 Head Street, on Friday, January 18, at 7:30 p.m. A National Film Board film "Hypnotism: Control of the Mind" will be shown. Everyone is welcome!

The Bertherat method of anti-exercises and postural correction



SYNTONIC EXERCISE

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for further information
call 384-0838

A Mother's Yoga

By Leslie Hogya

I have several articles in rough copy that I began for this month's column and never finished. I finally decided that what I had better write about is the main thing I'm concerned about right now. That is the very sad situation in our schools. Below is a copy of a letter I am about to mail to the Minister of Education. I am so frustrated by what's happening, and I feel that the province and the country are the ultimate losers.

The newspapers in Victoria are full of articles about the effects of over-crowding in the classrooms and lack of services for children who need special services. Some classrooms have forty students. I have heard of high school laboratory courses that are so over-crowded that the students take turns

going to the library or sitting in an adjacent room, unable to participate in the lab!

Here is the letter:

Mr. J. Heinrich,
Minister of Education,
Victoria, British Columbia.

Dear Sir,

I am very upset about what is happening in the schools in British Columbia. The classrooms are over-crowded and there is an appalling lack of counsellors and other special services for children in need. In Victoria we are about to lose our crossing guards. I feel that teachers have been bullied and their morale is very low.

These things affect me and my family very directly because I just learned recently that my son needs special help not provided by his regular learning assistance teacher. He will not be able to receive this help for at least four more months! I don't want him to wait for so long. It was last spring that I first expressed



yoga centre of victoria

presents

Yoga and Daily Living

Beginner's Workshop
with Donna Fornelli



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 it's 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.

February 4th, 1988
10:00 A.M. - 1:00 P.M.

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LOUNGE

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\$12.00 Non members

Please make cheque payable to: Victoria Yoga Centre Society

Contact Donna Fornelli
for information at: 474-4184
Mail registration to:

Donna Fornelli
432 Sue Mar Place
Victoria, BC V9C 3E1

concerns about his problem, but because of cutbacks in staff there was no one available to do assessments until recently. So, almost a year will go by before he receives the help he needs. I find this unacceptable. Meanwhile he is frustrated and unable to keep up with his age group in basic skills.

"My other son is also suffering because of a conflict with one of his teachers. But there is no alternative for him, every other class is already overcrowded.

A projected further cutback of ninety teachers in Victoria is unrealistic, frightening and depressing. I know money is tight-- but what are this province's priorities?

A society is judged by the amount of contribution it makes to the culture and education of its people. What will the judges say about us?

How long will problems have to wait? Are the children who need special help the unwanted throwaways of this province? He is a bright child, my son, he just needs a chance.

Sincerely,

Leslie Hogya.

As you can see, I do have real concerns as the budget cuts are really having a detrimental effect on my sons.

In the months ahead, I will be devoting a lot of my free time to finding materials and working with my son. I am a teacher, and know where to look for resources, but many parents whose children need help are not qualified to give that help, nor do they necessarily have any free time.

I don't have much free time myself, but fortunately my university course is over, and I will have to find the time there.

I know from past experience that I cannot stop work on myself, or my yoga practice to make time. When I do that, I don't have the stamina or patience for anything.

Unless I fill myself up, there is nothing to pour.



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



SEVA

a solution in sight
an update

by Bill Graham

It is difficult to try to write an update on SEVA. In September 1982, I wrote a description of how the organization was formed, and the kinds of projects SEVA was engaged in. I was pleased with the article, as a descriptive piece, but it missed the mark. SEVA (from the Sanskrit word meaning service to humankind) came out sounding like an off-beat charity, but not radically different from the many other eyesight-oriented organizations which shared its concerns.

At that time, Alan Morinis, the Canadian director, had just begun to form a Canadian branch of SEVA. Because of the way our government assists non-governmental organizations engaged in interna-

tional aid programs, the new branch was required to take on projects independent of the American branch if its contributions were to be maximized. The Canadian International Development Agency (CIDA) would match funds for approved projects 1:1. Canadian tax deductible status was soon forthcoming.

December 12, Alan and Vancouver SEVA Executive Director Rory Kyle, were in Victoria for a meeting with local SEVA supporters. Alan described the new projects the Canadian society is engaged in. In co-operation with the government of Nepal, SEVA is constructing and equipping a new fifty-bed eye hospital in Lumbini Zone, Nepal (the birthplace of the Buddha). Four eyeglass manufacturing facilities, with trained personnel are being provided. Previously there was only one, privately owned and operated for profit. In the agreement for these new facilities, Nepal's government promises that no one in need will be denied eyeglasses for financial reasons. In south India, the Canadian group is providing a satellite ward for Dr. G. Venkataswamy's Aravind Eye Hospital in the village of Sankaran Koil. Vancouver now has a full-time SEVA office, and has expanded from international projects to include local service activities. These include assistance to the Vancouver Food Bank and work with the Inland Refugees Society. A Toronto chapter has become active, and is planning a project to aid battered wives.

Over a quarter of a million dollars was raised and distributed last year, with only one part-time paid staff member. Volunteers did the rest of the work.

Internationally, SEVA has grown into a network of 9,000 caring supporters in over 38 countries in its first five

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Yoga Centre Newsletter Index: Part I — 1982

The following index refers to the first year the newsletter was printed in this format-- from November 1981 to December 1982. It was prepared by Dave Rocklyn, one of our volunteers. After going through it myself, I developed a strong appreciation for the amount of work that went into the process, and for the thoroughness obvious in its preparation. Thanks, Dave. This is a great job.

The other thing that I discovered in going through the index is how worthwhile browsing through back issues can be. We have been blessed by some first class contributions by our writers and

interviewees. I hope our readers find this index useful. Dave has volunteered to prepare indexes for our second, and, I hope, third year. I'm sure that if you have any suggestions for the project, he will be glad to hear from you.

For readers who have not been with us since 1981, or who have not kept copies of back issues, we have a limited number of bound copies of the first and second year's editions for sale for \$8.00 each. We also have a few loose copies of each of the issues. These are for sale at a price of \$1.00 each, or 3 for \$2.25. If you want to order copies, please send a money order for the appropriate amount, and a list of the issues you are missing to:

Bill Graham
582 Niagara Street
Victoria, BC V8V 1H7

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Led by: Judith KOLTAI,
T'ai chi practitioner/teacher,
student of T'ai Chi Master
Ai Chung-liang Huang

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Course			OCT 82	1
Also see APHORISMS				
Sivananda Sarasvati, Swami				
"The Disciple and the Temple"			MAR 82	14

tercourse Way

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Classes begin
January 15, 1985

registration please call: 384-0838

"Spirituality Beyond Religion" by Peter Hodge	OCT 82	10	W "Walking - Yoga Teachers Course '82" by Norman Mckenzie	OCT 82	15
"Spirituality" by Sue Ingimundson	OCT 82	22	Weit, Lydia "Prenatal Yoga"	JUN 82	12
Sprinkling, Susan "Kundalini Journal"	DEC 82	4	"Why I Came to the Ashram" by Derek French	OCT 82	12
"Summer at the Ashram" Children's Program by Linda Shevloff	SEP 82	10	Y Yoga Centre of Victoria? What is the	JUN 82	18
Hatha Yoga: the Body and Beyond by Leslie Hogya	SEP 82	11	"Yasodhara Ashram Yoga Teachers Course"		
Hatha Yoga Intensive by Denis Fefard	SEP 82	11	by Swami Sivananda Radha	OCT 82	1
Marion Rosen: Breathing, Relaxation and Healing by Trish Graham	SEP 82	12	"Thoughts About" by Norma Hodge	OCT 82	5
"Survey of the Effects of Yoga Teaching at Laurel Enterprises Work Abilities Project" by June Dewing	JUN 82	15	YOGA AND HEALTH Conversation between Derek French and Shirley Daventry French		
T "Ten Days of Yoga at Yasodhara Ashram" by Bruce Ingimundson	SUM 82	6	The Hamstrings	JAN 82	8
"Tadasana" by Norma Hodge	JUN 82	10	Nutrition 1	FEB 82	6
Thacker, Nance See CARTOONS			Nutrition 2	APR 82	6
"Time of Reaffirmation, A" by Lynette Halldorson	OCT 82	17	Multiple Sclerosis	APR 82	20
V Venkatesananda, Swami "Lecture on the Bhagavad Gita"	FEB 82	1	Sciatica	MAY 82	8
"Light on Pranayama" book review	SUM 82	17	Back Problems	JUN 82	4
			Arthritis	SUM 82	4
			Stress 1	SEP 82	6
			Stress 2	OCT 82	6
			Stress 3	NOV 82	6
			Stress 4	DEC 82	6
			Answer to knee problem letter	SUM 82	4
			Answer to migraine problem letter	NOV 82	15
			"Yoga for Couples" by Sue Ingimundson	JUN 82	22
			"Yoga of Seeing" by Gay Dill	JUN 82	12
			"Yoga with the Mentally Handicapped" by Sue Ingimundson	JUN 82	14



IYENGAR YOGA WORKSHOP

Shirley Daventry French

Saturday January 26
9:30-12:30 noon
Sansbury Participort

\$15.00



**PANORAMA
LEISURE CENTRE**
1888 Forest Park Drive Sidney, B.C.

(The workshop will be followed
with refreshments and
an opportunity for discussion.)



656-7271

Continued from page 8

years. The catalogue of projects these groups support is growing, and extremely diverse.

I mentioned how I felt about the response to the article in this newsletter two years ago. Alan said he knew exactly what I meant. He says that he is continually tempted to join the crowd of organizations screaming for support for their particular causes, to try to 'get press'. He feels he is fortunate in having people around him in Vancouver who keep hitting him in the head, reminding him that SEVA is not that way. The organization is growing slowly, with people becoming aware of its existence, and responding because they sense that this is an opportunity to express their need to serve others as a way to complete themselves. Most publicity misses the point, and doesn't reach the people who become fully involved. He says he constantly thinks of the saying: "When wild flowers bloom, no one needs to tell the honey bees to come."

Rory said that the Vancouver office is receiving several calls from new people wanting to volunteer every week. Those already involved had been scratching their heads, trying to figure out what to "do" with all these new people, when it suddenly struck -- the first project for these volunteers would have to be to figure out what they were going to do. Alan said "SEVA is about service. The people who come to us come because they have a need to serve. All we are doing is providing an open door: a framework for people to do what they want to be in service. We joke that you can't join this organization, there's just no way to do it. But once you've joined, you can't get out."

I realize now that this "open door" approach is precisely what I'd missed in my initial article. I was busy trying to describe the impressive things that this small organization was doing. What I failed to mention was what had attracted me to it in the first place -- the feeling of freedom and dedication to service that I got when I first read about their approach. I had tried to put that across, but it was too ethereal. Instead, we printed a description of the activities, with no mention of the heart.

So this piece is not as much an update as an addendum, in the sense of trying once again to describe how the organization does what it does, and not what it does. I don't mean to underplay SEVA's accomplishments. Such results come as a by-product of people's joyful acceptance of the opportunity to be in service; the concrete expression of the energy created in karma yoga.

Alan feels that the direct effect of SEVA's projects is only the tip of the iceberg. By bringing the idea of service into people's minds, and showing that the individual can make a difference, he feels that there is a huge spill-over effect of people getting involved in other things in their own communities which allows them to serve. Currently SEVA's projects are primarily in Asia. However, Alan doesn't see Asia as in any greater need than any other part of the world. Programs, like the targeted eradication of blindness in Nepal by 1987, only serve as concrete symbols of the fact that a person's commitment and service can change the world. If the idea of service to others becomes more prominent in the culture, SEVA is working.

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: \$48.00

MAXIMUM 8 STUDENTS

For registration or further information contact Shirley at 478-3775.

Treasurer's Report

by Denis Fafard

Although the Yoga Centre sponsored such projects as Mr. Iyengar's visit in September, the financial health of the Centre has improved over the year. The net excess of receipts over expenditures increased from what was essentially a break-even position last year, to an excess this year of \$1403.

The main reasons for this are the improved earnings of workshops (\$621 in 1983 vs. \$2494 in 1984). Income from membership dues have increased as well, from \$788 in 1983 to \$920 in 1984. Donations have risen substantially to \$519 from \$109 in 1983. This has occurred because the Centre has been able to obtain Charitable Organization status with Revenue Canada Taxation. This enables the Centre to issue tax-deductible receipts for donations received. As in past years, the annual garage sale provided a significant contribution of funds to the Centre at a very low cost.

On the expenditure side, the Centre had to put up a higher contribution for printing the newsletter, as advertising revenue has fallen. However, costs of publication and distribution have remained relatively constant.

Of course, the major expenditure this year was the sponsorship of Mr. Iyengar's trip in September. After taking into consideration revenues earned by special fund-raising projects, fees from the teaching sessions at the "Y", and funds collected for the dinner, the Yoga Centre had to finance approximately \$1255 from other sources.

The other major financial event, which also arose out of Mr. Iyengar's visit, has been the creation of a commemorative

scholarship fund in Mr. Iyengar's honour. The Yoga Centre has made an initial contribution of \$500. It is hoped that the fund will increase through tax-deductible donations and by other fund-raising activities.

In the new year, the accounting system of the Yoga Centre is being computerized, as Jim Rischmiller is taking over the position of treasurer, and will be making use of his new Rainbow.

This will be Denis's final report as treasurer of the Yoga Centre. At the Annual General Meeting, he was elected the new President of the Society. We would like to express our thanks to Denis for his heroic efforts in pulling the Yoga Centre's books into shape. At the same time, we wish Jim Rischmiller (and his Rainbow) the best of luck as the new Treasurer.

B.K.S. Iyengar Scholarship Fund

At the Annual Meeting, Denis Fafard opened discussion on the scholarship fund announced to commemorate Mr. Iyengar's visit to Victoria. Denis said that the executive had decided to invite the members of the society to make written 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 of the two? 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?

Any contributions to this discussion will be appreciated. To facilitate discussion, please submit your suggestions in written form to Jim Rischmiller, 572 Head Street, phone 384-9169, or to any other member of the Executive (see list in "Yoga Centre News").

"The technique for getting out of this (feeling of rejection) is to actively love another being no matter what they do or say to you - and seeing that what they say or do is their predicament not yours. Look for the higher places in them and keep the love."

He goes on to say :-

"Imagine what it says about a human being who rejects somebody who loves them. Would you like to be that person? They are in a tougher place than you."

What is so fascinating about this spiritual journey is that the lessons often arrive from the most unexpected quarters at the most unexpected times, catching us off our guard (and of course for that very reason).

As long as I am alive I can expect this to continue - in fact I hope it will continue because the alternative is a 'living death', the unexamined life of a sleepwalker.

In contrast to much of our society which is concerned with becoming insensitive to pain and distress, the questioning student of yoga uses distress as a valuable tool. Why does this disturb me so much? Which of my attachments are threatened this time?

Unjust criticism and unfair treatment offer an interesting challenge. It's so easy to fall into righteous indignation. However, if it really is unjust and unfair, isn't it so much more intelligent to simply recognise this and get on with one's practice and one's work.

And so it was very appropriate a few days' ago for me to participate in a Rose Ceremony at Shambala House. The second part of this ceremony involves burning one's resentments and grudges having spent time reflecting whether you are really ready to let them go. Holding on to resentments consumes so much energy, it's delightful to put them into the fire and see them go up in smoke. At the end of the ceremony you take home some of the ashes as a reminder of the commitment you have made to be done with these resentments once and for all.

Swami Sivananda of Risikesh said that learning to accept unjust criticism is the highest form of sadhana (spiritual practice).

Om Namah Shivaya, .

Shirley



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Richard Farmer, 8088 Rae Leigh Pl. #NL
SAANICHTON, B.C. V0S 1M0



Situated on 69 acres of meadow and woodland near Blackburn Lake, the Salt Spring Centre sponsors regular workshops in health management, contemporary performing arts and systems of applied philosophy/religion. In addition, the Centre offers personal work/study retreats or full guest programs (rates are variable).

WOMEN'S WEEKEND

January 25-27, 1985

Take a break ... you deserve it? A pot-pourri of fun activities to relax, energize and pamper you:

- Full body massage and claypack, Sauna bath, Natural skin and hair care (including 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 home-cooked 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. This workshop will be repeated in April.

Cost: \$115.00

ACTING/DIRECTING WORKSHOP

February 1-3

With KEITH DIGBY, Artistic Director, Bastion Theatre. Class limited to 15.

Cost: \$125.00

(\$110 for Theatre B.C. Members)

GOING DEEPER

February 8-10

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: \$110.00

TV & FILM ACTING WORKSHOP

February 15-17

Led by The Beachcomber's Director MICHAEL BERRY. Class limited to 12.

Cost: \$150.00

THE FELDENKRAIS METHOD: AWARENESS THROUGH MOVEMENT

March 22-24

Formulated by Dr. Moshe Feldenkrais a physicist and world renowned leader in somatic education, the Feldenkrais method uses physical and neurological principals to transform the human nervous system.

Dr. Feldenkrais has shown in his work that by properly understanding human movement and the way it relates to behavior and learning we are capable of enormous powers of self correction and self-healing. The results are varied and profound.

The Feldenkrais method is of benefit to all, regardless of age or physical condition. It is suited to performing artists, athletes, people with restricted movement and all wishing to enhance self-awareness and improve self-image.

Instructor: Anna Haltrecht has been a professional dancer and movement educator for over 10 years. She has studied and taught at universities and colleges across North America and Europe. She is a certified Feldenkrais Method instructor having recently graduated in the Feldenkrais Professional Training Program in California.

Cost: \$115.00

To register for a workshop send a deposit of half the total fee (please include name, address and phone #) by at least a week prior to the workshop date. Enrollment is limited. Late registrants add 10% to the workshop cost. The Centre reserves the right to cancel any workshop due to insufficient registration.

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)



SHAMBHALA HOUSE

1500 Shasta Place
Victoria, B.C. V8S 1X9
(804) 595-0177

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

JANUARY 1985

January 15: Syntonio Exercise. New session of classes with Judith Koltai begins. Phone 384-0838, or see ad this issue for information.

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.

January 26: Iyengar Workshop with Shirley Daventry French, at the Sansbury Participort, 9:30 am-12:30 pm. Fee: \$15. Phone 656-7271 for information or see ad this issue.

FEBRUARY 1985

February 4: New Session of Classes starts at the Victoria YM-YWCA. Registration opened December 28.

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 15-24: 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. For details phone Gay or Robb Dill, 382-9570.

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. Contact SEVA Service Society, Vancouver, 733-4284, P.O. Box 33807, Stn. D., Vancouver, V6J 3E0 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 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.

Peninsula Recreation will offer a class in Yoga and Fitness with Marlene Miller. Thursdays, 6-8 pm at the Panorama Leisure Centre. January 10-March 28. \$35/12 sessions. Call Marlene at 656-7271 for more information.

Listings: Short listings in the Calendar and Ongoing sections are free. Please ensure that your listings are submitted to the editor by the deadline for copy shown on the last page.

Stretchmarks

By Nonce Thacker.



Stretchmarks © 1994 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

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)

☐ Dont mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.

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

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

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

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

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Asst. Editor: Trish Graham
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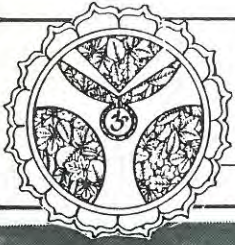
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DEADLINE FOR FEBRUARY NEWSLETTER: JANUARY 18, 1985

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

PLEASE
FREE
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F&S

MARCH 1985





by Shirley Daventry French

The other day I met our assistant editor, Trish Graham, on the stairs at the Y. In passing she mentioned that the next issue of the newsletter would be dedicated to 'peace'. She thought I might like to use this as the theme for my reflections.

Shortly after this encounter I was looking up the area code for Toronto in the telephone directory when my eyes lit upon the area code for Hiroshima. This is a name I can never see without shivers and without horror that any human being had to experience what the citizens of Hiroshima and Nagasaki experienced. I remembered my meeting with Trish and thought about peace.

At the time the atomic bomb was dropped on Hiroshima I was thirteen years old and had spent half of my life living in a country at war and a city under attack. My home was in London.

Many times during the six years of the Second World War I wondered what it would be like to live again in peace - to go to bed at night without having one ear open for air raid sirens, the sound of gunfire or approaching planes. Even now, forty years later, the sound of an airplane flying overhead during the night will often awaken me with a familiar knot at the pit of my stomach.

In August 1945 along with many others, my mother and I rejoiced over this new weapon which was going to end the war and bring my father and brother home again. They were both in the R.A.F. My brother, a navigator, was already in the Far East where allied forces were readying themselves for the invasion of Japan. My father, a war correspondent who had covered much of the action in North Africa and Europe, was preparing to move to the next scene of action.

That thirteen year old girl had little thought for the people of Japan and no sympathy for their plight. They were simply getting what they deserved.

In the next few years I read a lot of books about the war. The most memorable and poignant were those written by people who had been prisoners of the Japanese. This only reinforced what I had been taught to believe during the

war, that they were a very different species of people from us, and I still felt no remorse about the atomic bombing.

Then one of my teachers introduced me to John Hersey's book *Hiroshima* which I think should be compulsory reading for all students. Much has been written since then but this book still stands as one of the most compelling arguments for peace. Reading this book it was hard to maintain my indifference to the enemy.

Another of my strong recollections from that immediate post-war period is the summer of 1946 when the United States started a series of atomic bomb tests at Bikini atoll. We knew in advance that they were going to take place and the day before the appointed time a group of friends and I stood outside the courts in our local park after a game of tennis and discussed the possibility that these tests might start a chain reaction which would bring about the end of the world. With the bravado of teenagers we laughed and joked about what we would like to do if this were to be the last day of our lives.

The war had ended and yet we were still not at peace !

Along with everyone else I have lived with the threat of nuclear war ever since, and I have coped with it in many different ways. Burying your head in the sand like an ostrich has never worked very well for me, so I became politically active and vocal. I became a belligerent pacifist and even flirted with the slogan popular in England at one time - "Better red than dead". But this wasn't much consolation either.

When I came to live in Canada and had three children I became even more concerned about the threat of another war and continued my political activity. I wrote letters to Presidents and Prime Ministers and lots of them to the newspapers. I was angry and frustrated. Although I certainly preferred living in a world which was no longer actively at war, I was still searching for this elusive 'peace'.

Twenty years ago if anyone had said to me, practice yoga and meditation and you will not only find inner peace but make a contribution towards peace in the world, I would have thought they were crazy. The way to peace was by doing something.

There are many things which nobody can tell you and which you have to discover for yourself. Now I truly believe that my single most important contribution to world peace is my practice and teaching of yoga.

Continued on page 5

Yoga Centre News

by Trish and Bill Graham

The January Yoga Centre meeting was a busy one. The new newsletter and program committees both met in January, and both accomplished a great deal, judging from their extensive reports.

Newsletter

Jennifer Rischmiller volunteered to take responsibility for the Calendar of Events in each month's issue. Anyone who has events which they would like listed, or which would be of interest to our readers should give them (in writing) to Jennifer at 572 Head Street, Victoria V9A 5S2, (384-9169) by the deadline for that issue. These listings are free, and must be short (no more than 3-4 newsletter lines).

Plans for the issues from now through the summer edition were sketched in. They are as follows:

March: 1st Anniversary of Shambhala House.

April: Report on Aadil Palkhivala workshop, retreat & talk. Interview with the new president.

May: Michael Shevloff has volunteered to prepare a readers' survey to try to find out who, other than members, are reading this newsletter, what their interests are, what their favorite asana is, etc. Michael suggested that anyone who has a burning question which they have always wanted to ask 500 yogis should let him know what it is, so he can include it in the survey form. Readers, prepare to account for yourselves!

June: Unplanned. If we plan newsletters too carefully, there is no room for spontaneity, so this is our safety valve.

Summer: A major report on the Spirit of Service Conference to be held in Vancouver in late May, and more room for spontaneity.

Finally, the newsletter always needs volunteers. We would love to publish book reviews (short ones would be good), recipes, stories, interviews, reports, etc. from new contributors. As always, we can use typists -- even more as the newsletter becomes more organized. We also need volunteers to transcribe the inter-

views being planned for upcoming issues. We also need people to sell advertising. The January issue did well financially, because of the start of a new term, however this past year has seen a general drop in advertising revenue. Please buy ads, or ask businesses you patronize regularly to buy ads.

Program

Robert Dill has volunteered to head the Program Committee for the next six months. He reported that there is still some space in all portions of the Aadil Palkhivala workshops and retreat. There is even some space in Aadil's sessions for students with special problems, Monday and Tuesday, February 18 & 19, 6-9 p.m. If you want to register, please phone Robert or Gay Dill, (604) 382-9570.

Workshops confirmed for the coming year include:

Donna Holeman, August 2-5 (contact Marlene Miller)

Ramanand Patel, September 9-14 (this will be a "Y" workshop, contact Shirley Daventry French)

Judith Lasater, March 1986.

Sunday morning beginner workshops scheduled for the spring term include:

March 10: Celia Ward

April 14: Karen Fletcher

May 12: Norman MacKenzie

The Program Committee has decided to change the format for the Centre's monthly meetings. Business will only be conducted every second month. The alternate month will be used for a wider range of programs, with the intention of attracting a wider public, and establishing connections with other yoga groups in Victoria. Susan Sprinkling (598-6552) is the meeting program co-ordinator.

The first of the new programs will be held at 7:30 p.m., Saturday, February 16 at the Unitarian Church (106 Superior St.). Aadil Palkhivala will talk about Eastern Philosophy, and answer questions. He will include the philosophy of Yoga, Sri Aurobindo and the Parsee religion: Zoroastrianism. Refreshments will be served. Admission by donation at the door. Celia Ward will co-ordinate refreshments for this event. Please phone 595-7239 if you can help.

Continued on page 9

A Mother's Yoga

For parents, all issues pale compared with the issue of our age: disarmament. Nothing really matters if there's no future for our children. The birth of a wanted child is an expression of faith there will be a future. A baby is the ultimate symbol of hope.

This newsletter is dedicated to peace. And as always, with everything, peace must begin with ourselves. Every morning I read Eknath Easwaran's translation of the Bhagavad Gita. I'm reading volume two now, Like a Thousand Suns. Here is a segment of what I read this morning:

"Our world today is like a jet airliner without a pilot, in which most people are so busy trying to save their own seats that they can't be bothered to think about the plane. We are prepared to fight and even to rip our seats out of the floor....

"All of us can play an important part in the conquest of violence by throwing our full weight behind peaceful, effective programmes.... But most important, we need to remove every trace of hostility and resentment in ourselves....

"Hostility is one of the most infectious diseases I know of and whether we indulge in a violent act or even in hostile words or expressions, we are passing this disease on to those around us."

The outward expression of peace is in how I relate to those around me. I've been in New York City a lot in recent years; every time I'm there I have daily encounters that test how well I'm able to remain calm when under attack. The rudest people I've ever seen have been on the streets of New York. The people who live in that environment and remain smiling, friendly and helpful are truly remarkable. It's easy to be friendly and helpful in Victoria where 99 out of 100 people are polite and courteous, but in New York-- it's another matter.

On my most recent trip there, a woman in a museum got very hostile to the sales-clerk because of a misunderstanding. She was incredibly callous, and, as in Easwaran's example, she was ready to rip her seat out of the jet to keep it. The salesperson who withstood the attack was polite to me when it was my turn to be served. I complimented her on her composure, and wondered how I would stand up to such daily assaults.

My challenge is to keep hostility out of all my dealings with people, no matter how rude they are to me. My own family pushes me into exasperating situations and provides me with lots of practice in remaining peaceful.

There still remains the issue of world peace. How do I bring my children's awareness to that issue. They will not willingly go to peace marches with me.

Recently we saw a play called "Peace Child" performed by children their age and it was very effective in bringing the message of peace to all of us. Lina DeGuevara directed the talented young cast from Kaleidoscopes' Theatre School. The play is about some Soviet and American children who decide that they have to do something to try and stop their leaders from pursuing the arms race. It is a well-performed and powerful piece of theatre: the children became the channel for the message of the play.

When I spoke to Lina (a long time yoga student) about the play, she summed up her feelings in doing this show. Intellectually she was clear about the importance of disarmament, but working with the children and the material made it a very emotional experience for her.

It certainly affected my son. When we came home from the performance, he kept saying how good it was. He even sat down and wrote a letter to President Reagan.

This is one time when we as adults can look to children as the leaders. The play will be performed in various places around Victoria in February. Check the local newspapers and plan to take a friend, a child, or just yourself, but go and see it.

By Leslie Hogya

Continued from page 2

This is not to say that I have become politically naive. I still write the occasional protest letter. I always vote. I offer financial and other support to the political party whose stand on nuclear weapons I endorse. I keep myself well informed on the worldwide situation. I support disarmament movements and peace marches - but my priority is my own practice.

This transition wasn't an easy one and I had to wrestle with my social conscience many times in sorting out these priorities. Peace, like charity, begins at home and I endorse the words of my teacher, Mr. B.K.S. Iyengar from the book Sparks of Divinity :-

"Before peace between the nations, we have to find peace inside that small nation which is our own being."

Om Shanti, Shanti

Peace, Peace.

Shirley

A rainbow is a wonderful thing. It shall always be light no matter how dark the day seems. It's colorful, cheerful, light, airy, happy. That is the way it shall always be.

A rainbow can help make us happy when we are sad. It even makes us forgive people when we are angry or upset.

A rainbow is a friend.

- Jenny Lora Miller



A Day of Yoga

with

Shirley Daventry French

on

Saturday, March 23, 1985

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

—*—Peace—*—

.....Walter Dietiker

During the recent holiday season I had the good fortune to attend a pleasant get-together in recognition of the winter solstice--the shortest day of the year. As part of it there was a short period of chanting along with a period of quiet reflection for world peace. How fitting that on the day of greatest darkness a special time was given to think of world peace.

Everyone who attended knew that this quiet time to reflect on peace would take place. As I drove to the party, I also knew that there would be the opportunity to say what I felt about world peace, although no mention of this had been made beforehand. Yet even knowing that there would be the opportunity to speak, and taking time to think about it and knowing that I wanted to speak, when the time came I did not speak.

Yet again my ego used that same old way to let me off. If I do speak, and of course I have something worth saying, it may not come out just right. Then those listening will not appreciate how very valuable what I have to say really is. In fact it may be thought of as funny or silly by a few. I will simply avoid this by saying nothing.

So I sat there with my mouth firmly held shut by my brain while my heart wished to express my feelings, simply because I was afraid I wouldn't say it well enough. Well enough for who? This was not an examination in public speaking. Nothing terrible would occur if I did speak badly. Only my own false pride, my ego, prevented me from speaking.

If my ego prevented me from speaking from the heart about a matter of such importance to all of us, then how can I ever help to find world peace. For this very reason I knew I would have to write what I wanted to say. Even then I procrastinated for several weeks. But no more, for here is what I wanted to say.

The threat of atomic war is real and very frightening. However, it is only a darker shade of grey than other forms of war. As long as there is greed, fear and misunderstanding on any large scale there will be the threat of war. Even if all current atomic weapons were destroyed, they would be replaced by others or even more deadly weapons, unless love and compassion were there to replace them.

This is not to say that we should stop efforts to control the arms race. On the contrary, every effort must be made to first limit the rate at which new weapons are created and put into place. Then to stop entirely the development of new weapons of destruction. After that, efforts can be made to reduce current nuclear weapons. If that can be done, then efforts can be directed to reducing standing armies and halting the sales of all weapons.

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: \$48.00

MAXIMUM 8 STUDENTS

For registration or further information
contact Shirley at 478-3775.

Efforts to limit and then eliminate weapons of terrible destruction will have little hope of success unless they are accompanied by even greater efforts to reduce misunderstanding and remove fear. There are so many fears that must be addressed because they are so very real to so many people. The fear from want, because there is so much want. The fear from terror, because there is so much terror. The fear of loneliness, the fear of failure, the fear of the unknown and the fear of death, to mention but a few.

And how is greed to be dealt with, for it is often at the root of so much human suffering. Is it really true that the only way to ensure progress is to exploit greed? The free enterprise system is said to be the best system that mankind has created to develop and progress. Yet it relies on the desire to make larger and larger profits as its motivator. Can humans not be creative and innovative without being rewarded with more?

Peace is not something that you can get somewhere. It can not be decreed by governments or provided by the leaders of the powerful nations of the world. Peace can only be found within oneself.

For a family to be at peace, each member must have found such personal peace. For a community to be at peace, each family in the community must be at peace. For World Peace, every nation must be at peace.

But peace is only a manifestation of that spiritual state when one is filled with love and compassion. That is something that most of us only attain occasionally and then but for brief periods. Normally we are too busy in our ongoing search for the physical and intellectual rewards required to meet the needs of our egos.

If this be so, then however can world peace be found? World peace is the ultimate result of the quest that we must each undertake to become more loving and more compassionate. There is no one right way to do this. Rather there are as many ways as there are individuals. We each choose our own. Those who have travelled farther can share their experiences with those of

Continued on page 14



The Molivos Mat

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Richard Farmer, 8088 Rae Leigh Pl. #NL
SAANICHTON, B.C. V0S 1M0

Peace Pilgrim

Charles Murly sent us a booklet by Peace Pilgrim—a woman who spent 28 years walking some 25,000 miles on a pilgrimage for peace. Her writing is very inspirational.

If you want copies of this booklet, they are free from: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, California, 92344.

Here are some excerpts from her writings:

There is a criterion by which you can judge whether the thoughts you are thinking and the things you are doing are right for you. That criterion is, Have they brought you inner peace? If they have not, there is something wrong with them--so keep trying.

From all things you read and from all people you meet, take what is good--what your own 'Inner Teacher' tells you is for you--and leave the rest. For guidance and for truth, it is much better to look to the Source through your own 'Inner Teacher' than to look to people or books. Books and people can merely inspire you. Unless they awaken something within you, nothing worthwhile has been accomplished.

All people can be peace workers. Whenever you bring harmony into any unpeaceful situation, you contribute to the total peace picture. Insofar as you have peace in your life, you reflect it into your surroundings and into your world.

You cannot leave a situation without spiritual injury unless you leave it lovingly.

Physical violence can end even before we have learned the way of love, but psychological violence will continue until we do. Only outer peace can be had through law. The way to inner peace is through love.



Yoga Centre of Victoria

A Yoga Workshop

For Beginners

with

Celia Ward

Celia is currently teaching Beginners Yoga and 'Yoga For Kids' at the YM-YWCA.

She began teaching in 1982 after apprenticing with Shirley French at the Victoria YM-YWCA.

Celia is a student of B.K.S. Iyengar and has studied with him in Pune, India.



REGISTRATION

Mail to:
Celia Ward
415 Richmond
Victoria V8S 3Y3
Phone: 595 7239

SUNDAY, MARCH 10

10:00 am - 1:00 pm
YM-YWCA LOUNGE
(Refreshments)

FEES

\$10.00 Yoga Centre Members
YM-YWCA Members, Students
\$12.00 Non-Members
Cheques Payable To:
Victoria Yoga Centre

Never think of any right effort as being fruitless--all right effort bears good fruit whether we see the results or not. Just concentrate on thinking and living and acting for peace, and inspiring others to do likewise, leaving results in God's hands.

One day as I was answering my mail a woman said to me, "What can people do for peace?" I replied, "Let's see what these letters say." The first one said, "I'm a farm housewife. Since talking with you, I've realized I should be doing something for peace--especially since I'm raising four sons. Now I am writing one letter every day to someone in our government or in the United Nations who has done something for peace, commending them to give them moral support." The next one said, "World peace

seemed a bit too big for me, but since talking with you, I have joined the Human Relations Council in my town, and I'm working on peace among groups." The third one said, "Since talking with you I have resolved an unpeaceful situation between myself and my sister-in-law." The last one said, "Since talking with you I have cut out smoking." When you do something for world peace, peace among groups, peace among individuals, or your own inner peace, you improve the total peace picture. Whenever you bring harmony into any unpeaceful situation, you contribute to the cause of peace.

★★★★★★★★★★★★★★★★★★★★

Continued from page 3

The next business meeting will be held March 15 at the home of Celia Ward, 415 Richmond.

Shirley Daventry French reported that the November Yoga Intensive in Pune, India is being organized. Demand for space is high. Call Shirley (478-3775) for information.

The meeting discussed the possibility of the Yoga Centre becoming organizationally involved in a local disarmament group. It was decided that further thought needs to be given to the implications of this decision, and what the role of the Centre would be. Jennifer Rischmiller has volunteered to gather information on the Victoria Disarmament Coalition. The issue will be brought up again at the March 15 meeting. Any members concerned with this issue should be sure to attend.

Memberships

Members are reminded that all Full Memberships expired at the end of 1984. Please renew your membership by filling out the form on the inside back cover of this newsletter and sending it with your cheque, or hand it to any member of the executive.

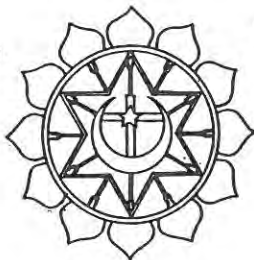
Peace Issue

Special thanks to Leslie Hogya for her help in gathering material for this month's issue of the newsletter.

The Victoria Yoga Centre Invites You To:
A question-and-answer discussion for the general public

Unveiling the Mystery of Eastern Philosophy

with
**Aadil
Palkhivala**
\$3 donation
at the door



Saturday, 7:30
February 16th
at the
Unitarian
Church
104 Superior St.

Aadil Palkhivala is an internationally-known yoga teacher who is presently studying law in San Francisco. He is a senior student of B.K.S. Iyengar, and has studied the philosophy of yoga extensively -- in particular, the teachings of Sri Aurobindo. His studies have also included the teachings of Zoroaster, founder of the Parsi religion. Aadil has a lively, probing wit and invites you to bring your questions along.

Refreshments served

Children already know about the threat of nuclear war, and the more we talk about it the better. That is the conclusion of psychologists and other professionals in the field today who work with children, including Larry Dettweiler Ph.D., of Camosun College in Victoria.

Larry has done research on this topic and collected a thick file of pertinent articles. He says that the amount of talking needs to be appropriate for the age of the child. And it is hard to talk about. It's on the shelf with sex as a taboo topic.

It is especially difficult with very young children from ages three to six and seven. In an article in *The Children's Advocate* called "Will I Die in a Nuclear Bomb, Mom?" Frances Kendall, early childhood educator, addresses this issue. It is so hard because, "We ourselves have such terrors about the potential of nuclear weapons...that talking with our children may become a way of dealing with our own fears. If that is the case, we are likely to give children too much information, or too many grizzly details and the goal of helping them ...won't be achieved."

She goes on to explain that because of the young child's egocentric view of the world and limited ability to understand anything outside their own direct experience, the whole issue is too big for them and may cause inappropriate anxiety.

The peace issue needs to be addressed however, but in scaled down ways. Some of Kendall's suggestions:

- *encourage co-operation in games
- *work out non-violent ways to solve conflicts
- *take children to peace activities.
- "By letting them participate in peace work they feel powerful themselves and they see their significant adults working for their safety, too."
- *guard against promoting we-they anxiety.

Children &

Older children need and want information. In an article last spring Larry Dettweiler remarked on this. What children know is that the subject is taboo and they suppress it. But, he says, "It appears that children repress things they don't want to think about as well as adults can and we've found they are reporting a



Disarmament

lot of nightmares of bombs going off...".

He goes on to say that "Children who seem the least worried and troubled about the nuclear threat have parents who are doing something about it...working in some way to try to solve the problem."

There is a film that is available locally called In the Nuclear Shadow: What Can the Children Tell Us? by Vivienne Verdon Roe. The film has 27 children talking about their worst fears and anger about the nuclear issue. The children express hope when they are actively involved in anti-war activities.

Discussion after the film is necessary and a hand-out prepared for that purpose makes these points when dealing with children:

*Most children know about nuclear weapons.

*Most children do want very much to talk about it.

*It helps children to know that grownups are scared and concerned too and are working on it.

(Discussion guide prepared by Kevin McVeigh and Barbara Hazard).

WHAT TO DO?

What Parents Can Do:

Talk to your children and find out what they know.

Write letters to papers and government officials.

Join a peace group.

Find out what's being said at school.

What Kids Can Do:

Two organizations that are for kids: S.T.O.P. Nuclear War is a network of high school students and teachers.

For info: S.T.O.P. Nuclear War,
Box 232,
Northfield, MA 01360
U.S.A.

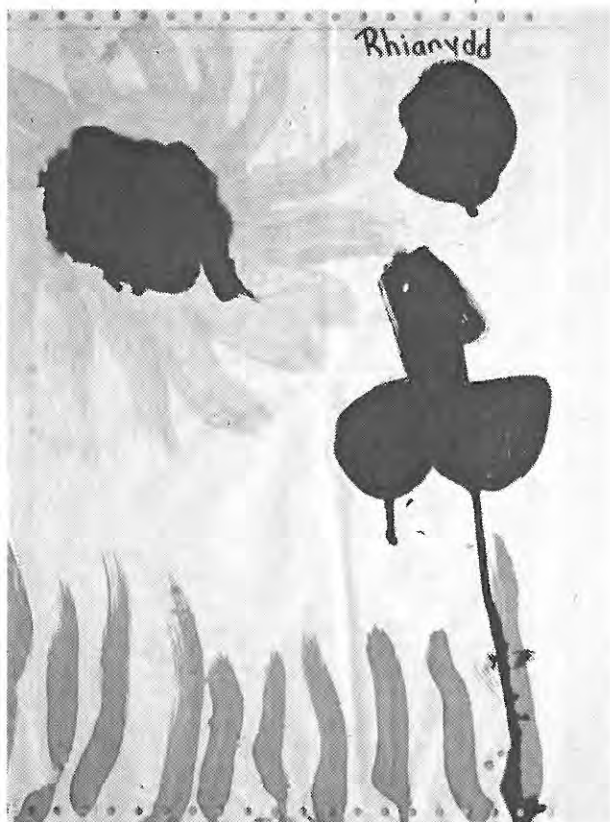
The Children's Campaign for Nuclear Disarmament (CCND), they have a letter writing campaign.

For info: CCND
Ro.#1, Box 346
Chaddesford, PA 19317
U.S.A.

For information to start your own chapter of CCND:

CCND
14 Everit St.
New Haven, Conn. 06511
U.S.A.

(This information is a year old, so I hope it is still valid).



Peace Child

Working on the play "Peace Child" has made me think more about war and peace. I think that Helen Caldicott's idea about exchanging kids (American kids go to Russia and Russian kids go to America) is an excellent idea. And I hope it happens.

The reason I think this would work is because hopefully they will realize they are killing real people. And millions of them.

I feel hopeful when I hear about all the people writing letters to the President.

Sara Palmer

Age 11

Member of the cast

After doing the "Peace Child" it made me stop and think about war and what could happen to us.

Ever since the play I've been kinda scared and sleep with my curtain open.

I feel like writing thousands of letters to the President and telling him how scared I am. And to get rid of all the nuclear weapons.

I'm glad you wanted me to write this letter because I like to share my feelings with people who care.

Mandela Pritchard

age 13

performer

I think everyone should go and see "Peace Child". If everyone saw it they would believe in peace. I mean really believe. It's awesome!

Jean-Guy Hogya

age 9

audience member

The "Peace Child" is a play that everyone should see. This is a play about nuclear war and peace. From doing the play it makes me want peace even more. Although it is make-believe so many parts are so true. Sometimes it makes me want to break down and cry, or stand up and cheer. The reason is although it isn't all true it is so close, and when I read something in the newspaper about money spent on making more arms and weapons it makes me so angry, and amazed that it is really true. I really think it is important that everyone should see this play. Everyone young and old can fight for peace. I don't know exactly when the next performances are, but I will make sure when I know. I will get all the information in the Yoga Newsletter. May the hope for peace be in your hearts.

Lisa Ingimundson

member of the cast

Kaleidoscop-Theatre in "PEACE CHILD"
Unitarian Church Hall, 106 Superior.
SUNDAY, FEBRUARY 17, 1983, 2:30 p.m.
Tickets \$5, Children \$2.



People for Planetary Peace



In May, 1985, seventy planetary citizens will visit the Soviet Union for a Cultural-Professional exchange. Ron Mann, the director of Projects for Planetary Peace, and Rama Jyoti Vernon, a well known yoga teacher, have gathered together a highly-skilled, well-prepared, spiritually-aware group of individuals. This may be the best prepared and most unified group of this size ever to engage in a Soviet-North American exchange.

"This particular exchange holds the potential to open new doors and create more trusting relationships with the Soviets than has previously been possible. The high level of conscious awareness and professional excellence is expected to create greater receptivity for further on-going exchanges with our Soviet counterparts," Ron Mann says.

A few years ago, Rama Jyoti Vernon felt inspired to bring about two very successful "Unity In Yoga" conferences. The first took place in Portland, Oregon and the second in Colorado Springs, Colorado, last May. I had the good fortune to attend the one in Colorado: it was truly a wonderful coming together of the many diverse paths of yoga. The conferences were called because Rama strongly believes that peace is not going to come about through political means, but will come to the planet through spiritual means. As yogis and yoginis we seem well-suited to act as catalysts in conflict resolution and cooperation. But first Rama felt that the diverse yoga groups must come together as one mind, one heart. How can we hope for planetary Peace when we have rifts in our own family?

The conferences served as the training ground for the Peace Congress in Russia in May 85. When I returned from Colorado, I knew I would go to Russia. It's a calling that I feel very strongly. I'm even attempting to learn the Russian language. My yoga teachers have given me so much, and now I have an opportunity to use my Yoga skills as a citizen-diplomat. What a challenge! Of course there are many obstacles to overcome, and I invite your support and prayers for this colossal undertaking.

"One Earth One Destiny"
Gay Dill

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Continued from page 7

us not as far along. In this way we can gain in experience by trying different ways. Some may find the experience of withdrawal into a retreat best. Others the way of peaceful demonstrations. One thing is certain. No one will find peace through violence.

This to me is the greatest challenge in the quest for world peace. A social system in which value is measured in terms of the real improvement in an individual's and thereby a society's well being--physically, mentally and most important spiritually. A system in which progress is not measured by how much will it earn or how much will it cost, but in terms of how much greed, fear and misunderstanding

will it reduce, and by how much love and compassion will it increase. A new currency is needed to measure the value of such improvements and all mankind must seek to use it.

It is said that a problem will never be solved if there is no one working on the solution. The problem mankind faces is gigantic and can only be dealt with in very small pieces. If my writing this will help even one person to spend some time in working on the problem it has been worth doing. Perhaps the number of unemployed has increased so much because so many are needed to solve the real problem. Now all that is needed is to get them organized to work on it.

"Let the loving light fill me,
Flowing through to those in need."



The Lotus Pond by YASODHARA ASHRAM CRAFTS

Recipes

EGGPLANT PARMESAN

- 1 large eggplant, sliced thin (skin on)
- 1 or 2 eggs, beaten
- Olive oil
- 1 batch of Italian tomato sauce (see below)
- $\frac{1}{2}$ cup bread crumbs
- $\frac{1}{2}$ cup parmesan cheese
- 2 T fresh chopped parsley
- Mozarella cheese slices

First make Italian tomato sauce:

- 1 large onion, chopped
- $\frac{1}{2}$ green pepper, chopped
- 1 or 2 cloved garlic
- 1 t each of oregano and basil
- Pinch of thyme
- 1 750 ml can whole tomatoes
- 1 6 oz can tomato paste
- $\frac{1}{2}$ cup red wine or water
- Salt & fresh ground black pepper to taste

Saute onions, garlic and green pepper in oil. When tender add remaining ingredients, except wine. Simmer until tomatoes are cooked down. Add water or wine if it is getting too thick. Then:

Dip the eggplant slices into the beaten eggs. Fry in the oil until delicately browned. Drain if necessary. Mix together the bread crumbs, parmesan cheese and chopped parsley.

To assemble: In a greased casserole, layer eggplant, sprinkle on crumb mixture, then sauce. Repeat two or three times. Cover with mozzarella cheese slices. Bake 40 minutes at 350 degrees F.

-- Leslie Hogya



Personal Greeting Cards
for all occasions. 50¢ ea.
for card and envelope.
Jenny Miller 721-3477



PEACE CALENDAR

FEBRUARY 10: Monthly meeting of the Greater Victoria Disarmament Group. 7:00 p.m. Unitarian Church (106 Superior). Slides and talk on The Marshall Islands - America's Radioactive Trust.

FEBRUARY 17: Family Variety Concert including a presentation of Peace Child. 2:30 p.m. at the Unitarian Church (106 Superior). Adults \$5 Children \$2.

FEBRUARY 19: Slides and Talk on The Marshall Islands - America's Radioactive Trust. UVic S.U.B. 12.30 p.m.

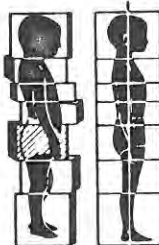
FEBRUARY 26: Rosalie Bertrell speaks on low level radiation. UVic S.U.B. 12.30 p.m. St. Andrews Hall, 1002 Pandora at Vancouver, 7.30 p.m. Admission free, collection will be taken.

MARCH 1: Nuclear Free Pacific Day.

APRIL 27: Peace Walk, contact the Greater Victoria Disarmament Group 384-2445 for further details.

NEW BOOKSTORE

The bookstore at the Stadacona Centre on Fort Street has a special section on peace and disarmament issues.



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The Salt Spring Centre

Situated on 69 acres of meadow and woodland near Blackburn Lake, the Saltspring Centre sponsors regular workshops in health management, contemporary performing arts and systems of applied philosophy/religion. In addition, the Centre offers personal work/study retreats or full guest programs (rates are variable).

GOING DEEPER

February 8-10

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: \$110.00

TV & FILM ACTING WORKSHOP

February 13-17

Led by The Beachcomber's Director MICHAEL BERRY. Class limited to 12.

Cost: \$150.00

THE FELDENKRAIS METHOD: AWARENESS THROUGH MOVEMENT

March 22-24

Formulated by Dr. Moshe Feldenkrais a physicist and world renowned leader in somatic education, the Feldenkrais method uses physical and neurological principals to transform the human nervous system.

Dr. Feldenkrais has shown in his work that by properly understanding human movement and the way it relates to behavior and learning we are capable of enormous powers of self correction and self-healing. The results are varied and profound.

The Feldenkrais method is of benefit to all, regardless of age or physical condition. It is suited to performing artists, athletes, people with restricted movement and all wishing to enhance self-awareness and improve self-image.

Instructor: Anna Haltrecht has been a professional dancer and movement educator for over 10 years. She has studied and taught at universities and colleges across North America and Europe. She is a certified Feldenkrais Method instructor having recently graduated in the Feldenkrais Professional Training Program in California.

Cost: \$115.00

A WEEKEND WITH PETER CADDY AND PAULA CADDY: THE CHALLENGE OF CHANGE--FINDHORN TO MT. SHASTA

March 15-17

Co-founder of the Findhorn Community in Northern Scotland and its director for 18 years, Peter Caddy will discuss the many experiences and spiritual lessons he has learned -- trusting inner guidance of God's will; the power of positive thinking; attunement; the laws of manifestation and co-operation with nature.

Included too will be principles for building relationships and community networking. The challenges of the '80's and prophecies of earth changes will also be discussed.

Peter and Paula Caddy were married in 1982. Paula serves as administrator for the new community under their shared leadership at Mt. Shasta.

Cost: \$115.00 (Couples: \$250)

REVITALIZATION WEEKEND

March 29-31

An opportunity to explore your vital and creative potential and enhance communication skills and feelings.

Lots of time to relax, take nature walks and enjoy the wood fired sauna.

Instructor: Ronski Kosky has studied and taught in England, U.S.A. and Canada for over 16 years. Ronski has a degree in Human Anatomy and Physiology and incorporates Massage, Accupressure, and other forms of body work. For singles and couples.

Cost: \$115.00 (Couples \$200)

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 pick-ups. For free brochure describing programs, or further information, write or call: Saltspring Centre, P.O. 1133, Ganges, B.C. V0S 1E0. Phone 527-9596/527-2326 (Saltspring) or 874-3997 (Vancouver).



SHAMBHALA HOUSE

1500 Shasta Place
Victoria, B.C. V8S 1X9
(604) 595-0177

WORKSHOPS

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

Life Strategies

Friday evening, Mar. 1, thru Sunday, Mar. 3

To ensure success, clearly defined strategy and explicit planning are necessary for any business. And yet the most important business of any human being - life - is often carried out with little planning and no strategy. This workshop can be the starting point to gain control of your life and to ensure victory for your goals and aspirations.

Fee: \$100.00

Karma Yoga

Saturday, Mar. 16, 10:00 am - 6:00 pm

Attitudes to life can enslave and bind, creating fear of failure that inhibits the discovery of

capabilities. The theories and practice of Karma Yoga can bring freedom from slavery to work, job or position. By applying these concepts to daily life, mastery over all areas is gradually attained and hidden potentials and abilities are revealed. This workshop can start you on the path to freedom and discovery of your latent potentials.
Fee: \$35.00

The Five Senses

Friday evening, Mar. 29, thru Sunday, Mar. 31

Our senses are the doors and windows to the world around us. By investigating how they operate, we gain understanding of problems in perception and communication, and enhance the quality of life. It is fascinating to discover the selective way we use our five senses, and find some of the screens we have constructed that distort our view of life and the world.

Fee: \$100.00

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

February 4: New Session of Classes starts at the Victoria YM-YWCA.
Registration opened December 28.

February 5: Beginner Workshop with Donna Fornelli.

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.

Saturday, February 16: 7.30 p.m. at the Unitarian Church (106 Superior St.). Aadil Palkhivala will talk about Eastern Philosophy, and answer questions. He will include the philosophy of Yoga, Sri Aurobindo and the Parsee religion: Zoroastrianism. Refreshments will be served. Admission by donation at the door.

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. For details phone Gay or Rob Dill, 382-9570.

MARCH, 1985

March 10: Beginner workshop with Celia Ward.

March 15: Yoga Centre Meeting, to be held at the home of Celia Ward, 415 Richmond.

APRIL, 1985

April 14: Beginner workshop with Karen Fletcher.

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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.

MAY, 1985

May 12: Beginner workshop with
Norman McKenzie.

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.
Contact SEVA Service Society,

Vancouver, 733-4284, P.O. Box
33807, Stn. D., Vancouver,
V6J 3E0 for information and
registration.

Notice Board

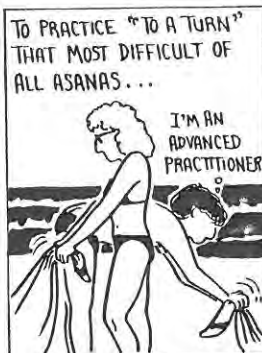
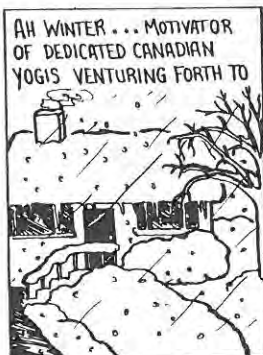
SHARED ACCOMMODATION

Sunny 2 bedroom corner suite

Non-smoker, vegetarian, woman preferred.
Fireplace, dishwasher, washer/dryer
en suite, 2 complete bathrooms,
wall-to-wall, drapes, bed, linens,
dishes available.
\$200/mo + 1/2 util.
381-1807 before 11 a.m. between 5-7 p.m.

Stretchmarks

By Nance 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

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.

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 388-6744.

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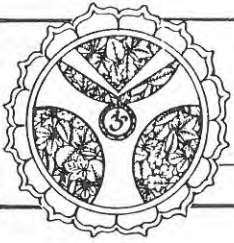
Special Issue Coordinators: Leslie Hogya, Jennifer Rischmiller

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Deadline for April Newsletter Feb. 16, 1985.

VICTORIA YOGA CENTRE SOCIETY

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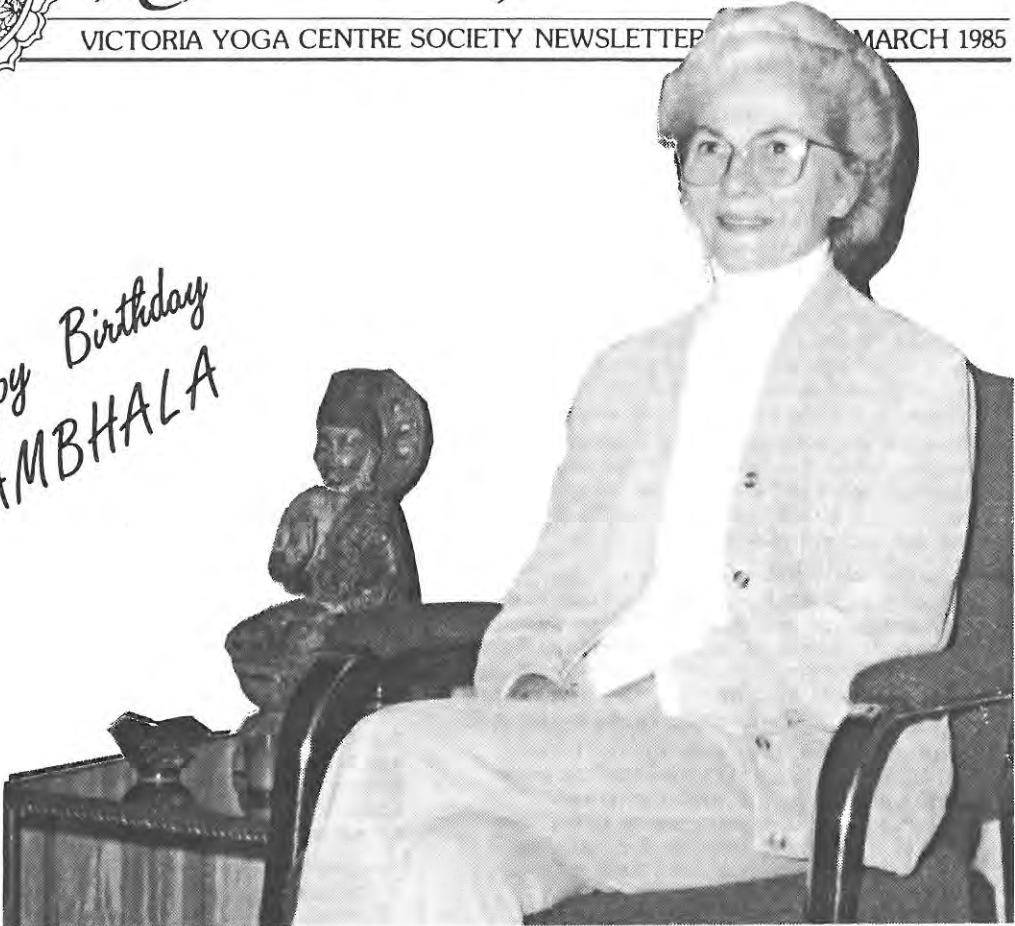
yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MARCH 1985

*Happy Birthday
SHAMBHALA*



We are pleased to be able to mark the first birthday of Shambhala House Victoria with an issue assembled by some of those involved in the activities centred there, and by the two full-time residents.

Last year's issue marking the opening of the House, was very ably co-ordinated by Norman MacKenzie, but didn't have his comments on his new home-to-be. Perhaps he was too busy moving, preparing for the Open House, and getting our special issue ready. We are pleased to have an article from him in this issue.

A year ago, speaking of her recent move to Victoria, Swami Padmananda wrote, "I feel somewhat like a little boat that has just put out to sea from a safe harbour. I realize that this is 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." In this issue's interview, she reflects on her year with us.

Continued on page 5



by Shirley Daventry French

Last weekend whilst browsing through one of our local pottery shops in search of a milk jug, I came across an old acquaintance. About twenty years ago we used to see quite a lot of each other. We had a lot in common. We were both British, about the same age, married to young physicians (also British) and recent immigrants to Canada. We had both given up our own careers to accompany our husbands to Victoria and were busy giving birth to and taking care of babies and small children.

We would meet for tea and during whatever conversation could be squeezed in between attending to the needs and demands of our children, we would compare notes on their progress and accomplishments.

Shortly after the birth of my third child I realised that something was missing from my life, and began the search which led me to yoga. This took me in a very different direction from all of my old friends. From time to time I would bump into one of them and we would compare notes.

In the pottery store last week my old friend enquired whether I was still involved in yoga and working at the Y. I told her I was. She remarked, "Oh - but I expect you're doing less now." When I answered that on the contrary I was more involved than ever, she said - "Well, it's an escape!" I laughed and replied, "I wouldn't say that!"

I thought to myself how little most people know about yoga.

During the morning before my shopping expedition I had attended my weekly Kundalini group at Shambala House. Instead of escaping from life's trials and tribulations I had spent the time endeavouring to understand their meaning and relevance in my life. Before Kundalini class I had practised asana and pranayama also with the purpose of penetrating beneath the surface and facing and surmounting the obstacles which interfere with the use of the body, mind and breath as a sensitive, refined spiritual tool.

In my kundalini group under the guidance of Swami Padmananda, I explore the yogic teachings as interpreted by Swami Radha using the structure laid out in her book Kundalini Yoga for the West. In my pranayama and asana work I follow to the best of my ability the teachings of Sri B.K.S. Iyengar. Anyone who has met and studied with either of these yoga masters will readily testify that their approach is not an escape. Their students are very quickly brought face to face with themselves and presented with a choice between having the courage to take a good hard penetrating look - or leave and find another teacher.

Thinking about this I remembered a Straightwalk workshop with Swami Radha a couple of years ago when one participant talked about the problems he was having integrating his study of yoga with the demands made of him in his workplace. He said that these yogic ideas were all well and good but he still had to function in the 'real' world. Swami Radha very quickly asked him which was the real world. After a brief pause and with a wry smile he answered "I suppose this is", meaning the world of yoga.

In this real world of yoga we endeavour to get in touch with our divine nature and understand the purpose of our life. Denial of this true nature is the source of our troubles. Strange how difficult it is to face our divinity, but the pull of the ego is strong - it's so crafty and clever, which is why we need guidance and help from teachers who themselves have travelled a little further along the path.

For this reason, I was delighted when a year ago Swami Radha established the spiritual centre in Victoria which is known as Shambhala House and sent Swami Padmananda here as its director.

Last weekend as a group of us gathered together at Shambhala House to celebrate this anniversary, it seemed to me that it was no mere coincidence that at the same time Aadil Palkhivala was in town for his annual visit and workshop. Once again the two branches of my particular path were converging.

Aadil was here to teach asana and pranayama, but he also gave a public talk on Saturday evening at our yoga centre meeting. During his talk he revealed some of his personal philosophy of yoga and discussed his background as a Parsee born and brought up in India in a family which follows the yogic teachings of both Mr. Iyengar and Sri Aurobindo. I know from personal experience that Aadil has a loving, supportive and devout family and that

Yoga Centre News

by Bill Graham

Shambhala House Anniversary

March marks the first anniversary of Shambhala House Victoria. This issue contains several articles commemorating the event, and gives some idea of the range of programs offered, and the range of people who have involved themselves in the activities offered there. Shambhala House has made a real contribution to the yoga community in Victoria, and we want to offer our thanks and congratulations on this anniversary. May there be many more!

Yoga Centre Monthly Meetings

The March meeting of the Victoria Yoga Centre will be a business meeting held at the home of Celia Ward, 415 Richmond, Victoria, on March 15th, at 7:30 p.m. Tim MacKenzie, who has recently returned from several months study in Japan, will talk to the meeting about his trip, and about yoga in Japan. Everyone is welcome, please attend.

The following month's meeting will be on April 19th. Dr. Siri Gunasinghe, Professor of History in Art at the University of Victoria, has tentatively agreed to present a talk on Indian Art. Time and location to be announced next month.

March Issue -- Again!

Wishful thinking overtook our paste-up crew last month. While Victoria is known for its early springs, it was pushing the calendar a bit to date our last issue "March 1985". They are paying for it now, though, because this issue, too, is "March 1985" making March even longer than usual, and probably twice as wet. Our apologies to anyone for whom winter has been made to seem unnecessarily long.

Memberships

Members are reminded that all Full Memberships in the Yoga Centre expire at year end, so if you haven't renewed, you are two months in arrears. Please remember to mail in a cheque with the form from the inside back page of the newsletter, or pay our Treasurer, Jim Rischmiller, directly at the next meeting.

Beginners' Workshops

Three more Sunday morning beginners workshops are scheduled before summer. Dates and instructors are:

March 10: Celia Ward

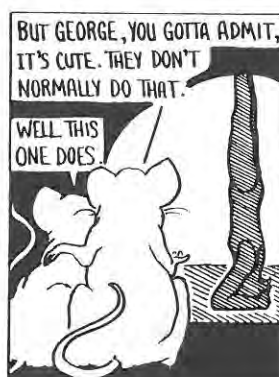
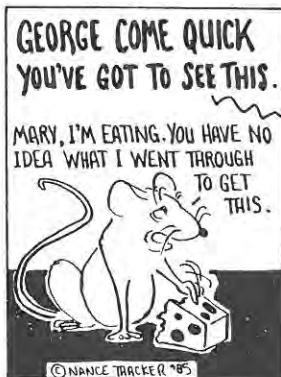
April 14: Karen Fletcher

May 12: Norman MacKenzie.

Continued on page 13

Stretchmarks

By Nance Thacker.



A Mother's Yoga

by Leslie Hogya

I would like to use this space to say some special thank yous: to Sara Palmer, Lisa Ingimundson and Mandele Pritcahrd for taking time to write about their experiences working on Peace Child. I appreciate their openness and their willingness to share their feelings with newsletter readers.

More thank yous:

- to Haley Tarnow (a kindergarten pupil) who let us use her drawing for last month's cover.
- to Larry Dettweiler for sharing his files on children and war with me.
- to Walt Dietiker for starting the special "Peace Issue" rolling with his article.
- to Shirley Daventry French and Bill and Trish Graham.

Since writing last month's article I have made more of a commitment to be involved with the Disarmament Group in Victoria. I have seen the film mentioned in last month's issue: In the Nuclear Shadow: What the Children Can Tell Us. In a few days I will attend a workshop for pre-school teachers and view the film If You Love This Planet.

Seeing Peace Child was the nudge that pushed me in that direction. The children cared so much and were willing to take a stand on the issue. It made me question why I wasn't doing more.

Informing myself and dealing with my own fears is the crucial thing. I must deal with the issue for myself so I can talk to my children without denying or exaggerating my own feelings.

This brings me back to Swami Radha's teachings. In her book Kundalini Yoga for the West she encourages us to question all the issues of our lives. We must clarify, clarify, clarify!

March is the month of spring, and spring is traditionally associated with clearing out and tidying up loose ends; so I want to refer back to the January issue. I was expressing my concerns over the effects of educational cutbacks in British Columbia. Since that article several people have come forward and offered help and ideas in conquering learning problems. Thank you!

One reason my son has experienced so much trouble is that he needed glasses. He passed vision screening at school so I never thought about taking him for an eye examination. Later, his teacher recommended a vision test. When I took him and found out he needed glasses, I decided that one thing all parents should do is have their children's eyes examined. In B.C., eye examinations are covered by our medical insurance, so cost is not a problem. I would urge all parents to have their children's eyes checked by an optometrist who specializes in children's vision and includes special tests, such as whether the child "tracks", in addition to regular vision tests.

Cedar Hill Jr. Secondary
presents the
Hit Musical

"You're A Good Man Charlie Brown"

March 26-27-28

7:30 p.m. Students/OAP \$2.00
Adults \$2.50

Further info 477-6945
or 721-3477

Finally, we have comments and contributions from people who have benefitted from Shambhala House's extensive program. Many of these comments are from members of the weekly Kundalini Groups. These study groups explore the many exercises and practices in the book Kundalini Yoga for the West, developed by Swami Sivananda Radha in her many years experience

as a teacher. Through writing papers on the themes in the book and discussing them thoroughly in a group, students develop a solid foundation for clarity. Their appreciation for the group work is evident in their comments.

Special thanks to all our contributors, and to Linda Shevloff for successfully preparing her first issue of the newsletter.

Reflections on the First Year

An Interview with Swami Padmananda

Shambhala House Victoria is under the direction of Swami Padmananda. Swami Padmananda was initiated into Sanyas by Swami Radha in 1977. Linda Shevloff and Leslie Hogya interviewed her for the Yoga Centre.

YC: What are the goals of Shambhala Houses?

Swami Padmananda: Primarily they are to serve as an extension of the Ashram in the setting in which people live, giving the opportunities for workshops and acting as an in-between place for people. They can help prepare people going to the Ashram or they can support those who have been to the Ashram and help them continue to work.

Shambhala Houses are meant to promote the ideals, ethics, and teachings of the Ashram that Swami Radha brought back from India. Ever since Swami Radha started the Ashram, first in Burnaby and then in the Kootenays, there has been continuity - no deviation from the kinds of ideals and teachings that were laid down for her. Shambhala Houses are meant to bring that very solid foundation of this teaching into the community.

YC: Is there a goal of having more and more Shambhala Houses?

SP: They seem to arise where the need is. It has never been planned out that there will be a Shambhala House in this city and this

city and this one or this one. The circumstances just present them. If a person who is willing to work towards one shows up, and if that person happens to be in Victoria, then the focus of that moves on Victoria. That's the way all of them have appeared. Divine Mother is really directing the show.

YC: In the community, what do you feel people need most?

SP: It seems to me that what people need most is a place to come together with other people who are seeking higher values in life. Coming here, where others are also looking for the same thing, gives a sense of support to what they are doing. People need an opportunity to set priorities and re-evaluate them if necessary; to discover the potentials and possibilities for themselves, within themselves; to learn more about themselves so they can live fuller lives. It is so much easier to do whatever you have to do in your self-development if you are also with others who are doing the same kind of thing.

People who come gain inspiration to do something about their situations from other people who are obviously doing something. I remember what it was like to be on my own, not having this kind of atmosphere in which to figure things out. There was nothing, it seemed, in the outside world to help.



A Day of Yoga

with

Shirley Daventry French

on

Saturday, March 23, 1985

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

YC: Initially, what draws people here?

SP: Sometimes it is the Ashram or contact with someone else who has been here or to the Ashram. Sometimes it is friends who say, "Why don't you try this?" Sometimes people just hear about it somewhere, and it is curiosity.

YC: What are the most significant differences for you between living in the Ashram and living in Victoria?

SP: There^{are} very obvious differences between quiet rural living and city living, but besides that, the most noticeable difference is the fact that I don't have the support system that is at the Ashram. I have neither the spiritual support system, the mental-emotional support system, nor the plain physical support system that was available there. At the Ashram there are departments which look after all the various phases of daily life. Suddenly, here, I am it.

It has been good, because I have had to rely on myself, not only for the every day living situations, but also for the planning of what goes on in Shambhala House. It has made me aware of the excellent training I received at the Ashram. Coming here forced me into areas that I had not had much to do with for a long time, so it broadened me in those ways. As well, it brought me to a different level of understanding the meaning of faith and surrender. Coming into a situation like this where nothing was laid out, I had to have faith that there would be help for me. I had to surrender my little mind that wanted to figure it all out and instead say, "Whatever appears for me, I will go with it. Divine Mother guide me." It has been a very good experience in that way.

YC: How long did you live at the Ashram and how did you first meet Swami Radha?

SP: I went to the Ashram at the beginning of February in 1974. I came here at the end of January 1984. Getting there was such a long story; I will have to find some way of shortening it up a bit.

In the late sixties, my husband and I were living in Ottawa where he was working for the Federal Government, but we had both reached a point where we felt, "This is not enough." We heard about working abroad for the United Nations, so my husband applied for a posting. In 1970 and '71 we went and spent two years in Iran with the U.N.



That trip was a complete reversal in my way of life. When we came back, after two years, I had real difficulty in fitting back into the mold. My husband, who went to work for the Federal Government in the new Directorate Drug Abuse for the Department of Health and Welfare, began travelling around, meeting a lot of people who were working with the drug problem. One of those people was a Rabbi from Winnipeg, named Jerry Steinberg. He and his wife had lived for two years at the Ashram. They were going to do some courses at the Ashram in the Summer of 1972, and they suggested I come along. I went and took a ten day program.

My reaction to everything I heard at the Ashram was: "Finally, here is something that makes some sense." It was as if I had been waiting to hear these things all my life. When I went back to Ottawa I began to buy all the books I could find on Yoga, and I went to all the lectures and workshops that Swami Radha came and did. I felt like a thirsty sponge - I couldn't get enough of it. At some point she suggested that I take the Teacher's Course. I did. Three months there finished the turnaround that started for me in Iran. In February of 1974 I went to live at the Ashram.

I've become aware that there is very definitely a plan in life, that there is guidance, and when we are open to hear it, it is there for us. If you look back over your life, you can usually see points at which things have happened that have been openers. If we keep ourselves alert, and not let all our little egos, wishes, fears and desires get in the way, we are able to change.

I made a choice by so whole-heartedly accepting the ideas of the Ashram; somehow I set my feet on a path and there really was no turning back. I had to deal with all the repercussions of traditional society afterwards, but by then my family was pretty well grown up.

I don't want to give anybody the idea that getting into yoga means giving up family. It is not advocated. All of Swami Radha's teachings say: "Live the best life you can in the circumstances you are."

Yoga does not mean running away from life; it means living life to the fullest and to the best of our ability. If the time comes when we have reached a level where we need to be taken out of that environment and placed somewhere that we can focus very strongly on the spiritual, then that will be presented for us.

Marriage provides an emotionally stable environment for growth. It is a wonderful opportunity for people to give each other the freedom and support to develop themselves with their ideal, to help them balance out whatever they need.

This is where I see the Eastern idea of the Ashramas, the four stages of life, as being so good. People then are thinking all the way through life, of working towards a time when they are going to focus on spiritual life. Their family life will be finished and they will have fulfilled their duties to society and family, so then they can be devoted to spiritual development. It seems a wonderful system.

People who get into yoga while they are still in the family situation, can hold this kind of idea in their lives. They can be working towards it, laying the foundation, building character and making their family life much better by doing so. It can be done here... it is just not called the same thing.

YC: Is there anything else you would like to add?

SP: I feel very fortunate to have come to Victoria. The support here has been wonderful. It has been very nice to come to a place where there are a number of people who have had contact with the Ashram. It has been a welcoming... it has not been like coming to a strange place.

Kundalini Comments

A "roving reporter" asked Kundalini students to briefly comment on their classes at Shambala House. Here is what they had to say:

"The Kundalini classes at Shambala House have expanded my horizons. Over the past year, my thinking and understanding in many different areas of my life have broadened. Everyday disturbances do not seem to annoy me as much anymore, and I think I am a bit more tolerant of other's shortcomings, and my own. The Kundalini classes are an important aspect of my life and I am thankful that I am able to participate in them."

"Just last week during Kundalini class I thought to myself, what a nice sense of 'cleansing' I feel every time I come here either for Kundalini classes or for workshops."

The time I spend here is precious to me - I am doing what is most important in my life: learning, growing, cleansing. I am learning more and more how to do 'mind-watches' throughout the day and to reflect on events, on their message to me even as they occur, rather than acting on my emotions."



"Kundalini - It keeps me on track. It gives me a time to reflect on my life and



what I'm doing with it, and to see directions I can go with it."

"Joining the Wednesday evening Kundalini group has been a 'getting back on track' with the Kundalini System, as demystified by Swami Radha."

"Through Kundalini classes I have learned to better understand myself and others. I have become a more open, honest person - less self-critical and more accepting."

"What the workshops and Kundalini classes have meant to me..."

They have changed me. I am now more aware and I feel more content. People who have not seen me for some period of time, always remark on how very well I look.

I am less programmed; my values have changed and I use these new values in choosing. The workshops and classes I have attended were an essential part in this transformation."

"Kundalini is a place of safety, comfort, growth, peace, and light."

"Kundalini has been the focal point of my life, my everything. It has brought understanding and clarity; it has helped me make sense out of apparent chaos. I am learning a way of life which will never leave me, and which, interestingly enough, affects others through me. I have often been asked lately, how I could remain so calm with all the lessons that have been heaped on my plate. "It's the yoga," I always answer.

Two added benefits of the Shambala House program are terrific, supportive friends, and Satsang. Both are very meaningful to me. Thank you so much."

~~~~~ Gifts of Shambhala House ~~~~~

"By risking, I often reveal to myself those areas in my life which offer strength to help me along with the work that is to be done on myself. From that work, I can pass along that help to others. Usually the concern is only identification with my small 'self.' The rewards are usually greater when I open up to others as that helps both of us get beyond ourselves."

This passage from my diary tells in part where the play of risking is for me. Moving into Shambhala House a year ago was a challenge even though preparation had been going on for years on some levels and the practical preparation of helping to search for a house had been a year in length. The challenge was whether I would be able to take the next step in letting go of the old concepts of who I was and what was important in my life.

One of the many gifts of being here is participating with Swami Padmananda in Kundalini classes. It is inspiring to see how people, with the help of Padmananda's gentle but firm guidance, can let go of their old concepts and reach out to what comes next. Through their personal explorations a clarity and direction begins to emerge, revealing their inner potential. Time and again the value of Swami Radha's teachings is proved as people apply them to their lives.

Another gift of living in Shambhala House is that there is little time to be caught in personal worries and problems. There is always more to be done with the house and with people who are discovering their inner life through their work with Yoga. In focusing on what is at the heart of this inner life, the understanding of the heart becomes clear.

In classes there are reminders, through the "2 x 4's" and "toothpicks" that are experienced, of the ways in which we distract ourselves from our goals of

living a spiritual life. We become more able to remove the obstacles to the Union that is Yoga by witnessing the courage and the perseverance of classmates. Clarifying what we really want to do with our lives, we can move away from those things which interfere with our goals. It becomes more evident all the time what is to be done. Instead of flying high with feet off the ground or dragged down and stuck in the mud, we acknowledge and accept what is. Surrender, gratitude, awareness and consideration of others are strengthened.

Surrender, gratitude, awareness, consideration--it all fits together. Living in Shambhala House has helped me to let go of those old concepts of who I am and what was important in life. What is truly important is being considerate of others as this creates gratitude for the gifts of the Divine. I am grateful to Swami Sivananda Radha and Swami Padmananda for the gift of living here.

Norman Mackenzie



Satsang

by Lisa Ingimundson
age 13

I used to think church and religion were boring, but that was before I stepped into the 'Padmananda Zone'. It changed my thoughts completely. Now I enjoy going to satsang with that wonderful, secret recipe of prasad - delicious. The holy water is good, when I can get it in my mouth, and so are the tongue-twisting chants. Well, that is what happens when you step into the 'Padmananda Zone', and this is all brought to you live from Norman and Padmananda.

THE WAY TO SHAMBHALA

HOW FAR IS IT TO SHAMBHALA?
HOW LONG DOES IT TAKE?
I FEEL I'M GETTING OLD NOW,
AND HURRY I MUST MAKE.

THERE IS A HOUSE NAMED SHAMBHALA,
A PLACE TO MEET AND SHARE
OUR JOURNEYS ON THIS PATH,
GIVING SUPPORT, WARMTH, AND CARE.

IN THE MIDST OF HOMES IN ROCKLAND,
STANDS A HOUSE OF SUCH INTENT,
'TIS LIKE AN OASIS IN THE DESERT
FOR THE TRAVELLERS WEARY AND BENT.

ONCE A BRAVE AND VENTURESOME TRAVELLER,
HAVING BOLDLY STEPPED THROUGH THE DOOR,
WOULD NEVER REGRET THIS DECISION,
AND WOULD EAGERLY COME BACK FOR MORE.

SO, IF BY CHANCE YOU SHOULD COME BY ON A SUNDAY,
YOU'LL HEAR THE SOUNDS OF HARMONIUM BEING PLAYED,
RECEIVE PRASAD FROM SWAMI PADMANANDA,
AND BE GLAD THAT YOU STAYED.

NOW, I WOULD NOT LIKE TO CONFUSE THE READERS,
IN THINKING THAT IS ALL SHAMBHALA HOUSE OFFERED,
BESIDES THE CHANTIN', EATIN' AND DANCIN',
A VARIETY OF CLASSES ARE PROFFERED.

SO, SHOULD YOU EVER BE IN VICTORIA ON A FRIDAY MORNING,
THERE IS ONLY ONE PLACE YOU WILL FIND ME,
AND THAT'S AT K-U-N-D-A-L-I-N-I.

OM OM

SUE INGIMUNDSON.



Continued from page 2

it must have been hard to leave such an environment. His faith and integrity have stood him in good stead and enabled him to establish these values in his new life in San Francisco where he now lives with his wife and where he will shortly graduate from law school.

At Shambhala House, most of the yoga students who gathered for the pot-luch luncheon on Sunday were not so fortunate as Aadil in having the spiritual teachings of yoga as their daily bread. In fact, most of us had little or no spiritual teaching at all in our early years. Even those who had attended church with their families had generally found those churches singularly lacking in the spirit.

It is the quest for this spirit and spiritual values in our daily lives which has brought us together in our study of yoga and which oddly enough has helped many of us to understand and

apply the teachings of Christ in our lives. We have become better Christians.

When my old friend spoke of yoga as an escape she meant an escape from the difficulties and demands of life in much the same way as going to a movie or some other form of entertainment. This is not what yoga offers, yet in another sense it is an escape - from the limitations and bondage of a finite, material existence without meaning and purpose to a fulfilling and rewarding time here on earth.

This transition is described poetically and succinctly in the following words from the Brihadaranyaka Upanishad :-

"Lead me from the unreal to the Real.
Lead me from darkness to light.
Lead me from death to immortality."

Shirley



THE YOGA CENTRE OF VICTORIA
PRESENTS

A Yoga Workshop
For Beginners

with

Karen Fletcher

Sunday, April 14

10 a.m. to 1 p.m.

in the YM-YWCA Lounge

The workshop will be
followed by refreshments

Karen Fletcher has been a student of yoga for 12 years, and a teacher since 1976. For Karen, yoga is an exploration of the body, mind and breath to learn more about oneself -- the side effects are health and well-being. She is currently in Victoria on sabbatical from Winnipeg.

FEE: \$10.00 for Yoga Centre Members,
YM-YWCA members, and students.
\$12.00 for non-members.

Please Mail Registration to:

Karen Fletcher
4626 Pipeline Road
Victoria, B.C.
V8Z 5H4

Phone 479-5454 for further information.

These workshops are held in the YM-YWCA Lounge from 10 a.m. to 1 p.m., and are followed by refreshments. The offer all yoga students a chance to work with excellent local teachers, but are especially aimed at beginners who would like to experience a workshop atmosphere, but do not want to register for a whole weekend. The refreshment period after the workshop provides an informal opportunity to meet and talk with teachers and fellow students.

Fees for the workshop are \$10.00 for Yoga Centre Members, "Y" Members and Students, and \$12.00 for others. Pre-registration is requested as a courtesy to the teachers, so they can plan a class appropriate to the numbers who will be attending. To register for the March 10th workshop, please phone Celia at 595-7239. For the April 14th workshop, call Karen Fletcher at 479-5454.

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Richard Farmer, 8088 Rae Leigh Pl. #NL
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SHAMBHALA HOUSE

1500 Shasta Place
Victoria, B.C. V8S 1X9
(604) 595-0177

WORKSHOPS

Karma Yoga

Saturday, Mar. 16, 10:00 am - 6:00 pm

Attitudes to life can enslave and bind, creating fear of failure that inhibits the discovery of capabilities. The theories and practice of Karma Yoga can bring freedom from slavery to work, job or position. By applying these concepts to daily life, mastery over all areas is gradually attained and hidden potentials and abilities are revealed. This workshop can start you on the path to freedom and discovery of your latent potentials.
Fee: \$35.00

The Five Senses

Friday evening, Mar. 29, thru Sunday, Mar. 31

Our senses are the doors and windows to the world around us. By investigating how they operate, we gain understanding of problems in perception and communication, and enhance the quality of life. It is fascinating to discover the selective way we use our five senses, and find some of the screens we have constructed that distort our view of life and the world.

Fee: \$100.00

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.

Satsang: beginning January 20.

Sunday mornings, 10:30 - 11:30, except when there is a weekend workshop.

Sunday evenings, 8:00 - 9:00.

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.

Yoga Calendar

MARCH, 1985

March 8-10: Consider the Possible: A Weekend Seminar with Jean Houston, Rollerland Building, PNE Grounds, Vancouver. \$80. Phone Saul Arbess or Penny Joy, 474-3929, for information.

March 10: Beginners' Workshop with Celia Ward at the Victoria YM-YWCA, 10 am-1 p.m. See ad this issue for information.

March 15: Yoga Centre Monthly Meeting, to be held at the home of Celia Ward, 415 Richmond. 7:30 p.m. Tim McKenzie will speak about his trip to Japan after the business meeting. Everyone welcome.

March 15-17: A Weekend with Peter and Paula Caddy "The Challenge to Change -- Findhorn to Mt. Shasta". See ad this issue for more information.

March 16-17: Retreat Weekend-- Couples Massage and Healing Workshop on Denman Island. A relaxing and rewarding way to renew yourself and your relationship. \$135 includes tuition, bed & breakfast for Sat. night for 2 persons. For more information call Ronski Koski 382-3873.

March 22-24: Weekend Workshop on The Feldenkrais Method with Anna Haltetrecht at the Salt Spring Centre. See ad this issue for more information.

March 23: A Day of Yoga with Shirley Daventry French, at The Yoga Room, 3918 Olympic View Drive in Metchosisin. 10-4 p.m. \$25.00. Limit: 12 participants. For information, call Shirley, 478-3775.

March 23-31: Revitalization Weekend with Ronski Koski at the Salt Spring Centre, for singles or couples. \$115 per person for tuition, board and lodgings. Phone 537-9596 (eves) or 537-2326 on Salt Spring Island.



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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.

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

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

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

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

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DEADLINE FOR THE APRIL ISSUE -- MARCH 15, 1985

VICTORIA YOGA CENTRE SOCIETY

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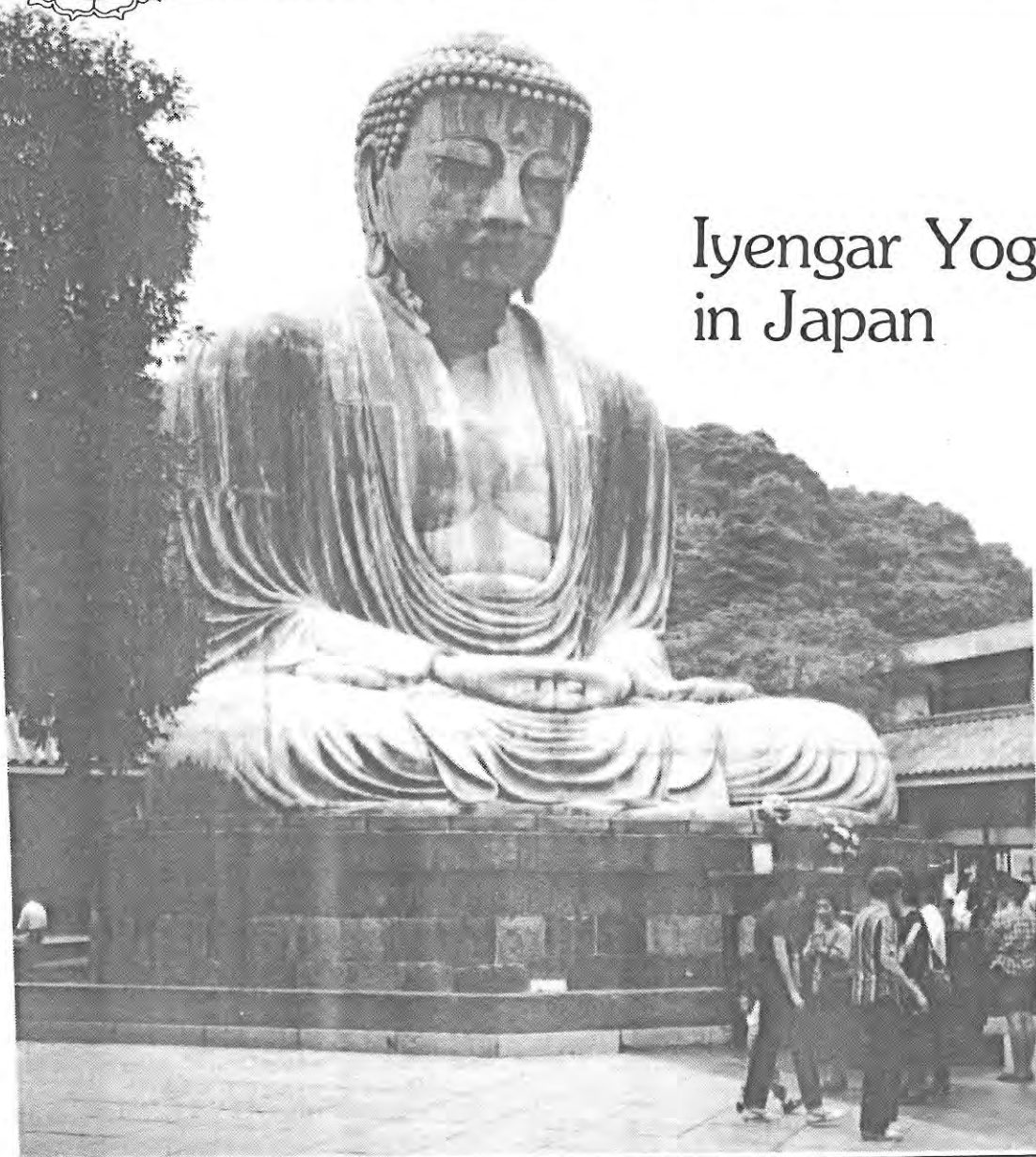
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

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APRIL 1985

Iyengar Yoga in Japan





by Shirley Daventry French

Yesterday I taught an intermediate class of longtime students. I focussed almost the entire class on one pose - Shoulderstand. It's not difficult to begin practising shoulderstand, it's introduced into beginners classes and if you were to look in LIGHT ON YOGA you would find that Mr. Iyengar assigns this asana a difficulty of 'two' on a scale of 'one to sixty'; the difficulty is in moving from a collapsing and poor posture into a dynamic, well aligned one.

More difficult is having the patience, persistence and dedication to practice this (or any other) asana over a long period of time - particularly when signs of progress are not readily visible. Each asana contains a particular seed of truth. One's practice is a gestation period which brings this seed to life. If your practice is dull repetition, it's not yoga. Yoga is vital and vibrant.

Sarvangasana (the sanskrit name for shoulderstand) and the Sarvangasana cycle are important enough to take up thirty pages of LIGHT ON YOGA. Obviously it's a very important asana; worth learning well and practising. The genius of Mr. Iyengar's approach is that he has shown us so many ways of learning to align ourselves correctly in yoga asanas to derive the maximum benefits on all levels - physical, mental and spiritual. Even the most handicapped student is shown a beginning place - perhaps with many props and the assistance of others, but nevertheless is pointed in the right direction. Most important, the student is taught to practice asana ethically in accordance with the tradition of yoga.

Anyone who has had the privilege of studying with Mr. Iyengar sees instantly how his teaching is steeped in the tradition and philosophy of yoga with particular emphasis on Patanjali's Yoga Sutras. It is very upsetting to Mr. Iyengar that others out of ignorance describe his work as physical and separate it from 'traditional' yoga.

Coming home after teaching, I read the most recent issue of the Yoga Journal in which the

renowned teacher Baba Hari Dass talks about the huge wave of people who became fascinated with yoga in the early 70's. I was part of that wave and very few of my travel companions of those days are still involved in yoga. When the initial excitement subsides and it becomes obvious that yoga means profound and fundamental change, disillusion quickly sets in.

Many teachers in North America offer a watered down form of yoga promising health and peace of mind without effort. Self-realisation, the true purpose of yoga which Swami Radha often calls "a pearl beyond price", doesn't come without effort and sacrifice. Yoga is discipline. Yoga is practice. Yoga is constant vigilance. Gentle stretching, a few breathing exercises and carrying on as usual in all other areas is not yoga. Yoga demands that you stretch your limits on all levels. Yoga demands that you change. This is the tradition followed by my teachers, B.K.S. Iyengar and Swami Radha; an honoured tradition.

In my intermediate class, by devoting so much time to Sarvangasana, I attempted to lay a foundation for the following week's class when I intend to work with shoulderstand variations. Those students who have practised during the week and explored the various ways shown to them will have strengthened this foundation and be ready to build on it. They are likely to understand and benefit from the fine points of the Sarvangasana Cycle. Those who forgot the points they had already been given or returned immediately to their usual way of doing this asana or who didn't practice at all, will simply acquire another collection of techniques.

If you don't practice what you have been given it is not only a waste of time - it is unethical. There is no respect for either the teacher or for the yogic teachings. What's the point of returning for more either from the same teacher or from other teachers who will also share their insights? Two of the Yamas (or ethical disciplines) which form a foundation for yogic practice and are listed in Patanjali's Yoga Aphorisms (Section II, Sutra 30) are :-

Asteya - which literally translates as 'non-stealing' but also refers to more subtle forms of misappropriation and misuse, and

Aparigraha - not hoarding or collecting, which is another facet of Asteya; this is often translated as 'non-greediness'.

Continued on page 22

Yoga Centre News

by Bill Graham

The monthly meeting of the Yoga Centre of Victoria was held on 15 March at Celia Ward's home. Jim Rischmiller reported that the Centre's bookkeeping system is moving inexorably toward its ultimate destination inside his computer, but has not quite got there. It is closer than at last meeting, however, and a reasonably accurate financial report was delivered.

Jim reported that the number of renewals of full memberships is running far behind last year's. If you have not yet renewed your full membership yet, please remember that it was due at the beginning of the year. The form on the inside back cover of this newsletter lists all information. If you are not a member, and are reading this, please join. Many of the Centre's activities, including this newsletter, are paid for from dues, so your support is needed if we are to continue.

Denis Fafard reported that he has sent out letters to all member-teachers stating their shares in the Centre's insurance policy. If you have not received yours yet, please contact Denis.

Bill Graham reported on the recent Newsletter Committee meeting. The current transition to the new editorial and production crew is moving very smoothly, but more help is urgently needed. We are especially short of typists, so if you have a typewriter of reasonably good quality, and a couple of hours a month to volunteer, please contact Linda Shevloff at 479-5847. We also need photographers for various specific projects planned for future issues. The newsletter's advertising is lagging, too. We really need the support of our readers in asking businesses they patronize to buy our ridiculously cheap ads. The rates are published every issue. The next committee meeting is scheduled for May 3rd. Anyone interested in working on the newsletter in any capacity is welcome.

The Program Committee chairman, Robert Dill, reported that the series of Aadil Palkhivala workshop series (reported on in this issue) was a success, both in attendance and financially. Robb has some excellent photos available, and is willing to make copies available for sale. Contact him at 382-9570 for information. The Sunday morning Beginners' Workshop taught by Celia Ward on March 10 was well attended. The next in the series, and the final one before summer will be held at 10 a.m., April 14th, at the "Y". Karen Fletcher, an excellent teacher who is currently in Victoria on sabbatical leave from Winnipeg will lead the workshop. Please pre-register by phoning 479-5454, or mail your registration (\$10/members, \$12/non-members) to Karen Fletcher 4626 Pipeline Road, Victoria, V8Z 5M4.

Stretchmarks

By Nance Thacker.





A Day of Yoga
with
Shirley Daventry French
on
Saturday, May 18, 1985
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 Fourth Annual Yoga Centre Garage Sale has been scheduled for May 11 and 12th in Tanya Darling's garage, 130 Government Street. If you are ambitious enough to be considering spring cleaning already, or even if you aren't, please remember to save all your cast-off imponderables to bring to the sale. If you haven't been to one you wouldn't believe what people will buy! We will also need volunteers to help set up, monitor, and clean up after the sale. To arrange drop-off, phone Tanya at 384-3792. Posters will be available soon for distribution, and we would appreciate help with this, too.

Jennifer Rischmiller reported on her investigations into various Peace Groups in Victoria, following the last meeting's discussion of whether or not the Yoga Centre should take out an organizational membership. After some discussion, the meeting decided that this would be a side activity, and that we would not join. Members are encouraged to present information about peace activities arranged by groups they are involved in to Yoga Centre meetings. It was announced that the annual Peace Walk in Victoria would be held on Saturday, April 27th.

The April Yoga Centre Meeting will be the second of the new public meetings. No business will be conducted. Dr. S. Gunasinghe of the Department of History in Art at the University of Victoria will speak on Indian Art at the Unitarian Church Hall, 106 Superior Street at 7:30 p.m., April 19th. No admission will be charged. We are hoping to widen our circle of contacts through this new meeting format, so please come and bring along anyone interested in the topic, or yoga in general.

*Please:
remember to
renew your
membership!*

A Mother's Yoga

Swami Radha warns us against identifying with anyone. The image of them is what we are identifying with. That image traps both people. One day last week I felt really terrible; my mind was buzzing, and I was feeling stressed. When I sat down to analyze the reason, I discovered that I had been identifying so much with my children's problems that I had lost touch with myself.

I recently have had meetings with teachers and listened to testing results and had school reports that weren't all terribly favorable. The more I heard, the worse I felt. It was as though I had been trampled. I realized I was confused about who was being discussed. I personally was not the problem. My emotions were ruling me and I was confusing my child with myself. Once I realized what I was doing, I could clear away my foggy perceptions and look at the situation more objectively.

It is no wonder that many parents have this problem. Research has shown that newborn infants and primary caregivers form a give-and-take relationship very early in life. One study observed children who were going to be placed for adoption. Each child had one nurse who cared for him. At ten days old all the children were given new caregivers. Every one of the babies changed behaviour. They became more irritable, stopped sleeping soundly, and changed feeding patterns. They were all clearly unsettled.

As parents, we too form a bond with our children very early. We are responsible for everything they do for awhile, except breathe. When they are sick or hurt, we feel responsible.

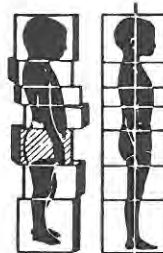
When Brooks was about twenty months old, we spent one hot summer day at a public swimming pool. I was in and out of the water often and did not perhaps monitor how hot Brooks actually was getting.

Late in the day, after we got home, he went into convulsions. I thought he was dying. I had no car at home. We were living in a small town for the summer and I barely knew anyone. I pounded on a neighbour's door and found a sympathetic soul who drove me to the small hospital.

We arrived at the emergency ward and found no one in attendance - it was a very small hospital! Finally, a doctor arrived to examine Brooks. After a check-up he was declared healthy and fit, so they sent us home.

When my husband arrived home later, I handed Brooks over to him and then fell into a deep sleep. The strain and worry had completely drained me. Such experiences turn a mother's hair gray - that is how I felt after this and similar episodes in my children's lives. I felt drained. I'm sure all parents can understand what I mean.

I have always taken my role as a parent very seriously. I went over the line from caring and loving, to identifying. As the children grow older, I must learn each day how to let go of my attachment to them - not of caring but of identification with **them**. I am not my child!



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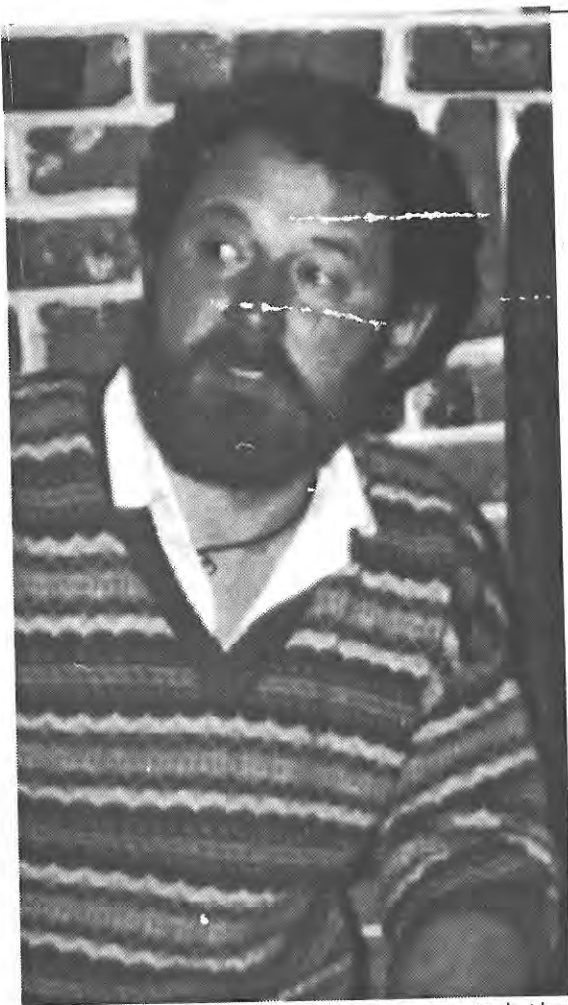
Richard Farmer, 8088 Rae Leigh Pl. #NL
SAANICHTON, B.C. V0S 1M0

Notes from the Teachers' Course

I'm sitting at the keyboard of my computer/word processor, comfortably tucked in a corner of Juniper room, at the Guest Lodge, here at the Yasodhara Ashram. I'm re-reading a letter Bill sent me last week requesting I try and fit in an article for an upcoming issue of the Newsletter. He suggested it might be titled "Notes from the Teachers' Course" or thereabouts. The challenge is where to start. In one week the course will be half over and yet it seems we only arrived yesterday, but on the other hand, we seem to have been here a lifetime or several. What an incredible journey this course is. In all my fantasies and fears I never believed this course would be anything like this..

To start with, I am blessed to be a part of one of the most fantastic group of 21 people that could be assembled, anywhere, at anytime. There are 13 women and 8 men in the "class of 85". An amazing assembly of the most diverse individuals, all drawn together for the common purpose of wanting to grow spiritually. We all came with our strengths and weaknesses and have shared so much of those traits with each other over the last five weeks. The closeness, the support of each other and the sharing of the love within ourselves with each other, is difficult to put into words. There have been a lot of fears and a lot of laughter and an incredible acquisition of knowledge.

As some of you already know, this is no winter holiday. We have classes seven days a week, eight hours a day, except Sunday, when we sleep in till 9.00 a.m. (that is, if you are caught up on your papers), as there is no 7.00 a.m. Hatha class. On top of that, we have papers to write and more papers to write. By rough calculation, we have written 44 papers to date. We write papers late into the night, early in the morning and during lunch break, not to mention papers written during class. I recall during



the Kundalini Workshop, I expected the instructor to say "We will now take a fifteen minute break, in which time you will please write a paper on Coffee Breaks and What They Mean in Your Life".

The first week was generally one day introductions to many of the more extensive workshops we would take later, the idea being that we would start to think into what was going to be presented in those workshops. We have a Hatha class each day from 7-9 a.m., with a Saturday break this week because Sunday is the start of the Hatha Intensive. So far we have taken workshops in: Divine Light, Invocation, Dreams, Spiritual Diary, Mantras, Raja Yoga, Life Seal, Kundalini Yoga, Prayer Dance, the Gita,

Identification and the Mind. When we enter personal growth workshops, such as Life Seal, we split into two groups; group one having 11 members and group two having 10. This also occurs for the daily Hatha class, taught by Felicity or Lorraine. The groups remain the same during the entire course. The groups are structured, so people do not pair up with their room-mates. With a class of this size, the system is working very well. The class has been enriched by the male point of view - to the best of my knowledge, this is the largest group of men ever on the Teacher's Course.

What I have been exposed to, to date, would fill several Newsletters and will occupy my mind and thought for several years and maybe lifetimes to come. Well, speaking of the "Mind", it's almost time to go down to Saraswati Room for the last of our workshops on that subject. I will leave you with a parting thought. The other day someone in class described an aspirant as being like a swan, travelling smooth and unruffled on the surface, but paddling like mad underneath.

OM OM

Bruce Ingimundson.

PRANAYAMA

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

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2. Thursday evenings 5:30-7:00 p.m.
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Listening to the Pony Within

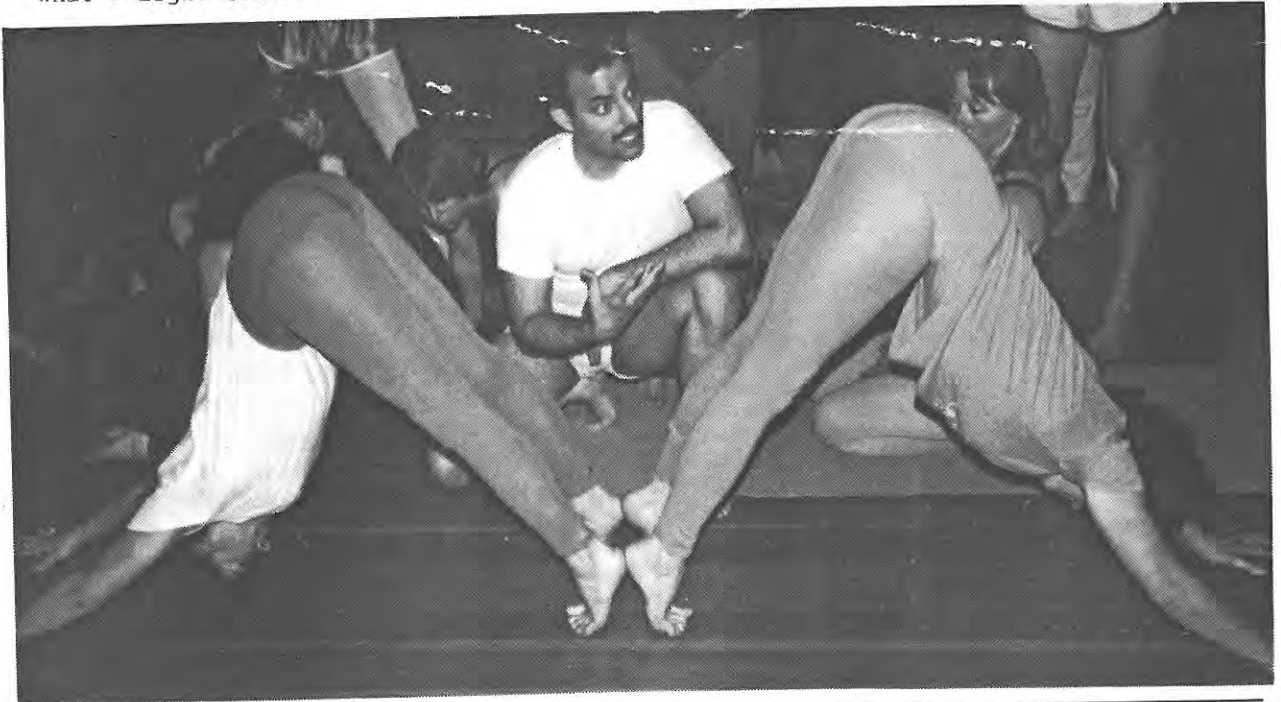
by Celeste Varley

The moment I arrived home after Aadil's workshop, my fallen yogi husband greeted me with, "Say something in Pranayama," meaning, "What did you learn?" I had to laugh with caution, as my upper back had been softened up, or opened, to such an extent that I had the strange feeling of not owning it. Even now I cannot tell you everything I learned from the workshop simply because I haven't finished learning yet.

On the first day of the workshop series, my reasons for being there were only vaguely formulated. Charitably seen, my physical body is the last part of me to actively seek awakening, puffing along years behind the spiritual and intellectual. Courage is my strongest suit, however, and I figured that if I stayed open-minded and vulnerable through Aadil's classes there was no telling what I might learn.

It soon became unnervingly evident that 93% of the warm-up for Pranayama was to involve handstands and backbends - my worst poses. Somehow, my stiff upper back and shoulders were rendered into "silly putty" under the heat of Aadil's power. I took to walking around Victoria peering at store-window reflections to see if that soggy back were really mine. By the Level 2 evening session, my back and shoulders were behaving independent of my brain, and the rest of my exhausted body felt pretty well humiliated into submission too.

I had expected nothing more from Pranayama than a first fundamental acquaintance with the mechanics. Instead I experienced quite a "buzz" at times, once feeling high enough to fly out of the window. Gradually questions began to arise about energy. Far more important than having the right answers, in my



estimation anyway, is asking the right questions. Where does energy reside? How can I gain access to it and channel it? Can energy make a lot of strength unnecessary? How can it be that my intuitive nature is becoming more crackling while my physical body strength is close to wiped out?

By the end of the week in Victoria, my my body had thoroughly humiliated me. It was time to go home, but now I had some more questions. "How much humiliation can one person stand?" was a good one. I have a streak in me that refuses to accept a disadvantage without getting some good out of it. I'm the kind of person who, if given a load of horse manure for my birthday, would dig diligently 'cause there's bound to be a pony in here somewhere! I thought, how many people ever get the chance to be so thoroughly at the end of their strength... and what would happen if I simply continued?

That is how I decided at the last moment to go to the Salt Spring retreat. When would I get another chance to go beyond the beyond? The body I took to the retreat was not my old familiar one. Almost magically, just enough energy kept welling up to do everything I tried to do, although my strength did not return that weekend. Was I creating this energy, or did it come from Aadil, or was he a catalyst to our natural energy source? How could I tap that energy intentionally? First I noticed how much more energy I had when I refrained from talking so much. I began to notice other uses and misuses of energy, too. Intuitively it seems as though energy can be focused for nurturing effects. It occurred to me that if you want something (e.g. energy, love, compassion, etc.) you need only give it and then you will receive it, and not the other way round. Because this seems paradoxical to my logic, I'm convinced it is true.

During the weekend my earlier questions were refined in the fires of experience, courage, humiliation, and compassion, and forged into new questions. Question: "How much humiliation can one stand? Answer: "As much as it takes to dissolve the ego." New Question: "How much more will it take me?" And on and on. When the retreat was over, my learning did not end. In the week that followed, I had less and

less energy every day. I panicked a little thinking I had to muster it all by myself. I must not fall prey to self-pity.

I might have confused energy and ego. I might have tried to will my strange, new, softly-opened back and shoulders into poses for which I lacked the strength. I don't know exactly how, but I have torn the muscles in a shoulder. The injury is acute. Pain is a far stricter teacher than Aadil! And so my learning continues. The present courses are: "Working with the body", "Rationing energy equals patience", "Listening to the pony within".

Injuries need not be discouraging setbacks. They needn't even hold up progress. You can learn something new all the time. The more I learn, the more there seems to be learned. With all this horse manure, there's bound to be a pony in here somewhere. Now I feel the meaning of Shunryu Suzuki when he wrote: "After you have practiced for a while, you will realize that it is not possible to make rapid extraordinary progress. Even though you try very hard, the progress you make is always little by little." Namasté. I wish you patient, joyful digging in search of your pony!

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Complete Attention, Integrity, Intensity, and Concentration

By Roger Kelly

Roger Kelly is a resident of Smithers, B.C., who has been a regular in many of the "Y" yoga classes this winter. He decided to take a break from his usual trapping and prospecting to go to India to study yoga, but never made it past Victoria. By the time this issue is out, Roger will be working in the forest industry in northern British Columbia again. He agreed to write the following report on Aadil Palkhivala's workshop series for the newsletter.

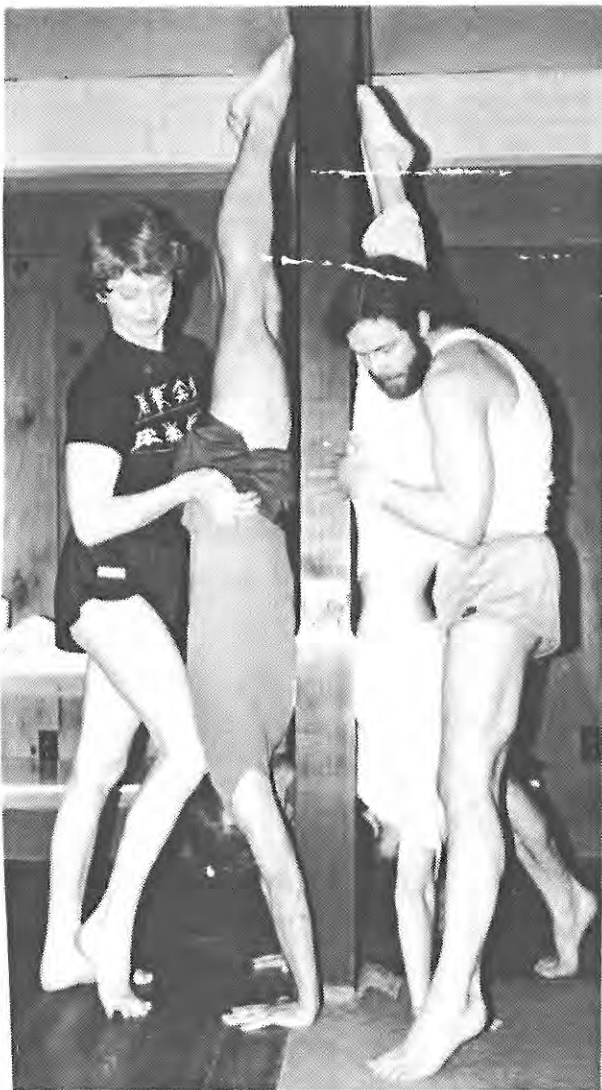
Ah, such a fine week this intensive with Aadil was! I had the good fortune of participating in the Level I classes, the Level II and Pranayama classes and a Special Treatment class. All this was crowned by a weekend retreat on Salt Spring Island. The week was the highlight of my three-month introduction to Iyengar-style yoga in Victoria this winter.

I emptied myself of pre-conceived ideas and previous learning as best I could, and let Aadil's offerings flow into me, to the benefit of both body and spirit. During the intensive, my body underwent an unexpected degree of stress and expansion, and I felt filled with an exhilarating radiance from the rigorous performance of asana and pranayama. It seemed that most of the group felt the same thing to some degree, and it was a good group to work with. My Sirsasana, handstand, warrior poses and Padmasana reached new levels of expression -- how could I ever forget the finer points of these postures after Aadil finished with me. What sweat, what vibrating limbs, what concentration, what intensity -- so this is what is taught in Iyengar yoga! Suddenly the meaning of familiar phrases: "He demands your undivided attention," "He demands total integrity with each posture," "he moves you to your outer limits," "Striving for perfection," and striving to attain "poise and dignity" in each posture, became crystal clear to me.

On the first day I wasn't sure quite what hit me. Aadil focussed on my Parivrtta Parsvakonasana. I remember thinking how embarrassing it would be if I passed out in front of all these onlookers as he slowly walked around me asking questions and polishing my posture. The end result, besides a much better posture, was truly unusual. Not in all the scaling of mountains as I prospected and staked mining claims, not in all the miles of snow-shoeing along my winter trap-lines, have I ever been left so "legless" as I was from that posture. Amazing! It took two days for my legs to return to their naturally-bouncy selves -- so that's complete attention, integrity, intensity,



and concentration I thought. How wonderful! I look forward to when all of this is effortless. In each class, whether asana, pranayama or special treatment, Aadil managed to draw out hidden reserves and activate unseen potential in almost every person he assisted to demonstrate a posture.



I found Aadil to be a highly precocious young man with a clear, poetic, intellectual and deeply spiritual sensitivity. His use of poetry in class was tasteful and integrated into the immediate situation, somehow evoking the Chinese landscape art and poetry of which I am so fond. I felt Aadil had a deep concern for his students, and an ability to impregnate the class with a well-rooted spiritual dimension. This was especially clear in the Special Treatment class. His intuition and awareness led him to perform some interesting yoga therapeutics on needy bodies, needy beings. Although problems might appear in locked necks and shoulders, or in conditions preventing pregnancy, or abdominal problems, Aadil's therapeutics seemed designed to realign the person's mind through the instrument of the body, not just the body alone. A recurring theme was that we are stronger than we might think: each of us is capable of much more movement than we allow ourselves. We must work through fear to gain strength and confidence -- expand, expand, expand to the limits of perfection.

Group talks during the evenings of the retreat ranged through ethics, knowledge, pranayama, Sri Aurobindo, Divine Mother and eastern mysticism, revealing that Aadil is moved by the inner depth of metaphysical consciousness. He has a rich heritage of yoga right from the womb, and it shows. It was an absolute pleasure to experience this person, both in and out of class, even if I do have a tender rib as a souvenir of this exquisite week. Besides mere instruction in the mechanics of asana and pranayama, Aadil left some of this wonderful yoga which he learned so well from Mr. Iyengar: yoga that transforms bodies, minds and spirits.

I head back North in a few days to go back to work in the bush, and I would like to use this space to thank the yoga teachers in Victoria whose classes I attended in the last three months: Gay, Celia, Nancy, Tanya, Karen, Penny, and dear Shirley. I want you to know how much I appreciated your classes. I learned a great deal through them. This has been one of the most fruitful winters I can remember. Thank you all from the depths of my heart. I wish you all the best in love, life and learning -- until next time. Namaste.

Iyengar Yoga in Japan

I recently had the good fortune to live in Japan for six months. As a former trial lawyer and current law professor, I was interested in certain aspects of Japanese law, particularly the traditions of conciliation and mediation. I also wished to live in a Zen temple and generally to participate in many cultural activities in order to gain an understanding of the context in which the Japanese legal system has developed.

In his famous book entitled The Japanese, Professor Edwin O. Reischauer points out that despite three centuries of secularization, Japanese society is still essentially rooted in a Confucian ethical tradition. In the Confucian view, a lawsuit symbolized disruption of the natural harmony that was thought to exist in human affairs. This idea contrasts sharply with the dominant Western perspectives which focus on freedom as an absence of restraint and autonomy and individual liberty as the highest goals.

In addition to the Confucian influence, Japanese culture has been deeply affected by Zen Buddhism. Professor D.T. Suzuki provided a definitive summary of such influence in his book, Zen and Japanese Culture. Professor Suzuki saw Zen as permeating rich Japanese cultural traditions such as haiku poetry, the tea ceremony, the samurai warrior class, as well other fields of Japanese artistic expression.

Some of the themes predominant in Confucian and Zen writing struck a familiar chord with me. They resembled some of the concepts in Indian Yogic philosophy, particularly those of harmony and striving to union with a universal spirit.

It is no coincidence that several basic Indian philosophical concepts are reflected in Zen teachings since Zen Buddhism had its origin in India. As readers will no doubt be aware, Zen was transmitted through China, incorporating Confucian emphasis on etiquette and



culture, and finally arrived in Japan in the Kamakura Era, about the thirteenth century. The principal difference between Indian religious practices and Zen is that in Zen, there is an emphasis on manual labour and productive activities. One of the most famous Zen expressions is "If one does not do any work for a day, one should not eat for a day".

My interest in the influence of Confucian ethics and Zen practice, combined with my personal experience in Hatha Yoga as taught by Mr. B.K.S. Iyengar, led to a curiosity as to how Iyengar Yoga fitted into Japanese society. That is the subject of this short article.

Much has been written recently about the economic miracle which has occurred in Japan. Japanese society has arisen from the ashes of World War II to become the second most powerful economy in the world. This has necessitated incredible sacrifices by every Japanese. In my view, there is little doubt that Confucian principles of hard work,

hierarchy and discipline have combined in an admirable national effort which in turn has caused great tensions to develop in Japanese society. These tensions may be reflected in the high rate of tobacco and alcohol consumption among Japanese men for example. The Japanese language also reflects the importance of ranking in a society where

Opposite page: Tim Mackenzie and other language students learn the Japanese folk dance, bon odori.

This page: A busy soba-ya (noodle shop) in Kamakura near Tokyo.

Cover: The Daibutsu (Great Buddha) of Kamakura.



every person traditionally has clearly recognized superiors, equals, and inferiors. One has to be constantly aware of the rank of others in relation to one's self and to reflect this understanding in one's style of speech.

Most Japanese live in urban centres and are subject to powerful western cultural influences. Despite the modernization of Japanese society and its leading position in world technology, traditional culture still thrives, particularly in rural areas, but also in the large cities. The young people of Japan, however, possibly due to the influence of western ideas, seem to be rebelling against the traditional group-oriented hierarchical social structure. This in turn leads to more social tension.

Japanese are now beginning to attach importance to quality of life considerations. In a fashion similar to that North American society, the Japanese are now becoming concerned with the use of leisure time, relaxation, environmental quality, health and the importance of natural foods in diet. Yoga has increased in popularity along with this recent trend in Japan.

I met several Yoga teachers during my visit to Japan and participated in regular classes in the Iyengar style. The two leading teachers of Iyengar Yoga in Japan are Atsuko Kono, who lives in Osaka, and Naoko Yagyū, who lives in Tokyo. Both teachers have a close personal relationship with B.K.S. Iyengar, having studied several times at his Institute in Pune, India. They also personally accompanied and assisted Mr. Iyengar during his visit to Japan, when he travelled extensively in the country and taught large classes. Atsuko has been teaching Yoga in Osaka for ten years and now has over two hundred students. She has also been influenced by the teachings of Oki Yogi, a Japanese Yoga teacher, who has a large ashram in southern Japan.

Naoko, as well as to teaching Hatha Yoga, has published books on Yoga and writes monthly articles in health and women's magazines dealing with the



Tim and Naoko Yagyū, a Tokyo yoga teacher, in Kamakura.

practice of Hatha Yoga. In addition, Naoko works for a leading television studio as a researcher and reporter. Recently she conceived of and participated in a two-part television special introducing the Iyengar Institute of Pune to Japanese viewers.

These two fine teachers are unusual in the Japanese social environment, which generally speaking, tends to relegate women to domestic or other roles considered subordinate to those filled by men. Independence and equality for women in Japan is an idea just now slowly appearing. There are few women professionals and virtually all women in industry and major corporations work in temporary, non-management positions. It is difficult for Westerners to understand the courage and the strength necessary for these two teachers to continue their work.



Tim, Naoko Yagu and Yamada Isuzu, Japan's leading actress, backstage in Kyoto.

It is fair to say that although it has become increasingly popular, Yoga still has a slightly feminine image in Japan. Most Japanese men usually have little time or patience for such physical exercise, except perhaps in the context of a martial arts discipline. It follows, therefore, that most of the Yoga students are women. The teachers conduct their classes in classic Iyengar style with a discipline not often seen in American Yoga classes. Japanese students, perhaps reflecting the ordered character of Japanese society, seen amenable to such discipline. The traditional of respect for the sensei or teacher in Japan also carries over into the practice of Hatha Yoga.

In the classes which I attended, there was an invocation before and after asana practice, showing the mutual respect of teacher and student. In some cases, furthermore, the teachers have incorporated an unusually long period of savasana or relaxation. Atsuko has found this necessary to respond to what



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SHIRLEY DAVENTRY FRENCH is an experienced Yoga Teacher who teaches and leads workshops throughout Western Canada and the U.S. She is founder 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.

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she views as the constant stress of everyday life in Japan. In addition, both teachers have incorporated principles of Shiatsu massage into their teaching. Preparation for asana often involves several hand and foot massage exercises. During relaxation, on certain occasions, Naoko actually applied Shiatsu massage to her students' feet.

According to Naoko and Atsuko, most Yoga students are attracted to the practice of Hatha Yoga for relaxation and generally have little interest in the intense practice which characterizes advanced Hatha Yoga in the Iyengar style and relatively few students persevere to

an advanced level. I found this to be an interesting comparison with practising Yoga students in Canada and the United States. In North America, many students and teachers of Yoga are attracted because of its philosophical traditions which reflect basic Indian philosophical concepts. In Japan, however, there are already strong cultural traditions such as Zen and Confucian principles which provide inspiration for Japanese society. It is understandable that Indian philosophical principles may not be as attractive in such a strong cultural environment.

I also visited and lived in Zen temples for the purpose of practising Zazen

meditation. The majority of Japanese, particular in the urban areas, have little familiarity with life in the Zen temples or the writings of Zen masters. However, most Japanese are proud of their rich cultural traditions, which as Professor Suzuki has shown, have been profoundly influenced by Zen and Confucian principles.

Personally, as I have mentioned, I observed many points of similarity between Zen and Yogic philosophy. I was particularly attracted, however, to the importance that Zen places upon manual labour and productive activity. In my view, both traditions have lessons of value for North Americans which can be incorporated in our daily lives and professional careers while remaining true to our own Judeo-Christian cultural heritage.

The ability to detach one's self from the frenetic round of home or business life is very useful. This helps develop a sense of perspective which is invaluable in decision-making whether it be personal or professional. In my view, furthermore, studying and practising these disciplines assists us to some extent in understanding the world views of other cultures in South and East Asia, such as the Indians and Japanese. While it must be conceded that the great majority of Indians and most Japanese do not practice these disciplines in their everyday lives, the traditions have a profound effect upon the cultures of those nations. In a similar way the basic ethical principles of Christianity have deeply influenced North American society and law, despite the possibility that many North Americans today are not devoted practising Christians.



THE YOGA CENTRE OF VICTORIA
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A Yoga Workshop
For Beginners

with
Karen Fletcher

Sunday, April 14
10 a.m. to 1 p.m.

in the YM-YWCA Lounge

The workshop will be
followed by refreshments

Karen Fletcher has been a student of yoga for 12 years, and a teacher since 1976. For Karen, yoga is an exploration of the body, mind and breath to learn more about oneself -- the side effects are health and well-being. She is currently in Victoria on sabbatical from Winnipeg.

FEE: \$10.00 for Yoga Centre Members,
YM-YWCA members, and students.
\$12.00 for non-members.

Please Mail Registration to:

Karen Fletcher
4626 Pipeline Road
Victoria, B.C.
V8Z 5M4

Phone 479-5454 for further information.



The popularity of Hatha Yoga in Japan is now rising. Japanese people are concerned about the quality of life and are now thinking about such ideas as nutrition, natural foods and the importance of stress release. The real contributions that Hatha Yoga and Zazen can make to a richer personal and professional life will soon become evident to many Japanese as it has been to many North Americans. Ironically, this will mean for some Japanese a rediscovery of their cultural traditions. In addition to Zen, it is probable that many members of Japanese society will find the practice of Hatha Yoga to be useful, particularly the style of Hatha Yoga introduced to the world by B.K.S. Iyengar. As has been the case throughout the world, in my view, even in the rich cultural environment of Japan, it is probable Iyengar Yoga will respond to elemental needs of modern industrial society.

Tim and Atsuko Kono, an Osaka yoga teacher.

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Yasodhara Ashram Program Calendar Spring 1985

The following are the Programs to be given at the Ashram.



TEN DAYS OF YOGA

Thursday evening, May 9 through Sunday, May 19

This popular program provides an introduction to yoga and its practical application in daily life, through a variety of self-growth techniques and spiritual tools. You will receive daily instruction in hatha yoga, and participate with your classmates in a number of workshops, including Straight Walk®, Divine Light Invocation, spiritual diary, dream interpretation, mantra yoga, and ideals.

Fee: \$625, \$120 deposit

THE SPRING ASHRAM RESIDENT PROGRAM

Thursday evening, May 9 through Thursday, June 20

Would you like to experience daily life in a spiritual community? Consider the six-week Spring Ashram Resident Program. After participating in the Ten Days of Yoga program, you will remain at the Ashram for several more weeks as a working resident. During your stay you will take part in many aspects of Ashram life, and have the opportunity to practice yogic techniques in a spiritually supportive environment. We often extend an invitation to remain at the Ashram over the summer, at no extra charge, to help us with our work.

Fee: \$650, \$120 deposit. Please include, with your deposit, a letter stating your reasons for wanting to participate, and your work skills and interests.

THE STRAIGHT WALK®

Friday evening, May 10 through Sunday, May 12

The Straight Walk® is an ancient Buddhist technique adapted by Swami Radha for use in contemporary Western life. It is a powerful tool to help clarify your thinking, and to achieve a dynamic balance between your present situation as it is, and how you perceive it to be. The technique of "straight walk thinking" can be applied whenever you need to make a decision.

Fee: \$150, \$35 deposit

THE POWER OF MANTRA

Friday evening, May 24 through Sunday, May 26

Developed from the wisdom and inspiration of the yogic sages, mantra chanting is a powerful tool for spiritual evolution. In this workshop you will be introduced to a variety of mantras and given instructions for individual practice. Swami Radha's book, *Mantras: Words of Power*, will provide the framework for your investigation into the effects of mantra chanting upon the body, emotions, and mind.

Fee: \$150, \$35 deposit



ALEXANDER TECHNIQUE WORKSHOP

Friday evening, June 28 through Sunday, June 30

The Alexander Technique is a method of freeing the body and mind through subtle adjustments in posture, movement, and breath. This weekend workshop will be led by Patricia Wilson, who has recently returned from London, England, where she received her training in this highly regarded method of body-mind integration. In addition to the group workshop, private sessions with Patricia can be arranged by contacting the Program Secretary.

Workshop Fee: \$150, \$35 deposit

CHILDREN'S PROGRAM

Monday evening, July 1 through Friday, August 30

This program provides a relaxed and creative environment in which the children of workshop participants can learn and play together — and a wonderful opportunity for parents to attend summer programs! The daily hours of the children's program coincide with the times of your morning and afternoon sessions (10 a.m. to 1 p.m., and 3 p.m. to 6 p.m.).

Fee: \$29 per day, includes meals and shared accommodation with parents. \$8 per day deposit

INTERMEDIATE LEVEL ASANA AND PRANAYAMA

Monday evening, July 1 through Sunday, July 7

This intermediate level workshop is open to students with a minimum of two years' experience in the practice of asanas. Led by Felicity Hall-Green, a leading teacher of Iyengar-style hatha yoga in North America, the workshop will focus on deepening your understanding and use of asana as a tool for spiritual growth, and will include daily instruction in pranayama.

Fee: \$375, \$75 deposit

SPIRITUAL PARTNERSHIP

Friday evening, July 5 through Sunday, July 7

What are the challenges that you and your partner face when you seek to base your relationship on spiritual values? How can these challenges be met and resolved? This weekend workshop provides an opportunity to strengthen the foundation of your relationship, and to deepen your commitment to spiritual life and to each other.

Fee: \$150, \$35 deposit



DANCE EXPLORATION AND SELF-DISCOVERY

Monday evening, July 3 through Saturday, July 13

Your habitual ways of experiencing life are reflected in your movement patterns. In this workshop dance therapist Naomi Siegel will help you to become aware of these patterns, and to explore new ways of moving that will enable you to express yourself more freely and fully. When psychological balance is achieved through this process, dance becomes a language of true feeling and spiritual expression, rather than an imitation of external form.

Fee: \$365, \$75 deposit

YOGA, PARENTING, AND THE FAMILY DREAM

Friday evening, July 12 through Sunday, July 14

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. You will have the opportunity to investigate some of the fantasies, dreams, and expectations that cause conflict in family relationships, and to discover yogic tools that will enhance the quality of family life.

Fee: \$150, \$35 deposit

DREAMS, YOUR PERSONAL MYTHOLOGY

Monday evening, July 15 through Friday, July 19

Personal myths are composed of images, beliefs, and values, and they influence perception, motivation, and behavior. This workshop offers you the opportunity to uncover your personal mythology, and to increase your conscious participation in its evolution through guided dream exploration. The workshop will be led by Dr. Stanley Krippner, an internationally prominent psychologist, author, researcher, and lecturer.

Fee: \$295, \$60 deposit

TEN DAYS OF YOGA

Wednesday evening, July 17 through Saturday, July 27

This popular program provides an introduction to yoga and its practical application in daily life, through a variety of self-growth techniques and spiritual tools. You will receive daily instruction in hatha yoga, and participate with your classmates in a number of workshops, including Life Seal® or Straight Walk®, Divine Light Invocation, spiritual diary, dream interpretation, mantra yoga, and ideals.

Fee: \$625, \$120 deposit

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

The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

**The Program Secretary
Yasodhara Ashram
Box 9, Kootenay Bay
Brillish Columbia V0B 1N0**

With your request for literature or information about the Ashram we would be most grateful if you would include postage.



SHAMBHALA HOUSE

1500 Shasta Place
Victoria, B.C. V8S 1X9
(604) 595-0177

WORKSHOPS

Music and Consciousness

Friday, April 19, 7:30 - 9:00 p.m.

Saturday, April 20, 10:00 a.m. - 6:00 p.m.

Sunday, April 21, 10:00 a.m. - 6:00 p.m.

The language of music speaks directly to the unconscious, bringing to the surface of the mind a wide variety of visual images. In this workshop you will have the opportunity to create drawings from the images that arise from listening to several selections of music. Their symbolic content is the key to discovering the inner potential for your own path of development. Artistic ability is not necessary; the focus is on the symbolism of the imagery.

Fee: \$100.00, deposit \$25.00

Identification

Friday, May 17, 7:30 - 9:30 p.m.

Saturday, May 18, 10:00 a.m. - 6:00 p.m.

Sunday, May 18, 10:00 a.m. - 6:00 p.m.

Who are you? From the multitude of roles and aspects of personality that cross the stage of your

life, can you discern which is the "real you"? This workshop will help you to recognize many of the roles you have played throughout life, and lead you to the discovery of and identification with the Light within.

Fee: \$100.00, deposit \$25.00

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.

Please contact Shambhala House if you are interested in joining a weekly study group.

Fee: \$100 per session of 10 classes.

Prayer Dance

Monday afternoons: 3:30 - 5:00

Saturday mornings: 9:00 - 10:30

Two classes are being offered for those who wish to bring into daily life the expression of devotion through the medium of dance. Techniques of Indian dance, based on the tradition of using the body as a spiritual tool, will be used in the classes. No previous dance experience is necessary, only a desire to explore the use of the body in worship.

Fee: \$5.00 per class

Dream Study Group

Monday evenings: 7:30 - 9:30

April 1 - June 10

Yogic methods of dream interpretation are used in this on-going study group. When an effort is made to understand the symbolism of dreams, your own inner guidance and inspiration becomes more and more available to you, opening avenues of strength and creativity previously unknown.

Fee: \$100.00

★★★★★ What's Cooking? ★★★★★★

VEGETABLE CHILI

- 1 Tbsp. + 1 tsp. vegetable oil
- 2 medium carrots - shredded
- ½ cup sliced celery
- ½ cup chopped green pepper
- ½ cup chopped onion
- 1 clove garlic - minced
- 2 cups canned tomatoes
- 2 cups tomato sauce
- 2 cups sliced mushrooms
- 6 oz. cooked chick peas
- 12 oz. cooked red kidney beans
- 1½ tsp. chili powder
- ½ tsp. salt
- ¼ tsp. pepper
- 2 oz. grated cheese

Heat oil in large, non-stick skillet. Add carrot, onion, pepper, garlic. Saute until onions are tender. Stir in remaining ingredients, except cheese. Bring to boil, then simmer 30 minutes, stirring occasionally. Serve each portion with a half ounce of cheese. Freezes well.

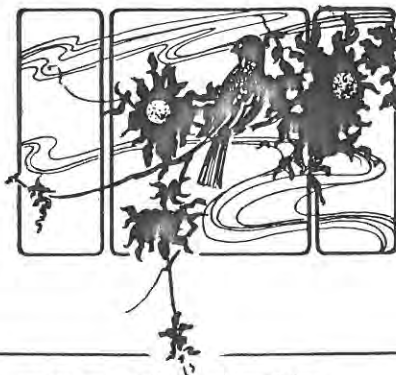
Nettie Kade

Continued from page 2

One should not take anything one does not require and does not intend to use. In LIGHT ON YOGA Mr. Iyengar goes further. He says "Neither should one take anything without working for it or as a favour from another, for this indicates poverty of spirit".

Such students are rare in intermediate classes. By this level those seeking to pass the time and be entertained have usually selected themselves out. The majority of those who continue are dedicated, sincere and truly seeking. In his closing statement in the Yoga Journal, Baba Hari Dass makes the following comment about yoga in the United States but it is equally true of yoga in Canada :-

"In this country yoga came like a wave. The wave is smaller now, but steadier. Only those who are sincere in their aim will continue the practice of yoga."



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, 1985

APRIL 14: Beginners' Workshop with Karen Fletcher at the Y. See ad this issue.

APRIL 17-JUNE 5: Pranayama classes with Shirley Daventry French. See ad this issue.

APRIL 18-JUNE 6: Pranayama classes with Shirley Daventry French. See ad this issue.

APRIL 19: Yoga Centre Meeting at Unitarian Church, 106 Superior St. 7.30 p.m. Talk on Indian Art from Dr. Siri Gunasinghe, Professor of History in Art at UVIC.

APRIL: Yoga, Health and Relaxation Course with Shirley Daventry French. See ad this issue.

MAY, 1985

MAY 12: Beginners' Workshop with Norman McKenzie at the Y.

MAY 11 AND 12: Yoga Centre Garage Sale. See ad this issue.

MAY 18: A Day of Yoga with Shirley Daventry French. See ad this issue.

Newsletter Meeting: Contact Bill Graham for details, 388-6734.

JUNE, 1985

JUNE 6,7,8: Retreat with Maureen Carruthers at Saltspring Centre, contact Sue Ingimundson, 385-2598, for further information.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V9A 5S6.

*Full Members: If you haven't renewed your
Yoga Center membership yet this year...
PLEASE DO IT NOW*

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.

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

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

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

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

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Asst. Editor: Trish Graham
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Cartoons: c 1985, Nance Thacker
Photographs: Robert Dill, Tim MacKenzie
and friends

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Graham, Jennifer Rischmiller,
Linda Shevloff
Distribution: Michael Shevloff
Assembly: Victoria Yoga Centre
Volunteers
Printing: Monk Quick Copy Centre

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DEADLINE FOR THE MAY ISSUE -- APRIL 12, 1985

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
R.R. #1, Victoria, B.C. V8X 3W9



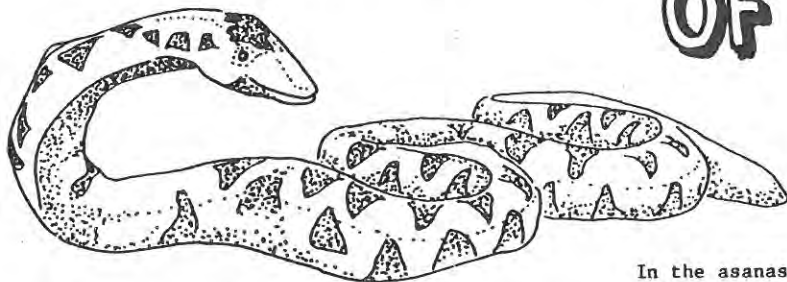
yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

PLEASE
FREE
SUBSCRIBE

MAY 1985

AHIMSA IN THE PRACTICE OF YOGA



Ahimsa in the Practice of Yoga

by Toni Montez

In the East yoga was done as a consequence of moral and ethical precepts (yamas and niyamas), while in the West we commence asanas without any understanding of the philosophical basis for yoga. Yoga is much more than a physical practice, though many of us become interested in the practice because it is physical.

In the West we tend to make use of yoga in a gross rather than a refined manner. We are competitive, eager and aggressive, yet yoga has nothing to do with any of those things. It is a step, the third in the eight-fold path to enlightenment. Yoga means union, union with the Divine, and it has to do with consciousness, awareness and reaching that Divine union.

In the asanas, if your attention is with your neighbor or oriented outwards, you are not doing yoga. Your attention has to become more and more subtle, move deeper and deeper into yourself. First you concentrate on the outward placement of the body, then you investigate what this body part is doing or that part, where your thoughts are going, how these thoughts affect the pose, the softness or harshness of your breath, and so on.

The body is said to be the temple for the soul or spirit. The Eastern belief is that Divinity is within as well as without, and it is important to care for the outer to show respect, love and attention to the inner. If this is a difficult concept, then just consider the life in each cell and try to have awareness and respect for that life within yourself. Thus you are seeking to expand your consciousness, and to be aware as fully as possible of yourself, to care and love yourself.

Continued on page 13

880 COURTNEY ST.



386-1511

SUMMER TEACHING STAFF (Iyengar Method)

Donna Fornelli
Linda Shevloff
Nance Thacker
Celia Ward

Shirley Davenport French
Tanya Darling
Denis Fafard
Karen Fletcher
Anne Forester

YOGA - IYENGAR

Course No.	Course	Co-ed		Day	Time	Facility	June	INSTRUCTOR		FEES/MONTH	
		Men	Women					Months Working	August	Member	Non-Member
129	Introductory			Monday	9:00-10:30 am	Lounge	June	July	August	n/c	\$14
130				Monday	5:30- 7:00 pm	Lounge	June	July	August	n/c	\$15
131				Wednesday	9:00-10:30 am	Lounge	June	July	August	n/c	\$14
132				Wednesday	7:00- 8:30 pm	Lounge	June	July	August	n/c	\$15
133				Thursday	5:00- 6:30 pm	Lounge	June	July	August	n/c	\$15
134				Friday	9:30-11:00 am	Lounge	June	July	August	n/c	\$14
135	Level One			Monday	10:30-12 noon	Lounge	June	July	August	\$ 6	\$15
136				Wednesday	10:30-12 noon	Lounge	June	July	August	\$ 6	\$15
137				Wednesday	5:30- 7:00 pm	Lounge	June	July	August	\$ 7	\$16
138				Tuesday	7:30- 9:00 pm	Lounge	June	July	August	\$ 7	\$16

SUMMER WORKSHOP WITH S.DAVENTRY-FRENCH

139	Level Two			Tuesday	5:30- 7:30 pm	Lounge	June	July	August	\$10	\$20
140	Level Two & Three			Thursday	10:00-12 noon	Lounge	June	July	August	\$11	\$21
141	Level Three			Monday	7:00- 9:00 pm	Lounge	June	July	August	\$12	\$22

IYENGAR YOGA PRACTICE

142	Sessions			Monday	7:00- 9:00 pm	Lounge	August	August	August	**\$ 6	**\$15
143				Thursday	10:00-12 noon	Lounge	August	August	August	**\$ 5	**\$14
144	Noon Yoga - All Levels			Tuesday	12:10-12:50 pm	Lounge	June	July	August	\$ 3	\$11
145				Thursday	12:10-12:50 pm	Lounge	June	July	August	\$ 3	\$11
146	Yoga for Runners			Friday	5:00- 7:00 pm	Lounge	June	July	August	n/c	\$15
147	55+ Yoga			Tuesday	10:30-12 noon	Lounge	June	July	August	n/c	\$14
148	Yoga for Backs			Tuesday	9:00-10:30 am	Lounge	June	July	August	\$ 7	\$16

*per time: \$1.75 member, \$4.00 non-member
**per time: \$1.50 member, \$3.75 non-member

GENTLE YOGA

Course No.	Course	Co-ed		Day	Time	Facility	June	INSTRUCTOR		FEES/MONTH	
		Men	Women					Months Working	August	Member	Non-Member
149	Beginners			Thursday	1:15- 2:45 pm	Lounge	June	July	August	n/c	\$14
150	Continuing			Tuesday	1:15- 2:45 pm	Lounge	June	July	August	\$ 6	\$16



by Shirley Daventry French

Everyone who has a permanent mailing address is familiar with the junk mail phenomenon. Whenever possible I simply return mine to the sender. Because I live out of town on a rural route, I collect my mail from a nearby postbox which contains individual padlocked lockers for each household in the area. This box also has a slot for mailing letters. When I pick up my mail, my trained eye can quickly select unsolicited and unwanted mail which I promptly mail back to the sender saving me the trouble of disposing of it in my garbage.

What has astonished me, however, is the growing amount of yoga junk mail. I subscribe to various yoga publications, some of which must have sold their mailing lists. Also I have listed myself in the Yoga Journal Directory which has been an open invitation for all sorts of people to offer to sell me all sorts of things and provide me with all sorts of services.

Some of this unsolicited mail is enjoyable and informative. Much of it is not. I am astonished at some of the grandiose claims; the panaceas for all kinds of health problems, the quick fixes for emotional problems and the short cuts to enlightenment. I am disturbed by requests for financial support from people I hardly know if I know them at all.

Someone with only a very few years experience of yoga will offer to come to Victoria and teach our well-established yoga community a lesson. Someone else will have written a book on yoga in less time that it takes most of us to build a foundation for serious study.

I have been involved in yoga and personal growth long enough now to have seen some people write several books. The first one which shows us 'The Way', is followed a few years later by another book saying 'Sorry I erred. That is not the Way - This is the Way.' In some instances a whole series of books have

been written. Like theatre and television, yoga has its personalities who can - and sometimes do - publish anything. Answers to problems are offered by these self-styled experts in less time that it takes most of us to formulate the questions which need to be asked.

There are retreats, packaged programs and seminars with all kinds of people, many of whom claim expertise in a whole collection of disciplines, any one of which is in itself a lifetime's study.

All of this can make it difficult for those of us who approach the study and teaching of yoga in a more professional and conservative vein to establish credibility in our communities, particularly with professionals in other fields.

When I first began teaching in the early 70's, most yoga teachers were well intentioned amateurs passing on what little they knew quietly and modestly - usually without any remuneration. We had good reason to be modest - we didn't know much! However, there were others who knew even less who wanted to learn something about yoga; so we taught what we knew. Those of us who continued have learned a lot since those times - most important, that the study of yoga is a lifetime's study (probably many lifetimes) and there is much to learn.

It's very difficult to become a really good yoga teacher and at the same time pursue some other occupation. On the other hand it's very difficult, particularly in Canada, to support yourself entirely through teaching yoga. This country is enough of a welfare state with subsidised recreation centres and adult education programs that it's difficult for a private teacher to charge a realistic fee.

When I was growing up in England there was an annual cricket match between world-class cricketers called "Gentlemen versus Players". England's cricket team consisted mainly of talented amateurs who were wealthy enough to devote these talents to playing cricket. These were the "Gentlemen" who had no need to earn a living. But there was a growing number of "Players" - men who were paid to play cricket. By tradition the captain of England was selected from among the "Gentlemen".

Continued on page 12

Yoga Centre News

by Bill Graham

Garage Sale

The annual Yoga Centre Garage Sale will be held May 11 and 12 in the garage of Tanya Darling, 132 Government Street, from 10 am to 4 pm. Donations are welcome, and we can always use volunteers to help selling the treasures. There will be a baking table, too. To arrange to drop of donations, or for further donations, call Tanya at 384-3792. One half of the proceeds of the sale will be placed in the B.K.S. Iyengar Scholarship Fund.

Maureen Carruthers Workshop and Retreat

Maureen Carruthers, one of the finest North American teachers in the Iyengar method will lead a weekend retreat sponsored by the Yoga Centre at the Salt-spring Centre on Saltspring Island the weekend of June 7, 8 and 9. Maureen has just returned from an advanced teacher training course at Mr. Iyengar's institute in Pune in February, 1985. Fees for the weekend are \$100 for Yoga Centre members, \$115 for non-members. For information and registration, please contact Sue Ingimundson, 1234 Union Road, Victoria, B.C. V8P 2J5, Phone (604) 385-2598. Registration is limited, so act

quickly. At press time, some space still remains.

Beginners' Workshop

The last Sunday morning beginners' workshop before the summer break will be held on May 12th from 10 am to 1 pm, in the YWCA Lounge. These workshops offer both new and more experienced hatha yoga students an opportunity to explore asana in more depth than is possible in a regular weekly class. They are offered especially to offer beginners a next step beyond a regular class without being as rigorous as a full-weekend workshop. So if you're having trouble bending in the right places, this workshop can offer some individual assistance. Refreshments are served afterwards, to allow an opportunity to meet with teachers and fellow students. Please pre-register.

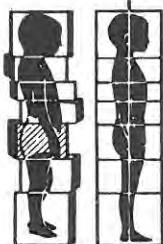
Norman McKenzie will be leading this workshop. Norman is a resident of Shambhala House Victoria, and a student of Swami Sivananda Radha. In 1982 he took the Yoga Teachers' Course at Yasodhara Ashram, and studied personally with Mr. B.K.S. Iyengar. Contact Norman at 595-0177 for registration or more information. Fees are \$10 for Yoga Centre and "Y" members, or \$12 for non-members.

New T-Shirt Design

As you will see in an ad elsewhere in this newsletter, the Yoga Centre is offering a new T-shirt design in a joint venture with our extraordinary artist, Nance Thacker. Based on the cover of our "Yoga in Canada" special issue, this T-shirt is obviously something no Canuck yogi should be without. We will even sell Siva Beaver to foreigners. See the order form in the ad for sizes and colors available.

Memberships

At the April executive meeting, we caught a number of the delinquents who had not paid their year's membership yet, but no all of them by any means. Our roster is



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Will Johnson
Hornby Island, B.C.
VOR 1Z0
335-0750

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

still lagging well behind last year. If it turns out that our support is flagging, we may have to take drastic action -- like cutting back on the services we offer. If you appreciate the workshops, newsletter, lectures, etc. that we offer, please renew. Use the form on the inside back cover of this issue. Don't forget that membership allows substantial discounts on workshop fees, too.

B.K.S. Iyengar Scholarship Fund

The April executive meeting made a start on establishing guidelines for the administration of the scholarship fund established to commemorate Mr. Iyengar's visit to Victoria last September. Awards will be made by an Executive committee, both on recommendation, and in response to applications, but awards will only be available to members of the Yoga Centre Society. It was decided that awards would be made to further study of Iyengar yoga, with a view to encourage the spread of the teachings of yoga to the community as a whole. Beyond that, the executive decided that decisions would be made as problems were encountered. If any members have suggestions about the scholarships, please contact the Treasurer, Jim Rischmiller, at 384-9169.

India Trip

Shirley Daventry French reported that registration for the trip to study in Pune in October is full, but that a waiting list has been begun. Applications have been received from across Canada and the United States, and letters have recently been sent out to those who have indicated their interest. For further information, contact Shirley at 478-3775.

Yoga Centre Monthly Meeting

The next general meeting of the Yoga Centre will be held at the home of Carole and Harvey Miller, 1807 Forest Road, phone 721-3775, at 7:30 p.m. on May 17th. After a brief business meeting, we will chant together. Everyone is welcome to attend.

Executive Meeting

The next Yoga Centre executive meeting will be held on July 5th at 7:30 p.m. If you have any business to bring before the executive, please call the president, Denis Fafard, at 598-6552.

Yoga Centre Supports Peace Mission

The Yoga Centre executive received a letter from Gay Dill offering us the opportunity to support her participation in a cultural and professional exchange with the Soviet Union being staged by People for Planetary Peace in May and June. The Centre has decided to send ten Yoga Centre and Siva Beaver T-shirts with Gay to distribute to contacts she makes there, and awarded a cash donation as well. Gay will be teaching yoga and leading chants among the group. (See report in the March 1985 issue). Best wishes to Gay and all those taking part in the exchange program.

SHIVA BEAVER



CANADA

T-SHIRT

50-50 POLY-COTTON

SIZES - Men's T-shirts or
Women's Cap Sleeve (S, M, L)

COLOURS - Black design on
M - Light Blue, Sand, Gold.
W - Light Blue, Mint Green,
Lavender, Light Pink.

\$10. + 2.⁵⁰ Each for Shipping

Specify style, size, colour
Make cheque or money order
payable to:

VICTORIA YOGA CENTRE SOCIETY

SEND TO:

VICTORIA YOGA CENTRE
582 Niagara St.
Victoria, B.C. V8V 1H7
CANADA

ALLOW 6 WKS. FOR DELIVERY.



A Day of Yoga

with

Shirley Daventry French

on

Saturday, May 18, 1985

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



by Leslie Hogya

There was an article in the local paper on schizophrenics last week. I was glad to see it and to learn that there is a support group for families of those who are schizophrenic.

When I was a young mother with my first baby, my husband's teen-age brother, Lynn, came to live with us. He was at first delighted to be in our family and tried very hard to be helpful and cooperative. He would play with the baby while I cooked dinner, or he would wash dishes while I swept the floor, and we would have long talks. Our relationship was never clear, however. I was not his mother - yet I had to be in the position of mother - neither was I a sister or aunt, and we were never made his legal guardians. His mother had died when he was four, and his father had not assumed responsibility for his care.

After a short time with us the honeymoon ended and he changed. He would be out - going one day, but sullen and rebellious the next. We tried unsuccessfully to get him into counselling.

Shortly before high school graduation, we discovered that he had been getting up every morning for school, leaving and returning at the appropriate times, but he had not actually been going to school! He had been going to the beach. He was almost failing so we were sure this was the last straw. To our amazement and relief, he was permitted to graduate.

Lynn got a job and an apartment. He was a very hard worker and was doing very well for a young man of eighteen. Shortly afterwards we moved to Victoria and left him in the States. We felt he had grown up enough to stay, and we were more than ready to have our own small family to ourselves. Besides, he was of legal age and we had no real way to bring him into Canada as he was not our son.

Lynn lasted about six months on his own before his first nervous breakdown. He was diagnosed as being a schizophrenic. We felt terrible being so far away and in another country with no way to help him. This was the time I could have used a support group. I felt great frustration because there seemed no place for him to go. He spent a while in the hospital, got out and returned to his job and a new apartment, and then began a long cycle of repeat performances. He was caught in a revolving door. The times of being out in the work world on his own became shorter as the times of his illness grew longer. During the last five years of his life he only worked sporadically at odd jobs. He was on a downward spiral and unfortunately he made no turnaround.

Hindsight is wonderful (as we all know). I was young and inexperienced as a parent, so I read the signs incorrectly. I thought Lynn was being a typical teenager going through a phase. After his illness was diagnosed I could see that there had been many signs and patterns that would have been recognized by a professional. Lynn's behaviour was disturbed. He did not know how to reach out for help, and I did not know how much help was really needed. The nature of schizophrenia makes the victim isolated and the family feeling inadequate.

Age old questions arise for me when I think of Lynn. Where do such illnesses come from? Are we born with the disposition for mental illness or conversely for being well adjusted? Is it the events of our lives that shape us? My most recent psychology professor likened personality to the measurement of a room. Can we determine the area with the length only? No, we must have length and width. Likewise, the personality is formed with both elements - heredity and environment, nature and nurture.

Unfortunately, parents or guardians of problem children often feel responsible for the problem. In some ways, I did not feel as much responsibility for Lynn since I only had him in my care for a few years, but that did not stop me from feeling guilty or regretful. I would say to myself, "If only I had done such and such, if only I had done this, or if only I had insisted that he see a

counsellor." I did not do those things, and I cannot rewrite history. I did all I knew how to do.

Lynn came into this world with his own unique potentials and limitations. There is no way to replay his life and this time not have his mother die when he was four. Other people survive the loss of a parent and do not become schizophrenic. No one will ever know which particular combination of factors led to Lynn's illness.

It has been more than a year since he died, and it has taken me that long to come to this point of acceptance. Lynn wrote a poem about his mother the last time he was in hospital. Here it is:

Forever Lillian

*Today lost yesterday
Tomorrow forgot today
Shed a tear
I will
Leave not in thoughts
Time wish on a dream
Quietly missed
Forever rest.*

Mom 1957.

Dear Reader:
This newsletter is funded through membership dues and advertising revenues. It has, from day one, been subsidized by other monies raised by the Victoria Yoga Centre, because the dues and advertising do not cover the costs. The subsidy averages \$150 per month. The

We would like to be able to reduce this subsidy and solicit your support. If you read this magazine regularly, and are picking up a free copy at your yoga class, we would appreciate your taking out a membership. (Fill out the form at the back of The Newsletter.) You can also save us postage costs by ticking off the box stating, "I'll pick one up at Y class."

Additionally, if you own a business or know of one which might benefit from advertising in this newsletter, please let us know. Our advertising manager is Carole Miller, and our rates are listed in each issue.

Thank you for your help. This newsletter is produced by Yoga Centre volunteers who enjoy putting it together each month. We hope that you enjoy reading it.

YOGA CENTRE

DEAR READER.



Snakes and Ladders

A GUIDE FOR THE PERPLEXED

On Friday, April 12th, the Yoga centre Executive Committee met for the first time in 1985.

When the time came for the Treasurer's report by Jim Rischmiller, we were treated to a hilarious example of creative accountancy when manifested upon a computer.

Later in the evening, in a more serious vein, Jim said he is being asked questions, by students who have started in asana class, along the lines of "What happens next in yoga?"

There are many ways of answering that question, but keeping in mind the serious discussion of computers, flow charts and algorithms that had occurred in the meeting, Nance Thacker and I offer our guide for the serious seeker.

Of course none of these events have happened to the authors, but we have been listening to our friends.

We reserve the right to turn this offering into a board game or computer software.

RULES OF PARTICIPATION

1. Construct your own uppers and downers from your own experience. Add your own rules of play.
2. SUGGESTED RULES :-
 - (a) Use dice or yarrow sticks.
 - (b) Throw a seven to start: move on the number of the next throw.
 - (c) Up the ladders; down the snakes or makara.
 - (d) Exact number to finish on Samadhi. If the throw is too much - count two on Samadhi (for a brief taste) then backwards and take the consequences.

OM NAMA SIVAYA
Nance Thacker
Derek French



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!

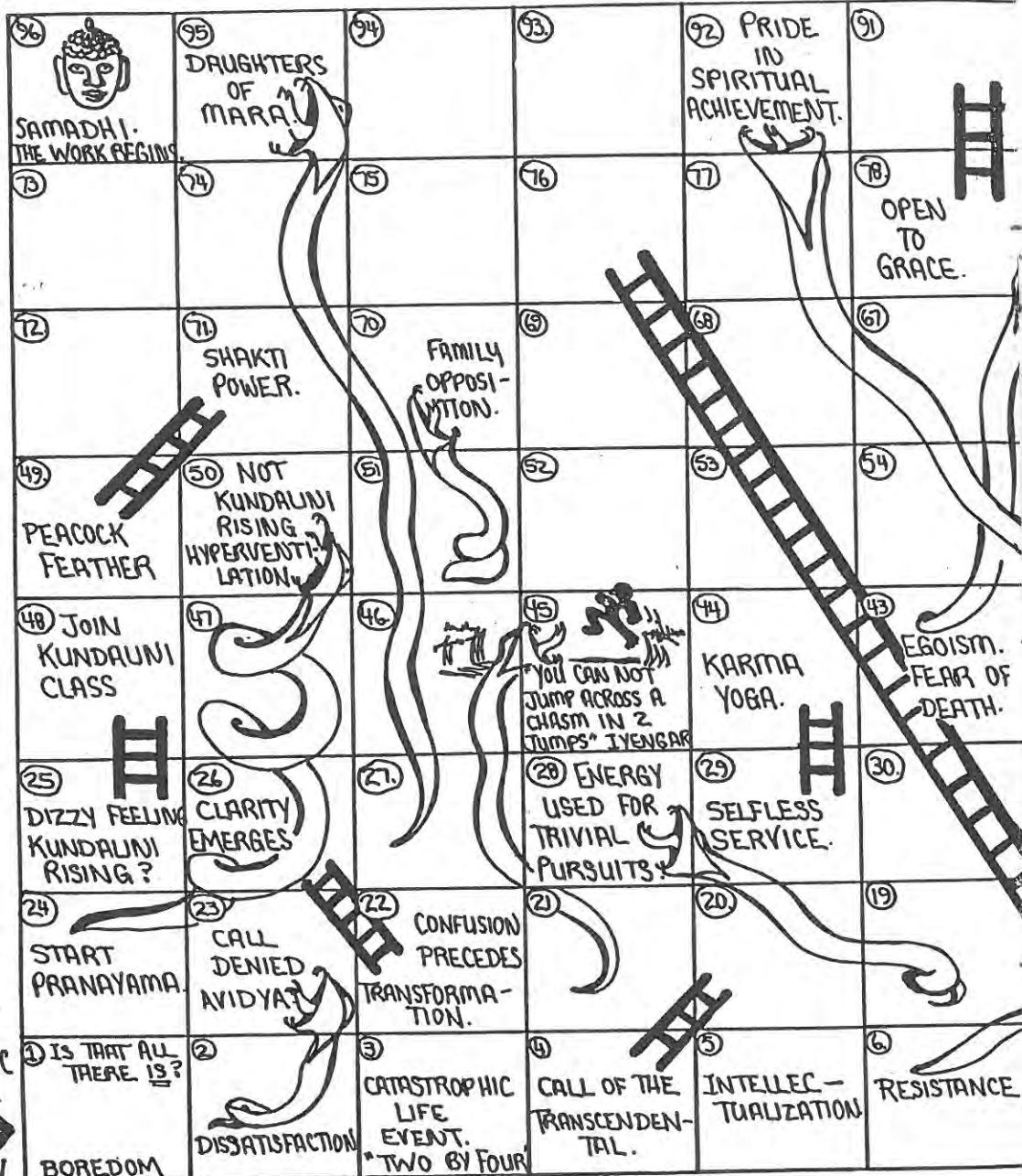
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters and - you won't slip and hurt yourself.

- **FIRM BASE:** Unlike foam or padded mats or rugs, it never 'gives' to your weight.

- **LIGHT - COMPACT - EASY CLEAN:** It weighs only 1¾ lbs. (800 grs) and can be folded and slipped into a travel bag. And it's machine washable.

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Richard Farmer, 8088 Rae Leigh Pl. #NL
SAANICHTON, B.C. V0S 1M0



WAIT
HERE
FOR
KARMIC
CALL
THROW
A 7
TO START

Readers Survey

by Michael Shevloff

For many months I have been sending this newsletter to people throughout Canada and to many other places in the world. I have become familiar with the names of people on the mailing list and I'm curious about their views on the newsletter and their interest in Yoga. I realized that a survey of subscribers would satisfy this curiosity, and might prove interesting to everyone. As we discussed the idea here, we decided we could some questions to help us to plan the newsletter and the Yoga Centre program, too.

I hope that you will take the time to complete this survey and return it to the Yoga Centre of Victoria. When you remove it from the newsletter and fold it, it makes its own envelope (and let you see "Snakes and Ladders" without flipping pages back and forth). I will compile the results, and publish them in the fall.

From:

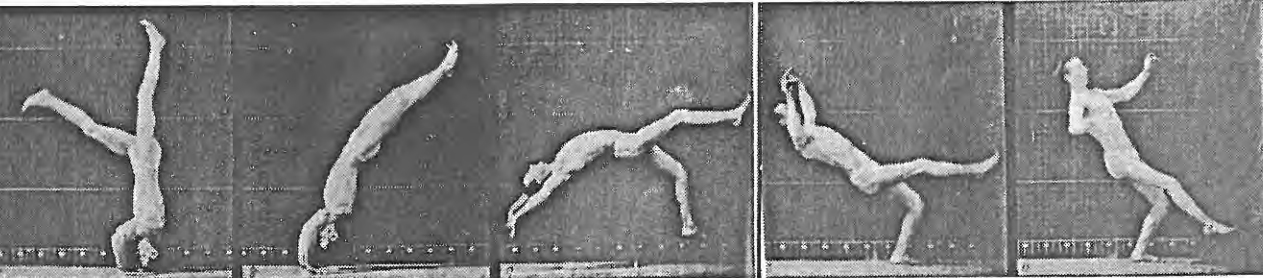
fold
↓
PLACE
STAMP
HERE

Yoga Centre of Victoria
c/o Michael Shevloff
4758 Spring Rd.
Victoria, B.C.
V8X 3X1

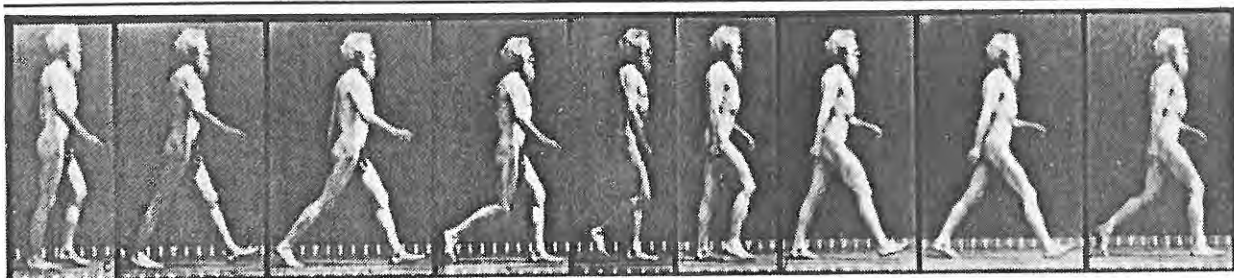
READER PROFILE QUESTIONS

(Please circle the appropriate response)

1. Do you do hatha yoga (Iyengar or other style)? Yes No
2. Do you do pranayama yoga? Yes No
3. Do you do kundalini yoga? Yes No
4. Do you do other forms of yoga? Yes No
- If yes, please specify _____
5. If you do hatha yoga, do you practice in the Iyengar method? Yes No
6. Do you teach yoga? Yes No
7. Do you take hatha yoga classes? Yes No
If yes, please answer questions 8-12, if no, go on to #13
8. How often? 1/week 2/week More than 2/week
9. Where are your classes held? School/Community Centre
YM/YMCA Local Yoga Centre
10. What is your favorite time of day to take a yoga class?
Before noon Noon-1 1-5 p.m. 5-7 p.m. 7-10 p.m.
11. How many people are in your yoga class?
Less than 10 10-20 20-30 More than 30
12. What do you think is an ideal class size?
Less than 10 10-20 20-30 More than 30
13. How much time per week do you spend doing yoga? (including both classes and personal practice)
5 hours or less 5-10 10-20 More than 20
14. How many years have you been doing yoga?
1 or less 1-3 3-5 More than 5
15. Do you attend yoga workshops? Yes No
- If yes,
16. How often? 1/year 2-5/year More than 5/year
17. What is your favorite asana? _____
18. What asana is most difficult for you? _____



18. What asana is most difficult for you? _____
19. What area of your body poses the greatest problem in your practice? _____
20. Have you attended Yoga Centre of Victoria monthly program meetings? Yes No
21. The Yoga Centre has decided to have bi-monthly public meetings with programs of interest to the Victoria yoga community.
22. Would you prefer these meetings on: Friday evening
 Saturday evening
 Sunday evening
23. What programs would you like to see? _____
24. Are there specific resource people you can think of to lead these programs? _____
25. What changed would you like to see made to the yoga offerings in Victoria to enrich your own yoga practice? _____
26. Have you had any association with Yasodhara Ashram? Yes No
27. What level of education have you achieved? University
 High school College
28. How old are you? Under 25 25-34 35-44 45-54 55 or over
29. Are you Male Female
30. Do other people you live with do yoga? Yes No



NEWSLETTER PROFILE QUESTIONS

31. How long have you read/subscribed to this newsletter?
 Less than 1 year 1-2 years Over 2 years

32. Do you read other yoga publications? Yes No

If yes, please specify: _____

33. What is your favorite item in this newsletter? _____

34. Is there a type of article you would like to see? _____

35. If there was a charge for this newsletter rather than free distribution in classes, would you be willing to pay for it? Yes No

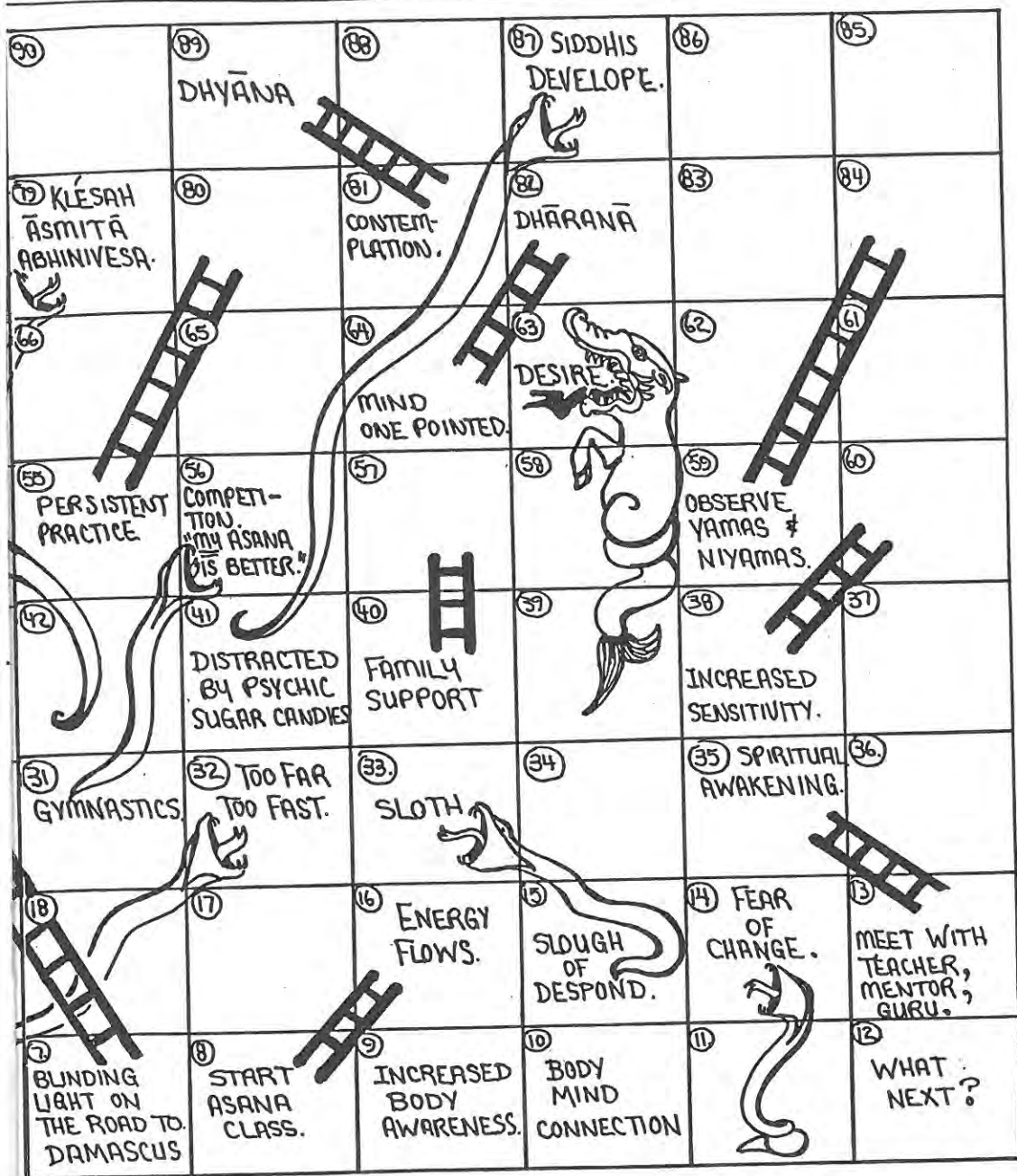
36. How do you rate the following:

	Don't Read	Sometimes Read	Always Read
Interviews	1	2	3
Recipes	1	2	3
Post-workshop reports	1	2	3
Special feature issues:			
-- Yoga & Health	1	2	3
-- Ashram Teachers Course	1	2	3
-- Yoga in Canada	1	2	3
-- Beginners' Yoga	1	2	3
-- Doctors and Yoga	1	2	3
Yoga Calendar	1	2	3
Regular columns	1	2	3
Cartoons	1	2	3
Event advertisements	1	2	3
Product/service advertisements	1	2	3

37. Please indicate the geographic area where you live:
 Victoria Other B.C.
 Vancouver Ontario-Quebec
 Alberta Sask.-Manitoba
 Maritimes Eastern U.S.
 Western U.S.

Other country (please specify) _____

Thank you for completing this questionnaire.



Continued from page 3

REFLECTIONS (3)

Some of that English tradition lingered in Canada when I began teaching yoga. My very first yoga teacher was a lady in every sense of the word, and that is how she treated her pupils who were mostly female. She was a fine teacher who gave me an excellent start in yoga and I shall always be indebted to her. She believed all yoga teachers should practice selfless service by teaching without remuneration. This is how yoga was established in Victoria. Teachers either had to have independent means, or a partner who supported them and their yoga, or a fulltime occupation with yoga as a sideline. That was fifteen years ago.

The drawbacks of this system gradually became evident as we understood the vastness of the subject we were studying and how much time and expense it requires to become a really first-class teacher.

In Victoria the majority of the teachers have carried on this tradition of karma yoga by teaching at least one class as a volunteer. This newsletter is put together entirely by volunteers and financially subsidised by karma yoga projects of our yoga centre. This has

enabled us to develop a robust program, and acquaint many people with the yogic teachings. It's important to let people know about classes, workshops, books etc. but it's also important to remember to promote the teachings, not oneself.

I believe it's necessary to develop and maintain some of the qualities of ladies and gentlemen to become skilled players of this Master Game of Yoga. The reality of today's yoga is that we have to be businesslike and responsible whilst at the same time practicing right livelihood. We have to do this with respect for our teachers, reverence for the teachings and with refinement.

Shirley Errors, Omissions, Apologies...

We missed a few credits to our volunteers and writers last issues. The cover story on Iyengar Yoga in Japan was written by Tim MacKenzie, a professor of law at the University of Victoria. Distribution was handled by Dave Rockland for Michael Shevloff, who was away on holidays. Mother's Yoga was written, as always, by Leslie Hogya, but we missed her credit.

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



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MAY 11th & 12th - 10 a.m. - 4 p.m.
132 GOVERNMENT STREET**

DONATIONS WELCOME!
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To arrange to drop your donations off!

Continued from page 1

The first of the yamas is ahimsa - non-violence - which corresponds to the Judaic commandment "Thou shalt not kill." When I first became aware of this yama, what impressed me about it was its all-encompassing aspect, its subtleties. As the yogi interprets it, ahimsa envelops so much more than "thou shalt not kill."

For instance, the simple act of eating meat involves violence. I'm not advocating that anyone stop eating meat, fish or fowl, but rather that we become aware of the subtleties of violence. The American Indians had a sensitivity which most of us need to develop. Buffalo were hunted with a respect and an awe for the life that was being taken. Thanks was a part of this respect. Buffalo were an integral part of the ritual and were looked on with care and love, rather than as something to be slaughtered, ravaged, wasted, and mistreated.

The wholeness of life was very much a part of the Indian culture. They understood the interrelationship of human life with all life, the need for attentiveness and respect for all of Nature. Somehow we need to encourage that

concept of wholeness rather than of separateness in our times.

When we hurt ourselves in asanas or cut ourselves in the kitchen, it is also violence. It demonstrates a lack of awareness and disrespect for our bodies, a failure to acknowledge something much greater within ourselves. When I hurt myself, I look to my pattern of thoughts prior to the injury. A big hurt usually follows much negative thinking. I may discover that I have been putting myself down, feeling guilty or placing "shoulds" on myself; that I am out of touch with a deeper self and out of step with the higher Self.

Debasement of myself mentally does not leave space for feelings of faith or love for myself. In order to share those feelings and extend them to others, I must first be able to give them to myself. Violence on myself is violence to the Divine within myself; it is a desecration of the temple which houses the Soul. I am showing lack of awareness of my thoughts, of what I am doing at the moment, and failing to see the Divine consciousness within all life.



THE YOGA CENTRE OF VICTORIA PRESENTS

A Yoga Workshop For Beginners

with
Norman MacKenzie

Sunday, May 12
10 a.m. to 1 p.m.
in the YM-YWCA Lounge
The workshop will be
followed by refreshments

Norman MacKenzie is a student of Swami Sivananda Radha and a resident of Shambhala House, Victoria. In 1982 he took the Yoga Teachers' Course at Yasodhara Ashram. Norman has been a hatha yoga student of Shirley French since 1979 and in 1982 studied personally with B.K.S. Iyengar in India.

FEE: \$10.00 for Yoga Centre Members,
YM-YWCA members, and students.
\$12.00 for non-members.

Please Mail Registration to:

Norman MacKenzie
1500 Shasta Place
Victoria, B.C. V8S 1X9
Phone 595-0177 for further information.

With asanas, we can start to become more conscious of ourselves and thereby of each other. The concept of ahimsa is the first step of the first limb of Patanjali's eightfold path to enlightenment. As such, it provides a focus for us to bring softness, inner strength, consciousness, ease and beauty into our poses. Grossness, vulgarity, pulling, forcing, pushing or straining in the asanas move us away from awareness and into violence. Non-violence does not mean non-doing; it means doing with respect, love and care. How we do the poses is not as important as our awareness of what we are doing. Consciousness is not just in a small portion of ourselves. It is in each cell. We need to enlarge our consciousness, not to restrict it. We can let it take ourselves beyond ourselves, into a world without limits.

All the asanas are said to be prayers or devotions to the Lord representing all of life and the universe. How can you make your practice a devotional one? It is not something

that stops with your practice. Yoga is not for one or two hours a day; yoga is life.

Consciousness must permeate all your existence. If you practice with awareness each day and then step on someone's toes without realizing it, you are not doing yoga. Yoga can be a means to self-aggrandizement rather than a path to union.

We need to be more careful, more watchful in order to avoid the pitfalls and the pains. The errors and aches are not bad, but they are indications that we have veered from the path, lost sight of the eternal. They give warning signs that we are out of balance and inattentive, that we have temporarily lost our way and forgotten who we are.

(This article was first published in the Iyengar Yoga Institute Review in March 1985, and is reprinted with their permission and that of the author. Toni Montez is a student of B.K.S. Iyengar and an experienced yoga teacher who currently teaches in the San Francisco Bay area.)

Stretchmarks By Nance Thacker.



Greaaaaak
AAUGH!

THUNK

ooooops.



©1982 NANCE THACKER



SHAMBHALA HOUSE

1500 Shasta Place
Victoria, B.C. V8S 1X9
(604) 595-0177

Identification

Friday, May 17, 7:30 - 9:30 p.m.

Saturday, May 18, 10:00 a.m. - 6:00 p.m.

Sunday, May 18, 10:00 a.m. - 6:00 p.m.

Who are you? From the multitude of roles and aspects of personality that cross the stage of your life, can you discern which is the "real you"? This workshop will help you to recognize many of the roles you have played throughout life, and lead you to the discovery of and identification with the Light within.

Fee: \$100.00, deposit \$25.00

LIFE SEAL with Swami Radha

Friday, June 21, 7:30 - 10:00 p.m.

Saturday, June 22, 10:00 a.m. - 6:00 p.m.

Sunday, June 23, 10:00 a.m. - 6:00 p.m.

Fee: \$150.00, deposit \$50.00

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.

Please contact Shambhala House if you are interested in joining a weekly study group.
Fee: \$100 per session of 10 classes.

Prayer Dance

Monday afternoons: 3:30 - 5:00

Saturday mornings: 9:00 - 10:30

Two classes are being offered for those who wish to bring into daily life the expression of devotion through the medium of dance. Techniques of Indian dance, based on the tradition of using the body as a spiritual tool, will be used in the classes. No previous dance experience is necessary, only a desire to explore the use of the body in worship.

Fee: \$5.00 per class

Dream Study Group

Monday evenings: 7:30 - 9:30

April 1 - June 10

Yogic methods of dream interpretation are used in this on-going study group. When an effort is made to understand the symbolism of dreams, your own inner guidance and inspiration becomes more and more available to you, opening avenues of strength and creativity previously unknown.

Fee: \$100.00

Yasodhara Ashram Program Calendar 1985

The following are the Programs to be given at the Ashram.

ALEXANDER TECHNIQUE WORKSHOP

Friday evening, June 28 through Sunday, June 30

The Alexander Technique is a method of freeing the body and mind through subtle adjustments in posture, movement, and breath. This weekend workshop will be led by Patricia Wilson, who has recently returned from London, England, where she received her training in this highly regarded method of body-mind integration. In addition to the group workshop, private sessions with Patricia can be arranged by contacting the Program Secretary.

Workshop Fee: \$150, \$35 deposit

CHILDREN'S PROGRAM

Monday evening, July 1 through Friday, August 30

This program provides a relaxed and creative environment in which the children of workshop participants can learn and play together—and a wonderful opportunity for parents to attend summer programs! The daily hours of the children's program coincide with the times of your morning and afternoon sessions (10 a.m. to 1 p.m., and 3 p.m. to 6 p.m.).

Fee: \$29 per day, includes meals and shared accommodation with parents. \$8 per day deposit

INTERMEDIATE LEVEL ASANA AND PRANAYAMA

Monday evening, July 1 through Sunday, July 7

This intermediate level workshop is open to students with a minimum of two years' experience in the practice of asanas. Led by Felicity Hall-Green, a leading teacher of Iyengar-style hatha yoga in North America, the workshop will focus on deepening your understanding and use of asana as a tool for spiritual growth, and will include daily instruction in pranayama.

Fee: \$375, \$75 deposit

SPIRITUAL PARTNERSHIP

Friday evening, July 5 through Sunday, July 7

What are the challenges that you and your partner face when you seek to base your relationship on spiritual values? How can these challenges be met and resolved?

This weekend workshop provides an opportunity to strengthen the foundation of your relationship, and to deepen your commitment to spiritual life and to each other.
Fee: \$150, \$35 deposit

DANCE EXPLORATION AND SELF-DISCOVERY

Monday evening, July 8 through Saturday, July 13

Your habitual ways of experiencing life are reflected in your movement patterns. In this workshop dance therapist Naomi Siegel will help you to become aware of these patterns, and to explore new ways of moving that will enable you to express yourself more freely and fully. When psychological balance is achieved through this process, dance becomes a language of true feeling and spiritual expression, rather than an imitation of external form.
Fee: \$365, \$75 deposit

YOGA, PARENTING, AND THE FAMILY DREAM

Friday evening, July 12 through Sunday, July 14

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. You will have the opportunity to investigate some of the fantasies, dreams, and expectations that cause conflict in family relationships, and to discover yogic tools that will enhance the quality of family life.

Fee: \$150, \$35 deposit

DREAMS, YOUR PERSONAL MYTHOLOGY

Monday evening, July 15 through Friday, July 19

Personal myths are composed of images, beliefs, and values, and they influence perception, motivation, and behavior. This workshop offers you the opportunity to uncover your personal mythology, and to increase your conscious participation in its evolution through guided dream exploration. The workshop will be led by Dr. Stanley Krippner, an internationally prominent psychologist, author, researcher, and lecturer.

Fee: \$295, \$60 deposit

TEN DAYS OF YOGA

Wednesday evening, July 17 through Saturday, July 27

This popular program provides an introduction to yoga and its practical application in daily life, through a variety of self-growth techniques and spiritual tools. You will receive daily instruction in hatha yoga, and participate with your classmates in a number of workshops, including Life Seal® or Straight Walk®, Divine Light Invocation, spiritual diary, dream interpretation, mantra yoga, and ideals.

Fee: \$625, \$120 deposit

HATHA YOGA INTENSIVE

Sunday evening, July 28 through Saturday, August 3

Hatha yoga is a means to develop and refine the body into a spiritual tool for the evolution of consciousness. In this workshop, intensive work with the asanas will lead you toward a new understanding of the interrelationship of physical, mental, and emotional health. The workshop, which includes classes on anatomy, physiological aspects of the asanas, and stress, will be conducted by Shirley Daventry French and Dr. Derek French, students of both Swami Radha and B.K.S. Iyengar.

Fee: \$375, \$75 deposit

BREATHING, RELAXATION, AND HEALING

Sunday evening, August 4 through Wednesday, August 7

An introduction to the Rosen Method of bodywork, this workshop offers a gentle, hands-on approach that leads to physical, emotional, and spiritual awareness through relaxation, using the natural flow of breath as the key to change. This method of inner growth and healing was developed by Marion Rosen during her 37 years as a physiotherapist. Gloria Hesselund and Jane Malek, certified practitioners of the Rosen Method of bodywork, will lead the workshop.

Fee: \$220, \$50 deposit

TEN DAYS OF YOGA

Thursday evening, August 8 through Sunday, August 18

This popular program provides an introduction to yoga and its practical application in daily life, through a variety of self-growth techniques and spiritual tools.

Fee: \$625, \$120 deposit

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

The Ashram will meet all program guests arriving by plane or bus in Nelson. There is a charge of \$16 to cover the cost of transportation from Nelson to the Ashram, a round trip of 50 miles.

The balance of all fees is payable on arrival. Please make cheques payable in Canadian funds.

For information please write to:

**The Program Secretary
Yasodhara Ashram
Box 9, Kootenay Bay
Brittish Columbia V0B 1N0**

With your request for literature or information about the Ashram we would be most grateful if you would include postage.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆ **FOR INTERMEDIATE STUDENTS** ☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

a Weekend Yoga Retreat

with

MAUREEN CARRUTHERS

on June 7th, 8th & 9th 1985

at The Saltspring Centre

Maureen Carruthers of Vancouver, is a longtime student of B.K.S. IYENGAR and one of the finest teachers of this method of yoga in North America. She has travelled to India five times to study with Mr. Iyengar, most recently in February 1985 when she participated in an advanced teacher training course for teachers from all over the world.

Fees: \$100.00 Yoga Centre members

\$115.00 Non-Members

Cheques should be made payable to Victoria Yoga Centre

Refunds will only be given if space can be filled from a waiting list.

REGISTRATION AND INFORMATION:

Sue Ingimundson
1234 Union Road
Victoria, B.C. V8P 2J5
Phone: 385-2598

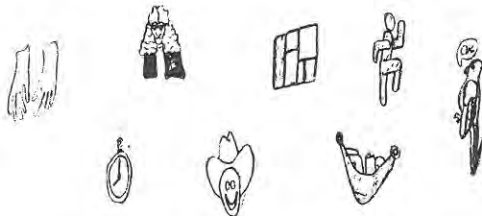
☆☆

Life Seal

On the weekend of June 21st/23rd, Swami Radha will be leading a Life Seal Workshop at Shambhala House, Victoria. The other day a student in one of my classes came up to me and said, "Have you ever done a Life Seal workshop?" I laughed and replied, "I have enough Life Seals at home to paper a room." Standing nearby was another student who has also studied extensively with Swami Radha and at Yasodhara Ashram, and she too laughed.

Life Seal is a wonderful workshop. My first Life Seal was my second workshop with Swami Radha and I was being truthful when I suggested I had repeated it many times. It is a perfect workshop for a beginner in yoga and a perfect workshop for an experienced student - all participants will explore their personal symbolism and receive guidance in fulfilling their spiritual potential. It's an invaluable opportunity to receive such guidance from a teacher of the stature of Swami Radha.

.....Shirley Daventry French



LIFE SEAL with Swami Radha

Friday, June 21, 7.30 - 10.00 pm

Saturday, June 22, 10.00 am - 6.00 pm

Sunday, June 23, 10.00 am - 6.00 pm

Swami Radha developed this workshop to help people uncover their potential and bring into balance the dualities within. You will use your own drawings to gain understanding of your personal symbolism. This is a wonderful opportunity to gain insights into the challenges in your life and discover the strengths you possess to accept and deal with them

Fee: \$150.00 (deposit \$50.00)

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.

Yoga Calendar

MAY, 1985

MAY 12: Beginners' Workshop with Norman McKenzie at the Y.

MAY 11 AND 12: Yoga Centre Garage Sale. See ad this issue.

MAY 17: Yoga Centre Meeting at Carole Miller's house, 1807 Forest, 7:30 p.m.

MAY 18: A Day of Yoga with Shirley Daventry French. See ad this issue.

JUNE, 1985

JUNE 6,7,8: Retreat with Maureen Carruthers at Saltspring Centre, contact Sue Ingimundson, 385-2598, for further information.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V8A 5B6,

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the vibration of your voice.*

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.

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

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

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

The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria, Vancouver and at the Yasodhara Ashram, Kootenay Bay, B.C. Published by The Victoria Yoga Centre Society

Persons wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact Bill Graham at 582 Niagara Street, Victoria, V8V 1H7, telephone 388-6734.

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DEADLINE FOR THE JUNE ISSUE -- MAY 10, 1985

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

R.R. #1, Victoria, B.C. V8X 3W9



yoga centre of victoria

PLEASE
FREE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JUNE 1985

Victims



of the Newsletter

JeanGuy Hogya, Ben and Colin
Shevloff are forced to wait hours
while their parents attend boring meetings.
You are going to be victimized too... see pg. 10.

THE VICTORIA YOGA CENTRE and THE VICTORIA YM-YWCA
are pleased to announce a
YOGA WORKSHOP
with

RAMANAND PATEL

September 9th to 13th, 1985

(Monday to Friday inclusive)

to be held at the Victoria "Y"

880 Courtney Street

Victoria, B.C.

LEVEL I—5:00 to 7:00 pm

For students with little experience of the Iyengar method

Fees: \$60.00
\$65.00

Yoga Centre & "Y" Members
Non-Members

LEVEL II—7:30-9:30 pm

For intermediate students and teachers experienced in the Iyengar approach who wish to work more intensively.

Fees: \$70.00
\$75.00

Yoga Centre & "Y" Members
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("Y" Volunteer Instructors: \$60.00 for Level II, \$55.00 for Level I. Paid Instructors pay the members' rate.)

RAMANAND PATEL is a creative and innovative teacher from the United States who began his study of yoga at an early age under the tutelage of his father. He has been a devoted student of Mr. B.K.S. Iyengar for many years and is well recognised as one of the leading teachers of Iyengar yoga in North America. The sensitivity, awareness and technical refinement of Ramanand's teaching come from a deep background of learning and dedication to yoga. He is a much sought after teacher, and we are delighted to welcome him back to Victoria.

NOTE: *Registration will be open at the Main Desk of the "Y" on Monday, July 15th. Register early - registration is limited to 25 persons in each level.*

Refunds will be made only if space can be filled from a waiting list; excluding \$10.00 service charge.



by Shirley Daventry French

Once upon a time I had a conversation with a yoga teacher who told me, "My students are falling apart because I'm going away" and then said, "I expect yours would feel the same." I replied "I don't think so", and thought to myself "I hope not!"

One of the fundamentals of yoga is to lessen one's attachments and this is vital for both teacher and student.

I have come to respect my first yoga teacher more and more in the ten years since she retired from teaching. She was an excellent teacher who loved to teach but was not attached to her students. Many of these students attended her classes daily, but she never ceased to encourage them to wean themselves and develop a regular yoga practice at home. She understood the tendency of students to become dependent on their teacher, and how the classes could become a form of entertainment instead of a place of devotion and learning. She also understood how that dependency could be mutual and urged us to study with the one other yoga teacher in Victoria at that time.

It was the example of my first teacher and her constant reinforcement of the yogic principles of non-attachment and service which encouraged me to carry on and develop the program which she started. But I have often asked myself why! Why on earth did I chose this path instead of working on my own, in my own studio where I would have no one to answer to but myself and no-one to accommodate but myself? Our program has grown enormously since those early days, and now involves as many as thirty classes a week and up to sixteen teachers. My interaction with this group of teachers has been one of my great lessons in life.

I don't know of anyone who teaches yoga who hasn't had to wrestle with ego involvement in teaching. I don't know of anyone who teaches yoga who doesn't have a struggle to distinguish between Divine will and self-will. The ego is clever and appears in many disguises, and it's

easy to feed the monster of self-importance under the pretense of being a channel. Attachment to the role of 'teacher', attachment to one's students, praise, flattery and pride in one's expertise and ability are all aspects of this self-importance which yoga teachers must face.

I have heard Swami Radha say that there is nothing wrong with pride in a job well done; it is holding on to it that causes problems. I have an example of this from my own experience. At the end of a class a student came up to me and said, "That was a superb class." Because this student was not given to flattery I was pleased, and thanked her. It would have been alright if I could have let it go at that but I returned home and told my husband, "So and so said I taught a great class." The following morning, as I heard myself repeating this again to someone else, I said to myself "Oh no, stop this!"

When I took the Yoga Teachers' Course at Yasodhara Ashram in 1976, during a workshop on Identification I talked about what to do with those feelings which come when you know you have taught a good class. The leader of this workshop very quickly turned to me and said "Who taught the class?" I have never forgotten this and since that time have developed certain practices and rituals to lessen my identification with the role of teacher and give credit where it is due - to the Divine.

Before I teach I do a special invocation which I have learned from Swami Radha putting the class, the students and myself in the Light. At the end of a class I prostrate myself in a gesture that offers any fruits of my teaching to the Divine, and expresses gratitude for my teachers and this opportunity to be of service.

When I receive letters and notes complimenting me on any aspect of my work, I put them on my altar at home and leave them there for a while as an offering and a reminder that while I may assume this role of teacher from-time-to-time it's only a role and I have to let go of any attachment to that role.

Last summer at the Convention in San Francisco, one of the greatest yoga teachers in the world, B.K.S. Iyengar, taught us a lesson in humility in his opening remarks at his lecture/demonstration :-

Continued on page 17

by Bill Graham

Garage Sale

The Annual Garage Sale was held on May 4th and 5th at Tanya Darling's garage in James Bay, and was a very successful fundraiser once again. While all expenses had not been accounted for, it appeared that approximately \$475.00 had been raised. Half of this amount will be put into the B.K.S. Iyengar Scholarship Fund. Thanks to the many volunteers who helped before and during the sale, and especially to Tanya for allowing us to use her driveway and garage.

Yoga Centre Building

During the garage sale, a meeting was held to discuss the possibilities of the Yoga Centre renting or buying a building to use for classes, meetings, office space and to house our library. All those in attendance were enthusiastic about the possibility, and two committees were formed to begin working toward this goal: a finance committee and a site committee.

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Both of these committees will have meetings at 8:00 p.m. on the 23rd of July to continue the work they have begun. The finance committee meeting will be at Bill Graham's, 582 Niagara Street, phone 388-6734. The site committee will meet at Tanya Darling's, 132 Government Street, phone 384-3792. Anyone interested in working on either committee is welcome. If you have any suggestions about a suitable facility, please contact a member of the executive before these meetings.

Labour Day Picnic

The Yoga Centre will be holding its Third Nearly-Annual Labour Day Picnic on September 1st at the home of Shirley and Derek French, 3918 Olympic View Drive from 11 a.m. on. Bring your family, and a dish for the pot-luck lunch. Plan to spend the day visiting, swimming at nearby Witty's Lagoon; the picnic offers a great opportunity to meet Centre members and re-connect with friends after the summer. Everyone is welcome. If you need directions, please call Shirley at 478-3775. Don't forget: think sun!

Ramanand Patel Workshop

Ramanand Patel will be offering a week-long workshop at the Victoria YM-YWCA from September 9 to 16. For information and registration, please contact the Victoria "Y" or Shirley Daventry French, 478-3775, or see the article in this issue.

Dona Holleman Workshop Cancelled

The Dona Holleman workshop tentatively scheduled for August in Victoria has been cancelled. Dona will be holding a workshop in Vancouver instead. For information, please contact Shirley Daventry French, 478-3775.

Other Scheduled Workshops ...

Judith Lasater, an excellent teacher from California and regular contributor of a column on asana in the Yoga Journal has agreed to hold a workshop here in late March, 1986. In addition, three Sunday workshops with local teachers have been scheduled for the fall of 1985. October 6th, Robert Dill will teach, followed by Donna Fornelli on November 3, and Nance Thacker on December 1.

Continued on page 22

A Mother's Yoga

The Making Tomorrow conference is held annually at the University of Victoria for teachers and parents of pre school children. This large and well organized conference is a result of a lot of hard work by volunteers in the Vancouver Island Cooperative Pre-school Association. This year's key note speaker was Gyda Chud who teaches at Capilano College. She gave a humorous and thought provoking talk on the myths and realities of parenting.

Ms. Chud taught school before her son was born and is amused now to remember back to her attitude to parents with difficult children. Her myth about parenting was that she would NEVER have such problems with those same children if she were the parent. Since she too has become a parent, she has realized that all the educational training, psychology and well-meaning devotion cannot guarantee a child who conforms to a parent's idea of perfection. The pressures of society, the child's own personality, other family members, and the parents' imperfections, combine to undermine some of the best intentions.

One of my own myths about how I would parent was that I would never scream at my children or spank them. Reality is another story, however. There have been times when I have tried all the techniques for effective parenting: active listening, making "I" statements, natural consequences, rewarding any hint of cooperative behavior, reasoning, even bribery! Still there are times when nothing has worked. Their antics can be enough to rile a sphynx so that at times something in me snaps and a bellow escapes from my primordial self. I have found myself swatting their rear ends and sending them to their rooms. When offenders are allowed to return, I have been faced, not with sullen pouts and tears, but docile, cooperative meekness. This scenario does not happen often; if it did I am sure it would lose its effectiveness. I truly believe that children learn only by what we do, and violence only begets violence.



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SAANICHTON, B.C. V0S 1M0

One thing that I had to learn was that techniques are neither good nor bad, but they must be suitable to the situation and to the child in question. One of my children responds to reasoning, the other does not - not at all.

During the address by Ms. Chud, a study was cited that was also familiar to me from my recent developmental psychology course. Chess and Thomas studied one hundred and forty children from infancy to adolescence. They observed the infants as early as possible to see whether there were tendencies of temperament that could be identified. They came up with nine qualities such as: activity level (even in sleep), adaptability to change, and intensity of reaction. When parents have a child with similar tendencies to their own, the parents conclude that they have an easy baby. If a parent and child are on opposite ends of the scale, it is likely that there will be more difficulties in their relationship.

This makes a lot of practical sense to me. When I think of my own childhood, I always wonder why my siblings and I had such different reactions to my parents and to similar situations. When I think of our differences right from birth, I realize that we had opposite ways of approaching the world and the people we found in it. The result was that with some people there was harmony and with others there was conflict, right from the beginning. Chess and Thomas have written a book about their research called Your Child is a Person.

After the keynote address, I attended three workshops. One was on helping children deal with death and dying, another on talking to children about nuclear war, and the last was on children's art. The same basic message came through in all three workshops: let the children set the pace.

The workshop on nuclear war was about letting children take the lead by their questions. Children under six have no need to talk about the threat of war because they are usually unaware of that threat. Instead, it is a time to lay the groundwork for a peaceful way of being in the world by helping them to resolve conflicts peacefully, and by teaching them to share and take turns.

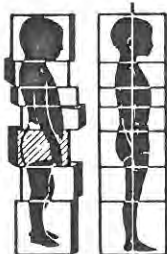
Children over seven need answers to their questions about nuclear war. It is vitally important, however, that we adults work through our own fears with other adults, rather than using our children as sounding boards for our fears. Children will feel more secure if their parents are taking an active role in the peace movement in some way-- even buying a bumper sticker will help.

The workshop about children's art stressed the need for letting children make their own art. It is crucial not to draw anything for them, or have them copy adult concepts. Never ask a child, "What is that?" when looking at one of their paintings or drawings. Even worse is to look at a scribble and say, "Oh I see you have painted a turtle!" when all they have done is splash some paint on paper. Children of three and under are not interested in representing objects. They are fascinated by the properties of the materials themselves and by their own ability to make something happen. Unless we superimpose the expectation that it should look like something, they are satisfied with the process.

Millie Shapiro led the workshop on art, and Nancy Reeves led the one on death and dying. I will discuss children's concerns with death in a future article.

The conference was stimulating. It is always exciting for me to be in a gathering of hundreds of people who really care about kids. Through them I can learn and reaffirm what is important when working with young children.

Leslie Hogya



ROLFING®

Will Johnson

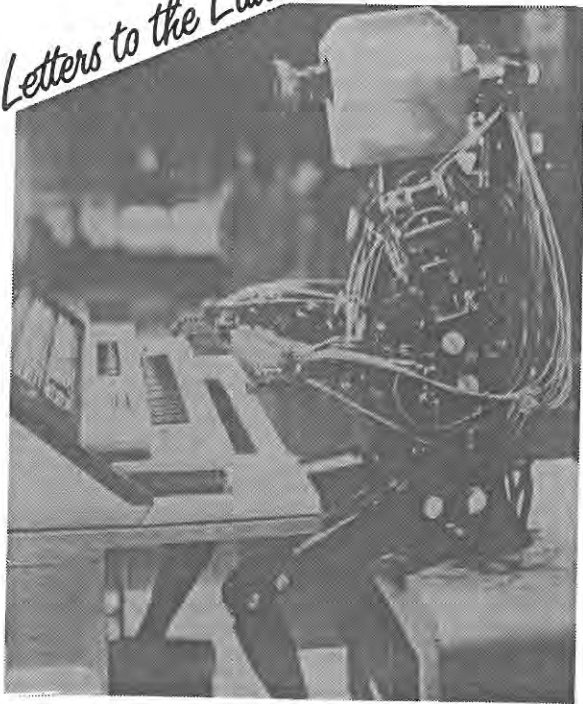
Hornby Island, B.C.

VOR 1Z0

335-0750

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

Letters to the Editor



The Editor
Victoria Yoga Centre Society Newsletter

Dear Sir or Madam,

One of the matters discussed at the executive meeting in April was the discrepancy between the large number of newsletters printed and the small number of people who have been moved to take out a subscription.

At the moment we don't really know if the society is solvent or going down the financial tubes. The data is still whizzing around in the integrated circuits and random access memory of the treasurer's computer. However, it was clear that the Newsletter still requires a substantial subsidy from general revenue and private effort.

I know that one possible theory is that our cooler Northern climes not only cause the shoulders to move closer to the ears and the hamstrings to shorten, but also lead to a tightening of the pursestrings. After all, we pioneers, toughing it out at the edge of civilisation in Victoria do have finely honed instincts for survival.

Be that as it may, (I love that phrase almost as much as 'heretofore'). Be that as it may, I believe that there is a more charitable explanation: the packaging and selling of the newsletter, the society, and yoga itself, just doesn't have what it takes to attract a large following, who will put their money where their hearts are.

I understand that the June issue of the newsletter is about the production of the newsletter. When a publication gets to be that incestuous perhaps the time has come to re-think our whole marketing strategy.

I know that Ms. Daventry writes highminded reflections about the need for persistent practice, selfless service, and all that stuff, but who reads it? Probably only the people who have already embarked on the journey, people that Earnest Woods described as the man-man and the god-man (or woman). Who writes to reach the heart and mind of the mineral, vegetable and animal man? I mean, statements from Ms. Daventry that after fifteen years of practice she feels she is just beginning, can be a real downer for the potential yogi-in-the-street with an attention span that has been shaped by the eight minutes between commercials. There are echoes of elitism here and I am not sure that any 'ism' could survive a serious challenge under the new Charter of Rights.

But it's not just the writing, the visuals leave a lot to be desired - mea culpa- I mean whilst some of the positions are definitely kinky, everybody is fully clothed and where's the 'Living Colour'? We could also use some lively titles. How about :

**The Sybarites of Hootenany Inlet
The Hot Tub Scene At The Furry Tube Ranch
My Weekend With Swami Sacabananas
(What ever happened to him?)**

The provocative title could be followed by some substantive yoga prose. The dynamic tension between the title and the article would lead the reader to an understanding of those obstacles to enlightenment, RAGA and DVESA, attraction and repulsion - a strategy that offers a way to higher consciousness and a higher circulation. Anyway, it works for the National Enquirer

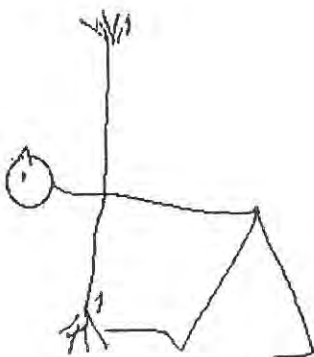
So what's to do? Criticism is all very well but what is needed, Dear Reader, are creative suggestions for tapping into the good old North American GungHo spirit and hype.

I have been doing a little spadework myself. Several years ago I read an article by one of the contributors to Punch magazine. He wanted to write a bestselling book and his research revealed that the three major subjects of interest to the British public were cats, golf and anything to do with Nazi Germany. He designed a book cover with the title **GOLFING FOR CATS** superimposed on a large black swastika with a red background. It certainly caught my attention.

My research has revealed that the primary interest in the Pacific Northwest is not the same as that found in warmer and perhaps more decadent parts of the world. Here, passion flowers in the garden. It therefore behooves us, as channels for Krishna's flute, to tap into this stream of energy that flows into the garden and harness it in a creative fashion that will allow one to grow veggies and achieve higher consciousness at the same time. A sort of Tantric gardening. Not only will this serve the spiritual needs of the community, it will also boost subscriptions to the Newsletter; gardeners spend freely on books and other garden related knick-knacks. After all, we have had yoga books for beauty, sex, longevity, health, pregnancy, couples - why not gardening?

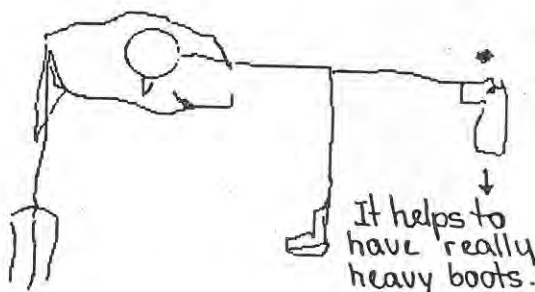
Allow me to present my outline for such a book. My working title is **GARDENASANA**. I see a series of beautiful drawings or photographs showing how various asanas can be a means for both spiritual and vegetative growth. For example:

TRIKONASANA



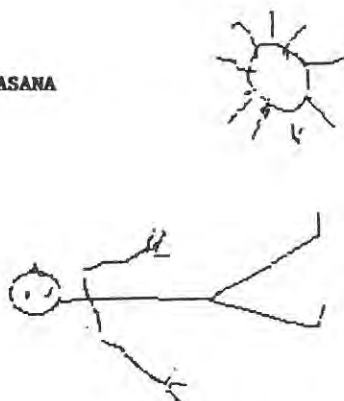
The many benefits as a yogasana are detailed fully in Mr. Iyengar's book *Light on Yoga*. As a gardenasana I see a practical way of picking runner beans and weeding the ground at the same time. Skill in action. It is possible that some picky people might describe this as polyphasic activity and typical of type 'A' behaviour. I can only suggest that anybody who has had the privilege of studying with Mr. Iyengar will know that his pupils are expected to pay attention to an infinite number of details at the same time, and that teachers are expected to have eyes in the back of their heads.

Similarly: VIRABHADRASANA III



An ideal way to cultivate the back of a wide flower bed without compacting the soil.

SAVASANA



This is Ms. Daventry's favourite gardenasana. She uses this to level our bumpy lawn whilst at the same time she transforms the energy of the sun into melanin and vitamin D.

Perhaps the readers would like to use their imaginations and come up with a suitable caption for

ADHO MUKHA SVANASANA

The Yoga Centre could offer prizes; two tickets for the next yoga dance as a first prize, and four tickets as a second prize.

I could explore giveaways, coupons, bingo and lotteries to promote circulation another time.

To conclude it is clear that we have only scratched the surface of possibilities, both to bring yoga to the attention of a broader spectrum of the community and at the same time improve the financial status of the yoga newsletter.

Let's not mess around. If the NEW IMPROVED NEWSLETTER doesn't make it to a bottom line of black ink or its electronic equivalent, scrap it! We could spend the money on suitable refreshments for the hard working executive committee and leave everybody guessing. After all who needs the newsletter? In Victoria the real news circulates on a same day basis via the gossip network.

I remain,

Yours sincerely,
DEREK FRENCH.

Current husband* of the former president
(* at the time of printing)

EDITOR'S REPLY:

Unfortunately, it is the policy of the Newsletter to print all letters received. Without commenting on your suggestions regarding this publication, I will be bringing forward a recommendation to the Executive Committee that you be provided with a grant for the purposes of pursuing this eleventh branch of yoga ... Gardenasana. That will teach you to make fun of our newsletter!

-- the Editor



A Day of Yoga

with

Shirley Daventry French

on

Saturday, July 13, 1985

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

YOGA CENTRE of VICTORIA
NEWSLETTER FLOWCHART
 or, from the Ridiculous to the Sublime

Since we began to reassign tasks to different volunteers to replace Bill & Trish Graham, we have been diagramming what gets done. Now that we think we have it, we thought you might like to know too.

This is what happens in getting the newsletter to you every month...

First, there are Newsletter committee meetings...



Derek and Shirley French



Bill Graham



Trish Graham (L),
Linda Shevloff

These meetings -

- plan future issues
- assign writers & photographers
- develop policy
- give a sense of direction
- and often, getting us fed.

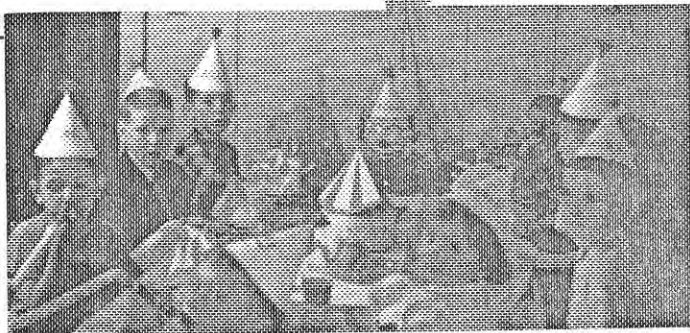


Nance Thacker

THEN

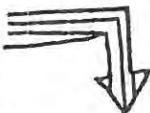


Shirley Mac



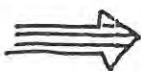
The program committee prepares information about events

Writers produce copy, as promised or spontaneously



Advertisers buy space and give prepared ads to

Carole Miller



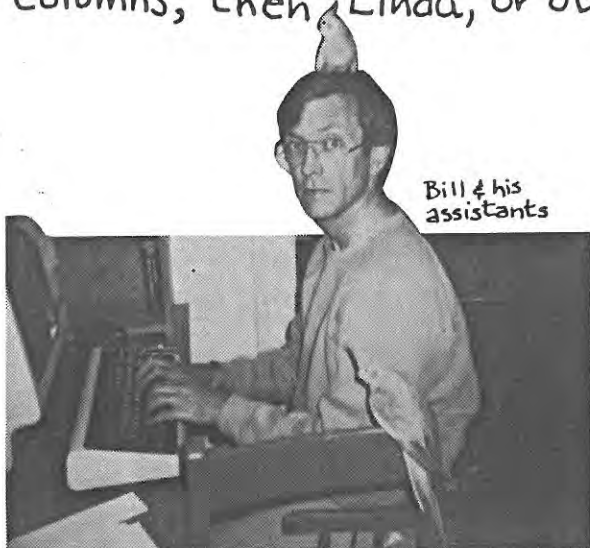
Linda Shevloff gathers and edits copy

YOUR
PICTURE
HERE



Photographers, illustrators, etc. are called on as needed to provide visual material for each issue

The edited copy goes to typists to be typed in 4 inch columns, then Linda, or other volunteers take this copy to Monk's Copy Centre to be reduce to 75% of original size.



Behind the scenes at Monk's — Linda and the big Xerox.

on SUNDAY the paste up work begins.

The editor takes all the copy for the issue and discusses the priorities for layout with Nance Thacker, chief designer.

Nance looks it over and spends some time "ranting and raving!"



Nance and Bill — emerging from the dark.

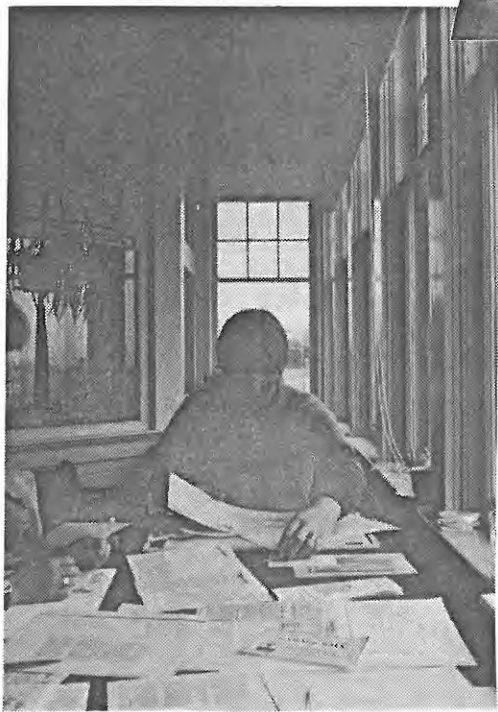
"Ranting and raving" results from cutting all the copy into strips and trying to develop a design that both looks good and gets all the copy in.



After a while, Jennifer Rischmiller begins to actually put the pages together.



Nance
&
Jennifer



CONFUSION REIGNS SUPREME,
but slowly

Order
emerges



every time... so far.

On Monday

Jennifer takes the photos to Dynagraphics to have half-tones made so they can be printed.



Leslie Hogya (left) picks up the halftones and any typesetting that has been done, and completes the paste up.

The paste up sheets go back to Monk's to have a copy made. These copies have

lots of lines and scratches on them from the paste up process. Jennifer picks the copies up from Monk's, and paints out the lines with white out.



The half-tones of photographs go in at this stage, too.

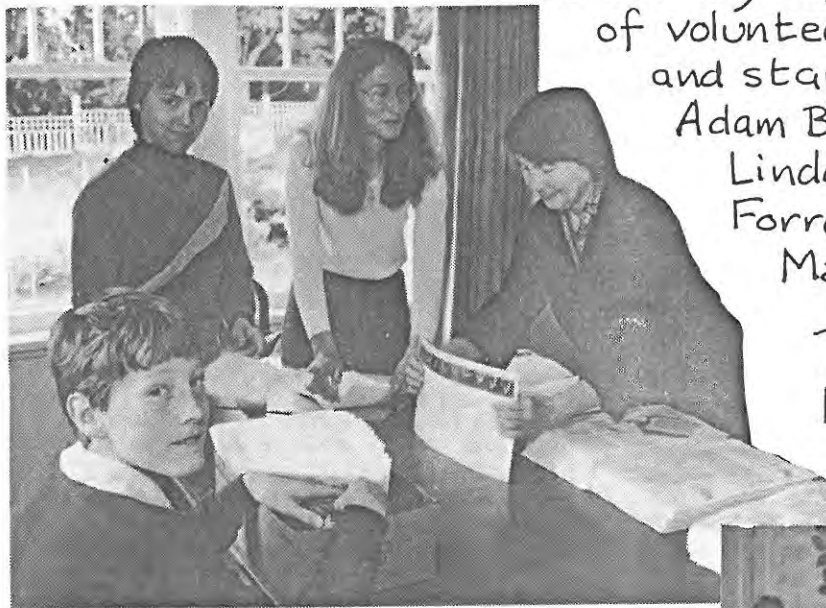
The next day, Wednesday, the completed paste up is delivered to Monk's, and



550

copies are printed.

The printing is completed by the weekend, and Charles Murely organizes a crew of volunteers to collate and staple them. Here Adam Benn, Karen Fletcher, Linda Benn, and Anne Forrester prepare the May issue.



The finished newsletters are left at the "Y".

Michael Shevloff picks up about 200 copies to be mailed around the world. Here, Michael is sitting at the Graham's computer updating the mailing list. The whole Shevloff family stamps and labels them for mailing.



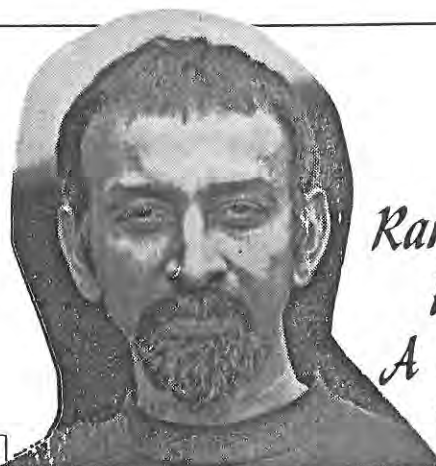
Finally, Canada Post takes over, eventually getting them to the hands of



WRITTEN AND
LETTERED BY
BILL GRAHAM.
6/85

RAMANAND PATEL will be giving a five-day two level workshop at the Victoria YM-YWCA Monday, September 9th to Friday, September 13th 1985 inclusive (see advertisement this issue).

He will also be giving a Day of Yoga at the Yoga Room, 3918 Olympic View Drive from 10 am to 4 pm on Saturday, September 14th 1985. This workshop is for teachers and intermediate students. The morning session will focus on individual problems and how to work with them, the afternoon on pranayama. Fees: \$40 Yoga Centre members, \$45 non-members. To register contact Shirley Daventry French at 478-3775.



Ramanand Patel A Return Visit



THE DIVINE WITHIN ME SALUTES THE DIVINE WITHIN YOU.
LET NAMASTE EXPRESS YOUR GREETING TO THE WORLD

The other day as I entered a room, Derek asked me why I was smiling. I replied that I was thinking about Ramanand. Ramanand Patel will be returning to Victoria in September for his second teaching visit. My mind was going over details for his workshop which I am organising.

Ramanand is without question one of the finest teachers of Iyengar Yoga in the world. He is a dedicated student who returns to India almost every year for periods of study with his master, B.K.S. Iyengar. He is a dedicated teacher who passes on the teaching of Mr. Iyengar with clarity and compassion. In an interview with Mr. Iyengar in Pune, India, in 1982 (see March and April 1983 newsletters), when we asked him about the qualities needed to teach yoga, he gave us the 5 C's - clarity, compassion, confidence, cleverness and courage. Ramanand demonstrates all of these in his teaching which is highly refined and soundly based on an intrinsic understanding of yogic philosophy.

One of Ramanand's unique qualities is an offbeat sense of humour which he uses to great advantage just as his students are beginning to take themselves too seriously. I have worked through a lot of personal difficulties in Ramanand's classes - longstanding physical limitations and deep seated resistances. Many a time I have laughed through my tears and fears. He has been a strong influence on the way I practice; daily I use many of the methods he has shown me.

There is no question that Ramanand takes the yogic teachings and the work of B.K.S. Iyengar very seriously. In class, however, his sense of humour disturbs our sense of self-importance when that monster rears its ugly head, and reminds us that it is the teaching which we must take seriously not ourselves. This is why I was smiling.

Shirley Daventry French

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TADASANA

In Light on Yoga Mr. Iyengar describes tadasana, also called samasthiti: "Tada means a mountain. Sthiti is standing still, steadiness. Tadasana therefore implies a pose where one stands firm and erect as a mountain."

Tadasana provides the opportunity to build a firm, steady foundation from which one can move. The weight of the body is evenly distributed on both feet, the legs are firm and strong. The pelvis is then centered and stabilized on top of the legs by widening the pelvis and drawing the lower abdomen in and up toward the navel. This area, between the lower abdomen and the sacrum, is Hara, the center of gravity. The pubis is presented forward rather than dropping down so that one can uphold the body from this center. If the pubis drops, the energy is dissipated, and the contents of the pelvic bowl, the spine, cannot flow freely upwards.

Similarly, in one's life, one must build a foundation of ethical and moral integrity, clarify one's purpose, and remain strong and clear in that purpose. Yoga is a process of greater understanding and self awareness, and leads to the union of all aspects of ourselves into a harmonious and balanced center. It is the art of self - knowing through concentrated living; it is a lifelong process.

The purpose of this work must remain clear. If one has not built his one foundation, one is easily distracted. If the foundation is not strong, one is a chameleon who expresses the truth of others rather than discovering and expressing satya (the Truth) from within. One is therefore always looking outside for the answer rather than looking within for the next question. As in tadasana, the energy is dissipated rather than focused; one's life is scattered rather than centered.

Tadasana allows one to settle back inside oneself rather than buzzing around the periphery. As the weight of the body, the intelligence and the awareness are allowed to

settle down into the feet, into the base of the mountain, one is drawn into the present. The experience of body, from moment, is the present. In the present one is unmoved and steady - one stands firm and erect as a mountain.

Tadasana is the first pose, the beginning, the place from which all the other asanas unfold. Tadasana is the yardstick one can use to measure the loss of alignment in the other asanas and to explore what needs to change in order to reestablish the central alignment of tadasana.

In life we can learn to be more present, more centered, through the practice of tadasana. The foundation of tadasana can be used to observe when we lose this focus, how the activity of life, or the way we respond to this activity, throws us off-center. When we realize that we are acting and responding from a place other than center, we can then explore and discover what is needed to reestablish the centeredness, the steadiness of tadasana.

If one knows tadasana, then one knows how to do all the other asanas. If one knows tadasana in one's life, one knows the present moment.

by Karen Fletcher

Karen Fletcher is a visiting yoga teacher from Winnipeg, Manitoba. She has been teaching and studying yoga for the past eight years.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

Continued from page 3

"Friends, I offer my respects to my revered guru in Madras, aged about 96, who introduced me to this art about fifty years ago, and to sage Patanjali, the father of yoga, medicine and grammar. Whatever I present and whatever words I say, the credit and merit of that goes to my guru and to sage Patanjali, and whatever mistakes you see are mine."

May the example of this great teacher inspire and guide all of us who study, practice and teach yoga in Victoria.

S. Hurley

(This month's reflections were written with gratitude in my heart to my first yoga teacher, Jessica Tucker, for my first glimpse of the spirit of yoga.)



THE PROCESS OF CLARIFICATION

(The following address was given by Swami Radha at Satsang at Yasodhara Ashram, and is reproduced here with her permission. It was first published in the Fall 1984 edition of ASCENT, the Journal of the Yasodhara Ashram Society.)

Tonight I would like to focus on several aspects of spiritual development that can be easily overlooked and therefore neglected. If you lack awareness in these areas, eventually you will become discouraged, and wonder why you are not making progress more quickly.

Reflection is essential for cultivating inner growth, and keeping a spiritual diary is an invaluable support in this process. Use your diary to investigate aspects of your life that require improvement, and to outline your plan of action in these areas. Read through your entries frequently, to note your progress, and to discover whether your plan of action needs revision. Be sure to acknowledge the positive changes you have made: each accomplishment will enhance your sense of self-worth, and provide strength for the next step.

Consistent work with your diary ensures inner growth. The daily entries provide you with evidence of your efforts to expand your awareness. Your sincerity determines the rate of progress: honesty and humility will greatly enhance the quality of your spiritual development.

If you make only occasional, half-hearted attempts to practice reflection, nothing much will happen. You may think, Oh, I know all this. I don't need to pay attention to the same things over and over. That attitude is a dangerous error, for it is when we have gained spiritual knowledge, and then act contrary to it, that we commit sin - knowing what we must do to avoid temptation, for example, yet failing to

do so. (Genuine mistakes are not sin for knowledge is acquired through the process of trial and error.)

Another common pitfall is giving into greediness of the mind and the emotions. Mental greed is characterized by the habit of gathering information about spiritual life, without being willing to apply this information to oneself. Emotional greed is rooted in a poor self-image, or sense of inferiority.

During the first few years of practising reflection, the aspirant gradually discovers the areas in which he or she is hypnotized by low self-esteem, and sets to work to build an increasingly positive self-image. The daily diary provides a record of the corrective steps taken, and an affirmation of the steady improvement that results.

Learning to recognize the destructive patterns that stem from a poor self-image is a beginning, but only that. Direct and consistent action must be taken to replace negative habits with positive choices. Otherwise, a sense of unworthiness becomes an excuse for emotional greed: "Oh, but I have to repeat this behaviour, or compensate in that way, because of my lack of self-worth."

Once you have recognized an obstacle, deal with it in a straightforward manner. Don't use it later on as a clever excuse. The mind is adept at creating "back doors", and unless you confront and overcome your shortcomings, you will be tempted to use these familiar old flaws as excuses for your failure to develop spiritually.

The challenge of overcoming a poor self-image is one that I have had to face. When tempted to revert to old habits, I would say to myself, "But now I am a sanyasini, and that commitment means I must be worth something. So I will not use this old excuse to avoid doing what is clearly my duty."

It saddens me when I see that someone whom I have known for ten or fifteen years, is still hiding behind the same mental manipulations: "Yes, once again I find myself in this predicament, because I don't have a sense of self-worth." There is little left for me to say, except, "But you already knew that ten years ago. What have you been doing to correct the problem?"

It is your responsibility to take the necessary steps to turn your sense of worthlessness into the knowledge that you are indeed worthwhile. No one else can do that for you.

A common form of emotional greed is the desire for recognition from others. This desire can surface in many subtle ways: by emphasizing, for example, how difficult your work is, how many problems you have, and all that stands in your way.

When you seek recognition from others, you do not increase your sense of self-worth. If you wish to cultivate a positive self-image, look within. As part of your daily reflection, assess your efforts: "I accomplished this, and because I was able to overcome the difficulties involved, I know I am ready for the next hurdle."

It's almost like training for the Olympics. Each time you surpass your record, you can't avoid the next test by saying, "Well, this time the hurdle looks higher, or my legs have grown shorter, so I really can't attempt it." With that kind of attitude, you simply will not qualify for the Olympics. Once you step onto the spiritual path, you are in constant training for the next challenge. There is no turning back.

A sense of inferiority may compel you to seek recognition from others: you may struggle to gain the acceptance of everyone you meet. That kind of external focus will never bring you inner peace. You must reflect on what it is you struggle for: recognition? acceptance? From whom? From someone who struggles to attain the same thing?

Even if the whole world were to accept you, and you could not stand up, figuratively speaking, before the throne of the Divine, what would you have? Leaders of powerful countries have the fear as well as the admiration of the world, but what does that bring them in return? They require bodyguards wherever they go, and are not safe even in their own country.

You may discover that you are struggling for acceptance from people who are no more developed, spiritually speaking, than you are. Some people whose approval you seek may be less developed than you are. Then why would you want their acceptance? This is a very important question that you must ask yourself over and over again. For example, I remember giving tickets to my housekeeper and gardener to see one of my dance performances in Germany. They were lovely people in many ways, but they were not culturally educated. And so, when they were lavish in their praise the following morning - "Oh madame was so wonderful!" - as an artist it meant nothing to me, for they had no idea of artistic standards of excellence.

You must learn to recognize your sources of emotional gratification. Clarify in your diary the basis of your desire for acceptance by others, and the price that you pay to fulfill it. For example, do you neglect your spiritual practice to spend an evening with someone, so that a needy personality aspect in you can indulge itself by saying, "Well, he or she was very nice, so I must be worth something"? Although it might not be a clear thought in your mind, your emotional reaction may reveal this hidden motive.

If there is something, other than the attainment of self-discipline, that you are struggling to acquire, discover what it is you are truly seeking. You may be pursuing something that brings more trouble, greater problems. Instead of exerting your self-will to attain external things, learn to detach yourself from the emotional investment you have made, and look at the facts. Learn to let go and to wait. Then, if the Divine brings you your desire, what great joy you will experience, because then you will know it is truly a reward that has been given to you.

Occasionally, there is no harm in saying, "It would be wonderful if I had this or that." But to indulge in competition - "I must be the best speaker, the best dancer, the best writer, the best hatha yogi or yogini, the best anything" - is a great mistake. Competition in spiritual life will prevent you from discovering your inner divinity.

We once had a young woman here who indulged tremendously in her desire to compete and win recognition as a superb cook, and failed in her

responsibilities everywhere else. Finally I had to look at the bills and tell her, "You have increased the food costs by a few thousand dollars that the Ashram cannot afford. Besides, this constant overdoing is not good for people's health. You only do that for your self-gratification."

Her desire for approval was so great that I had to tell the other Ashram residents never to compliment her on her cooking abilities. Yes, she was a good cook, but she was not cooking as selfless service, to nourish people who were seeking the Most High.

You can do a great amount of work in the Ashram, but if you seek recognition for your work, then it isn't truly selfless service. It is the attitude with which you do the work, not the quantity of work, that makes it selfless service.

It is by doing the work that you gain experience. The experience itself is your victory and your reward. But if you do nothing to overcome your obstacles, then there is no experience, no victory, no reward - nothing.

And then you complain, "Well, what's the use?"

True. You have lost a whole lifetime. But be clear: you have chosen not to make use of your opportunities to evolve spiritually.

On the other hand, you may rest assured that if the Divine has some praise for you, you will receive it at the appropriate time. You don't have to worry about that.

After I had returned to Canada from India, I never received an answer from Gurudev (Swami Sivananda Saraswati of Rishikesh) to my letters.

I was very downhearted. Here I was, sending off monthly reports on everything I had done: how many people attended meetings, the subjects discussed, the Ashram's monthly income and expenses - absolutely everything. Eventually I stopped, because I never received a reply.

At the time I had wanted to know if I were doing things correctly. But now looking back from a distance of more than 25 years, I can see there was probably some part of my personality that wanted to be the best. And so, when I did not receive an answer, that personality aspect became discouraged.

Then one night I had a dream. A very blond child came to me with a whole handful of jewelry and said, "This is all waiting for you, and you will get these one by one". He held out a ring to me and said, "This will be the first to come."

I looked at the ring, and remember feeling partly surprised, partly overjoyed, and partly shocked. Why? It was because the ring was in the design of a Crusader's cross, and I had no desire to be either a crusader or a missionary. (At that time I did not think in terms of fulfilling my mission in life, a task that has nothing to do with becoming a missionary.)

Some time later, under most unusual circumstances, a diamond ring set in the form of a Crusader's cross was given to me. The experience assured me that signs confirming one's progress on the spiritual path do come. It is important to remind oneself of that occasionally.

All efforts to win recognition from others should go instead into cultivating self-discipline. When you develop the strength to conquer an obstacle, that victory in itself is your reward, because the obstacle is removed. The sooner and the more intensely you confront emotional greed and feelings of inferiority, the sooner you set yourself free.

The antidote to these poisonous influences is to allow an inner sense of gratitude to grow. Gurudev once said, about a young fellow whom I'd brought with me to India, "Why, he's not even grateful for what he has. Why should I give him more?" His remark left a very deep impression on me.

If you are not grateful for what you have already, don't ask for more. And don't complain, for nothing in life will ever go exactly as you wish. Why? Because your imagination plays tricks on you, distorting reality, and then you expect life to live up to your fantasies. But life confronts us with some cruel facts that run contrary to imagination.

Instead of being trapped in fantasy, use the power of the imagination constructively. Visualize your body filled with Light, as clearly and intensely as you can, each time you do the Divine Light Invocation(*). If you make the effort someday you will reap the reward of experiencing your body as a mass of spiritual Light.

You can, of course, say to me, "Well, we have heard complaints from you." That is true. But part of my reason for describing my difficulties was to let you know that my life has not been a bed of roses since becoming a sanyasini: there was no place I could call my own, and sometimes I didn't know where the next meal would come from.

These stories are to help you see that you really have nothing to complain about. No life is without struggle. You are now in the precise situation necessary for your growth. I do not mean that you cannot give vent to your frustrations occasionally. That is far healthier than sweeping them under the carpet. But don't make a big issue of them. Don't let them kill your sense of gratitude. After you have voiced a complaint, immediately acknowledge how much you also have reason to be grateful for.

Complaining doesn't inspire others, and people who come here want to have help. They, too, need to learn to become grateful, and to recognize the many good things in their lives: they are not starving; they are not living on the street, or in the midst of war; most of them are in good health. They have a few psychological kinks that need to be straightened out, but usually it's not even that. Very often their problems arise from the battle of one self-will pitted against another self-will, or from having made an unwise choice of partner or job or lifestyle.

It is daily spiritual practice that keeps your awareness alive and expanding. But when practice is neither steady nor done with sincere effort, how can awareness grow? It's very obvious: if you don't water a plant, it will die. Your spiritual existence, your inner being, has to be tended with care.

It is important to be honest about the degree of effort you make in your spiritual practices. Otherwise you will think that the Divine starves you, that you never are given anything. If this is the case, you must recognize how lukewarm and half-hearted your efforts have been.

When assessing the intensity of your efforts to serve the Divine, imagine what your response would be if someone who worked for you made the same effort. You would probably say, "Well, really he is not doing such a great job.

Sometimes the work is almost thrown at me, like a bone to a dog. So why should I be concerned about him?"

Dreaming of giving birth to a baby may be a symbolic indication of the birth of the spiritual child within. That child requires nourishment and protection, particularly when still weak and immature. Without consistent and loving care, your spiritual child will starve, and then you will wonder how you could have wasted so many years of your life.

Temptations assail everyone. Often we make our lives more difficult by not clarifying what our temptations are, so that we can take steps to avoid being ensnared by them. It is important to make a list in your diary of your temptations, and your means to avoid them. Revise this list occasionally so that your awareness does not lapse.

If you are a diabetic, there is no question that you have to stop eating sugar if you want to stay healthy. It would be more than foolish to buy a large box of your favourite candy and keep it next to you. Yet many people create their own traps by deliberately placing themselves in situations where they are vulnerable to temptation, often with disastrous results.

Be honest with yourself about what your temptations are, particularly your emotional dependencies. You must take every possible measure to avoid being caught in them, for they threaten to destroy your spiritual life. If you struggle with the desire to have more in life, then transform that urge into wanting more self-discipline, greater self-control, clearer awareness.

Yoga is the process of clarification. By the sincere practice of daily reflection you will learn to be straightforward and realistic about your achievements and strengths, as well as your temptations and weaknesses. You will cultivate a positive self-image based on an expanding awareness of your inner divinity. If you are faithful and resolute in this discipline, you will avoid much self-created pain, and make steady progress toward your goal of liberation.

- (*) Swami Radha has written a booklet on the Divine Light Invocation which is available at Shambhala House, 1500 Shasta Place, Victoria, B.C., V8S 1X9 ((604) 595-0177) or Ashram Books, Yasodhara Ashram, Box 9, Kootenay Bay, B.C. V0B 1X0 ((604) 227-9224) Cost \$3.50

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Continued from page 4

Newsletter now in Library

We are pleased to announce that the Victoria Public Library has begun to keep copies of this newsletter in its periodical collection. We hope this will bring us wider exposure to people interested in yoga in the Victoria community.

Scholarships

Yoga Centre scholarships were awarded to Nance Thacker and Corol Loy for the June 7, 8, 9 Maureen Carruthers workshop. Congratulations to you both.

Peace Mission Report

At press time we received a post card from Gay Dill in Suomi, Finland on her way to the U.S.S.R. with People for Planetary Peace. Gay reports that she had a very good meeting with the Finish Yoga Association, and left copies of our newsletter and a Siva Beaver T-shirt with them. She says she was very impressed with the Finnish yogis. We look forward to continuing reports.

Summer Issue

All of our volunteers will be getting a well-deserved break from the fierce newsletter schedule as we publish only one edition for July and August. The deadline for this issue is July 5th. We hope the September issue will come out right after Labour Day. Deadline for submissions is August 16th. Have a good summer!

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

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

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

ADVERTISING RATE CARD

Size	1 Month	½ Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
½ page	15.00	85.00	160.00
¼ page	10.00	55.00	100.00
Business card	8.00	45.00	80.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, at 721-3477.

Yoga Calendar

JULY, 1985

July 13, 1985. DAY OF YOGA with Shirley French. \$25.00 per person. See ad this issue.

AUGUST, 1985

August 2 - 5, 1985: Vancouver workshop with Dona Holleman. Further information from Claudia McDonald, 874-1968.

August 16 - 21, 1985: Seattle Workshop with Azdil Palkhivala. Centre for Yoga, 2206 North 56th Street, Seattle. Contact Richard Schachtel, 206-547-7446.

SEPTEMBER, 1985

September 1, 1985: Labour day picnic at the French's home, see Yoga Centre News.

September 9 - 13, 1985: Workshop with Ramanand Patel, see article this issue.

September 14, 1985: Day of Yoga with Ramanand Patel, see article this issue.

September 11 - 22, 1985: Vancouver workshop with Angela Farmer and Viktor Van Kooten. You can register for all or for 4 mini-workshops. Further information from Susan Bull, 731-7857.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V9A 5S6.

VICTIM'S NOTE *

As you can see, a lot of faces repeat. If you can fit into any of these spots... **VOLUNTEERS ARE ALWAYS WELCOME!**

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.

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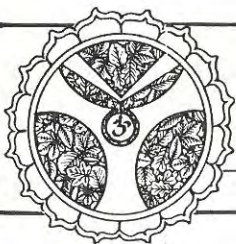
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DEADLINE FOR THE SUMMER ISSUE -- JULY 5, 1985

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SUMMER 1985

The Spirit of Service

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**And Retreat
Reports...
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- * Discussion of body alignment, balance, structure, function and grounding of our bodies.

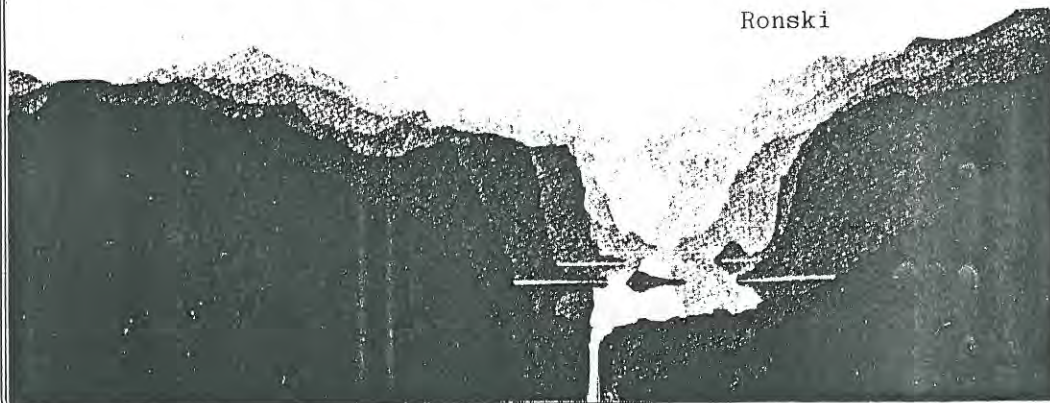
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Fee \$275. (\$250 if payment made before September 1st, 1985). A non-refundable deposit of \$50 is requested for this programme.

If you would like to register for this training programme or would like more information, please contact me.

Ronski





Reflections

by Snirley Daventry French

I have been reflecting a lot recently on responsibility. I am relinquishing many of my responsibilities to take a six month sabbatical, part of which will be spent studying at the Iyengar Yoga Institute in Pune. As preparation for this sabbatical I am putting my affairs in order. Some of my duties will be temporarily carried out by others and where this is not possible I am making other provisions.

It is not always easy to fulfil one's responsibilities particularly moral responsibilities, as this frequently involves taking risks, speaking out and making unpopular decisions. I prefer to be liked, and often wish I didn't have to do what I know I must do.

Any strong statement creates waves. I recently made such a statement in a letter to some members of our yoga community, and its always interesting to note the reactions - many of which are quite predictable. I know that some people will respond by not responding; some will agree with me, some won't. Some will support me, some won't. Some will react on an entirely emotional level, others on a rational one. I will receive conflicting advice such as, "you are too soft", "you are too harsh". Those individuals who would like to speak out themselves but find it difficult are often those who urge me to take a strong stand. All will interpret my words in their own way. Although I wrote my letter on a computer and printed out a certain number of identical copies - it's as if each individual received a different letter. Without question, each individual received a different message.

Each weekend my local newspaper carries a column called Perspectives written by a clergyman of the United Church, Rev. John A. Davidson. Many of his columns have provided a bridge for me between the Eastern teachings of yoga which I have embraced and the Western Christian tradition in which I was brought up. As I reflected on the matters of the past few weeks one of his columns came to mind. It was written in 1982 and is reproduced in its entirety in this newsletter with Rev. Davidson's kind permission.

I remembered some of his comments on the difficult choices which face someone attempting to live a morally responsible life. I remembered a statement that "The world is divided into two kinds of people: the pure and the responsible." I thought about how easy it is to sit back and criticise those who take responsibility rather than stand up, offer your own creative ideas and take a risk yourself.

This was brought home to me at one time in my life when my husband and I together with other concerned parents, attempted to change the Victoria School System. When this attempt failed, we started a school of our own where it quickly became evident that although we all knew what we didn't like about the public school system, we were not at all clear what we wanted in its place. On those occasions when we did know what we wanted we encountered enumerable obstacles in putting our ideals into practice. Our school eventually went bankrupt but in the process we all learned a very great deal about education, about fiscal responsibility, about communication, and most of all about ourselves. When our children eventually filtered back into public schools we had a lot more understanding of the inherent difficulties which are faced by trustees, administrators and teachers.

Very often people who find it difficult to accept responsibility are ready critics of those who do. Most people have experienced the tedious company of chronic complainers, but even worse are those who derive some sense of self-importance by undermining the efforts of others. Lacking the courage to stand up and be counted or lacking the clarity to formulate their own philosophy, they function behind the scenes. Even the yogic teachings are not safe from such manipulation. Yoga students whose way of coping is to do nothing and risk nothing will pride themselves on their ability to "surrender". "Acceptance, love and compassion" may become euphemisms for avoiding controversy or unpleasantness at all costs. So-called "Intuition" is frequently an excuse for acting wilfully or without thinking. Seeing oneself as a channel for the Divine can easily be confused with being a channel for one's ego.

In the Bhagavad Gita, Lord Krishna tells his disciple Arjuna that "They who see action where there is inaction, and inaction where there is action, live in wisdom. Their consciousness is

Continued on page 20

Yoga Centre News

by Bill Graham

New Yoga Newsletter

The Yoga Centre Newsletter received a new publication in the last couple of weeks, from the B.K.S. Iyengar Yoga Association of Australasia. Editor is Susan Robertson, 4/42 Blues Point Road, McMahon's Point, NSW 2060, Australia. The first issue was extremely interesting, and we will very likely be reprinting articles from it in the near future. Welcome to our sister publication.

Executive Meeting

The next Yoga Centre Executive Meeting will be September 20th. There will not be a general Yoga Centre meeting until October -- the date will be announced in the September newsletter.

September Issue

The deadline for the September issue of the newsletter is August 23rd. Advertisers please take note of this date, and remember to buy an ad announcing your new fall classes, workshops, etc. We rely on your help to publish. The newsletter offers excellent exposure to a dedicated readership of 500 yoga practitioners, who are hard to reach any other way as easily -- or as cheaply! For information call Carole Miller, 721-3477.

Ramanand Patel Workshop

Registration is now open for two yoga workshops with Ramanand Patel, sponsored by the Victoria YM-YWCA. Two levels will be offered from September 9-13 inclusive. The Level I workshop is from 5-7 p.m., while the Level II workshop is from 7:30-9:30 p.m. Level II is filling quickly. Both will be held at the Y, 880 Courtney Street (Phone 386-7511). The Yoga Centre has scheduled a Day of Yoga with Ramanand for September 14th, which is now filled. A waiting list is being taken. Phone Shirley Daventry French, 478-3775, for information.

Labour Day Picnic

Don't forget the Yoga Centre's 3rd Nearly-Annual Labour Day Picnic, September 2nd, at the home of Shirley and Derek French, 3918 Olympic View Drive, in Metchosin. Everyone is welcome. Come with your family and something for the pot-luck lunch. There is always lots of good company, and a chance to go for a stroll on the beach, perhaps even a swim. Come anytime after 11 a.m. For directions, phone 478-3775.

Yoga Centre Vice-President

At the Centre's executive meeting, July 5th, the executive finally remembered to fill the position of Vice-President. Elected unanimously was Trish Graham. To contact her, phone 592-5338. New address: 3305 Wordsworth Street, Victoria, V8P 4B9.

Stretchmarks By Nonce Thacker.



A Mother's Yoga

by Leslie Hogya

Summer is here! I am always glad when the school year ends and I no longer have to help my children get organized for school everyday.

Summer means a real rest for me as my teaching year is over. For anyone who has worked with three year olds, you know it is great to be off duty for a while.

This is the time of year when I can congratulate myself for being a great parent and at the same time do one of my favorite things - go to the beach! Going to the beach is a valuable activity for children. Parents often remark on how well-behaved their kids are at the beach. The reason is that the beach offers limitless ways of exploring the natural world.

Another great asset of a beach is that it is free, and in the Victoria area there are many beaches to choose from. Going to the beach is a real gift and I plan to enjoy it as much as possible!

Last month I shared my experiences at a conference for parents and teachers of pre-school children. I ran out of space to discuss the third workshop I attended which was given by Nancy Reeves on how to help young children deal with death and dying. Death is not a popular subject, especially in summer, but I learned a lot which I would like to share.

When we give birth to our children we are also starting them on the inevitable path that leads to death. Talking about this topic is taboo in our society. We do not learn ways of dealing with grief - our own or anyone else's. We remove evidence of death from our immediate lives. We do not like to discuss death, and children soon realize this. Young children learn to protect us from having to talk about it

by not asking too many questions. As a result, many researchers dealing with young children have thought children were not aware of death. Nancy Reeves has written her Master's thesis on this topic. She wrote a book with DonKnowels called Mon't Granny Need Her Socks? to help families answer young children's concerns about death.

This workshop helped me come to an understanding of how to handle myself in situations where I am dealing with both adults and children who are grieving.

A common form of death that children come in contact with is the death of a pet. When this occurs it is best to find out the child's concerns. There are several books written for young children on this. Two that I have used are: The Dead Bird by Margaret Wise Brown, and The Tenth Good Thing About Barney by Judith Viorst.

Another death a child may encounter is that of a grandparent. I was recently introduced to a beautiful book about the death of a Native Indian grandmother. The book is called Annie and the Old One, by Miska Miles. Annie's grandmother predicts that she will die when the rug her daughter is weaving comes off the loom. Annie tries in various ways to sabotage the progress of the weaving, to keep her grandmother on Earth a little longer. Finally the grandmother herself helps Annie to come to terms with the inevitable.

When my son was four I used another book called Nana Upstairs, Nana Downstairs, by Tomi de Paola. It is a beautiful little book of a child's quiet communion with his aging great grandmother. I have a hard time keeping a dry eye no matter how often I read it. These books have also helped me.

SHEILA REYNOLDS.

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Letters to the Editor

July 14, 1985

To the Victoria Yoga Community,

My year in Victoria is drawing to a close and I would like to take this opportunity to say a few words.

Ed and I would like to thank you for the party you gave us at the Ingimundson's last weekend - we sure had a great time! Also, many thanks for the cake (a delicious surprise), and the beautiful intaglio print (another surprisa) by Ronaldo Norden. Last night we were enjoying the ocean and mountains with good friends when we were graced with the sight and sound of four killer whales swimming by. At the same moment, the ferry rounded the point, providing all the ingredients that were captured by Norden so beautifully in his print. We will remember all of you with fondness whenever we look at this picture.

I would also like to thank you for receiving me into your community with such openness and warmth. This has been a very special, growing year for me and it is the friends I have made that have been particularly special. It is a very fine, strong, growing community here that radiates the spirit of yoga and I feel thankful to have been able to share in this. 'Til we meet again.

In the Light,
Karen Fletcher

The Editor
Victoria Yoga Centre Society Newsletter

Dear Sir or Madam,

With delight did I read D. French's letter to the editor (June '85), proposing a book on Gardenasana. This idea has shaken me to the core of my gardener's heart. A book on this subject will quickly show the gardener of the Northwest that if he thought he was getting enough exercise and meaningful activity in his garden, now, Gardenasana will bring him to new heights! (ie. Vrksasana)

As to Adho Mukha Svanasana - Well! This is the obvious asana to keep plastic mulch in place on a windy day!

Confident that I will win first prize with this suggestion, I respectfully decline the two tickets to the Yoga Dance, as I have no energy left after a day in my garden. However, I would be grateful for a bushel of the runner beans mentioned by D. French in his letter, or, failing this, a new pick axe for loosening my soil.

I used to tell my beginning students as a reassurance that we would start with a simple garden variety of yoga. Now this remark could serve in a class of Gardenasana. I always was ahead of my time!

Respectfully yours
in yoga,

Jessie Sluymer

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"The pain which is yet to come may be avoided."
.....Patanjali: Section II, Sutra 16

Recently, after a special yoga class for people with back problems, a student complained of the pain she had experienced while stretching. This is a common complaint. Most yoga classes have one or two students with back problems. They tend to be very anxious about the sensations they experience when they begin yoga because of the pain (often very intense pain) that they have suffered with their backs.

Following a discussion of this problem with Derek French, M.D., Shirley Daventry French prepared the following transcript which may be helpful to both yoga teachers and people with problem backs.

Derek French: Recovery from a back problem is dependent upon recovering a full range of movement of the joints of the body including those of the back. At a certain stage in the resolution of back problems it is extremely helpful to start the process of stretching. This involves stretching tightened muscles, ligaments and joint capsules, and almost always involves a certain amount of discomfort - or even pain.

There is a difference between hurting and harming. Stretching does not harm the body, in fact many people experience a progressive relief of their discomfort as they begin to recover a more normal range of movement.

Shirley Daventry French: Sometimes with even the simplest of stretches there are immediate complaints of pain - especially in the sacral and lumbar area, the region of the sacroiliac joint and around the sciatic nerve. Is there any risk of injury in a supported forward bend, such as a table or wall stretch?

Derek: Sprained vertebral joints of the back are similar to sprained ankle joints. Injured ligaments heal with scarring and shortening. If you don't stretch them out so that you regain a full range of movement, you are vulnerable to further injury. For instance, if you turn your previously injured foot on a pebble, you will pull on this shortened ligament and reinjure the ankle. Had you taken the trouble to stretch that healed ligament and regain the normal range of the ankle joint, your ankle would turn and then recover without damage. If there is a reduced range of movement in a joint, even the slightest pull can cause injury. Although the process of stretching out that shortened ligament may be extremely uncomfortable (ligaments don't like to be stretched) - it is essential to stretch through this discomfort zone.

There was an Indian doctor in Victoria who observed that he rarely saw sprained ankles in India. There, people sit in positions which retain the full range of movement of their ankles. When an Indian steps on a stone and turns his ankle the ankle moves within its normal range and there is no injury.

Joints of the back act in the same way. The small joints of the back are synovial joints as is the ankle joint. A table stretch is valuable, not only for stretching these tight ligaments, but also as a method of teaching people that the real place to hinge the body is at the hips. This begins the process of re-education that is vital for people with back problems, because all of those people will have hinged at the waist and increased the wear and tear on the lumbar joints by using them as hinge joints. They are not designed for this.

Shirley: What about the sacroiliac pain people experience?

Derek: Most of that sacroiliac pain is pain referred from the joints of the spine. The joint capsules and ligaments that are being stretched receive nerve fibres from the same source that forms the sciatic nerve. Pain experienced in one part of the area of distribution of the nerve may well be referred to and experienced in another part of the body. This is the phenomenon of referred pain. The stretching of the ligaments around the vertebrae may be the cause of sciatic pain.

A classic experiment is to inject some normal saline, which is a non-irritating fluid, into the ligament between the spines of the 12th thoracic vertebra and the 1st lumbar vertebra.

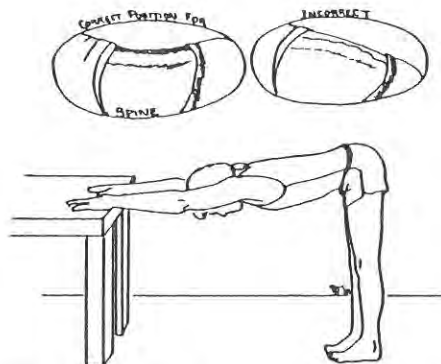
The fluid causes stretching and disturbs the ligament. As a result, pain is experienced from the point of injection down to both sacroiliac joints. This is simply from stretching the ligament. If you were to repeat the same experiment injecting the fluid into the ligament between the spines of the 5th lumbar and 1st sacral vertebrae, again stretching the ligament, pain would be experienced radiating down both legs to the knees and even beyond.

Anything which stretches the ligament in and around those joints is very likely to trigger pain radiating down into other areas. All this means is that the ligament is being stretched; it is not being harmed at all. This is a clear example of hurting not harming. For people with back problems, this is the big barrier they have to overcome.

When a person experiences pain following an acute injury, particularly pain in a joint, the body will produce reflex muscle spasm. This serves the purpose of immobilising the joint in an attempt to reduce the amount of damage that is occurring. The problem is that long after the acute injury has healed, the body may still have this holding pattern and any attempt to stretch through it will cause discomfort. Nevertheless it is absolutely vital for full recovery to do just that. Every person working with any joint rehabilitation must face this discomfort barrier and work through it for reasons discussed above with the ankle joint.

When you begin to move a joint that has been immobilised by tight ligaments and spasm, you automatically improve the circulation through

TABLE STRETCH



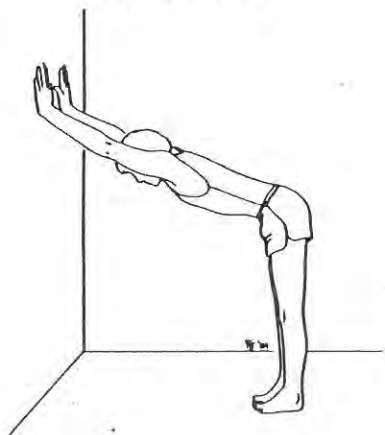
that joint. As the blood flows, it washes out some of the chemicals that have accumulated in the area of spasm. These chemicals, when they accumulate, cause pain, but as they are washed out the amount of pain will diminish. For that process to happen there must be movement.

This then is the equation. Injury causes spasm, which causes reduction in movement, which causes reduction in circulation, which causes retention of pain producing substances. Movement overcomes spasm, increases circulation and washes out pain producing substances.

I am working with a patient who is in constant pain from a severe back injury after being crushed by a truck. He has had several back operations including a bony fusion of several vertebrae, and an operation to sever some of the nerves in the spinal cord in an unsuccessful attempt to control the pain. This man's daily background is one of constant pain. He wears a transcutaneous nerve stimulator to help control it. I asked him to accept his pain but allow it to stay in the background while trying some mobilisation exercises. He did experience a lot of pain while going through these exercises but when he got up off the floor his background of pain had diminished. It hadn't gone, but it had diminished.

Another interesting experiment which emphasises the benefit of movement during the healing process was conducted on some rabbits. The knee joints of these rabbits were deliberately injured in the same way. Some were treated in the normal way by putting the knee in a splint and completely immobilising the joint. Other

WALL STRETCH

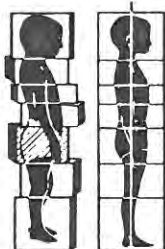


rabbits were attached to a machine which moved the knee joint slightly but continually throughout the healing process. The rabbits who had movement therapy had much better results at the end of the process than those whose knees were completely immobilised.

The principle of immobilising joints whether artificially with plaster of paris or physiologically with muscle spasm is not always beneficial to the healing of the joint.

A very common accident in elderly people is a fall on to the shoulders resulting in a fracture to the neck of the upper arm bone – the humerus. It would be possible to treat this by immobilising the shoulder in plaster of paris; the bone would heal, but the older person would finish up with a useless frozen shoulder. The accepted treatment for this problem now is to place the arm in a sling which offers support but also permits a certain amount of movement. The bones heal slowly and as soon as the healing process has begun the injured individual is encouraged to move the shoulder joint. It may take a little longer for the bones to heal but the individual will have a shoulder which is still functional at the end of this process.

(Derek French is a physician who has been in general practice in Victoria for over twenty years. He has a special interest in back problems and stress management. For fifteen years he has also been a student of yoga and has studied intensively with Swami Radha and B.K.S. Iyengar. Derek is a founding member of the Victoria Yoga Centre and serves on its Board of Directors. It was his own back problem which brought him into yoga.)



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The Spirit of Service



seva

VANCOUVER, B.C. -- MAY 24, 25, 26, 1985.

Speakers: Stewart Brand, Ram Dass, Ina May Gaskin, Stephen Gaskin, Wavy Gravy, Pir Vilayat Khan, Andy Lipkis, Katie Lipkis, Christine MacMillan, Joanna Macy, Lawrence McDermott, Rev. Herbert O'Driscoll, Rabbi Daniel Siegel, John Todd, Nancy Jack Todd, Raymond van der Buhs

by Bill & Trish Graham

B.G.: I hesitate to pull out this tired old analogy, but I must say that trying to describe the Spirit of Service Conference reminds me of the blind men trying to describe the elephant. The difference between that story and this report is that in the story, you are told the right answer in the beginning: you, omnipotent, know that it is an elephant the blind men are trying to describe. Since the conference, I have spoken to a number of my fellow blind men about it, and I am sad to say that if some omnipotent being was watching the ridiculous scene of some 350 of us feeling around this multi-limbed creature, (s)he hasn't yet revealed what it really was. What you are getting here is the report of two sightless people who spent three days exploring part of a mysterious creature. I don't think we even came near all of it, and I know we both covered some of the same territory. I also know that the parts we encountered were always intriguing, and often exciting; and I can hardly for the answer to be revealed!

I was intrigued from the first reports I saw of the Conference. I knew something about almost all the speakers. Several of them are people whose lives I

have followed for nearly twenty years, and who have held up signposts for me at times when I needed them. Those I didn't know represented a wide range of experience in service. There was obviously potential for an exciting mix. Over the next few months, we had the opportunity to talk with the main organizers, Rory Kyle and Alan Morinis, of the Seva Service Society in Vancouver, as the Victoria Seva group began to take shape. Seva itself was formed as an expression of a somewhat counter-cultural group's need to engage in service activities, and it quickly became clear that many people in the culture felt that need and were looking for ways to serve. It was obvious, too, that many groups already existed in the service field -- everyone from the Kinsmen and Lions Clubs, through various charitable organizations, to groups who had formed around specific issues, and all kinds of religious organizations with deep commitments to serving mankind. The concept of the conference had a lot of potential: representatives of all these types of service organizations, and individuals whose lives are committed to service would be brought together to talk about service. The conference was to begin by exploring fundamental issues in the way we regard "service." It would then examine personal commitment and the relationship between "giver" and "receiver," before taking a closer look at some of the ways in which people bring the spirit of service to life. That was something that seemed right for me. I have been involved in personal examination and work for a few years now, and I had begun to feel the need to express some of the discoveries I had made in some form similar to karma yoga. My involvement in the yoga group in Victoria provides one type of outlet, but I have a personal desire to direct another part of my energies toward the rest of the world. This conference seemed to be a sign that other people from backgrounds similar to mine were beginning to emerge from "the me decade" into a more outward-oriented kind of activity." I wanted to be there for the meeting.

T.G.: I was also feeling the need to reach out more. The conference seemed to me to be a way to focus on that and perhaps get a better idea of what directions I could go.

We got to Vancouver, not really sure of what we were getting into. The conference was set up in such a way as to help clarify that immediately. To start we had a panel entitled "Into the Deep End: the Fundamental Issues." It served to bring us all together, to act as an introduction and get some of the fundamental issues out. Some of these issues were: who is being served and who is serving? How do we define service? How do we see service: as joy, as struggle? Is all service done in the server's own interests. For me, some of the main issues of the conference started to appear immediately: clarity, self examination, the need to act, and the need to look at the world situation, including all the hunger and despair, and to not be overwhelmed by it, but to do something meaningful.

B.G. The first session really did set the tone. A slide and music presentation of images of both need and service preceded it, and prepared us for what was to come. The first speaker was Christine MacMillan of the Salvation Army, who amazed me with her clear vision of what "the Sally Ann" is. She spoke of the feelings she experiences as she does her very direct kind of service, and of how people often use the Salvation Army as a surrogate for their own failure to serve.

Joanna Macy, a Buddhist who works with despair and empowerment, characterized the ideal of service as a spontaneous act: "like two hands washing each other." She described obstacles which keep us from spontaneous service: the fear of connection with others, and of being overcome by our responses to need, the belief that we need to have resources in order to be able to respond, our guilt, and our fear of losing our power. Then she highlighted some of the assumptions behind these obstacles: the notion that our own emotions can overcome us, that the resources and energy needed to serve only flow on a one-way street, and that service must be a matter of exerting power and will. She told us about her friend John Seed, who works in the Rainforest Information Centre in Australia,

working to save what some have called "the skin of the planet." Seed lives in an old bus located in the rainforest, and described his life work this way: "I am the instrument the rainforest uses to protect herself."

Ram Dass followed, and reminded us that the fact we were at the conference at all meant that we were all "Yay sayers," and so what we were really talking about was not whether to serve, but how to serve. He, too, talked of the pitfalls in service: the risk of disempowering others, of burning ourselves out, of political polarization, of forcing others into a helpless role. He says that the difference between these damaging activities and true service is in undertaking an act with love. It requires that we awaken from our illusion of separateness, and overcome our fear of generosity of heart, of being overcome by the immensity of suffering. For a saint, everybody is their family. To move in that direction is a process of working on yourself, so that you can keep your heart open in the presence of others, and trusting that your intuition will advise your heart about how to express itself. Working on yourself to achieve this end is in itself a gift to others.

Finally, Pir Vilayat Kahn, leader of the Sufi movement in the West, spoke about our responsibility to serve, and the need for a total commitment to service. He advised that we start by loving someone in our lives who makes it difficult to love them in order to learn magnanimity. True magnanimity comes from overcoming resentment. I had trouble relating to his talk. I think now that it is because of his insistence that we must devote ourselves completely to service. My sense is that only a saint can do that, and I am no where near that point yet. I am much more able to understand discussions of possible pitfalls, and first steps.

T.G.: After the large plenary we broke up into "small groups." Each of us had been randomly assigned to a group of about 15 people, to give us a chance to get to know one another and to have a meaningful dialogue about the issues raised. While we met, there were roving reporters (mostly the main speakers) checking in on these groups to see what was happening. At the next large plenary, they reported

back to the whole group on what they had heard in the small groups. I found this a very valuable way to work in a large conference. There was constant feedback between the so-called main speakers and the group as a whole. Very quickly we began to feel that we were all in this together, and that the "professionals" and the "amateurs" were not really separate.

B.G.: My small group was an interesting mix. Many people saw their lives as being in some form of crisis -- divorce, unemployment, lack of meaning. Some were in full-time service occupations, and were wondering how this could be combined with making an income. Others were in business, and wondered how to combine their skills with their need to serve. Everyone in the group expressed a sense that we are now in a time that requires us to reach out to help others -- either at home or elsewhere in the world.

We rejoined the large group for a second plenary, titled "Coming Up for Air," to reflect on the issues which had been raised during the morning. Comments were great. The small group meetings had really started to pull the group together. Nancy Todd, a partner in Ocean Arks International, reminded us that every act contains the seeds of its own destruction, even compassionate acts. As an example, she pointed out that relieving the suffering of high infant mortality and premature aging and death in Africa has contributed significantly to the current starvation and suffering.

Stewart Brand, editor of the Whole Earth Catalogue, described his role as being similar to that played by Ken Kesey's parrot. Kesey lives in an old barn which has been converted into a house, but still has a towering loft. In the loft lives an ancient, crazed, and antisocial parrot. As people below sat up late into the night, discussing metaphysics and literature, the parrot would lurk among the rafters. Every now and again, when the conversation became particularly high flying, an old and cracking parrot voice from above would scream "WHAAAT????" -- it helped keep some perspective in those discussions. Brand said that he hoped to do the same through the conference. He succeeded admirably.

Stewart raised the point that a lot of the service which is done is a matter of habit and unconscious action; if people thought about what they were starting, they would probably not do it. People in oceans and deserts provide an analogy: in harsh environments, you have no time to think, you help whoever is there and in need, and your own life

Joanna R. Macy



Andy Li



Stewart Brand



depends on that reaction in others. He also talked about the two ways of serving. He is awed by those who serve by dealing directly with suffering, but doesn't have the stomach for it himself. As a publisher, he is serving, but indirectly. Life works that way: you can only work in one of two ways -- by dealing with abstractions, or by dealing with

Raymond van der Buhs



Katie Lipkis



Ram Dass



details. If you work on abstractions, the details look after themselves, and vice versa. Some people need to be doing each if everything is to get done.

Raymond van der Buhs, head of the Unitarian Service Committee, reported that people in groups he dropped in on were talking about the question of ways to give, ways to receive, and ways to serve. He said that it is important to let service flow through you, and that it can be useful to work in a group, because a group or community can help its members to hold and enable a vision.

T.G.: After lunch, five "big groups" met, and we could choose the one that most interested us. The ones that met at this time were: "Why I'm doing what I'm doing," "Duty and compassion," "We serve or we perish: ecological necessity," "Cultivating generosity," and "The religious impulse." I went to the one on duty and compassion as I had been impressed by what Christine McMillan, from the Salvation Army had said in the main plenary, and I wanted to see more of her. In this session there was talk of how sharing can become contagious, and how, if you can be clear in yourself, you can respond from your heart, so that wrong motives won't get in the way of action. Someone suggested that we start with small things, remembering that it's the quality of the act that counts. Again and again throughout the conference the issue of personal clarity came up, but Ram Dass brought it into focus best for me when he said "Unless you are a fully enlightened being, all of your motives are working all of the time." He said that we cannot push away our humanity for divinity, or vice versa, without missing the point. We should each do what we can, while still being able to keep our hearts open.

B.G.: I went to "We serve or we perish." Two topics occupied the majority of the discussion. One was the desirability of taking local action. Katie Lipkis, of the Tree People in Los Angeles, described global problems as being national problems that have grown until they have gone beyond national boundaries. Larry McDermott, of Plenty Canada, a group doing development work in southern Africa, said that his group has found working on a local scale to be most effective. John Todd continued talking

about the difficulty of working in contradictory situations, which Nancy Todd had raised earlier. He said that taking a global view of the Ethiopian drought makes it very clear that current famine relief efforts are only saving people to starve again later, and that the rational thing to do is to merely write off everyone who is starving now and work to improve the situation. He warned us that embracing the rational position in cases like this is completely dehumanizing.

After struggling with this situation for a long time, he called a respected friend, and had a long talk with him about what to do. His friend told him that he feels you must hold one side of

the contradiction in each hand, embrace both points of view fully, ask for guidance, and follow your heart. That is the course he recommended to us.

T.G.: After that session we went back to our small groups, discussed what we had heard, and then returned to the large group for the day's final plenary: "Out of the Deep End." At the end of that I was tired, but exhilarated, and felt a need to digest all that had happened so far, so we went for a quiet walk in the UBC gardens. That night was a performance of The Missa Gaia Earth Mass, by the Paul Winter Consort.

After that first day at the conference, I felt I had been bombarded with ideas and information, and a bit burned out. I felt a need to bring things down from the intellectual level, and more into my body. The start of the next days session was exactly what I needed. Joanna Macy guided us in a powerful series of exercises that connected us with our breath, sight with visualization and us with each other.

She talked first of how we are going through a very dark time. The Tibetan Buddhists say that this is the time for the development of Shambhala warriors -- a fascinating story we hope to transcribe and print in a future issue. Then she led us through a breathing exercise to help us to connect with the world and our despair, not to cling to it but to go through it to reach our power. Then we did two exercises in pairs which helped us to connect with ourselves, with each other, and with the whole world. At the end of this session I felt a great peace, connectedness, and also a joy. After the break we went on to work shops on "Connectedness: the Primacy of Relationship."

B.G.: Following Joanna's incredible session, I felt that the conference had gelled into a remarkable whole. My sensation was that the level of what followed jumped noticeably. This was evident in the next meeting, another plenary on the topic "Connectedness: the Primacy of Relationship". Herbert O'Driscoll, a prominent Anglican minister, spoke about the

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Continued on page 16



A Fine Focus

by Shirley Daventry French

This morning during my asana practice while holding Urdvha Dhanurasana (upward facing bow) some thoughts of Maureen Carruthers and the time spent with her at our recent retreat entered my mind. I recently read a statement by the feminist writer, Gloria Steinem, in which she said that a writer will do anything to avoid writing. Similarly, a yoga practitioner will often do anything to avoid concentrating on the particular practice in progress. At the retreat, our editor requested copy for the newsletter. Since then I have had many ideas about what I could write but they have always come when I have been doing other things, and not when I have been sitting at my computer writing".

It's not surprising that these thoughts of Maureen entered my mind during a backbend. Maureen has been one of my primary teachers of Vinyasa Yoga; from her I have learned to bend over backwards with a little more freedom and a little more frequency than when I first began to study with her. When I met Maureen it was quickly evident to me that here was a teacher with the courage to face her challenges, with tenacity and the intelligence to learn from diversity. She was clearly a teacher who taught from her own experience and this experience was very deep.

As the retreat weekend drew near I looked forward to it eagerly. I knew that we would work hard but not to exhaustion in an atmosphere of warmth and acceptance; this is the nature of Maureen's teaching. I was not disappointed.

The retreat was efficiently organised by Sue Ingimundson who greeted us warmly on arrival. Throughout the weekend we ate good vegetarian meals prepared and served by residents of the Salt Spring Centre. On Saturday evening we joined with them for a lively Satsang. However, the focus of the retreat was the asana and pranayama classes with Maureen, and the focus of these classes was the spiritual journey of yoga.

One of the impressive things about Maureen is her ability to focus. When teaching she will not permit herself to be distracted from the work in hand. Her ability to concentrate allows her to give students a lot of individual attention, but this is never done at the expense of the class as a whole. Maureen teaches with great care and consideration, and yet each individual works to their maximum. She is not afraid to challenge her students on any level, and certainly I was challenged to refine my work and penetrate deeper.

Also impressive is the lack of competitiveness in Maureen's classes. Her students are too fully occupied with their own work. The message which is reinforced is - go within, penetrate, return to centre, establish roots, nourish them and grow into your own strength. Always there is the reminder of the yogic teachings and acknowledgement of her teacher, B.K.S. Iyengar, as a source of inspiration.

In the May 1985 Reflections column, I mentioned three qualities which must be developed in order to practice yoga and which are absolutely vital for someone who teaches - respect for our teachers, reverence for the teachings and refinement. These qualities are all clearly to be seen in the work of Maureen Carruthers. It is a characteristic of Canadians to overlook their own attributes and look elsewhere for expertise and artistic endeavour. I think all the students and teachers who spent this retreat weekend with Maureen will agree with me that it's time we acknowledged one of our own - a fine Canadian teacher.

Continued from page 14

difficulty, and the necessity, of acting in a climate of moral ambiguity. Going with the flow, and doing only things which allow a person to feel he has remained pure will become more difficult in the future, as rights and wrongs become less clearcut. Referring to Rollo May, he related his impressions of the story of the good Samaritan. In the story, those who passed the injured man on the road were all professionals who were too busy to help, or too involved in their own activity. Help finally came in the person of a non-professional who, without any special expertise, simply did what needed to be done. O'Driscoll sees this as a parable of our age, and predicted that we are moving toward everyone becoming a listener, a healer, and a toucher, because of the increasing intensity of the times.

Andy Lipkis, of the Tree People, continued the discussion of "going with the flow". He said that it is important to look at what kind of flow you are going with. One flow is the path of least resistance. It is an easy flow, but not very strong, and leads into eddies and backwaters. The second type of flow is that of the energy flowing from the earth. This is a much faster, rougher, and stronger flow. It is not an easy one to go with, and leads into some difficult places, but it brings a joy not present in going with the easy flow. In his experience, many volunteers and "new age" people tend to go with the easy flow, but cannot be counted on when the going gets rough. A deep sense of commitment to the earth, and a willingness to face tough situations are needed to reach worthwhile ends.

The afternoon began with large group sessions, this time focussed on the practice of service -- "Our own back yard: Home and community", "Religious principles in action", "The service organization", "High profile I: emergency relief overseas", "High profile II: crises at home". I went to "High profile I" with Stephen Gaskin, of The Farm and PLENTY USA, and Raymond van der Buhs of the Unitarian Service Committee (USC). Gaskin was a fascinating person, certainly one of the last died-in-the-wool hippies. He still believes that long hair is important to distinguish the good guys from the bad guys, and that it is necessary to establish counter-cultural institutions

to remain apart from the government and mainstream culture. I thoroughly enjoyed his tales of The Farm's mission to help with rebuilding Guatemala after an earthquake in the '70s, the establishment of "the hippy ambulance" service in the worst areas of New York City, and a recent "counter" invasion of a Caribbean island to show the difference between the government invasion of Grenada and the intentions of the American people. Gaskin says that we need to be moving from a broken heart, and that anything we might think that shuts off the stream of emotion when we encounter suffering is "novocaine for the soul".

Ray van der Buhs offered delightful contrast in style. Dressed in a conservative grey suit and tie throughout the conference, superficially he and Gaskin seemed as different as could be. As head of the USC, one of the most respected Canadian charitable organizations, he was able to provide a rare and insightful glimpse of the functioning of both governmental and private international aid. His discussion was up to the minute, filling us in on the implications of the new government's budget delivered two days earlier. Most important, his very genuine concern and good spirit, maintained while dealing with the bureaucratic world, shone through. Governments, he advised us, need to know that there is a worldwide popular will for development work. If it becomes clear that a lot of people favour this type of work, a massive change can be brought about. One clear, and perhaps accidental, message of this panel was that neither Gaskin's efforts to supplant his government, nor van der Buhs's involvement with "the establishment" posed any obstacle to their achieving results. It was clear that the will to serve was the important factor in getting things done.

The final session of the day was billed as "The Road Taken: How each of us may find the most appropriate avenues to service." Joanna Macy began the session with three guidelines: first, start with what's at hand, and something synergistic will happen. If there is something that is concerning you, begin to work with it, and it will develop into a worthwhile activity. Second, start where your passion or pain is: you can trust your pain, and your experience to lead you. Third, start from confusion or curiosity. She

told a part of the myth of Parsifal to illustrate the way in which asking questions can wake people up. This is because people often need to know what they think more than they need to know what you think. Until they really listen to what they say to others, they cannot begin to develop new ideas. She gave an example of a friend of hers who began to go door to door asking people how they thought the threat of nuclear war ought to be dealt with. She found that people began by saying quite conventional, often nationalistic things; however, as she just listened rather than arguing or commenting, they began to listen to what they themselves were saying, and realizing that they really did not believe that an arms build-up, for example, would solve the problem. Gradually they began to think, and to offer creative solutions to the problem, and to recognize that the traditional rhetorical solutions were empty.

Stewart Brand ended the session with a series of warnings. The best advice is full of contradictions, but you should pay attention to it -- especially the advice you give others. Often it is of no value whatever to them, but is exactly what you need to know. He warned against joining groups with "us-them" attitudes. If a group you are involved with says "you're either on the bus or off the bus", get off the bus.

Finally, Brand said that he has seen a lot of good work done by groups which run on the charisma of a leader. This will lead to problems for both the leader and follower, but problems are often worse for the follower -- who often comes out of the experience "strip-mined." "Charisma is theft," we were warned, in an admittedly drastic overstatement. A good criteria for judging the quality of a group is by whether or not members can drop out of the group and be welcomed back in, if they decide to return. Brand's provocative ideas prompted some heated debate from several people there, especially those affiliated with a charismatic leader whose group is concerned with world hunger.

After a wine and cheese reception, offered as an opportunity for networking, we arranged to go to dinner in a downtown Japanese restaurant with a long-lost friend who we had met again at the conference. On our way there, we were joined

by several of the conference speakers. The networking that went on over dinner was truly remarkable, and characteristic of the kinds of opportunities which were developed again and again at the conference. As we ate, Katie and Andy Lipkis mentioned that they have access to thousands of fruit trees in California, which the US Air Force would be willing to fly anywhere in the world. The problem is that The Tree People have no on-the-ground projects which could make use of that many trees. Ray knew that PLENTY Canada had a project in Africa which was engaged in tree planting, and wondered if the trees would grow there, especially since fruit trees would mean food for the local people. The McDermotts said that they thought there was a good possibility, because that part of Africa has several climatic zones at different altitudes. They said they would certainly check into it, and it looks like these thousands of California trees may have found a new home. While some work obviously needs to be done to draw the threads together, there is a good possibility that this chance meeting will bring a life-giving project with long-term promise into existence in Africa.

T.G.: During the reception I stopped to talk to Raymond Van Der Bhus. I wondered what he was thinking of all of this, since in my mind I had categorized him as quite conventional, and maybe put off by some of what was going on. I found him incredibly open. He told me that he had had a number of very important things scheduled for this weekend, like the annual general meeting of the Unitarian Service Committee, but that his secretary, whose judgement he trusts, had felt that it was important that he come to this conference. He followed her judgement, and now, after the second day, he could see why. He had found Joanna's morning session very powerful: he wanted to know what would happen to the person he had worked with, where she would go, what her joys and sorrows would be. Obviously he had been deeply moved, rather than put off.

I thought of a conversation with Rory Kyle weeks before the conference. She said that she hoped the event would help to bring the people in the professional service organizations together to get them networking with one another. She also hoped that it might help them to

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by Linda Shevloff

Last month the Victoria Yoga Centre sponsored a yoga retreat on Salt Spring Island. The instructor was Maureen Caruthers from Vancouver. Maureen is a longtime student of B.K.S. Iyengar. She has travelled to India many times to study with him, most recently in February 1985 when she participated in an advanced teacher training course in Pune for teachers from all over the world.

For me, attending the retreat was a fine opportunity to learn from Maureen and to explore some of Mr. Iyengar's current teaching methods. As well, a "retreat" was a much needed withdrawal from the business of daily life at home.

The retreat was held at The Salt Spring Centre - a peaceful ashram situated near Blackburn Lake on the island. The residents of the Centre kindly provided us with wholesome meals, clean comfortable beds, and even a rustic sauna. All of our time was free for the practise of yoga.

We spent much of our stay in silence. After nine o'clock on Friday evening we were put on silence until lunchtime the following day. At first I rebelled against this restriction. My busy mind wanted to chatter and socialize with everyone. Eventually, however, the process of being quiet began to calm my mind and allow me to focus more clearly on what

was being taught. By Saturday afternoon I felt entirely rejuvenated. Saturday evening we used our voices to sing rather than talk when some of the residents led us in an enthusiastic series of chants and songs. Afterwards we were silent once more.

Maureen taught early morning pranayama classes. During the day, she guided us through difficult, concentrated yoga asanas. Since many people attending were teachers, she spent time demonstrating various teaching techniques. Always she emphasized the importance of personal responsibility in yoga; frequently she instructed us to pay attention to our own abilities and weaknesses and to be aware of things we could or could not do. At the same time, she encouraged us to go to our imagined limits and then go beyond them by conquering needless fears.

Maureen is a quiet, strong, flexible and compassionate teacher. One experienced Iyengar student crowned her "Queen of Yoga in North America."

Namaste



Retreat Reflections of a Meandering Mind. (For the Unenlightened Only)

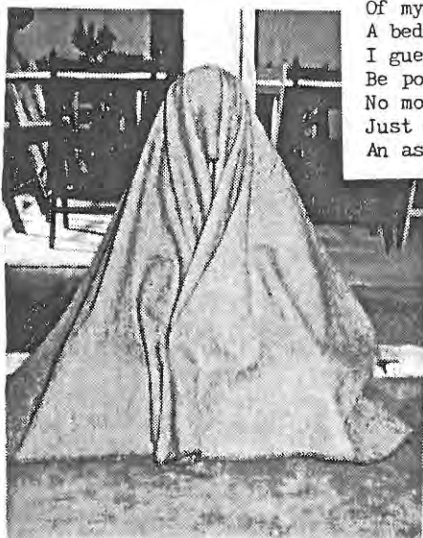
by Nance Thacker © 85

I am a yo-gi.
I walk in slow motion,
Don't cause no commotion
In body or mind,
Or whatever I find,
Except for the occasion
When I might be raisin'
A little hell.
Oh well.
Even too much
Moderation,
As such,
Is no moderation
At all. And it seems
I'm a woman of extremes.
But that's me,
A paradoxical yo-gi.

I'm a yo-gi.
Asleep by eight.
Oh, isn't it great
To be up at four
For the pranayama I adore,
Or, at least up at six
To get my fix
And stand on my head,
Instead of lying in bed
But, I can't, you see
Cus I'm still awake at three
A.M.
I am.
Oh, why isn't the sun
Rising at one,
Just like me,
The late-night yo-gi?

I am a yo-gi.
And celibacy
Is the key,
To keep my mind free
Of base thoughts of the flesh,
Or of lust, or passion, or sex,
Or...
All of the above.
But keep thoughts of love
Of only the noblest kind,
Of limbs entwined...
Sigh... AAUGH be gone from my mind!
And leave in my head
Sounds of chants instead.
But, is that really for me
This lusty yo-gi?

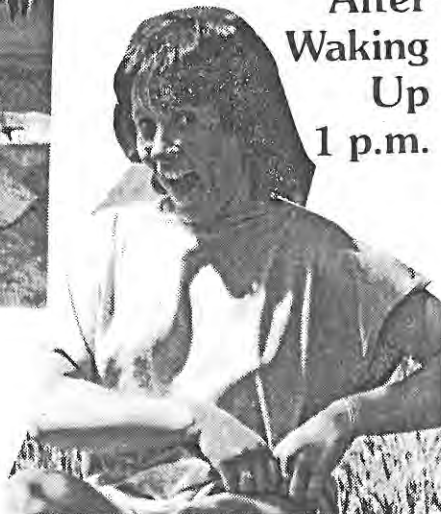
The Author After Pranayama 9 a.m.



I'm a yogi.
The serious type.
Don't get off on the hype
Of fun and laughter.
It's the "other realm" that I'm after.
Don't want the distraction
Of comic interaction.
But... would it be heresy
For me to say
That the spirit within
Might observe with a grin
How I fumble and stumble so seriously
With this life so laden with glee?
I must, Admit to be,
A cosmic/ comic yo-gi.

I'm a yo-gi,
And poverty
'S not new to me.
But lately I've a yen
For a Mercedes Ben
'Z, a vacation in the sun.
Seems I'm just about done,
With just getting by.
I'd rather have a high
Income,
A home
Of my own,
A bed, a T.V., a hot tub, a sauna.
I guess I don't wanna
Be poor
No more.
Just call me
An aspiring yuppie yo-gi.

After Waking Up 1 p.m.



Continued from page 3

unified, and their every act is done with complete awareness." (Chapter 4, Verse 18). In his commentary on this verse in The Bhagavad Gita for Daily Living, Eknath Easwaran points out that someone who has surrendered himself to the Lord does not act; the Lord acts through him.

Sometimes it is important to be quiet, to sit back, to wait, to say nothing and to do nothing. Sometimes it is vital to speak up, to get out and do something, to respond quickly and decisively. Yoga in the West is often associated with flexibility but it isn't limited to flexibility of the body. A yoga student has to become flexible on all levels - physical, mental, emotional and spiritual. A yoga student has to develop strength, stamina and firmness. At the same time a yoga student must learn to discriminate between when it's appropriate to bend and give way, and when it's necessary to stand firm and be unyielding.

This is why it's so important for anyone practising yoga to study yoga philosophy and read yogic texts such as Patanjali's Aphorisms and The Bhagavad Gita. The meaning behind the words must be explored, and our understandings must be put into practice in our daily life. There is no end to spiritual life. It's not a separate compartment from the rest of our life. Devotion is not something to switch on and off, although it's important to put some time aside for formal devotional practices. Every minute of every day, whatever we do, say or think along with all of our actions or inaction, either moves us closer towards self-realisation or further away. This is the purpose of constant awareness. This is the meaning of yoga.

PERSPECTIVES

by Rev. John A. Davidson

One of the most memorable characters in Bernard Shaw's play, Androcles and the Lion, is Ferrovius, a big man of great physical strength. He is a Christian in a time when imperial Rome is persecuting Christians, and because of his uncompromising faith he has been taken to Rome for punishment. Soldiers guarding him taunt him about his faith, faith that requires he love his enemies.

Ferrovius is given a sword and then ordered to go into the arena and defend himself against six armed gladiators. He says that he is a Christian and cannot use the sword. But he sees some of his fellow Christians suffering at the hands of the gladiators, and in anger he leaps

into the arena and with the sword he kills the six gladiators in quick order. Immediately after he has done this grisly work he cries out in shame and humiliation that he has compromised his faith and as a Christian has failed morally.

Here Shaw, in a rather heavy-handed way, depicts the tension between integrity and compromise. This tension is experienced by any person who tries to live the life of faith in the world. It is a discomforting truth that you cannot live a morally creative life without compromises.

Not many of the significant moral decisions we make are simply matters of our having to choose between good and evil, straightforward black-and-white issues.

Sometimes the choice is between two good possibilities - and that is not always an easy choice. More difficult, and more distressing, are situations in which the only choice is among evils and you must judge which is the lesser.

Often we face situations in which good and evil elements are inextricably mixed. The nature of many of the moral situations in which we find ourselves demands that in order to do anything we must compromise. And refusal to make a decision is in itself a decision, sometimes the meanest kind of compromise, the kind that engenders an inordinate self-righteousness.

You cannot live a morally responsible life without making compromises. If you are excessively concerned for your integrity, for your moral purity, you are likely to suffer deficiencies in compassion, in active concern for the needs and sufferings of others.

The poet, Archibald MacLeish, once sardonically observed, "The world is divided into two kinds of people: the pure and the responsible."

I do worry about the moral hypochondriacs who are always feeling their idealistic pulses and taking their righteousness temperatures.

Morality, as understated in the Bible and as implicit in the teachings of Jesus, is not primarily in keeping your own precious little soul lily-white, but primarily in risking your soul in loving service of the real good of others. And that risking often entails compromise.

When you compromise on moral principle and standard and convention you are behaving with integrity if you know what you are doing and why

you are doing it, if you can honestly believe that you are serving the greater good or even the lesser evil. The moral life is never easy. Moral responsibility in the real world always entails risk to your soul.

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(Rev. Davidson is a retired minister of the United Church now living in Victoria. The above column was published in the Victoria Times-Colonist on May 22nd 1982. It is copyright material, printed here with the kind permission of Rev. Davidson, and may not be reproduced without his consent.)

Re-Entry ... Life after the Yoga Teachers Course!

by Bruce Ingimundson

Yes, there is life after the Yoga Teachers Course (YTC), but returning to it can be another matter!

Upon reflection, going to the YTC, going through the YTC, and returning to the outside world, can be likened to a trip in the "space shuttle". At first there was blast-off, where I rocketed into the YTC with eager anticipation and a good measure of fear! The course itself was like circling the Earth in a somewhat protected environment, so I was able to concentrate inwardly upon myself. For me, this was a marvellous experience—being there in an enclosed environment of support and friendship, doing a lot of hard work, acquiring knowledge about the universe within.

Once I had made a countless number of orbits, collected data on myself and found tools to use back on "Earth", it was time for me to reenter. Like the space shuttle, the reentry was a scorching experience. Fortunately the YTC had provided me with an inner layer of fire resistant tiles, a sort of "spiritual heat shield".

Initially I found returning to my environment difficult and unsettling. My family had become somewhat used to my being absent from the scene and

after nearly four months away, my return upset their routine. My return to work was also difficult as I was with people who knew nothing of what I went through, and who, in many ways, live by a different set of standards than I now do. My renewed awareness brought this home quite clearly. Upon reflection however, I realized that I was probably the greatest cause of my difficult reentry because I had several expectations that I did not admit to or did not recognize when returning home.

I realize now that I had expected things in my life to have changed instantly upon completion of the YTC. I was in for a rude awakening! I really came away with more questions about myself than answers.

In time, I began to realize that real changes had occurred deep within, and that the spiritual foundation I was seeking had been laid. I am slowly learning the patience that has been lacking in my life for so long. Slowly I am developing a realistic daily spiritual practice. I am communicating much better with my wife, my family, and those I come in contact with.

Regularly attending the weekly Kundalini class has been a great help in my reentry. With Swami Padmananda as the air traffic controller, and with the counselling of others who have been through the YTC, my landing has been smoothed. OM NAMA SHIVIA!



Continued from page 17
change some of their ways of thinking and acting. Through my evening with Ray and the Lipkises, I could certainly see that these goals were met.

B.G.: Sunday morning started with the final "large group" sessions. These were on the branches of service, and dealt with the possibilities in business, the service professions, government and

politics, the caring professions, "service and the outsider", and ecological action. I opted for the session on business, because the possibility of joining service and business was one of the recurrent themes which interested me. Kolin Lymworth and Alan Morinis, both Seva Directors and Vancouver businessmen were joined by Stewart Brand in an excellent discussion of business as service. There was a high degree of audience interest, and this session may expand to a weekend meeting in the coming year.

T.G.: Sunday morning I was actively involved in service. The day before I had helped out on the T-shirt sales table. When it was time to close it down I asked Rory who was in charge, so I could give the money to them. She said "I guess it's you." So, Sunday morning I spent selling T-shirts.

The final event of the conference was a coming together of all the speakers and groups, called "Humanity Serving the Earth, Earth Serving Humanity." Stewart Brand talked of the need to meet despair over the state of the world head on, to go toward it with curiosity. Joanna Macy talked of how life is like the turning of a wheel, giving and receiving like breathing in and out. She taught us the "Hum Sah" mantra; "Hum" being the exhalation of breath, and "Sah" being the intake of breath. For me it connected with the work on breathing through emotion she had done the day before. She said that

she thinks of hell as being the inability to receive, and of receiving as becoming filled and fulfilled, with the pain and power of yourself and others.

Rev. O'Driscoll told us the tale of the 14th century saint Julienne, who had a vision in which God said "All will be well, and all will be well, and all will be exceedingly well." He said that visions of life are given to us when the times are darkest, when we are all called to be maker, lover and keeper of the earth.

B.G.: O'Driscoll's message about visions referred to something Stewart Brand had said. Our generation is dominated by two images never seen before: the mushroom cloud of a nuclear blast, and the image of the whole earth suspended like a jewel in the sky. These two images show us the worst and the best of life at this time. Work done on the effects of a nuclear war in this decade have led to an understanding that nuclear war will lead to a nuclear winter, which combines the two images in a new one of absolute horror: the image of a whole earth completely lifeless and dead. Brand does not see this new understanding as leading necessarily to complete despair. He draws a comparison between the realization that we can destroy the earth if we want to, and the adolescent human's realization that he can destroy his life if he wants to. In the great majority of cases, this new power and realization brings a new sense of responsibility for preserving

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.

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Size	1 Month	1/2 Year	Full Year
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Business card	8.00	45.00	80.00

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individual life. Let us hope the same will be true of our planet.

T.G.: After these inspiring messages it was time for a lighter celebration. The Clown Band, a band made up of clowns who play exceedingly well, piped in the drum filled with entries for the draws on the conference's fund-raising raffle. Everyone there, in the true spirit of service, was hoping that they were going to be the winner of the trip for two to Nepal. Great drum rolls, and the first name was drawn for the gift certificate from Banyen Books. The name was read out, and -- silence. The winner wasn't there. Drum roll number two: the draw for the futon. Again: silence. The second winner wasn't there either. Drum roll number three: the Grand Prize, complete silence through the hall, anxious anticipation on every face. And the winner is -- again silence -- an unknown name. However, the undaunted Clown Band played us cheerfully out of the hall and into an impromptu dance around the lobby. Then, a final chance to buy T-shirts, and everyone went away home, full of inspiration, and with lots to think of.

The Victoria branch of Seva will soon have a complete set of tapes from the large sessions of the conference. Anyone who wishes to borrow them to listen to is welcome to contact us at 592-5338. We will lend them for short periods.

Yoga Calendar

AUGUST, 1985

August 16 - 21, 1985: Seattle Workshop with Azdil Palkhivala. Centre for Yoga, 2206 North 56th Street, Seattle. Contact Richard Schachtel, 206-547-7446.

August 22 - September 2, 1985: Vipassana Meditation Course - Cowichan Lake, Vancouver Island. Please call Evie Chaunsey, 479-6641, for information and registration.

SEPTEMBER, 1985

September 1, 1985: Labour day picnic at the French's home, see Yoga Centre News.

September 9 - 13, 1985: Workshop with Ramanand Patel, see article this issue.

September 14, 1985: Day of Yoga with Ramanand Patel, see article this issue.

September 11 - 22, 1985: Vancouver workshop with Angela Farmer and Viktor Van Kooten. You can register for all week or for 4 mini-workshops. Further information from Susan Bull, 731-7857.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V8A 5G6.

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 of the Province of British Columbia 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 and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, V8X 3X1, telephone 479-5847.

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DEADLINE FOR THE SEPTEMBER ISSUE -- AUGUST 23, 1985

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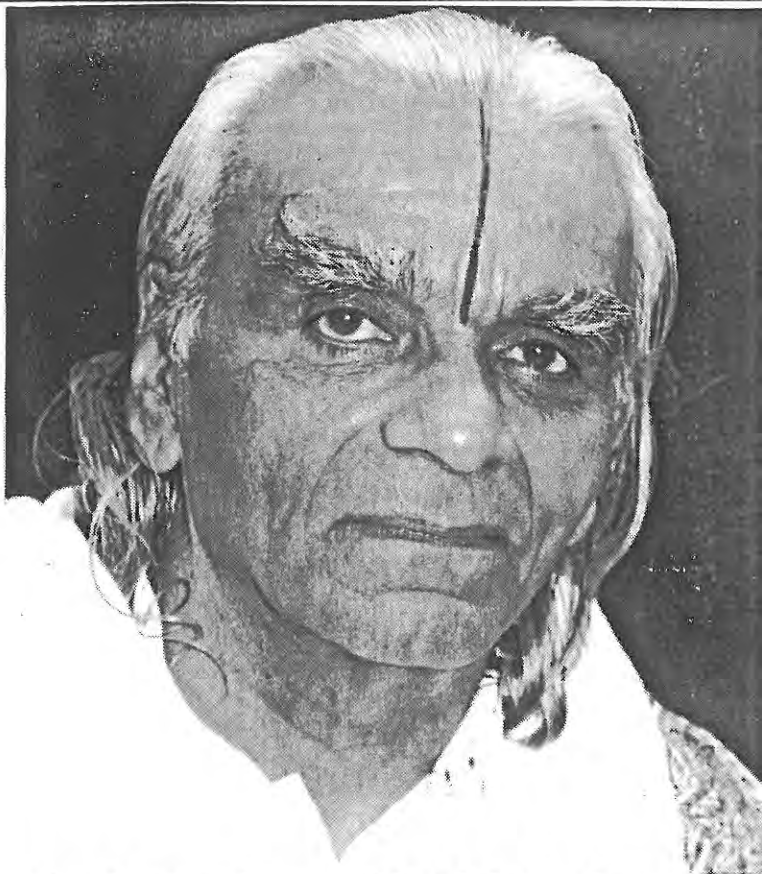


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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SEPTEMBER 1985



An Interview with B.K.S. Iyengar

The following article is an excerpt from an interview with Mr. B.K.S. Iyengar by Rod Hayes of "The Body Program", ABC Radio, Sydney, Australia, September, 1983. The article was published in The B.K.S. Iyengar Yoga Association of Australasia Newsletter in June, 1985. It was transcribed and edited by Sandra Mulcahy, and is reprinted with permission.

Question: The first question I would like to ask: Are you a Raja Yogi?

Mr. Iyengar: We don't demarcate yoga - yoga is only one. I am a practitioner of yoga and I don't brand myself as any particular kind.

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by Shirley Daventry French

During a recent telephone conversation with a yoga teacher from another Canadian city, I was asked whether we should try to make a profit from the yoga workshops we sponsor. My immediate answer was "Of course!" Unless we take some steps to survive financially throughout the year we can't carry on our work and there would be no organisation to sponsor another workshop.

This teacher and I are members of non-profit societies which organise yoga classes and workshops. If there is anything left after we have paid out all the various fees and expenses, this income is immediately ploughed back into the ongoing work in our local community. When a workshop runs at a loss, we cover this out of our operating funds.

Sometimes we make a deliberate decision to run a special workshop at cost. We also subsidise some events. This was the case with the celebration for Mr. Iyengar last year which we wanted to make available to as many people as possible. We subsidise this newsletter for the same reason. However, we can only do this when the yoga centre is financially viable.

My colleague was relieved at my response. Her question arose because some visiting teachers have objected to local groups making any money out of their workshops.

I can understand concern about being exploited, but from what I know about the manner in which most Canadian yoga communities conduct their business, this is so far from the truth that it is laughable. We are efficient as we go about our business but hardly entrepreneurial. It is more of a Canadian characteristic to be exploited than to exploit - we sell ourselves short in many ways including appreciation of our own yoga resources.

Considering the sparse population of this country, there is a widespread interest in yoga. At last year's Iyengar Yoga Convention in San Francisco the second largest group of students (after California) came from British Columbia.

The work carried on locally throughout the year (most of it unpaid) makes it possible to consider inviting a teacher to give a workshop. The local group acts as underwriter for the workshop. It raises money to rent or maintain spaces where workshops can be held. It supplies and moves around equipment. It plans and publicises the event. Most important of all, the work which goes on in local yoga classes week in week out generates an interest in yoga and provides a nucleus of students who might be interested in attending the workshop.

In our community most yoga teachers work for very modest fees or as volunteers; yoga in Victoria has grown through the efforts of these and other individuals who also volunteer their time. If any money is made from any event we sponsor, whether it's a garage sale or a workshop, this money is used in one way or another to spread the teachings of yoga.

Workshops are one aspect of this work. We have had many fine workshops in Victoria with superb teachers from all over the world. I have benefitted immensely from them both personally and professionally. They have helped to elevate the level of work here. These workshops are important and enjoyable.

There are several elements in a successful workshop. A good teacher who will be suitably rewarded for his or her services. Eager students who will pay a reasonable fee for the opportunity to participate. A local individual or group who will do whatever is necessary to bring these two together.

Since I first became involved in the organisation of yoga classes and workshops, I have been a vocal supporter of paying professional fees to teachers whose work we respect sufficiently to invite them to come and give a workshop. These fees have risen dramatically in the past ten years. They needed to. Yoga teachers have changed during this time from talented amateurs to highly trained professionals. I believe that both visiting teachers and local teachers should receive a reasonable remuneration for their services so they can continue their study of yoga, develop their expertise, deepen their understanding and share what they have learned. When this element of sharing is forgotten, then the spirit of yoga is lacking and service has become purely business.

Yoga Centre News

by Bill Graham.

I was going to call this the "no news is good news" edition of this feature, but the day before production there was a sudden influx of information, so I don't get off that easily. I hope that not very much news is as good as none at all. Welcome back to another active year of yoga in Victoria!

Sunday Workshop

The first Sunday workshop of the year will be held on October 6th in the Lounge of the Victoria YM-YWCA. Leader Robert Dill will be trying a new type of all-levels workshop: the first section will be conducted at a level suitable for beginners, followed by a more rigorous session after a break. Participants are invited to attend the entire workshop, or either portion separately. The workshop will begin at 10 a.m. Please refer to the advertisement elsewhere in this issue for details on the full length of the workshop, fees, etc., which were not available at deadline. Robert Dill teaches regular classes at the "Y", and at the James Bay Community Center in Victoria. He has recently returned from studying with Angela Farmer and Victor Van Kooten in Greece during the summer, and this promises to be a stimulating workshop for yoga students at any level of experience.

Yoga Center Meeting

The first of the regular Yoga Centre meetings for the fall term will be held on October 18th at the home of Gay and Robb Dill, 3033 Admirals Road, Victoria. After a short meeting, Gay Dill will make a presentation on her recent trip to the Soviet Union on a citizens peace mission, followed by visits to Central Asia, and India, including study at the Iyengar Institute in Pune. Yoga Center meetings are open to everyone with an interest in Yoga. You are invited to attend.

October Newsletter

Deadline for the October issue of the Yoga Center Newsletter is Friday, September 20th. This issue was a bit late, so please be sure to get your advertisements and contributions in to us by deadline, so we can get back on schedule. Articles should be passed to Linda Shevloff, phone 479-5847.

Please remember that the newsletter provides free short listings of events in Victoria in the Yoga Center Calendar, in addition to selling advertising space. Our ad rates are absurdly low, especially when you consider the loyalty of our readership. To buy advertising, phone Carole Miller at 721-3477. Mail listings for the calendar to Jennifer Rischmiller, 592 Head Street, Victoria, V9A 5S6 (phone 384-9169).

Seva Pot Luck Supper/Meeting

Anyone interested in forming a Victoria chapter of the Seva Service Society is invited to join us for a pot luck supper and meeting at Susan Sprinkling's and Denis Fafard's home on Sunday, September 29th, 1351 Grant Street, at 5:00 p.m. There have been a couple of Seva meetings to date, and enough interest has been shown that we hope to become active this fall. Please come and bring ideas for projects which we might begin to carry through.

NEW MEMBERS

We would like to welcome the following new members to The Victoria Yoga Centre Society:

Jo Patterson, Terrace, B.C.
Pat Albright, Grand Forks, B.C.
Laridoe Jackson, Calgary, Alta.
Australian School of Yoga, Sydney, Australia.

Additionally, to those who renewed this month, thank you for your support.

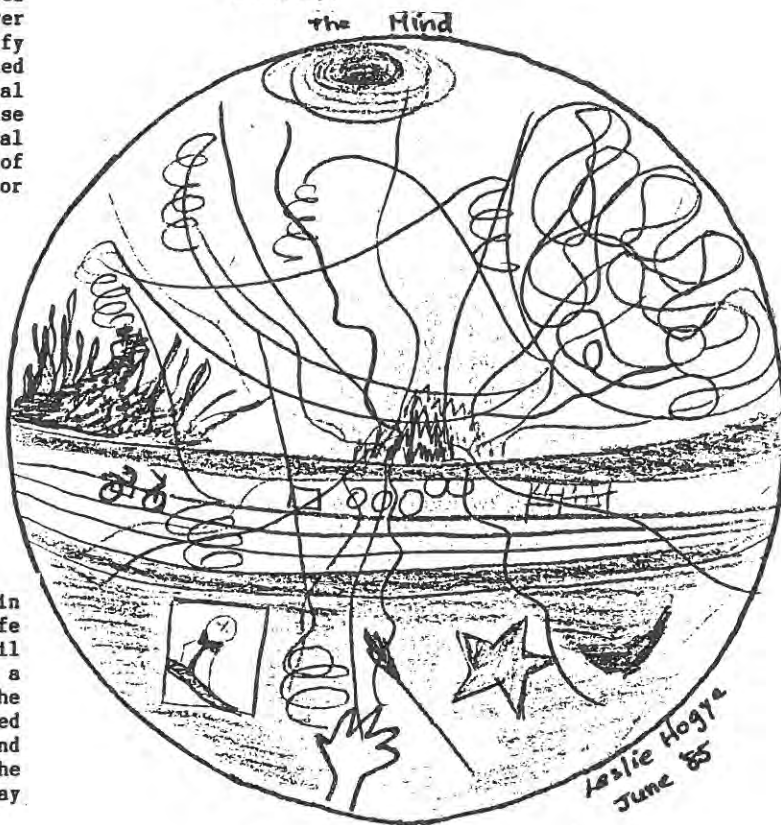
A Mother's Yoga

Swami Radha has developed many types of workshops to help us discover more about ourselves and to clarify our purpose. One of these is called a Life Seal. The Life Seal particularly appeals to me because it involves drawing my personal symbols. I have found this type of drawing an important tool for resolving long standing problems.

Swami Radha was in Victoria early in the summer in order to give a Life Seal workshop and I vacillated until the last week before making a commitment to attend. Finally, the day arrived and I was sick. I called Shambhala House to cancel and Padmananda encouraged me to do the drawings and to come the second day if I felt better.

As I planned my Life Seal it began to seem absurd to me that I had vacillated for so long. I felt very peaceful and centered as my pencil began the first drawing.

In one of the drawings I represented by use of a long squiggly purple line, that confusion one feel in the midst of difficult decisions. The line had no clear direction, no end, no goal. Indecision has been a continual problem for me. I am trying to shorten the amount of time I find necessary to make decisions; I haven't met with much success. This vacillation affects all parts of my life. When I am indecisive I waste so much energy! However, when I make up my mind and begin action I can feel a release of tension. As a result my daily affairs go more smoothly.



A portion of
Leslie's Life Seal

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Salamba Sarvāṅgāsana 1

by Karen Fletcher

Since I began my yoga practice, shoulder stand has been one of my favourite asanas and is a constant in my daily practice. It is a pose that I would "save" until the end of my practice so that I could savour it and reward myself for all the hard work I had done. A number of years ago, in my ignorance, I felt as if my shoulder stand had been perfected! Now I wonder how I can ever learn all that this asana has to teach me.

The basic principle of movement to do any āsana is remarkably simple. For example, in shoulder stand the body is inverted and supported by the shoulders and arms. All that is required is the rotation of the scapula (shoulder blade) over the head of the humerus (arm bone) to allow the torso to move up between the arms. That is basically it, yet anyone who tries to do sarvāṅgāsana knows that it just does not work that way. There are all the muscles, tendons, ligaments and fascia that have shortened and tightened around the shoulder joint and in the rest of the body. There are also injuries, misalignments and emotional blocks that prevent this simple movement. The challenge of āsana is to work with these obstacles that are presented, in order to express with the body/mind the essence of sarvāṅgāsana. How I approach the removal of the obstacles to the freedom of movement can tell me a lot about how I approach the obstacles, the challenges, that are presented to me in my daily life.

Shoulder stand has been an easy place for me to "hang out", as a place to relax and reward myself. Because of this, I can "perform" what looks like a decent pose, yet it can be one that does not penetrate or explore in depth where I am blocked, what can and needs to change, and how I might go about this. As I penetrate deeper into the tightness, the stuckness of my right shoulder each day in shoulder

stand, I have the opportunity to see my edges challenged and to see how I respond to that challenge - whether it is with anger, frustration, impatience, or with love, compassion, and openness to what is. So too it is in my life. It can be easy to "hang out" in the roles I assume, to go about my life without exploring, probing, questioning. How I respond to the tightness in my right shoulder in shoulder stand is very revealing to me about how I respond to the challenges that must be dealt with daily - can I look openly at what is there, or do I see just what I want to see? If I can look openly and honestly at what is really there in āsana, it helps me to be more open and honest in the rest of my life.

Sarvāṅgāsana is the mother of āsanās. Because of the position of the neck and head, the gaze is directed to the heart. As a mother nurtures, sarvāṅgāsana nurtures by allowing me to look into my heart and encouraging me to open to it. This opening reminds me to approach my challenges, my edges of pain and fear, to see my limitations, with love and compassion. Sarvāṅgāsana confronts me with what is, yet reminds me that I am human and that love, compassion and being open to what is will allow my edges to soften and move.

Letters to the Editor

To the Editor:

I want to thank Derek French for helping me to clarify why, after seven years, I still have neck problems! It was a very useful article ('Hurting not Harming', Summer 1985). Thank you.

Leslie Hogya

A MESSAGE FROM THE PRESIDENT



Dennis Fafard

Members are beginning to feel the urge to "put down roots" and give the Yoga Centre a physical presence in the city of Victoria.

As a result of interest shown at a meeting in May, two committees were formed to explore possibilities: a finance and organization committee, and a site committee. Both of these committees met at the end of July.

Discussion in these meetings ranged widely from talk of owning a building to renting space in the downtown core, attendant with all of the fantasies of what an ideal space would be.

Critical to any plan of this type is the question, "What do members expect and hope for from such a location?" As well, because such a project is really so large and risky both financially and organizationally in comparison to anything the Centre has done to date, it is very important to have a much broader active support by members. This is said regardless of whether the Centre owns or rents, because the support is going to be necessary continuously; it will not be possible to temporarily slow down or back off when there is rent or mortgage to be paid and classes or events to be organized regularly. As with any new venture, there might be numerous set backs and difficulties. With broad, enthused support, however, such set backs can be viewed as new challenges.

At the finance organization meeting in July, a variety of issues were discussed. The core issue seemed to be, "What kind of a centre do members want?" It was concluded that more information was needed, so various people at the meeting committed themselves to exploring such areas as: how have other small organizations made their first steps into their own space; what kind of financial support are members willing to give; can donations be used as deductions for income tax purposes?

Some conclusions that were arrived at were:

1. If such a centre is to be established it should be centrally located.
2. The growth of such a centre should be slow and progressive.
3. A broad involvement and support of members is essential for success.
4. Both committees should come together as one at this time.

Interested members should contact the executive. If you know of any reasonably priced space to rent or buy, or if you know of any individuals or organizations willing to provide financial help, please let us know.

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Q: What would one need to do to become like you?

Mr. I.: In order to become like me you need to work like me—ten to twelve hours a day, irrespective of upsets and upheavals in life. The goal I have chosen in life is full of inspiration and full of perspiration. Nothing can be earned without pain. One has to go with a certain discipline to reach a goal. Nothing can come without discomfort. For example, if you plant a seed in your garden, do you get the fruit immediately? How long does it take to get the fruit? After a few days, the seed forms into a sapling, and how happy is your heart and mind! It is the same in yogic practices. When you begin it is like a seed, and you have to see to it that it grows into a sapling and then into a tree. You have to trim that tree very carefully to get the fruit or else it does not give it. One has to work very hard in order to reach the harvest of health and happiness.

Q: You have written that there are four grades of pupils: feeble, average, superior and supreme. I think I and most of the people I know would fit into the category of feeble. You have written that it would be very difficult for those people to follow the path that you have taken.

Mr. I.: I have not said very difficult, I have only quoted one of the yogic texts. Of all the different levels of pupils, only the very intense have the goal nearer to them. Those who are feeble and average reach the goal, but the time factor comes into being.

Q.: You have demonstrated quite clearly in your book that yoga has great benefits for the body and for the mind. Can you describe yoga?

Mr. I.: I will explain it using some analogies. Many classics say that the body is the temple of the spirit, but the yogis go one step further and say that the body is only the temple of the spirit provided you keep it healthy and happy. Otherwise, it cannot become the spirit of the soul, it becomes the devil of the soul. The body contains over 700 major muscles and 300 joints. We do not know how many minor muscles there are to control those major muscles and

the linking tendons, which we never exercise. It is said that if the lungs are opened they would cover the size of a tennis court. They supply about 250 millilitres of oxygen into the blood stream. The heart pumps about 70 times a minute producing five litres of blood. The nervous system is about 6,000 miles in length and the length of blood vessels

about 60,000 miles. You can understand how intricate the human body is. How do we feed this entire system: the muscles, joints, tissues, tendons and on top of all that, the mind, the consciousness and the conscience? These are the layers of what we call the human soul. From the body to the Self, we have the different coats: the anatomical, the physiological, psychological, intellectual and the causal body. If you have a rusty sword, and you have tremendous valour, is that valour useful to you? If the sword is sharp and you have no valour, what use is that sharp sword? The body acts as a sword and the mind acts as valour. So these yogic practices sharpen the body and due to this sharpening of the body, a tremendous concentration or valour in the mind is created. In this way, the body and the mind are made to function equally with intelligence. This is the effect of yoga. If your nation or my nation is not properly protected, an aggressor can enter. So second to second, moment to moment, you are to be very aware and to watch the frontier of your country or my country so the aggressor may not enter. Similarly, in the human system, disease in the form of aggressor, waits outside our skin (knowingly or unknowingly) to occupy this frontier of the body. If your inner mind is very careful and keeps the entire system: circulatory, respiratory, digestive, distributory, nervous and urogenital systems in complete harmonious function, naturally the aggressor known as disease cannot enter this cautious, healthy body.

Q.: Is yoga the only path to develop this?

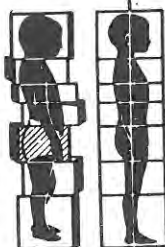
Mr. I.: To a great extent I say yes because yoga is interpenetrating. Man is made up of hands and legs which are meant for action, head for clear thinking and the heart for emotions. Yogic exercises play a tremendous role in developing the

firmness in the body, clarity in intelligence and stability in the emotions. Other exercises may work physically but one cannot say they function intelligently or that they control emotions. Yoga is a wholistic exercise. One needs a lot of concentration and reflection in performing it. Reflection, action, and thinking are all combined in the yogic postures but is not so in other fields of exercise.

Q: You have written extensively not just about the postures but about the eight stages of yoga. Could you describe what the eight stages of yoga are?

Mr. I.: As I mentioned before, hands and legs are meant for action, head for thinking and the heart for feeling. On these three basic points the eight aspects of yoga are divided. They are called Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Yama stands for the control of the organs of action - hands, legs, mouth, genital and excretory organs. Niyama controls the senses of perception - eyes, ears, nose, tongue and skin.

Asanas irrigate the entire system and prevent calcification or stiffness of the joints and keep every tissue in the body mobile and healthy so that waste, in the form of impurities or "moral adjustments" are removed by the practice of the postures. When the asanas are practised well, then pranayama or breathing practices that contain deep inhalation, inhalation retention, deep exhalation, exhalation retention regulates the flow of breath.



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Having removed the impurities in the system, the asanas mix the blood and the energy which is made to flow freely in the system, without any interruption, to energize each and every cell. Having reached the perfection on the physical level, the mental exercises begin. This is the process of watching the mind, the senses and the organs of action. Can we not go back and follow the vibration of the consciousness towards the interior, or the Source? We have three bodies - physical, mental and spiritual. Yama, Niyama, Asana and Pranayama deal with the physical body. Pranayama and Pratyahara deal with the mental body or how to control the wavering mind which is oscillating from second to second. The method of stilling this oscillating mind is known as Dharana and Dhyana - concentration that brings focus to the asanas and pranayama. Asana and Pranayama are the concrete support for the mind to rest on in order to get a comparatively controlled grip. Then, the known comes to an end. Slowly, as you have come to know the known well, the mind turns towards the unknown which is the return journey from the mind to the spiritual body. This is known as meditation, the state comes when a man forgets himself. It may be a split second or a split minute and that is known as Samadhi. These are the eight aspects of yoga.

Q: It would seem that there are many obstacles in that path, especially in our community.

Mr. I.: In all communities, my dear friend. How can we differentiate man to man? How can we differentiate the human society? Maybe the environments are quite different, but as men we are not different. So naturally, yoga has to address the entire human system. When Patanjali wrote about yoga in 300 B.C. he said it is a universal culture. He never said it was the culture of India. He has used the word which means the entire universe.

Q: What are the major obstacles?

Mr. I.: There are three obstacles which come in one's life. It may be due to planetary movements or it may be due to disharmony in the elemental actions, like cyclones, tides, heavy rains, drought, famine or man-made disturbances. Man

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"Mantra and Healing"	MAY 83	5	"Coping with Stress"	JAN 83	6
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can make or mar his character in the moment. As you sow, you reap. Man creates disturbances by over-eating, over-drinking, or over-activity in sex. They may be pleasurable for the moment but where do they lead to later? Other impediments which come in our way are disease, mental laziness, doubt, physical laziness, sensuality or illusive thinking. Another obstacle is changing your certain path, taking and leaving it in between, or having reached a certain stage, thinking you have no further goal and allowing stagnation to set in. Mental disorders, sorrows, heaviness of the breath, sickness of the body are more of the various illnesses and obstacles which come to man.

Q: To avoid these obstacles, do you need to remove yourself from normal life?

Mr. I. : No, not at all. This is why eight aspects of yoga have been given. Why would a monk or an ascetic practise yoga? He would have no bad disciplines at all. Nature alone would keep him healthy. He does not need yoga to keep him healthy. Yoga is meant for the feeble, the average, those who cannot go

beyond a certain limit of the frontier of their intelligence to keep them factually healthy. I am using the words factually healthy, not just healthy. Yoga makes you aware of what health is. When the impediments are conquered there is no need for guidance. Then the practitioner develops a sort of love and affection to that art which gave him that health.

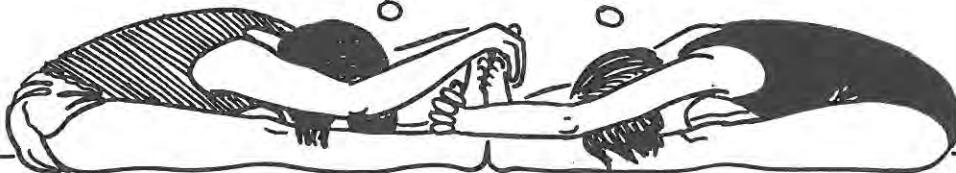
Q: What is the danger of practicing yoga in an inexperienced way and trying to do too much too quickly?

Mr. I.: You have answered the question for yourself. Do you teach a child to run as soon as it is born? You allow the child to have support whether it can stand or not and you hold that child to let it take one step after the other in order

to learn the art of walking. Each individual should know his own capacity and how much the body can take, not how much his brain can take. You are not going to get into the lotus pose, padmasana, by the brain. You have to find out whether the knee cartilage is completely mobile and if the knee can rotate very well. If the knee cannot rotate, you

Stretchmarks By Nance Thacker.

IS THIS MY FOOT OR HERS?



THE BOUNDARIES BEGIN TO BLUR

© Nance Thacker 1985.

cannot do the pose from your head. If

you do it from your head, then the cartilage is broken and you have to limp and stay in the hospital. Yoga is a factual knowledge. It has to be studied from the level of the body, not from the level of the brain. Then, no danger comes.

Q: The way yoga is taught and practised in Australia seems to be mostly a series of exercises without people understanding that there are other stages to yoga or that it is deeply a philosophy. Most people seem to regard yoga as something to tone up their bodies.

Mr. I.: In the West, the yogis that practise are excited about motion but are not excited in action. The difference is this. Suppose we go for a walk. The action is motion. When I am doing the headbalance, for example, going up into it is a motion. But it takes tremendous action to watch each and every cell of my body to see that they are cooperating, that they are doing their job and that they are not dull. So, in the yogic postures in the Western countries, the inner-penetration from the skin towards the source body and outer-penetration from the Self towards the skin is missing. That is why Westerners demarcate physical exercise and spiritual exercise. Indian yogis cannot demarcate because the body is the envelope

of the soul. Each one has to keep his house clean and tidy so he can live in it comfortably. When Indian yogis practise we penetrate that way so that each and every tissue, each cell of our body is kept tidy and healthy. That is known as action. If that type of yoga is practised, then that yoga is a total practice where body, mind and intelligence and Self are involved. But if there is a parity between the mind and body as two separate entities of a human being, it is not yoga, it is a split personality. So, in the yoga discipline in the West, there is a tremendous presentation of a dual personality of a single person. How yoga has to be done is that we communicate fully to make the body and soul a single entity.

Q: In your writing, you relate to your Indian thought, philosophy and religion and to the notion of yoga as being the communion of the human will with the will of God. I find the concept of the Universal Spirit a difficult one. Can you explain this concept in a way that it might be better understood for the Western mind to comprehend?

Mr. I.: This is as old as civilization. If you read the early Indian philosophies, there is no mention of God. Gradually, as mankind developed, when man could not control the pleasures and pains, sorrows and joys of life, he realized that there must be a force beyond his control. Patanjali, the father of yoga, was the first yogi to introduce that there is God who is eternal, who is free from reactions to his actions and has no sorrows or joys. Man is caught up with pleasures and pains, afflictions and sorrows. God is not. God is existing but we cannot see him because new ideas, new creations are happening every day. He is called "Paramatma". Today, scientists have broken the atom and they call it nuclear atom. Para means nuclear, atma means atom. So atma - universal soul, exists everywhere. For example, you have your back which you cannot see directly with your own eyes. Is this to say that it doesn't exist? Each individual can feel God even if they don't accept it. If you can accept your own Self, your own being, that is enough to practise yoga.

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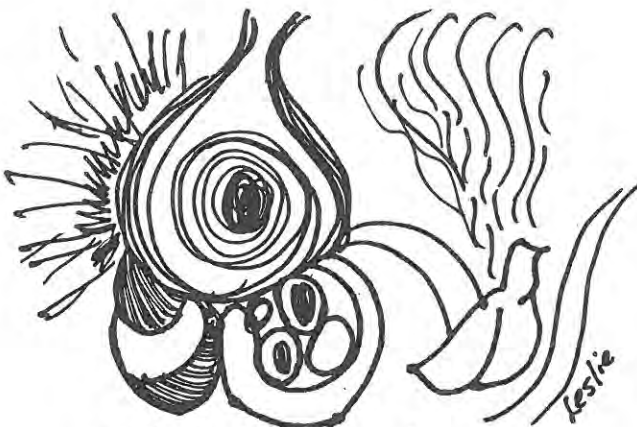
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mother's yoga

"Making up my mind" is just what I need to do. My mind is a maleable thing. I am the one who must decide what thoughts can grow, which seeds are planted. It sounds simple. Why is it so hard for me to put into practice? Many of my decisions involve my children. I feel the weight of that responsibility. I am also beginning to appreciate that there is no perfect answer. That is what I am always searching for because I expect perfection in myself. Each decision has both positive and negative results. By not making a decision I don't have to suffer any of the consequences of the decision. However by remaining undecided I prolong the inner turmoil!

September is always a month of decision making. It is the start of the school year. My older son now sixteen makes many of his own decisions. Perhaps from me he has learned how to make decisions by negative example. He looks over his choices, makes a decision about school, courses, and future directions and then proceeds to take steps needed to carry out his choices. He is able to let go.

For my younger son, I still decide the school he will attend. This September I had to make decisions about where he would go to school. He needs a special program and I wasn't sure if the local school board would accomodate his needs and mine. When school ended in June I did not have enough information to make a final decision. I knew certain administrators and teachers were not available over the summer so could not contact them until the last moment.



Symbol for sound

One of the things I have learned by hard experience is to not discuss my concerns and worries with my son. I know I cannot let him know all the choices until I have it narrowed down. It only causes him anxiety if I discuss it too much before I am clear. This knowledge about him has helped me. During July and August I was able to put the decision "on the back burner."

Since I could not discuss it I resorted to one of the tools I have gained from Swami Radha. I wrote my concerns down. I made a list of pros and cons of schools available. I also realized as I was doing it that some items on the list carried more significance than others. The actual number of items wasn't the only factor. I also realized that if the school I did finally choose is not a success another decision can be made.

September has come and both my sons are attending new schools. I made the best decision I could with the knowledge I had available. I cannot predict the future. I can't know the outcome of one choice over another. Now I must hope for the best. I can let go of this decision for now. (whew, can I really?)

Leslie Hoggia



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What's Cooking?

PHIL'S COOKIES

- ½ c. butter or margarine
- ½ to 1 c. brown sugar
- 1 egg
- ½ tsp. salt
- 1 tsp. vanilla
- ½ tsp. baking powder
- 1 c. oats
- ¾ c. whole wheat flour
- ½ tsp. each cinnamon, nutmeg
- ½ c. carob chips
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Cream margarine and sugar. Mix in remaining ingredients. Drop by spoonfuls on greased cookie sheet. Bake at 350 F for 8 - 10 minutes.

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Overview of Kundalini Yoga

Friday, September 13, 7:30 - 9:30 pm

Saturday, September 14, 10:00 am - 6:00 pm

Sunday, September 15, 10:00 am - 6:00 pm

The overview of the Kundalini system is an introduction for those who are interested in joining a weekly group. The symbols of 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.

Fee: \$100.00, deposit \$25.00

Satsang:

Sunday mornings, 10:30 - 11:30, except when there is a weekend workshop.

Sunday evenings, 8:00 - 9:00.

Dream Study Group

Monday evenings: 7:30 - 9:30

September 16 - November 18

Yogic methods of dream interpretation are used in this on-going study group. When an effort is made to understand the symbolism of dreams, your own inner guidance and inspiration becomes more and more available to you, opening avenues of strength and creativity previously unknown.

Fee: \$100.00

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.

Please contact Shambhala House if you are interested in joining a weekly study group.

Fee: \$100 per session of 10 classes.

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Wednesday evenings -- September 11
(new class)

Thursday evenings -- September 12

(former Tuesday and Wednesday classes combined.)

Friday mornings -- September 13

Friday evenings -- September 13

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Carole Miller -evening- 721-3477

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

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

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

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

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Size	1 Month	1/2 Year	Full Year
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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.

Yoga Calendar

YOGA CALENDAR

SEPTEMBER, 1985:

SEPTEMBER 29: SEVA POTLUCK SUPPER at 1351 Grant Street, at 5:00 p.m. See article in Yoga Centre News.

OCTOBER, 1985:

OCTOBER 6: WORKSHOP WITH ROB DILL at the Y. Starts at 10.00 a.m. See ad. this issue or check with Y desk.

OCTOBER 18: YOGA CENTRE MEETING at Gaye and Rob Dill's house, 3303 Admirals Road at 7.30 p.m. The programme will be Gaye's talk on her trip to Russia.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V9A 5S6.

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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia 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 and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, V8X 3X1, telephone 479-5847.

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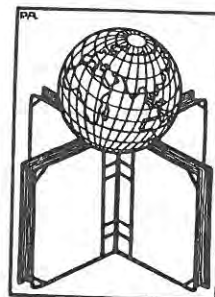


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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

OCTOBER 1985



RP '84.

AN INTERVIEW WITH RAMANAND PATEL



by Shirley Daventry French

I am leaving for India later today. Every day for the past week someone has asked me if I'm all packed. Are there really people who are "all packed" several days before departure? It is certainly not my style; I'm not even completely packed yet. I'm a last minute person in many facets of my life. I believe it comes from growing up the daughter of a newspaperman whose life evolved around deadlines. I seem to have inherited much of his temperament.

Instead of completing my packing (which is organised sufficiently to do in a very short time), I decided to write these reflections, having told our editor last night that I wouldn't be able to give her anything until my return from India.

I have not had much time for reflection lately. Last week I was involved in a workshop with Ramanand Patel who stayed at my home. I had to concentrate on that for seven days, leaving little time to write or to concentrate on packing for India. When Ramanand left I started making lists of daily tasks to bring me to this day of departure in relatively good order.

In fact, attending Ramanand's workshop, the focus it provided, my talks with him around our dining table and the fine, sensitive classes he taught, were probably the very best preparation I could have had for my journey to India and the classes I shall be taking there. By the time Ramanand left, I was very clear why I was going to exchange the peace, beauty, cleanliness and comfort of my home for the noise, confusion and pollution of India plus the very hard work of classes at the Institute.

My experience in yoga has taught me that to make significant changes and new discoveries, I must venture. Yoga is an inner rather than an outer journey, and does not necessarily require a geographical trip. However, there are times in life when it is vital to travel away from the known and comfortable. My twenty year son has approached such a stage and he too is preparing for a journey at this time where he will travel and live on his own. As his mother I have some

anxieties although I know he needs to go and I need to let him go. I am pretty sure he also has some anxieties; but he knows it's time to take this step.

Whether the spiritual journey is made at home or abroad it inevitably requires that we step into the void. To take any step means disturbing our equilibrium and becoming insecure for a moment before both feet are once again firmly on the ground. One of the fascinations of yoga is that moment of uncertainty as we attempt to cross the void of ignorance and gain access to the knowledge on the other side of the chasm. As Mr. Iyengar once said "You can't jump across a chasm in two steps". There are times in our life when we have to take a chance and "Go for it". Unless we are willing to take that chance we will make very little progress in yoga.

My journey to India is a personal pilgrimage to further my understanding of yoga, to study with my teachers and take time to reflect on the direction of my life for the next few years. It is also a karma yoga project. About two years ago, I was given permission to bring thirty students to the Iyengar Yoga Institute in Pune for intensive study. It was understood that this would be a predominantly Canadian group, and twenty seven Canadians together with three Americans will participate in this intensive. Most of them are teachers. There is one physician and one physiotherapist. It will be the first time teachers from eastern and western Canada have studied in Pune in the same classes. There are also teachers from the prairies. Through our common interest in Iyengar Yoga and willingness to make this pilgrimage to India, we are building a bridge across our country and realising the union that is yoga.

In Yoga, as in other aspects of North American culture, the bridges tends to run north and south rather than east and west. Most Canadians practising Iyengar Yoga in the west know more about the group in San Francisco than about our colleagues in Toronto. We first made contact with some of these teachers through our newsletter, and met each other in San Francisco at the Iyengar Yoga Convention. This liaison is reflected in the cross-Canada nature of this fall's intensive. Perhaps it will lay a foundation for some kind of federation of Iyengar Yoga teachers of Canada. Those of us who are travelling to Pune will have time to discuss this idea there and those staying at home could reflect on the ways in which Canadian Iyengar Yoga teachers could learn more about each other, about the work going on in different communities and how we could share our knowledge and skills in the true spirit of yoga.

by Bill Graham

Yoga Intensive: Pune, India

This month thirty yoga students and teachers will be leaving for a yoga intensive at the Ramamani Iyengar Memorial Yoga Institute in Pune, India. The intensive, organized by Shirley Daventry French, is primarily for Canadian yogis, and will last from October 28 to November 16th. Students come from Victoria, Vancouver, and Nelson, B.C., Calgary, Winnipeg, Sioux Lookout, Toronto, Kingston, Ottawa, and Montreal, as well as California and Washington State.

The Centre Executive decided that it would be appropriate to award the entire B.K.S. Iyengar Commemorative Scholarship Fund to those travelling to study with Geeta and Prashant in Mr. Iyengar's Institute. The fund was divided equally among Victoria members of the group.

We would like to send our best wishes with you, especially with the Victoria contingent -- Shirley, Leslie Hogya, Marlene Miller, Swami Padmananda, Jim Rischmiller, Dianne Stillman, and Celia Ward. May this be a time of learning and joy for you all.

Aphorisms

This time from our editor, who has recently been hired to teach at Vic High -- no mean feat these days: "I have the greatest respect for anyone who hires me."

New Executive Member

Robert Dill, who has been Chairman of the Yoga Centre Program Committee this year, has accepted an invitation to join the Centre Executive. Welcome aboard, Robert. Robb is the person to call if you have questions or comments about any part of our program, from monthly meetings to workshops. His phone number is 382-9570.

Continued on page 16



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A Mother's Yoga

By the time October arrives, the summer holiday is a distant memory. For our family, the new year really begins in September. My husband and I teach; the boys both go to school.

It is always hard for us to stop vacation and suddenly be plunged back into work schedules, lunch preparation, bus fares and homework. Labor Day weeknd this year brought the end of warm weather and helped eliminate thoughts of beach outings. The cool weather helped us to accept the inevitable.

I have just discovered that back-to-school shopping helps prepare both boys for the change. Up until now, I did not worry about buying new clothes for September. I usually just purchased new jeans when the old ones grew too short, new shoes when the old soles started flapping, and new socks when there were no matching, intact pairs in the drawer. This year, these events happened to coincide

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with the "Back-to-School" sales at the end of August. When we went shopping, I learned several things;

1. Lots of people shop at this time.
2. Prices are low/since competition is fierce.
3. Shopping helped my youngest son realize that the summer was over.

For Jean Guy, transitions are always hard, so I like to find things to help him shift gears. Shopping for new clothes and supplies helped. Also, this year his school had an open house. He saw his teacher, picked out his desk, and was reminded of how his classroom looked and smelled.

Jean-Guy was not happy that summer holidays were ending, and I could not blame him ... I was not that happy either. Rather than trying to talk him out of these feelings, I have simply acknowledged them.

By October, the September mania that sweeps middle class households subsides. In September everyone reads Y brochures, swim schedules, and university course outlines. Not only do we get our kids back to school, but we think that every unfilled afternoon needs to be filled with worthwhile activities such as scouts, music lessons or sports. This year that mania swept by our house and left us uncommitted.

Not only did I not sign up for any classes, I also did not go back to work. This fall has been unusual for me in lots of ways. I do feel slightly disjointed and disconnected. I don't have a job with which to label myself. Our society relies on labels. It is hard for me to be Leslie, without a label to hide behind. Identification with any role is something that Swami Radha warns us against.

As Ellen Goodman of the Boston Globe pointed out in a recent column, there are no easy choices for mothers. If a mother works outside the home, she feels guilt for not being home; when a mother stays home, she feels guilt for not being a superwoman. According

Continued on page 18



Shambala News and Views

by Don Gamble

September and classes start up again, even at Shambhala House. This fall we continue the Kundalini Yoga work with the Wednesday morning group and the Thursday and Friday evening groups. The Friday morning class has been put on hold until January because of the exodus of participants to India. A class for those new to the Kundalini system is taking place on Wednesday nights - anyone interested in joining should let us know right away. Also, if there are people who would like to work with their dreams we would be pleased to continue the Monday evening class. Contact us by calling 595-0177.

Classes ended early in the summer because of the influx of people from the Ashram and the special work editing Swami Radha's new book that deals with the transpersonal and symbolic aspects of Hatha Yoga. Padmananda spent August doing further refinements on the text. We anticipate that the book will be printed by spring.

Sunday Satsangs were conducted by Ron Holms during August. Now that Padmananda, Norman and I are back from the Ashram we welcome everyone to join us in the morning (10:30) or evening (8:00). The flurry of activity on our return has produced a new Prayer Room which we were delighted to inaugurate on September 8th, Gurudev Sivananda's birthday. There was a special puja in the morning to honour the work and inspiration that has come to us from Sivananda. After the ceremony we took the flowers used in the puja down to the ocean and cast them on the tide as a symbolic dedication to the furtherance of the work that was begun by him in India and carried to Canada and developed by Swami Radha.

The October exodus of Yoga Center people to Mr Iyengar's Institute in India will include Swami Padmananda. She will also take the opportunity to travel to the Sivananda Ashram in Rishikesh and elsewhere in India after the Iyengar course. In her travels (and on the course) she will have the company of Swami Nadabrahmananda from Shambhala House Ottawa and Dr. Penelope Potter who runs the Yoga Center in Sioux Lookout, Ontario.

The fall travel plans to India and a general reshuffling at Yasodhara Ashram in the Kootenays has led to a number of changes. Swami Sivananda has taken a leave of absence and is working in the

Continued on page 17

SUZANNE BUGEAUD

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An Interview with Ramanand Patel

Ramanand Patel is one of the leading teachers of Iyengar Yoga in North America. While he was in Victoria giving a workshop this September he was interviewed for the Victoria Yoga Centre Society by Linda Shevloff and Shirley Daventry French.

Yoga Centre: During the workshop you talked about being able to make physical changes to the body by mentally concentrating on areas that need to change. Can you discuss this further?

Ramanand: Thought affects your posture. If you try and re-shape your bones in any way, change will not occur immediately, but thought is energy and as you think you modify your life. If, for example, you continuously think of being frightened, then you are going to stoop your shoulders. If you think of being cold all the time, then you are going to close your upper chest. If you think of yourself as straightening certain areas, such as the shin bones that we worked on in class, thinking about it will modify the position. Science bears this out in some ways. Every cell in the body is replaced within seven years, so the body I have today I did not have seven years ago. Hence, every cell as it is replaced, can be modified and put into a different orientation, so it should be possible to change any position within reason.

Yoga Centre: Some of the connections and relationships that you pointed out during the workshop were surprising. For example, we felt our own ears to correct the imbalance in our feet, and we looked into our partner's eyes to see if the weight was properly centred on the feet. Were you demonstrating connection between the senses and the skeleton?

Ramanand: Every part of the body is related and touched by every other part. Some communication is direct, some indirect. Every experience you go through in life leaves its imprint on your body. Wherever there is a restriction, whether it is due to physical injury or psychological trauma, the muscles retain certain maladies. What we work with is reworking, rechannelling, reactivating the muscles, hence, the physiology affects the psychology and the psychology affects the physiology. In that sense there is a connection between the senses and the skeleton, but it is not a connection that is limited to those things. It goes beyond the psychology and the physiology. It is a connection that is your sense of existence, your sense of peace; it is a very wholesome device. Yoga broken up into its parts--the physical aspect, the spiritual, the psychological--has relevance only for the sake of understanding. Yoga must be whole, but there is a nice proverb that says, "If a child is hungry for milk, you give him milk." So, if somebody comes to class with a physical difficulty with some part of the body, that is where we begin to teach him. In a workshop like this, I try to point out that there is a connection that goes beyond the image of the physical problem into the psychological and hence into the spiritual aspects of life.

Yoga Centre: You are currently organising several trips to India for students who study Iyengar yoga. What is the purpose of taking students there?

Ramanand: There are two different purposes. One is that a lot of people want that exposure and I feel that I have a lot of time and energy to provide it. I like doing it. Another purpose involves the cultural implications of the country where yoga originated. Sometimes people living in another culture do not see that beyond the physical posture, beyond the psychological aspects, and beyond the

philosophy, there is a whole cultural system. To see yoga in its original setting is similar to listening to beautiful music performed live on stage rather than on the best stereophonic equipment. There is something electrifying about going to the sources of things in all aspects of life. To study Iyengar yoga, I like to know from Iyengar what he has to say, more often than from any other teacher. I like to see the source and I think that people get a benefit by looking at the source. Also, if yoga is looked upon as not just the postures we do, but as a way of life, then we might understand that our comfortable manner of living is not the only way to live. It is good to recognize differences of opinions and to learn to live together without having to fight with each other. It is a matter of simply raising the consciousness of people. I cannot raise it, but I can make opportunities available where it is automatically raised.

Yoga Centre: You teach many workshops in various parts of the world. What is the most rewarding aspect of this work, for you?

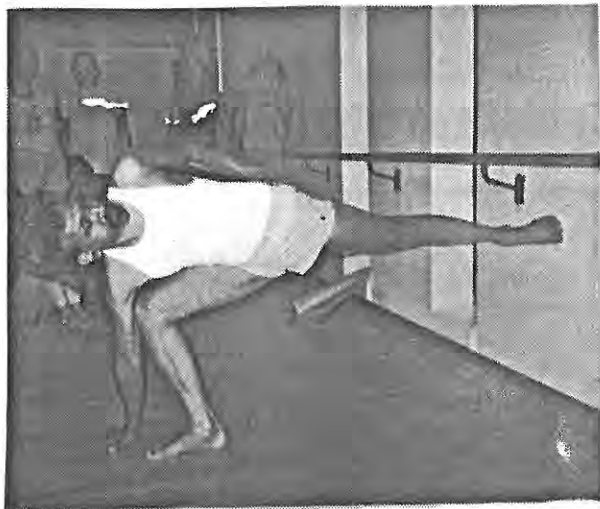
Ramanand: Travelling makes me learn more about people and more about myself. The most positive aspect of travelling is that it teaches me something. I constantly learn more about human nature. I see a reflection of what I see outside coming from inside me. Eventually the source is me. What I see outside is all coming from within. This is an actuality, not philosophy. To come to terms with it, to first-hand experience it, is very nice.

Yoga Centre: You have also talked about how it is frustrating to teach groups when there are so many different teachers coming through giving workshops, because students don't practice anything in depth.

Ramanand: I think people feel that someone else can give them yoga. Yoga teachers can do two things: they can give you basic guidance, and by their way of life, they can inspire you. You do not see enough of my life, so it is not very inspiring. What seems to happen is that people are gathering information all of the time hoping that

someone would suggest something to solve their problems. Well, the problem isn't someone else's. If your knee hurts you it is your problem. Teachers can only guide you. The part that I find particularly frustrating occurs when someone with an old injury or trauma comes to me for advice and I suggest he does certain things to help it. Then I go away. The next day he might practice what I have showed him, the following day he may half-heartedly practice, and on the third day he forgets all about it. Another teacher comes and suggests he do something else, and he does the same thing. Two years later when I come back he tells me, "My knee hurts." I remember what I told him to do, so I ask him to show me what he has been doing. What he shows me is not what I had showed him. Why am I coming here? I have no attraction in coming if people do not practice what I am telling them.

Mr. Iyengar has been quite emphatic that one workshop a year is enough, two is a luxury, and anything more than two a year is foolish.



The search is an inner search. By all means get some guidance, some inspiration from some sources, but don't jump from one to another all of the time. Some people I know are "workshopaholics". They just go from workshop to workshop and don't do any practice for themselves. If you like workshops, go take workshops--that is fine, but it is not yoga. It is workshops.

Swami Bavanananda of the Ramakrishna Mission in London, once told me something valuable. He said that life doesn't last forever. You are born one day and you will die one day and hence you can't go around playing with it all the time--you have to have a seriousness of purpose. You must choose and say, "All right, for two years I am going to go to teachers and investigate everything I feel like investigating." At the end of two years look at it and make up your mind and say, "This is what I want to do." Stick to that method for two years and don't change. Stay in a very narrow channel and concentrate on that thing. Ignore people who say you are narrow-minded. At the end of two years, if you like it, include something else in it and work with it. Otherwise you go on just scratching the surface of things. This is true not just of yoga, but of every science and art in the world. You cannot dilly-dally. You cannot be wishy-washy, because that is all you will get

out of it. Now, if you happen to be independently wealthy and you see your function in life as a dabbler, then dabble whole-heartedly, but recognize that that is what you are doing.

Yoga Centre: Say a little more about your observations on yoga in India as compared to yoga in the West.

Ramanand: I have seen a lot more of yoga in the West. When I talk of yoga in India I am referring not to the specific yoga practices, but much more to the way of life. Not everybody in India practices yoga of course, but if you went and asked people, now that "yoga" has become a fashionable word in India, most people, but particularly educated people, will tell you, "Yes, I am practising yoga." I have yet to meet an exception. When you ask them to show what they are doing you might find that if they are doing worship every day, they call it bhakti yoga. I am asking something specifically different, but they, in an overall sense are saying they do yoga. In that case, I don't know anyone on the planet who does not practise yoga, because we are going through a life process trying to experience certain things with whatever level of intelligence God has blessed us with. No one lives foolishly except in the eyes of other people. Whoever is doing something, no matter how foolish it appears to an outsider, individually it is sensible. So, I don't think I can compare yoga here and yoga there. We seem to emphasize our physical work a lot more over here, because of the society we live in. We do not seem to bring yoga into other things. Sometimes we also feel threatened that this may be non-Christian or non-Jewish. We function by half-wanting and half-not wanting.... half threatened and half loving what we do. People here seem to say, "I come to yoga class and I practice yoga but what I do in my private life is none of your business." To me, this immediately says that yoga is not part of your life, in which case it is not yoga anyway. You are doing a series of motions or exercises. It has no other value in your life, otherwise you would not say your private life is nobody's business. Why are people so afraid of a skeleton in the closet? Everyone has a skeleton in the closet. One of the things that attracted me to Mr. Iyengar was that I saw the man was down-to-earth honest. If

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he felt like boasting about something, he was openly boasting. He did not pretend to be modest when he was not modest. He said something in the early days when I first met him, and someone asked him, "Why do you boast so much?" He said, "There are people who boast about things they haven't even achieved; at least I boast about something I have achieved." He has never pretended that he is a God or a big sage--he is a great man, so give him his dues for that.

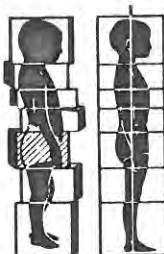
Yoga Centre: You distinguished between action and motion during the workshop. Could you say a little more about that?

Ramanand: If you keep quiet and you just try to hear the silence, there is silence coming from all around you. There are noises, but none of those noises seem to disturb the basic silence. It is a terrific force, a terrific energy. You are not always conscious of it, yet if you stop for a moment you can hear it. Action and motion are both like the sounds. They try to disturb the basic silence and yet they cannot disturb it. A bird may sound in the distance--in a sense it is disturbing the silence but the disturbance is at a surface level. Deep down, the silence is still there and forever will be there.

In asana practice, what you try to do is get further and further within the depth. Motions that you do, moving joints, are inner motions that are very different from the buses and cars rolling around outside. When motion stops, some actions still go on--your automatic processes such as heart beat, breathing, thought. Behind them lies a silence that is not to be disturbed.

The finest of the motions is the breath. When breath becomes an action then pranayama is, and even beyond that lies the ultimate silence that the human mind cannot take. It is like a swimming pool; you can dive into it if you choose but you will never take the pool with you. You can choose to have silence envelop you. You can choose to have it not envelop you. Just because you choose one or the other does not increase or diminish that silence. One can only talk in the periphery about the subject. You cannot talk about the taste of a banana. You experience the taste, you know it, you cannot be certain that anyone else

tastes the same thing. It is an experience that is not transmittible. I think everyone experiences it to some degree, but those who have experienced more of it, say it is superb. It passes all understanding. When your entire being experiences itself as not being separate from all this, all motion has ceased, all action has ceased. You feel thoroughly absorbed in this, to the extent where you don't debate it. There is no question left in the mind that I am in this peace. The moment you say, "I am in this peace", you are already separate from it. It is only later that your thought looks at it and says, "I was there". At the moment you have no thought of being there, you simply are, then it is yoga. In every posture this can happen--outside the posture or inside the posture. One cannot put a limitation on it of any kind. You cannot define God. Every effort made towards defining God takes it further away.



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Readers Survey Results

In the May issue of the newsletter we published a survey to find out your views on the newsletter and your interests in yoga. To those of you who took the time to fill out the survey and return it, thank you. Here are the results:

Our "typical reader" does hatha, Iyengar style, goes to one class per week, at the YM-YWCA, in a class of 10 to 20 students, does up to 10 hours per week of yoga, has been doing yoga for at least 3 years, attends workshops, 2 to 5 per year, has a university education, is female, has subscribed to this newsletter for more than 2 years, reads other yoga publications, probably the "Yoga Journal", likes the Reflections column most of all, and lives in British Columbia. This represents a composite view and probably doesn't describe you exactly.

Here are all of the results in detail:

* 96% of readers do hatha yoga; 44% do pranayama yoga; 32% do kundalini yoga; and 46% do other forms, mantra was mentioned most often, while some readers consider life as yoga.

* 98% practice the Iyengar method, which is interesting because it shows that this newsletter is being spread around through an Iyengar network of people.

* 42% are teachers, which may only prove that teachers like to fill out surveys.

* 61% take 1 class per week; 34% take 2 classes per week, yes the rest take more than 2 classes per week.

* 60% take classes at the YM-YWCA; 28% take classes at a school or community centre; 12% take classes at a local yoga centre.

* 37% feel that before noon is their favorite time of day to take a class: 7% like to take one between noon and 1PM; 0% (no one) wants to take a class between 1PM and 5PM (I wonder why); 34% voted for 5PM to 7PM; 22% chose 7PM to 10PM, so it looks like evenings are most popular.

* 32% have less than 10 people in their class; 61% have between 10 and 20 students; the rest have 20 or greater.

* 44% think that less than 10 students is the ideal class size; 54% thought that 10 to 20 students was ideal. I think it is interesting when comparing to actual class sizes. I also analyzed how teachers versus non-teachers voted on this item. 23% of teachers thought that less than 10 students was the ideal class size, while 58% of non-teachers thought that less than 10 was best. 71% of teachers thought that 10 to 20

Stretchmarks By Nonce Thacker.



students was ideal compared to 42% of non-teachers who thought that 10 to 20 students was ideal.

This was interesting to me to see such a difference. I hope all of these statistics aren't boring you. Please read on.

* 37% spend 5 or less hours per week doing yoga; 43% between 5 and 10 hours; 12% spend 10 to 20 hours and the rest practice for 20 or more hours per week.

* 4% have been doing yoga for 1 year or less; 22% between 1 and 3 years; 29% between 3 and 5 years; and interestingly 45% have been doing yoga for more than 5 years. I also looked to see if there was a correlation between the amount of time per week and the number of years that people had been doing yoga. Yes, it is true the

longer you have been doing yoga, the more time per week you are likely to spend doing it.

* Teachers who hold workshops will be happy to know 80% of our readers attend workshops. 27% take 1 per year; 68% attend 2 to 5 workshops per year.

* If you would like to know favorite poses - 17% voted for sirsasana; 12% voted for sarvangasana; 10% for urdhva dhanurasana; and 10% for paschimottanasana.

* We received a large variety of poses mentioned as being most difficult. One that I think most people would agree with is viparita salabhasana.

* Again almost every part of the body was mentioned as posing the greatest problem although 27% stated hips; 19% shoulders; and 14% point to some portion of their back.

* 60% of those who live in Victoria do attend the Yoga Centre meetings. We received many ideas for programs that people would like to see and I will pass these on to the Program Committee. We also received many new ideas on yoga offerings people would like to see in Victoria and these will be presented at the next general meeting (October 18).

* 50% of the people had some association with Yasodhara Ashram.

* 22% had high school education; 18% had a college education while 59% had attended university.

* 4% were under 25 years of age; 18% were between 25 and 34 years old; 44% between 35 and 44; 20% are between 45 and 54; while 14% are 55 or older.

* 18% are male; and 82% are female.

* 40% live with people who also do yoga.

* In the newsletter section, 10% have subscribed to this newsletter for less than 1 year; 23% between 1 and 2 years; and 67% have read this newsletter for over 2 years.



* Advertisers please note that 75% do read other yoga publications (11 different ones are mentioned); the "Yoga Journal" will be pleased to hear that 69% read their publication.

* We received many ideas for the types of articles you would like to read and I will summarize these for the Newsletter Committee. You rated the interviews, Yoga and Health, Doctors and Yoga, and the cartoons highly.

* Lastly 52% who responded live in Victoria; 78% in British Columbia; and 90% in Canada.

Once again, thank you for sending me your thoughts, it was fun reading the responses and I hope that you find the results, in some way, thought provoking.

Michael Shevloff



RAMANAND PATEL

I have just had the privilege of attending two workshops given by Ramanand here in Victoria. The first, a week long extravaganza of evening asanas culminated in 'Mobile Yoga', (i.e. asanas on the move or maybe I am just too slow), and the second, a more introspective Saturday session.

So what did I learn? Not enough evidently since my body is still bent, but something.

I learned that if I listened carefully and used my eyes I could open up some new dimensions in my own asanas. Not just a step toward perfection of a completed pose but a fuller understanding of the basis of the asanas that allows the footprint to move onward.

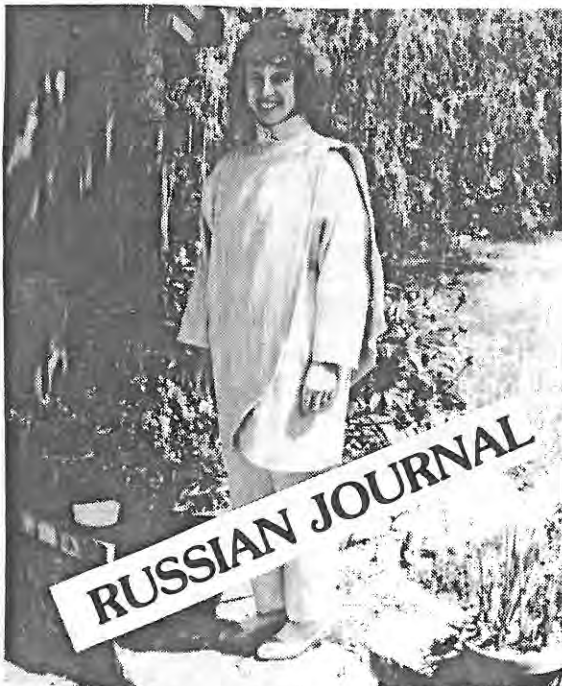
Practice, it is undoubtedly true, makes perfect -according to my teachers anyway -but practice can be

a mindless release into striving for your ultimate limit. Ramanand reminded me that the world turns. The goal moves ever onward -it is how one travels that is important.

We start when, for whatever reason, we feel dissatisfaction with what is and look for more. We reach for different values and explore new concepts as have millions before us. In doing so we add value to our existence until after sufficient Sadhana we have something to offer those that follow. By this means we are all allowed the opportunity to contribute our portion to human divinity. I am thankful that in this time and place I have been able to share the wisdom of someone who has much to offer. I look forward to Ramanand's next visit.

Jim Rischmiller





In May of this year, I participated in an American - Soviet Peace Congress that took place in Leningrad and in Moscow. Seventy-seven "citizen diplomats" gathered in Helsinki, Finland for three days before travelling by train to Leningrad. For two intense weeks we met with Soviet citizens, formally and informally. Needless to say, I had many personal adventures and some profoundly moving experiences with my group as we creatively explored ways of bridging the gap between "us" and "them". Each month I would like to share some of my experiences with you, under the title "Russian Journal". I have borrowed this title from Andrea Lee's book, which I highly recommend.

The Moscow Coat

When Rama Vernon, one of the organizers of our group, "People for Planetary Peace", first went to the Soviet Union, she thought nothing about what she should wear in Russia. Wearing the standard North American uniform of tight blue -jeans and bright over-sized sweaters, with her long, dark hair flowing, she was mistaken for a prostitute. Consequently, our group was informed that we should dress conservatively and tastefully while in the Soviet Union.

Feeling a little like Cinderella, I gazed sadly at the clothes in my closet, and knew that a revolution was in order. Birkenstocks worn with jogging suits were definitely out. I was having difficulty visualizing myself in pumps and bank - teller - style clothes.

Fortunately, my friends came to the rescue. One friend offered to make me a Russian wardrobe, and another friend, Karen Selk, insisted that I should have a hand - woven coat, which she christened "The Moscow Coat". Karen is a petite dynamo of bubbly, enthusiastic energy, and once she has an inspiration, there is simply no stopping her. In March we chose the fibres for the fabric - soft green, lavender, pale pink and peach, in silk and wool. The design was more difficult. Karen and I found a jacket, ready-made in a shop, and made repeated undercover visits there to measure and draw pictures of it. Numerous people helped, including architect, Rob Dill. His drawing gave designer, Caroline Wolmuth, enough to go on, and she set about designing

and drafting a pattern. Meanwhile, back in the weaving studio, Karen set up her loom. I'll never forget one afternoon in Karen's studio. I was sitting on a cushion, the soft sunlight was pouring through the window giving the studio a honey colour. Karen was sitting at her loom passing her shuttle in and out with spider-like precision and speed. Before my eyes the fabric was created. Five yards of the most beautiful cloth! Caught in the spell of the moment, my mind travelled to thoughts of world peace. Could the efforts of our group be like those fragile threads of silk and wool? Could the Soviet people contribute their fibres; could all citizens of the planet spin threads of tolerance, understanding, friendship and trust? Together, could we weave the cloth of peace? The "clack-clack" sound of the loom brought me back to Karen's studio.

The next step was to cut out the pattern pieces. Caroline and Karen did this together as I watched on in wonder. By this time it was the beginning of May, and while Moscow citizens were celebrating May Day with parades and vodka, the "Moscow Coat" was meeting completion. Karen hand-stitched the edges of all the pieces, and then crocheted them together. This she did while she travelled to the interior of B.C. giving weaving workshops. In buses, on ferries, on planes,

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she stitched on. Her own students were caught up in her project as she told them the story of the "Moscow Coat". With Caroline adding the finishing touches, the coat was complete.

"This coat will protect you, Gay. It is woven with Love and Light and Harmony, and all of us will be with you in spirit," said Karen. Her generosity and compassion touched me deeply. Caroline's undaunting friendship, and all the love and support of my friends, students, and family, helped to launch me on my journey to the Soviet Union. Thank - you!

Gay Dill

At the end of November, Gay will be showing a video that was made of her trip to the U.S.S.R.



THE YOGA CENTRE OF VICTORIA *Presents* A WORKSHOP WITH DONNA FORNELLI

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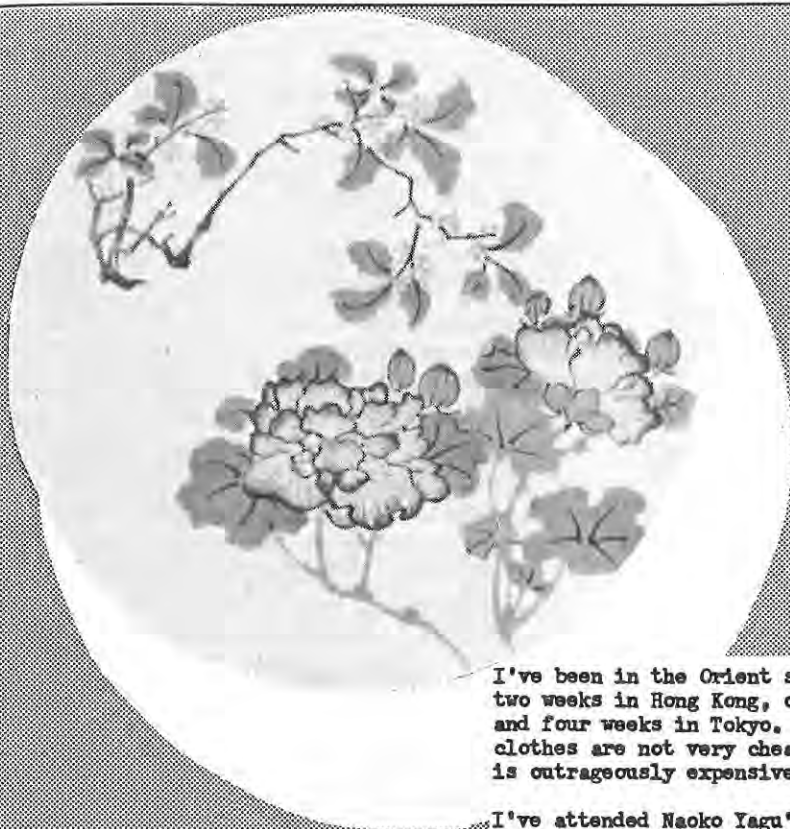
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Donna has conducted classes and workshops in the Victoria area and in Eastern Canada for the past twelve years. In addition to regular classes, she teaches Yoga for Backs and Seniors. She is a longtime student of Shirley French and Swami Radha and is Assistant Director of the Y Yoga Program.

This workshop will be geared to Introductory/Level I but will be a challenge to all levels of ability.

PLEASE PRE-REGISTER

For further information phone Donna at 474-4184



A NOTE FROM THE ORIENT

I've been in the Orient since July 5, spent two weeks in Hong Kong, one week in China, and four weeks in Tokyo. In my opinion, clothes are not very cheap in Hong Kong. Tokyo is outrageously expensive.

I've attended Naoko Yagu's Iyengar yoga classes in Tokyo. She has only two classes per week, both beginners. I think she is a fine instructor.

Tatami mats were made to do yoga on. I've done my best Adho Mukha Svanasana here on tatami mats. It is very hot and humid here, but that is fine for yoga because it also makes muscles soft.

I have bought a new book: Acu Yogu, a Japanese publication by Gack, which I have not seen in Victoria.

In two days I am going to climb Mount Fuji, then on to see Kyoto, Nara, and Hiroshima. It is too expensive to live here. I'll return to Canada soon.

Love,

Judith Rayburn

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CANADA

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Donna Fornelli, has taught in the Victoria area and in Eastern Canada for 12 years. In addition to conventional classes, Donna teaches special classes for seniors, and for students with back problems. Fees are \$10 for Yoga Centre members, and \$12 for non-members. Remember: register early.

DESPERATELY SEEKING TYPISTS!!!

The newsletter is once again DESPERATELY SEEKING TYPITST -- ones that can spell. Every month we receive articles which need to be typed, or retyped, before we can print them. No special skill is required, although we will ask to replace your typewriter's ribbon if it isn't nice and black. Our deadlines are reasonably easy: in fact, we may not even need you every month. Newsletter typists get to read our scintillating articles well before the average reader, and may even come to feel that their life has new meaning, although this has been a rare side-effect so far. So what's the catch? Why aren't we beating volunteers off? Frankly, I don't know. Don't hesitate to phone Linda Shevloff (479-5847), and ask to be counted in.

Annual General Meeting

The Annual General Meeting of the Yoga Centre will be held on December 14th. Next month's issue will have the location, and notice of any resolutions which may affect the Centre's constitution. Please plan now to attend.

Monthly Meetings

The October meeting of the Yoga Centre will be held on the 18th of October at the home of Gay and Robert Dill, 3303 Admirals Road at 7:30 p.m. Gay will show slides and talk about her recent trip to the Soviet Union. Everyone is welcome to attend. The November meeting will be held on the 22nd. Details to be announced.

Newsletter Deadline

The deadline for the November issue of the newsletter is 18 October. Please bring your completed articles to the Yoga Centre meeting. The deadline may seem early, but we are trying to move the publication date to the first of the month again. Please help by getting your submissions ready on time.

Continued from page 3

Sunday Workshops

A new policy has been instituted regarding Sunday Workshops held at the YM-YWCA Lounge. Because the Centre lost money on these events last year, we must reserve the right to cancel those scheduled this year if enrolment has not passed a minimum number one week in advance. Please remember to register early. We cannot guarantee that it will continue to be possible to register at the door.

The next Sunday workshop will be designed for students in Beginners' and Level I classes, although everyone is welcome. The date will be November 3, from 10 a.m. to 1 p.m., at the "Y". The leader,

Continued from page 5

computer business in Idaho. Paul Hicks is moving to Vancouver. Shambhala House Ottawa has grown with the addition of Lynn Fahey and Enid Halldorson. Lynn has expanded the Hatha classes while Enid has added to the teaching capacity for Kundalini and dream classes. In Toronto, Shambhala House has moved from the Beaches area to downtown. Julie McKay returned from her summer at the Ashram just in time to help with the move. Swami Radhananda has been lecturing in Chicago this summer and will be presenting a paper in New York in October at the World Council of Religions Conference. The regular classes at the Calgary and Lethbridge Shambhala Houses have started up again with the addition of several special asana workshops led by Felicity Hall who is well known to Iyengar practitioners. Swami Radha will be travelling from Yasodhara Ashram to Shambhala House Redwood City (just outside San Francisco) at the end of September and will be in the Bay area until sometime early next year.

I have had the pleasure of moving to Victoria, a great change from this time last year when I found myself living in Alaska. I look forward to helping while Padmananda is away. I'm particularly grateful for the warm welcome I felt during the Victoria Yoga Center's picnic at the French's, at the Shambhala open house on September 8th and later at Trish and Bill's house-warming. It is indeed a pleasure to be part of the Yoga community in Victoria.

At the suggestion of Derek and Shirley and with gentle reminders from Linda, I've agreed to begin my involvement with the Victoria Yoga Center by contributing a "Shambhala News and Views" column to each newsletter. This is the first such effort. I welcome your comments and suggestions.



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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.

Please contact Shambhala House if you are interested in joining a weekly study group.
Fee: \$100 per session of 10 classes.

Satsang:

*Sunday mornings, 10:30 - 11:30, except
when there is a weekend workshop.
Sunday evenings, 8:00 - 9:00.*

Notice Board

FOR SALE

OLYMPUS OM 2N 35mm camera c/w 50mm and 28mm lenses autowinder 2 and Vivitar 3700 electronic flash unit. Asking \$500.00. Call Denis 598-6552.

WANTED

The Victoria Yoga Centre is looking for a home. We need a centrally located space that is large enough to hold yoga classes and workshops. If you know of a suitable space to rent, please contact either: Jennifer Rischmiller (day) 384-9335 Carol Miller (evening) 721-3477



Continued from page 4

to Times Colonist editor, Rebecca Wigod, only seven percent of mothers stay home. A woman in such a minority could easily feel isolated and disconnected from society. Even a woman who is happy to be at home with her family, will feel insecure when confronted with a woman who has a high-powered career, several kids, and yet bakes her own bread and gets up in the morning at 6:00 AM to help a child with Suzuki violin!

When I am not at a party confronted by such women, I am happy to be at home. The stress points in my body are not under seige for the first time in years. I am actually typing this with a relaxed jaw and cheek muscles. I also enjoyed the summer more than usual because I knew I was not going back to work.

As it happened, Jean-Guy needed me at home. He has been suffering with an infected tooth, and he must have four molars removed. As well, he needs orthodontic work. He has also needed several appointments with the eye doctor.

The reason I am not working this fall is that I am going to India, along with several others from Victoria, to study yoga. We leave at the end of October. Getting myself ready for this trip, mentally, physically and practically, has taken a lot of my time and attention. It has also given me an excuse to stay home.

Leslie Hogya

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

OCTOBER, 1985:

OCTOBER 18: YOGA CENTRE MEETING at Gaye and Rob Dill's house, 3303 Admirals Road at 7.30 p.m. The programme will be Gaye's talk on her trip to Russia.

NOVEMBER, 1985

NOVEMBER 3: Workshop at the Y with Donna Fornelli.

NOVEMBER 22: YOGA CENTRE MEETING at Carol and Harvey Miller's, 1807 Forest Road, Victoria.

NOVEMBER 29: Newsletter meeting at Linda and Michael Shevloff's, 4758 Spring Road, Victoria.

DECEMBER, 1985:

DECEMBER 14: ANNUAL GENERAL MEETING OF THE VICTORIA YOGA CENTRE, at Shirley and Derek French's, 3918 Olympic View, Victoria.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V9A 5S6.



WOMEN'S WEEKEND

October 25-27

A time to relax and renew. Massage, facials, sauna, discussions on women's subjects, etc. Lots of free time for walks and relaxation. \$115.

DIRECTORS' WORKSHOP

with KEITH DIGBY

November 15-17

Keith Digby is Artistic Director of the Bastion Theatre Company. \$125.

Workshops include instruction, meals and accommodation. For further information call The Salt Spring Centre 537-9572 or 537-2326, or write to: Box 1133, Ganges, BC V0S 1E0.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

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Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$18.00) / ☐ Associate/Newsletter Subscription (\$12.00)

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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia 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 and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, V8X 3X1, telephone 479-5847.

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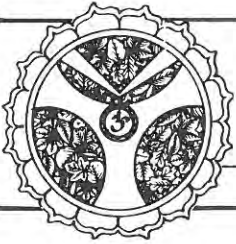
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DEADLINE FOR THE NOVEMBER ISSUE -- OCTOBER 18, 1985

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

NOVEMBER 1985

PLEASE
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Continued Inside



by Derek French



First there is a mountain , then there is no mountain , then there is.

I play many roles in the life of Shirley Daventry French. One of these is that of admirer. This has a nice Victorian ring to it, although we do not go back quite that far. I admire her for who she is and also for her accomplishments; one of which has been to write this column, every month for the last four years. An achievement best appreciated by those of us , who make contributions from time to time. In some ways, Shirley's writing has become something of an institution.

Just before she left for India, she told me of a remark Carol Miller had made to her. They had been discussing the casualty rate of marriages in the Yoga community and Carol said something along the lines of "these things happen ,but I would be very suprised if this were to happen to Derek and you". Other people have made similar remarks. This may reflect ,in part ,the reality ,that we have been married for thirty one years; But perhaps ,it also reflects the need people have for some semblance of stability in what

seems like a very chaotic scene. Whatever the reason, it begins to sound as if our marriage is by way of becoming another institution.

I am not at all sure ,that I wish to carry the burden of other people's projections, although as a physician in the community , it is a familiar role.

I do not believe that the incidence of problem marriages is any higher in the yoga community than in the general public , but the impact is certainly greater when somebody in the yoga extended family is involved.

It is a familiar scene to observe one half of a couple begin to explore and grow in yoga, whilst the spouse resists change and feels threatened. The marriage does not always withstand this stress.

The relationship between Shirley and myself has undergone many changes. It may look like an institution to other people; for us it is a lively and evolving vehicle for friendship, love, support and service; it is also a place for challenge and growth.

I don't know about other lifetimes, but I feel that we are currently on the third marriage of this lifetime.

We met at high school when we were both sixteen. Shirley, friendly, outgoing, with a bit of a reputation as a heartbreaker. Full of life, herself, her blossoming sexuality and the strange effect this had on the males around her. I was the shy introvert. something of a loner, visible mainly because of my interest in sports.

An unlikely odd couple, each representing something of a dare ,a challenge to the other.

A strange courting dance began to the strains of Glenn Miller's "String of Pearls" and "American Patrol". Two personalities engaged, explored, and frequently differed.

And we argued a lot, about who should do what,

And how , and with which, and to whom.

We broke up frequently, but always with a sense of an ongoing bond. After seven years, a final quarrel and separating "for ever", we got engaged and married three days after I qualified as a physician.

Like the courtship, the first six years of the marriage was strange. We were apart more than together, as I went through my post-graduate training and a draft into the army.

Continued on page 12

Sunday Workshops

The next in the Sunday workshop series will be held in the Lounge of the YM-YWCA on December 8th at 10:00 a.m. Workshop leader will be Nance Thacker. The session will be suitable for level one and two students, but Nance promises a challenging workout for students of all levels. For registration, please leave a message for Nance at the "Y", 386-7511. Fees are \$10 for Yoga Center Members, and \$12 for non-members. Current Yoga Center policy suggests that the instructor cancel the workshop if sufficient registration is not received one week before the date of the workshop, so please register early.

Yoga Center Monthly Meeting

The November Yoga Center meeting will be The November meeting of the Yoga Center will be held on the 22nd at 7:30 p.m. at the home of Carole and Harvey Miller, 1807 Forest Road. This will be a business meeting, followed by refreshments, and a chance to chat with other members. Everyone is welcome to attend.

Annual General Meeting

The Yoga Center Annual General Meeting will be held on the evening of December 14th at Shirley and Derek French's home, 3918 Olympic View Drive, in Metchosis. The meeting will be followed by a pot-luck supper and Christmas party. Plan to join us.

Nominations for Executive

Nominations are open for the executive committee of the Yoga Center, to be elected at the Annual General Meeting. If you are interested in standing for election, please phone Trish Graham at 592-5338 or Jennifer Rischmiller at 384-9169 and let them know before December 1st.

Fee Increase

The executive has decided to put a motion for an increase in membership fees before the Annual General Meeting. The request will be made primarily because mailing costs for the newsletter, and other general costs have. Fees have not increased for three years. The motion will suggest that the new fees be \$20.00 for full members, and \$15.00 for associate members, up from \$18.00 and \$12.00 respectively.



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A Mother's Yoga

by Leslie Hogya

3 AM. Why is it that children like to wake up at three o'clock in the morning? It begins at birth. It is understandable that new born babies want to be fed at that hour, so most parents accomodate their infants for a time, but soon start praying that they will begin to sleep through the night. Some parents are luckier than others, and they brag to their friends about the many hours of sleep they got. For some of us, sleep becomes a fond memory.

Before I had children I had very little experience being awake at three in the morning unless I was having fun at a late night party. Now if I'm awake at that hour it is usually not by choice. It seems to me that there is a demon that is particularly fond of 3 AM and chooses that particular hour to strike children with fevers, nightmares, stomach flu, and sharp unexplainable pains of various kinds. That is the hour at which ordinary coughs turn to croup, and colds become pneumonia.

It is also the hour of nightmares. I have been sound asleep on many a night but wake up suddenly to find a forlorn figure standing pathetically at my bed side. "Mommy" the

quavering voice will begin. "May I sleep in your bed? I'm scared." If I am very groggy and the child is not too big, I sometimes move over and let him in. I am invariably sorry about that decision! It has never ceased to amaze me how much children can wiggle and how incredibly sharp their elbows are. It seems children don't learn for quite a few years that humans generally sleep with their heads on pillows on one end of the bed, and their feet extending straight down to the foot of the bed. (Obviously, that's why the foot of the bed is so named.) Children seem to be under the impression that the feet should go diagonally and crosswise. This results in my kidneys being assaulted the rest of the night. They often take the covers with them on their crossways journey so I end up being uncovered.

The result of being lazy and simply moving over at 3 AM is that I sooth a frightened child, but I get no more sound sleep the rest of the night. I try various methods to keep elbows and feet from pummeling me, and end up expending a lot of energy trying to go back to sleep.

When I am lucky and a bit energetic, I rise long enough to arrange a cushion for them beside me on the floor. Since our bed is almost at ground level, I am nearby and can extend a comforting hand to rub their backs, and as a result we all get a few more hours of sleep.

Even my son in his late teens still comes wandering in at 3 AM. Sometimes he can't sleep and thinks that by waking up his parents he will find some magical solution to his problem. I say, "Turn our lights on and read. He says, "I have been reading." I say, "Read your Social Studies." He looks at me as though I were completely crazy and wanders off again. Sometimes I wake up at 3AM because I am not sure whether he has come home from a night out with his friends. I get up, heart pounding, go and check his room to see if there is a breathing lump under his quilt, and then, reassured, go back to bed. Recently he got an attack of stomach flu at the magic three o'clock hour, and guess who he had to tell? Perhaps kids have to grow up and leave home before they stop waking us up in the middle of the night! By then it will probably be too late and my biological clock will be permanently set to ring at three AM.

SUZANNE BUGEAUD

LAWYER
FAMILY LAW MEDIATOR

(604) 381-5811

Letters to the Editor

Dear Editor:

The last time I wrote something to you, it was because I was deeply moved to express a desire for peace. Tonight I am again deeply moved, this time to tears. To tears because I was so forcefully reminded about what I am missing, here in the Golden State.

Oh, there are miles of beaches and almost every day is "shirt sleeve" weather. There is plenty of reasonably priced fresh fruit and vegetables, but one thing, a very important thing, is not as good as in Victoria. Tonight I attended my first hatha yoga class.

Yes, there are some wonderful teachers of yoga in California, but none in Orange County that I can find. Not being able to find an "Iyengar style" teacher, and desperate for a good yoga class, I signed up at the local community college. I knew it wouldn't be like the classes I was used to attending in Victoria, but it was worse than I expected.

There was no direction in how to stand. A triangle pose was taught with both feet pointed out at 45 degrees to the centre facing direction, and with complete collapse of the inner body in the bend. I felt sorry for those students who were attempting forward bends in a sitting position with their hips so tilted backwards that it was impossible to go forward.

All the teachers I have had in Victoria had an inner peace and calm about them that was so helpful in stilling the mind and releasing for that extra stretch. Their voices were gentle and encouraging. My teacher tonight had

a harsh, shrill voice and usually started directions with, "Um, Let's see, ah."

I was so grateful that I was left alone to do each pose as I had been taught, and at the end of the class I was pleased that a savasana was included. There I was stretched out on my mat, my eyes softly looking towards my chest and letting all muscles relax, when a noise startled me. Would you believe this was the time the teacher called the roll!

How programmed we are. As I lay there I heard my body respond to that name trigger with a "here". "What next?" I wondered. There was a student whose name wasn't on the list. "What's your name? Spell it please." Remember this is not a soft, gentle voice either.

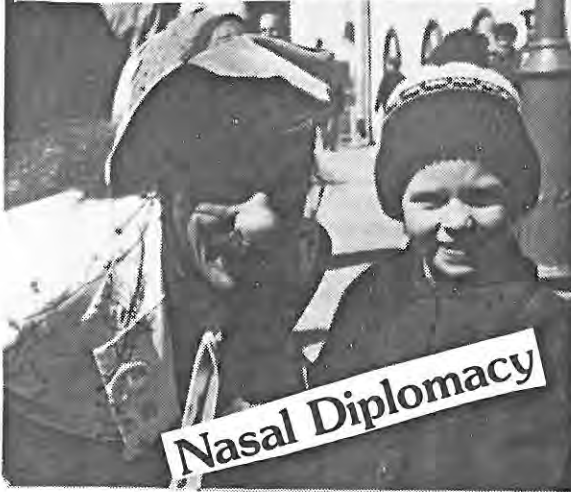
Then it came. "Darn! Has anyone got a pencil handy?" Now I ask you, how many Victoria Yoga Centre students do you know that would have a pencil handy while doing savasana? In my mind I saw the student here who did, as I heard the teacher say, "Oh thank very much."

Those of your readers who regularly participate in hatha yoga classes and special programs of the Victoria Yoga Centre Society must not forget how very fortunate they are. There are so many dedicated and experienced teachers.

Tell your readers to listen, to experience, to grow in awareness with each bend, each stretch, each breath, under the guidance of their wonderful teachers. They will not always be there.

Continued on page 15

RUSSIAN JOURNAL



by Gaye Dill

Picture seventy-seven "citizen diplomats" in Leningrad, sight-seeing in an ultra-modern Intourist bus. "Noses on, everyone," commands a voice. Picture seventy-seven "citizen diplomats" wearing crazy rubber noses and looking out the bus windows. Finally, picture Soviet citizens passing by in their buses seeing the above sight! They are incredulous, stunned, and finally, moved to laughter!

Our group came together in Helsinki, Finland at a country spa and resort called the "Haika Manor". Mike Farrel from the T.V. program "MASH" and Denis Weaver from the T.V. program "McLeod" (also Chester in "Gunsmoke") were two of our best-known delegates. Our group also included politician and author Barbara Mary Hubbard, doctors, musicians, psychologists, and the well-known yogi, Swami Satchitananda. We were quite an eclectic group--a true smorgasbord of different life-styles, appearances, and political and religious beliefs. Our main bond was our passionate desire for world peace.

For three days we practiced yoga together, met with the Finnish Yoga Association, and had a number of presentations by our delegates. We were also given many gifts to give to the Soviets, including two "Day Runners" each; one for ourselves and one printed in Russian to be given away. The day runner is a well-designed daily calendar and general organizer for such things as addresses, finances, and ideas. These organizers were beautifully bound in grey vinyl with a logo that said "Bridges for Peace". These were very generous gifts, and we all enjoyed distributing the Russian versions in the Soviet Union. I gave mine to Helen, our Intourist guide in Moscow.

Our most unusual gift was given by Dr. "Patch" Adams. On a table lay a collection of rubber noses--all shapes and varieties. We were told to come to the table and pick the nose that we felt most strongly drawn to. Transformed by our new noses, we would be ready to take the U.S.S.R. by storm, or at least by laughter.

"I suggest that you practice nasal diplomacy," said Patch, and proceeded to talk to us about the seven "Chuckras". "Laughter can be a wonderful way to build bridges. A smile, a giggle, a belly-laugh, can cut through barriers." He demonstrated "Assanas", the facial posturings of the clown, and suggested that we try our "Riculous Raiment".

Enveloped in my Canadian reserve, I was shocked by the audacity of "these" Americans. So this was the doctor who had sent a special request to the Russians, asking if he could wear his gorilla costume in Gorky Park, Moscow!

Even without his gorilla suit, Patch drew attention. "Six feet five inches tall, he sports a thick ponytail, that stops just inches short of his waist, and a handlebar mustache that seems to have a life of its own." (Washington Post)

"Health, like life, is a matter of balance. Exercise, diet, family, friendships, and a sense of purpose, are all important. It's easy to get the hang of it with a little practice. But if you stop paying attention, you'll fall flat on your face," says Dr. Adams.

Dr. Adams has a unique approach to medicine; he refuses to charge. He believes "that healing should be a loving human interchange, not a business transaction," and this is the philosophy of his Gesundheit Institute. "We picked the name Gesundheit mostly because it makes people laugh," he said, and goes on

to explain that in German this word means wellness and is used to mean 'God bless you'.

The Gesundheit Institute is a 312 acre property in West Virginia. The doctors and support staff who live there hope to set up a holistic health community. The group is largely supported by Dr. Adams's part-time job in a hospital emergency room.

"Good health is a laughing matter-- and that is nothing to sneeze at," says the letterhead on the Gesundheit Institute stationery.

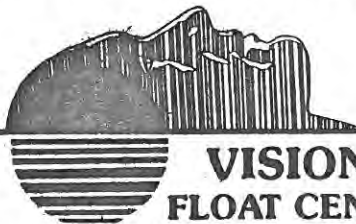
I began a sceptic, but after two weeks spent with this remarkable humanitarian, I was convinced of his sincerity, and appreciative of his ability to make Russians, Americans, and even Canadians laugh! Yes, and I even wore my rubber nose. Patch is one of those unique people who is willing to live out his dreams, and in Gorky Park at the Moscow Circus, Patch had one of his dreams come true. After the performance he went to say hello to the star clown in the circus. To his total delight, the clown gave him his over-sized, black and white leather clown shoes. Another victory for nasal diplomacy!



"Bridges for Peace"

Nov. 30th, 7-10 p.m., Unitarian Hall, 106 Superior St. Gay will show a video of a recent American-Soviet Peace Congress in the U.S.S.R. Let's celebrate American Thanksgiving with Russian dance, music, and food! Admission: \$5.00

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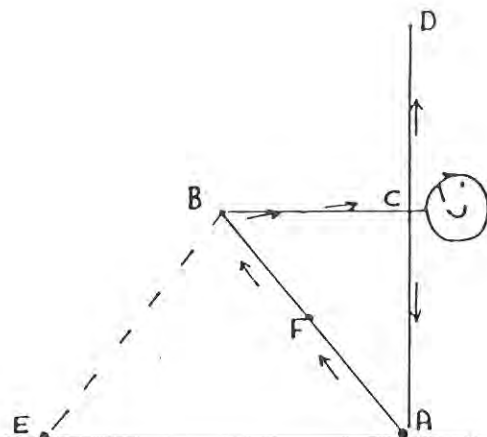
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Trikonasana

by Trevor Tangye



Trevor Tangye is an Iyengar yoga teacher from Sydney, Australia. He began his practice from the book, Light On Yoga in 1977, and studied in India with Mr Iyengar in 1979. He has been a teacher of yoga for seven years and besides Australia, has taught in New Zealand and Papua, New Guinea. This article is reprinted from The B.K.S. Iyengar Yoga Association of Australasia Newsletter, of June, 1985.

I am going to describe Trikonasana from one particular perspective. This posture is described as a triangle, and when done well you can see the triangles in it. While in the posture however, you cannot see any of these triangles unless you use a mirror. Therefore, what I have arrived at in my own practice is working into the posture through the perspective of three straight lines. (See diagram)

The first line (AB) represents the leading leg. I use the front heel as the guiding point of the asana while recognizing that the rear heel is equally important. I have observed that students often allow the inner edge of the heel to recede. This flaw is largely responsible for the hip also receding and awareness being lost from the base of the spine. When I put much more emphasis on the inner edge of the heel (A)

being aligned and pressing on the floor very strongly, there is an upward movement in the leg through the knee (F) and right into the hip (B). I find the hip comes forward more easily by working it through the heel as if the heel is a remote control for the hip.

The second line (BC) represents the spine. The old yoga texts state that the spine is the most important nerve centre in the body. I think of this when doing trikonasana. The spine has the capacity to order the brain so that one can achieve quietness and focus. To allow the spine to extend, the action of the legs should first be considered. The leading leg creates height and space, and the back leg creates extension. Without a secure push from the outer edge of the rear heel (E) the spine will not extend.

The third line (AD) represents the two arms. The action of the arms is vital for the chest to open. Look to see that the elbows, wrists and fingers are straight and that the skin is alive. The arms are close to the head, hence easy to see, and as long as the shoulders are fairly supple, easy to adjust. Beginners may find they can learn from the arms how to work their legs, and this action of the legs will open the pelvis.

In Light on Yoga, Mr Iyengar says, "Gaze at the thumb of the outstretched left (top) hand." When he was in Sydney, he emphasized that students should look down at their knees and feet to see what they were actually doing. He calls it humility and I agree. I do not encourage anyone to look up at the thumb until the rest of the body is aligned correctly.

Many students try to reach too far into the posture and end up with their necks twisted at an odd angle causing discomfort and neck tension. The throat is overstretched and there is compression at the back of the skull. Vision upwards is often only from one eye. Correction of this is simple and involves two movements of the head. First bring the chin in like jalandhara bandha, and second, rotate the head upwards like a twist until the two ears are level with each other. Now the gaze upwards can be from both eyes equally.

All the asanas show us how interdependent all parts of the body are. Trikonasana is excellent as everyone can approach it. If students are elderly and/or experiencing

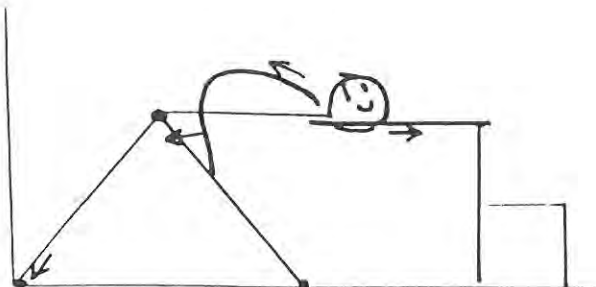
dizziness, they would be best to do the posture with their backs against a wall. Some students have hyperextended knees and they must make sure the feet are not too wide apart and that the pressure goes as much to the ball of the big toe as to the heel.

There is one modification I suggest, because practised sensitively it always brings lightness into the pose. Press the rear heel against a wall and place the right hand on a chair. (See diagram) While practising in this way, concentrate on getting the lower trunk (waist and floating ribs) to extend as much as the upper trunk. When stretching well the upper waist will become concave. To increase the opening in the chest extend the upper arm, bringing it around behind the back to grip the inner front thigh.

Precise and regular practice of the pose brings many benefits. As a standing posture, Trikonasana works all the muscle groups of the body, especially the legs and chest. It is excellent for the feet and legs, and makes the lower body stronger. The abdomen and lower back become stronger and breathing and circulation are improved from the chest opening. The arms are toned and the neck becomes stronger. Posture and carriage are measurably improved from dedicated practice of this and all of the other standing poses.

Trikonasana will create lightness and liveliness in your being. When practising it, learn to see from your back, especially the heels, knees, buttocks, kidneys, and shoulderblades. Learn to feel from the whole body. For example, see that when you turn the leading foot out, that the thigh turns out as well. Centre yourself by working bilaterally. Extend both legs simultaneously, and use this extension to move into the sacral area. To bring life to the heart/mind complex, pay attention to what you are doing to the dorsal spine.

Yoga need not be hard in action or in attitude. Always remember the state of yoga described by Patanjali is "quietness of mind". The more clearly and carefully you extend your body in Trikonasana, the more this quietness is revealed.



Mr Iyengar's teaching is very practical in its approach to meditation. His instruction to "gaze at the upper thumb" echoes the sutra of Patanjali (1:32) "To destroy the obstacle (to a quiet mind) meditate on one object." Yoga is an act of consciousness. Learn to create space for yourself where there was none before.



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In November 1982, I was a participant in Mr. B.K.S. Iyengar's Intensive Course in Poona. I filled the year prior to leaving with preparation classes and workshops, because I was uncertain about my ability to do the Intensive. Various accounts and experiences that previous students related to me, increased my fears. Would I survive? I discussed my fears with my teacher, Shirley Daventry French, who assured me that my fears were normal, and that there would be more cause for concern if I had no fear at all. This settled me somewhat. Besides, I knew that this was possibly one of my last opportunities to study personally under Mr. Iyengar. I decided to go, but I certainly did not envision a return trip to India.

Now, three years later, almost to the day, I will be off for a second Intensive. This time I did not hesitate. From the moment Shirley asked, I said "yes". (I took three months to make the commitment about my first trip.)

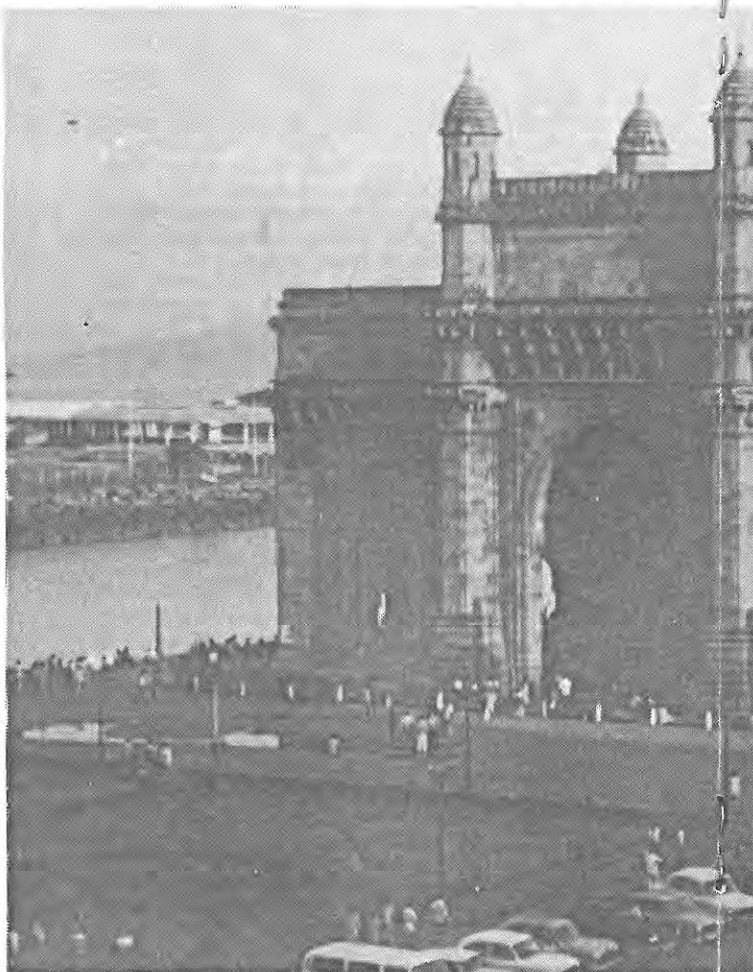
My preparation has been different. I have not been to as many workshops; however, my personal practice is stronger and more consistent. I still feel uncertain and question whether I am really prepared. These feelings, I am sure, will always be there, for it seems there is no way to be prepared for such a teacher. Mr. Iyengar demands 100% attention from his students. He goes through all of the layers, roles, emotion, and ego, to directly speak to the Divine place within. He sparks the Divine Light, showing each person a pathway to her true nature. He took me beyond my old familiar pains and fears.

Geeta and Prashant, Mr. Iyengar's daughter and son, will be the principal teachers this time. They assisted Mr. Iyengar when I was there before. As well, I attended Geeta's Saturday morning classes in India, so I know she is an excellent teacher. Both will maintain their father's standards.



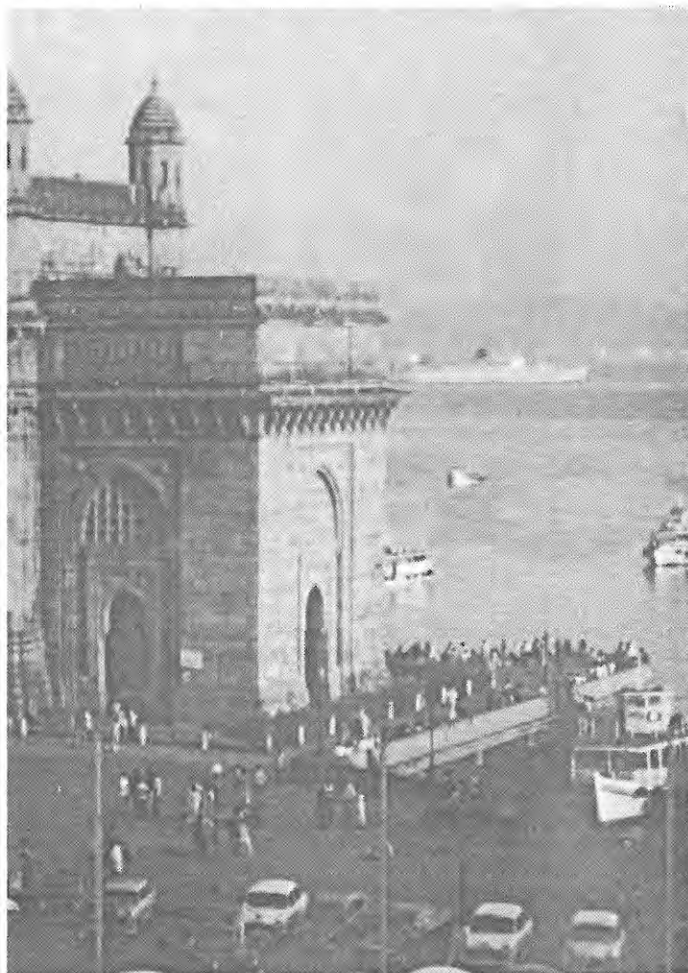
RETURN

GATEWAY



TO POONA

TO BOMBAY



During the preparation for the first visit to India, I had no space for thinking of much else other than the Intensive itself. I was overwhelmed by it. Part of me wanted to visit and explore India, but I did not really plan for it. Fortunately, I did experience three glorious days at Fort Aguada, in Goa, after the Intensive.

In 1982, I was very much the wide-eyed wondering child who had never been to a country like India before. It was a unique experience. Two weeks after I arrived, my eyes suddenly opened, and I really began to see about. This was not a show or documentary on television; it was not fantasy. People were very poor. I was humbled by the material richness of Canada which the majority of Indians will never know. On the other hand, I saw that many people of India had a deep spiritual wealth that Canadians seem to lack. In India there was a strong individual respect and connection with the Divine. One example of this confronted me each morning. While walking to class I would pass a small blue temple where many people came daily to re-affirm their connection with the Divine. The little blue temple is one of my poignant memories of the first visit. Although I sometimes complain and feel sorry for myself, since travelling to India these feelings are short-lived. The spiritual aspect of Indian life has encouraged me to study yoga and travel to India again.

I look forward to the return journey. I hope to increase my awareness and deepen my understanding about yoga and myself. I am grateful to once again be part of a group travelling to Poona. One of the highlights of returning this time is that two special people will be present. Shirley French, my current yoga teacher, will be in class, and Hilda Pezzaro, my first yoga teacher from Calgary, will be there too.

by Marlene Miller



We did have a year together in an idyllic situation, when Shirley joined me at my posting in North Africa, but otherwise the marriage was characterised by separation, loneliness, neediness and the temptations that hover in these situations.

Following the time in Africa, we spent a difficult year in a dark and dreary city. It felt like 'Paradise Lost'. Perhaps it was the intention of the Divine committee to create conditions conducive to change. We came to Canada.

The second half of the first marriage saw Shirley and I living together in a 'normal' marriage. I came home every night. A family was started, I started in general practice. Skiing, sailing, golf, dinner parties, - the Good Life. In fairy stories the prince and princess live happily ever after. In reality we both became increasingly restless looking for 'a something else' that could not be worded, but nevertheless was experienced as a feeling of incompleteness. Attempts to change the world did not seem to help either the world or ourselves and so eventually each of us started on our own inner journey.

Experience in encounter groups and later in yoga, began the process of stripping away the many illusions that were used as coping mechanisms. And so the mountain of the first marriage began to disappear. The process moved sometimes slowly and sometimes quickly, often helped at strategic moments by our teachers, until it seemed to gather its own momentum. A process that uncovered considerable amounts of existential anxiety.

This second marriage, or no mountain stage, has at times been very uncomfortable, as we learned to look at our interlocking dependencies and try to let go of them.

This kind of experience spills over into every aspect of life and suddenly, many of the relationships and roles, by which I defined myself, no longer seemed to have any meaning.

It is at such times that the support of an experienced teacher can be a valuable lifeline. I spoke with Swami Radha, but was somewhat taken aback with the suggestion that I advance the process at a faster pace by spending a year apart from Shirley and the familiar roles by which I surrounded myself. I could see the wisdom of this provocative

Stretchmarks

By Nance Thacker.



challenge and, at a time when I was feeling rather sorry for myself, it had the salutary effect of allowing me to see how much I had, for which to be grateful. I decided to continue as a householder, but with a much more positive attitude.

Ironically, Shirley and I are now separated, as she studies in India. Ten weeks, six days, twenty one hours and five minutes is not as long as a year, but plenty of time for me to reflect on my attachments.

In the last year it seems that the mountain is beginning to reappear and a third marriage begins.

We have chosen serial marriage to each other, rather than to new partners, looking for renewal within ourselves instead of completion from without. One of the advantages of this kind of institution is a shared collection of 'in' jokes that goes way back. Perhaps only Ms. Daventry will understand when I say "It's been a privilege".

Editors note: The Newsletter would welcome other contributions on the subject of the effect of Yoga in Marriage. Or the role of Marriage in Yoga.



Rilke's Letters on Love

This month, whilst writing the Reflectons column on marriage, I was drawn once again, to the writings of the poet Rainer Maria Rilke (1875-1926)

I offer some extracts from the book - **Rilke On Love and Other Difficulties** - Translations and Considerations of Rainer Maria Rilke by John J. L. Mood - publisher - Norton, in the hope that it will tempt some readers to explore his writings and poetry. He writes the way I wish I could write to my own adult children.

Derek French

I tell you that I have a long way to go before I am - where one begins, You are so young , so before all beginning , and I want to beg you,as much as I can, to try and be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it , live along some distant day into an answer. Resolve to be always beginning--to be a beginner!

I hold this to be the highest task of a bond between two people; that each should stand guard over the solitude of the other. For,if it lies in the nature of indifference and of the crowd to recognise no solitude, then love and friendship are there for the purpose of continually providing the opportunity for solitude. And only those are the true sharings which rhythmically interrupt periods of deep isolation.

I am of the opinion that " marriage" as such does not deserve as much emphasis as it has acquired through the coventional development of its nature . It does not occur to anyone to expect a single person to be "happy", -But if he marries, people are much supriised if he isn't! (And for that matter it really isn't at all important to be happy, whether single or married.) Marriage is , in many respects, a simplification of one's way of life, and the union naturally combines the forces and wills of two young people so that , together, they seem to reach farther into the future than before.- Only those are sensations by which one cannot live. Above all , marriage is a new task and a new seriousness, - a new challenge to and a questioning of the strength and generosity of each partner and a great new danger for both.

It is a question in marriage, to my feeling, not of creating a quick community of spirit by tearing down and destroying all boundaries , but rather a good marriage is that in which each appoints the other guardian of his solitude, and shows him this confidence, the greatest in his power to bestow. A togetherness between two people is an impossibilty, and where it seems, nevertheless to exist, it is a narrowing , a reciprocal agreement which robs either one party or both of his fullest freedom and development. But, once the realisation is accepted that even between the closest human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they suceed in loving the distance between them which makes it possible for each to see the other whole and against a wide sky! Therefore this too must be the standard for rejection or choice: whether one is willing to stand guard over the solitude of a person and whether one is inclined to set this same person at the gate of one's own solitude, of which he learns only through

that which steps, festively clothed , out of the great darkness.

himself, he is no longer anything, and when two people both give themselves to each other, there is no longer any ground beneath them and their being together is a continual falling.

There is scarcely anything more difficult than to love one another. That it is work., day labour, day labour, God knows there is no other word for it. And look , added to this is the fact that young people are not prepared for such difficult loving; for convention has tried to make this most difficult complicated and ultimate relationship into something easy and frivolous, has given it the appearance of everyone's being able to do it. It is not so. Love is something difficult and it is more difficult than other things because in other conflicts nature enjoins men to collect themselves , to take themselves firmly in hand with all their strength, while in the heightening of love the impulse is to give oneself wholly away . But just think, can that be anything beautiful, to give oneself away not as something whole and ordered, but haphazard rather , bit by bit as it comes?

Can such giving away , that looks like dismemberment , be anything good, can it be happiness, joy, progress? No it cannot. . . .

When you give someone flowers, you arrange them beforehand, don't you? But young people who love each other fling themselves to each other in the impatience and haste of their passion, and they don't notice at all what a mutual lack of esteem lies in this disordered giving of themselves; they notice it with astonishment and indignation only from the dissension that arises between them out of all this disorder. And once there is disunity between them , the confusion grows with every day; neither of the two has anything unbroken , pure , and unspoiled about him any longer, and amid the disconsolateness of a break they try to hold fast to their happiness (for all that was supposed to be for the sake of happiness). Alas, they are scarcely able to recall any more what they meant by happiness. In his uncertainty each becomes more and more unjust toward the other. They who wanted to do each other good are now handling each other in an imperious and intolerant manner, and in the struggle somehow to get out of this untenable and unbearable state of


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confusion, they commit the greatest fault that can happen to human relationships: they become impatient. They hurry to a conclusion; to come, as they believe, to a final



At bottom no one in life can help anyone else in life; this one experiences over and over in every conflict and every perplexity: that one is alone.

All companionship can consist only in the strengthening of two neighbouring solitudes, whereas everything that one is wont to call giving oneself is by nature harmful to companionship: for when a person abandons decision, they try once and for all to establish their relationship, whose surprising changes have frightened them, in order to remain the same now and forever (as they say). That is only the last error in this long chain of errings linked fast to one another. What is dead cannot even be clung to (for it crumbles and changes character); how much less can what is living and alive be treated definitively, once and for all.



Self-transformation is precisely what life is, and human relationships, which are an extract of life, are the most changeable of all, rising and falling from minute to minute, and lovers are those in whose relationship and contact no one moment resembles another. People between whom nothing accustomed, nothing that has already been present before ever takes place, but many new, unexpected, unprecedented things. There are such relationships which must be a very great, almost unbearable happiness, but they can occur only between very rich natures and between those who, each for himself, are richly ordered and composed; they can unite only two wide, deep, individual worlds. --Young people -- it is obvious -- cannot achieve such a relationship, but they can, if they understand their life properly, grow up slowly to such happiness for themselves and prepare themselves for it.. They must not forget, when they love, that they are beginners, bunglers of life, apprentices in love, _ must learn love, and that (like all learning) wants peace, patience, and composure!



To take love seriously and to bear and learn it like a task, this it is that young people need. _ Like so much else, people have also misunderstood the place of love in life,

Continued from page 5

So it is with me now. It is time for me to practice on my own to remember and also to grow in awareness with each bend and stretch and each breath. We cannot always remain students of the class teacher but must learn to respond to our own inner teacher. Yoga is for life. Learn the basics well and then you can carry it with you where ever you go.

Yes, I miss my yoga classes at the Y. The teachers and my classmates all helped me to learn and to grow. I always felt very good after a yoga class and so each time now that I finish a practice on my own, I always say Namaste to my teachers and classmates. I do miss you all.

Namaste
Walt Dietiker

Editor's Note. We have tried to locate Iyengar yoga teachers in Orange County, California for Walt, but so far we have been unsuccessful. If you know of good yoga teachers there, please send their names to the Newsletter, and we will forward them to Walt.

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Shambala News and Views

by Don Gamble

A Rose Ceremony will be held at Shambhala House from 8 to 9 pm on Saturday and Sunday, November 30th and December 1st. The Ceremony is open to everyone. I hope that you will feel free to come and participate.

The Rose Ceremony was developed by Swami Radha as a way to reestablish a commitment to the very finest within ourselves and to reaffirm our personal ideals. As such the Ceremony is an act of inner devotion and dedication. I would like to explain how I have come to understand the importance of this kind of expression and why I think it is helpful.

We readily accept that most important occasions are accompanied by some kind of ritual. Marriages, anniversaries, birthdays, Thanksgiving and Christmas are obvious examples. Unfortunately these "rites" or ceremonies often become dulled. We tend to forget their meaning and by forgetting, diminish the particular occasion, the choice or decision that was made.

However, ceremonies can help us develop a sense of meaning and awareness. For me, a dramatic illustration of this was a wedding in which the married people in the congregation were asked to stand and hold the hand of their spouse as the bride and groom repeated their vows. The effect of this symbolic reaffirmation was electric. Each couple was touched once again by their own promise, mutual hopes and commitment - things that had become diluted with time and seemingly overwhelmed by the flood of daily circumstances. And so it is with our individual essence, our sense of who we really are. We tend to forget. An excellent way to strengthen and enliven our awareness of that inner essence is through a purposefully directed ceremony. The Rose Ceremony and the symbolic acts that it entails does exactly that. It helps to reestablish perspective and to channel daily activities in directions that we consciously choose.

But what about the devotional aspect? Why is that necessary? When considering a devotional ceremony I have found that there is sometimes a tendency to get hung up on a heavy, outdated ritualistic belief system imposed from the outside. That is not very helpful.

I have come to see that devotion is the experience of a meaning or a knowing springing spontaneously from within. A devotional ceremony is a consciously directed activity that helps to bring my philosophy of life into the living of it. It is a deliberate expression of humility and service. Without such an active affirmation in my life, my philosophy becomes hollow, an intellectual abstraction, a curiosity that gradually loses its vitality. Through devotion, and particularly the penetration of the symbolic meaning of the act of devotion, I learn to bring into practice my finest ideals.

The Rose Ceremony involves meaning and choice. It is a ceremony of liberation, an acknowledge-

ment of the Divine within. Each participant is encouraged to drop their end of the chain of grudges, resentments and regrets that hold them back from what they really are.

If you would like to join us in the Rose Ceremony please call Shambhala House at 595-0177. There is no fee but you must bring two roses for the first evening. A full explanation of the ceremony and its symbolic meaning will be given at the start on Saturday November 30th at 8 pm. You will discover in yourself that a rose is not just a flower by another name.



SHAMBHALA HOUSE VICTORIA
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Victoria, B.C. V8S 1X9
(604) 595-0177

Rose Ceremony

Saturday, November 30, 8:00 - 9:00 pm
Sunday, December 1, 8:00 - 9:00 pm

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.

Please contact Shambhala House if you are interested in joining a weekly study group.
Fee: \$100 per session of 10 classes.

Satsang:

Sunday mornings, 10:30 - 11:30, except when there is a weekend workshop.
Sunday evenings, 8:00 - 9:00.



**Kundalini
in Stitches**

At the Shambhala House potluck on October 13th members of the Wednesday night Kundalini class presented Swami Padmananda with an embroidery of the 7 chakras. The class began the work over a year ago. It was just recently assembled under the direction of Trish Graham. Shown (l. to r.) are Bev Schreiber, Trish Graham and Marlene Miller. Not present but very much in mind was Lind Schevloff. With the chakras now done, the Wednesday class has challenged other classes to tackle the matching gods and goddesses.

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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.

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If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, at 721-3477.

Yoga Calendar

NOVEMBER 22: YOGA CENTRE MEETING at Carol and Harvey Miller's, 1807 Forest Road, Victoria.

NOVEMBER 29: Newsletter meeting at Linda and Michael Shevloff's, 4758 Spring Road, Victoria.

NOVEMBER 30: "BRIDGES FOR PEACE", Gaye Dill will show a video of her recent trip to Russia. Unitarian Hall, 106 Superior Street. 7 - 10 p.m. Admission \$5.00.

NOVEMBER 30: ROSE CEREMONY AT SHAMBALA HOUSE, 8.00 TO 9.00 P.M.

DECEMBER 1: ROSE CEREMONY AT SHAMBALA HOUSE, 8.00 TO 9.00 P.M.

DECEMBER 8: WORKSHOP AT THE Y WITH NANCE THACKER, SEE AD THIS ISSUE.

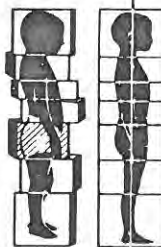
DECEMBER 14: ANNUAL GENERAL MEETING OF THE VICTORIA YOGA CENTRE, at Shirley and Derek French's, 3918 Olympic View, Victoria.

DECEMBER 26 - JANUARY 6: Vipassana Meditation Course, conducted by Mr. Ram Singh and Mrs. Ingdish Kumari at Cornet Bay, Washington (near Oak Harbour). There is an introductory talk on December 9 at 7.30 p.m. at 79 High St. For information and registration call Evie Chauney, 479-6641.

Continued from page 15

they have made it into play and pleasure because they thought that play and pleasure were more blissful than work; but there is nothing happier than work, and love, just because it is the extreme happiness, can be nothing else but work. So whoever loves must try to act as if he had a great work: he must be much alone and go into himself and collect himself and hold fast to himself; he must work; he must become something!

For believe me, the more one is, the richer is all that one experiences. And whoever wants to have a deep love in his life must collect and save for it and gather honey.



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The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia 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 and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, V8X 3X1, telephone 479-5847.

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DEADLINE FOR THE DECEMBER ISSUE -- NOVEMBER 15, 1985

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

DECEMBER 1985

But, once the realization is accepted that even between the closest human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole and against a wide sky.

FRENCH, DEREK
quoting

R.M. RILKE
NOV. 85.





by Linda Shevloff

The most enjoyable aspect of editing this Newsletter is receiving articles for publication. Around the deadline date, material arrives at my doorstep, and I have the pleasure of reading through it, and thinking about it. It is surprising how frequently the material that comes in is coincidentally based on the same theme. It is as though the Victoria yoga community is receiving a cosmic message for the month. Last month, for example, love was on the minds of the various writers. This month, procrastination, non-action, and resistance have crept in. Derek French talks about it; Nance Thacker doesn't. Don Gamble mentions it, and two letters to the editor do as well. In writing this article, I certainly experienced it myself.

Shirley French and Leslie Hogya, our regular columnists, are away in India right now. I was asked to fill some of the empty space with some reflections of my own. Reluctantly, I agreed. I was quickly confronted with my own strong resistances and excuses. I discovered that there are certain duties which I perform with ease, and others which I avoid purposefully. Reflecting publicly is an area of avoidance.

My appreciation of those who contribute regularly to the Newsletter grows when I try to write something myself. Writing and organizing ideas in time for a deadline, is hard work. Editing is an easier task.

Some aspects of the editing process are not easy, however. One of the difficult parts is dealing with people's egos, including my own. This morning, for example, a writer phoned me and complained about a spelling mistake in a published article. The writer was embarrassed about it, and wanted to know who had typed the article, and what we could do to ensure that such mistakes did not occur again.

I cannot really guarantee that there will be no spelling errors; sometimes I miss them, or sometimes typing mistakes slip by. We work on a very tight schedule. Material is edited; then it is farmed out to be typed, and shortly afterward it is collected and printed. Time is a factor.

At Newsletter committee meetings, we have discussed the option of publishing every second month, rather than on a monthly basis. This might improve the quality of our publication. Although we recognize that option, none of us really want to resort to it. The monthly Newsletter has become a tradition in the Victoria yoga community; many people look forward to receiving it. Those who work on the Newsletter enjoy the work.

Most of our typists are amateurs. For that matter, all of us are new at the publishing business. We do our best and learn as we go.

I realize that the reasons I have listed as excuses for our errors, are rationalizations. I am protecting my own ego because I don't want to feel incompetent and because I have some attachment to the image of "editor". The lesson of non-attachment is one I have yet to learn.

As in yoga asana, the most valuable learning occurs in the most resisted difficult poses. The situations which I react to or become defensive about are those that I need to examine. As editor I must accept responsibility for what is published in the Newsletter, but simultaneously, I need to learn to relinquish this sense of responsibility. A paradox.

Kathryn Kelly, from Queen Charlotte City, sent some quotes to the Newsletter this month. They are based on a workshop she attended last summer on healing. The statements formed another cosmic message. Let me repeat some of them here.

We must drop completely the doer.
From early morning when we awake
we start looking and doing. All
karma equals doing.
Practice by renouncing the doer
in every action. When renouncing,
renounce the ego. What is left is
immeasurable peace and love.

Om Nama Sivaya

Yoga Centre News

by Bill Graham

Annual General Meeting

The Yoga Center Annual General Meeting will be held on the evening of December 14th at Shirley and Derek French's home, 3918 Olympic View Drive, in Metchosin. The meeting will be followed by a pot-luck supper and Christmas party. Plan to join us.

Fee Increase

The executive has decided to put a motion for an increase in membership fees before the Annual General Meeting. The request will be made primarily because mailing costs for the newsletter, and other general costs have. Fees have not increased for three years. The motion will suggest that the new fees be \$20.00 for full members, and \$15.00 for associate members, up from \$18.00 and \$12.00 respectively.



NEW MEMBERS

We would like to welcome the following new members to the Victoria Yoga Centre Society:

Jill McConnell, Cincinnati, Ohio
Deborah Greene, Victoria, B.C.
Axel Molema, Toronto, Ontario
Polly Walter, Victoria, B.C.
Kathleen Nolan, Victoria, B.C.

Additionally, to those who renewed this month, thank you for your support.



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LETTER FROM INDIA

OCTOBER 25, 1985

Dear Linda,

I just read the October newsletter, very nice. Tell Gaye I enjoyed her article - and Ramanand's interview was very inspiring.

In ten days I travelled halfway around the world. Vancouver, Hong Kong, Bombay, Pune! Each of those days has been filled with new sights, sounds and most particularly smells (and not always pleasant). Every meal time is an adventure - menus bring laughs and confusion.

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MONK

Quick Copy Centre



In Hong Kong there was bacon for breakfast and fish and chips for supper (if one is so inclined). Getting enough safe fluids has been a challenge.

Unfortunately, Dianne Stillman must have found an unsafe liquid to drink and has been trying to recover her health. She is on the mend now.

I travelled through Hong Kong with Swami Padmananda and Dianne. One of our most enjoyable days was spent going into the New Territories by train and climbing up through a Chinese village and up hundreds of steps to a Buddhist temple. It was quiet and remote from the Hong Kong most tourists see.

In Bombay the five of us had another fascinating day visiting the Elephanta Caves with a wonderful guide, Venita. She opened her heart to us as she explained the Siva carvings. I felt I met India that day.

Now Pune, settling in and soon our course begins. Leslie

SUZANNE BUGEAUD

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Letters to the Editor

To the Editor

Dear Ms. Shevloff,
I thought that the last meeting of the Newsletter committee was a very stimulating and productive evening. I was especially taken with Nance Thacker's proposal to write an article on Why She Wasn't Going To India. Apart from the intrinsic interest in understanding the decisions and choices that any member of our group makes on their individual path, it seemed to me that contained within that proposal was the germ of a literary breakthrough, a new genre.

After all, most articles are written by people who have done things - the activists of the world. Such people constitute a minority in the population and the range of the articles is limited by the scope of their activities. 'Not Doing' articles could be written by anyone and the range of subjects is limited only by the outer reaches of human imagination. Visions of unlimited copy for the Newsletter float before me.

I would anticipate that some people might say that what we are talking about could simply be called fiction, but that classification is too broad and does not reflect the dynamism generated by contemplating an action, then upon deliberation, not doing it. A dynamic that allows the non-activist to avoid the reefs of procrastination.

In my view, this mode of writing would benefit by a new term and to honour the originator, I propose the name Thackerism. This has a good energetic sound and has literary precedents in terms like Spoonerism and Malapropism.

As a follow-up to our successful Guide For The Perplexed in the May issue (well at least two people made favourable comments) I had anticipated some form of collaboration with Nance in launching this new concept, but Nance finessed the ultimate Thackerism by not writing the article on Not Going To India. I really enjoy the subtlety of this manoeuvre, but it makes it difficult for readers, who are not privy to the

deliberations, of the Newsletter committee, to understand what is going on. Physicists have developed techniques for making manifest the trails of evanescent sub-atomic particles; I offer this letter as a burble chamber

So, Dear Readers, please open your hearts and minds to the possibilities offered here. There is no need to put up with jet-lag, strange food, noise, dirt, uncomfortable beds and the tribute exacted from the bowels by the local deities; authorship is open to everyone who flies the friendly skies of the imagination. Venture and know that you are part of an ancient and exalted tradition.

He who can see the non-action that is in action

And the action that is in non-action
Is wise indeed

Bhagavad Gita

Om Om

Derek French

Dear Editor:

In the interview with Ramanand Patel (Oct.85) the matter of taking workshops and doing the work was discussed. It brought to mind what my yoga teacher used to say to us in his own lectures. He was quoting from Carl Jung, I think.

If, after we die, we see two signs, one with "to heaven" on it, and the other with, "to the lectures about heaven", most of us in the West would go to the lectures. That effectively stopped us from bugging him with our endless questions and problems! (for a while)

Om Shanti
Jessie Sleuwyer



RUSSIAN JOURNAL LENINGRAD,

PRINCESS OF THE NORTH

by Gaye Dill

At exactly 12:00 noon, our peace delegation left Helsinki by train for Leningrad. For three days we had prepared ourselves in every way for the Soviet Union. We had listened to lectures on Soviet psychology and Soviet history; we also did yoga, danced, sang, chanted and meditated together. I was one of twelve delegates who were designated staff. My main responsibility was to teach yoga each morning and to be available to lead the chanting. The entire staff engineered the technical problems of coordinating and synthesizing this large, diverse group of people. Our biggest challenge was to accommodate the creative talents of all our delegates. Our entertainers wanted to sing; our

meditators wanted to lead special guided meditations; our yogis wanted to turn everyone upside down, and our psychology types wanted direct, open sharings about personal expectations and group responsibilities. In three days, with only 24 hours in each day, how could we make space for everything? We couldn't! So we had to draw limits and structure our time as best we could. It was very tempting to outlet this creative energy into just having a good time and getting involved in personal relationships. Certainly, some of this did happen. But I did appreciate Ron Mann asking us to remember why we were here, and suggesting that we use our creative energy for that purpose.

Boarding the train for Leningrad, we were filled with high spirits and high hopes for the success of our visit. I shared a compartment with Tom Sewell, a photo-journalist from California. What a contrast between our exuberant group and the old world dignity of the Russian train with its lace curtains and samovars. The female train attendant seemed somber and quite resistant to our engaging North American friendliness. Our smiles didn't work, but what did work was answering a question in Russian. When she asked what compartment I was in, I answered in Russian. Very simple - just one word. Thank goodness my number was 8, a number that I knew! There was a definite softening in her attitude. Throughout my journey, I found a deep appreciation whenever I attempted to communicate with the Russians in their own language.

Going through customs was another experience. The customs officials were tough and intimidating. The border crossing was marked with heavy, barbed wire fencing, and policed by armed border guards. "So this is the 'iron curtain,'" I thought. Another contrast to the lace and samovars. Some of our delegates had things removed from their luggage - music tapes, spiritual books and magazines. They didn't open my suitcase which contained yoga books, tapes and the Andy Warhol magazine "Interview." A fellow delegate, Eric Bratman, stayed behind in Helsinki to get his Russian visa. I had lent him a book of poems by the poet-saint Kabir, and he was

hassled by customs for carrying this type of material. After quite a delay, they did finally return the book. After crossing the border, why did the birch forests, the land and even the sky suddenly look so Russian? Tom and I were reminded of the movie "Dr. Zhivago" and I realized that my impressions of Russia were highly romanticized - fed on the literature of Dostoyevsky and Chekhov and the music of Tchaikovsky and Rimsky-Korsakov. Not to forget the idealism of the Great October Socialist Revolution in 1917! The Russia of my imagination was a land of mystery, dark intrigue and passionate idealism.

At dusk we entered the city of Leningrad. The soft, pastel colours of the buildings, the golden spires and domes of churches and the many bridges crossing the Neva River amply fired my romantic predisposition. Added to this, the streets of Leningrad seemed very familiar to me. I felt at home and I was surprised by this feeling. Perhaps all those Dostoyevsky novels...for of course, this city was his home. I enjoyed trying to read Russian signs, and I was impressed by the delicate beauty of this fair Northern city.

St. Petersburg was founded in 1703 by Tsar Peter the Great, and in 1712 he made it his imperial residence. Our group spent a day visiting the Winter Palace, which houses a splendid collection of art. Leningrad is a city of palaces and beautiful architecture. Our meeting with the Soviet Women's Peace Committee took place in a palace. We presented the committee with a number of hand-made dolls. Our group sang the "One World Anthem" in English and in Russian, (we had practised in Finland) and then we met with our counterparts. Another small group of us visited a Russian Orthodox Seminary. We were shown a beautiful icon which was said to have protected a village during an epidemic of disease which killed many people, but not one person from this particular village. We saw an opera by Verdi at the Leningrad Opera House, a delightfully rococo building.

To me, Leningrad is a fair Northern princess - gracious, refined and proud. She is the cultural center of the country, and Leningraders love their city passionately. During the 900-day seige in World War II, when this beautiful princess was attacked by Hitler's Nazi regime, the people of Leningrad built

wooden cases to protect the spires and domes of their churches, and to protect the statues and sculpture that decorate her streets and gardens. Nothing was damaged, but many lives were lost in those harsh 900 days. At the Leningrad War Memorial, we felt the loss of those thousands of people as we walked by the mass graves. I have never felt such tangible sorrow as I did at the War Memorial. Victoria, our Intourist guide, reminded us that the Russians had lost 20 million people in World War II. Then she broke down crying and said how vital it was that all nations live in peace. "For the sake of our children," she implored. I was touched deeply. Leningrad, this princess of the North, has suffered so much. She holds a great sadness in her heart, as do many Russian people. The losses were enormous; the effects far-reaching. 1985 marks the 40th anniversary since the war, and throughout our visit, this anniversary was given great importance. It takes time for wounds to heal, and it takes time and patience to build trust and friendship. Inspired by her deep sorrow, I vowed to hold peace in my heart.



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THOUGHTS ON THE BHAGAVAD GITA AND ITS APPLICATION TO DAILY LIVING

Kathryn Kelly is a yoga student from the Queen Charlotte Islands. She attended a five and a half week course last summer on the science of self-healing, Ajurveda. Her teacher was Dr. Lad.

Dr. Lad talked about the Bhagavad Gita and its application to daily living. What follows are some quotes from his lectures.



The Bhagavad Gita gives us a sacred clue; as long as there is observer and object, there is division, separation, and confusion.



Drop the sense of me. Drop the observer. Feel, see, and find peace. Total observation is possible when we drop the ego/doer.



What we have listened to in the past is recorded in the brain as memory. This reacts to the present. When we are listening in the moment, we start to interpret and judge according to past memory, and thus are recording very little. Therefore, drop completely the listener, and observer, and do whatever you are doing. Put no scar on the mind.



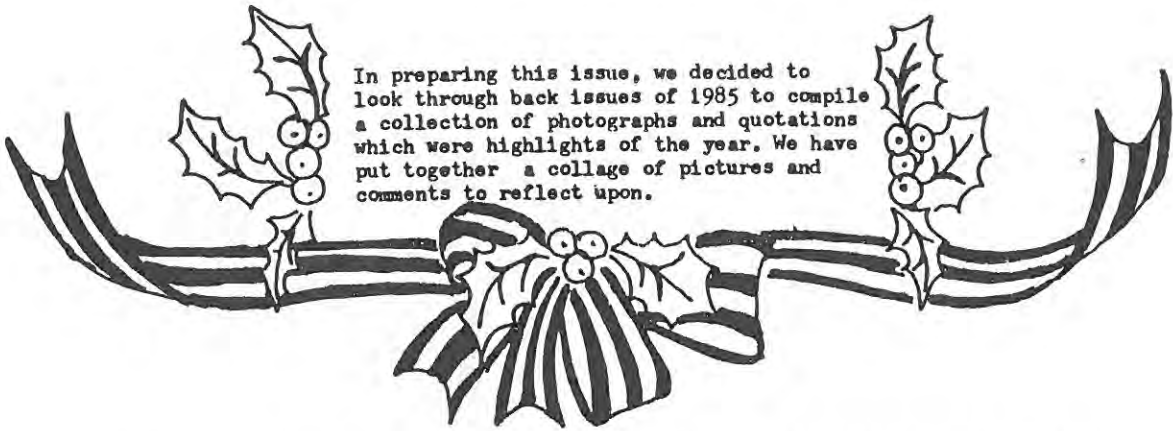
No resistance. In total observation we have pure perception. We do not draw conclusions; we have pure action that is not dictated from thought.



In daily life, we pretend we are spiritual. We imitate. We lie. Real spirituality comes when we are absolutely honest with ourselves.

Continued on page 13

1985 - A Retrospective



In preparing this issue, we decided to look through back issues of 1985 to compile a collection of photographs and quotations which were highlights of the year. We have put together a collage of pictures and comments to reflect upon.

In contrast to much of our society which is concerned with becoming insensitive to pain and distress, the questioning student of yoga uses distress as a valuable tool.

French, Shirley Daventry January 85



World peace is the ultimate result of the quest that we must each undertake to become more loving and more compassionate.

Dietiker, Walter March 85

We must work through fear to gain strength and confidence — expand, expand, expand to the limits of perfection.

Kelly, Roger quoting Aadil Palkhivala
April 85



The ability to detach one's self from the frenetic round of home or business life is very useful. This helps develop a sense of perspective which is invaluable in decision-making whether it be personal or professional.

Mackenzie, Tim April 85

Errors and aches are not bad, but they are indications that we have veered from the path, lost sight of the eternal. They give warning signs that we are out of balance and inattentive, that we have temporarily lost our way and forgotten who we are.

Montez, Toni May 85

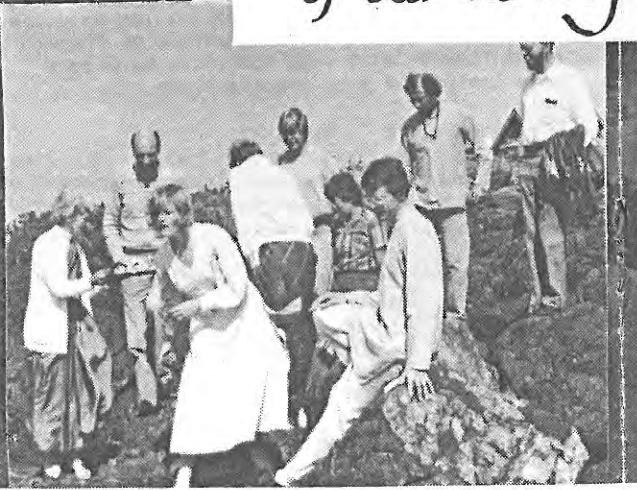


In one's life, one must build a foundation of ethical and moral integrity, clarify one's purpose, and remain clear and strong in that purpose. Yoga is a process of greater understanding and self awareness, and leads to the union of all aspects of ourselves into a harmonious and balanced center.

Fletcher, Karen June 85



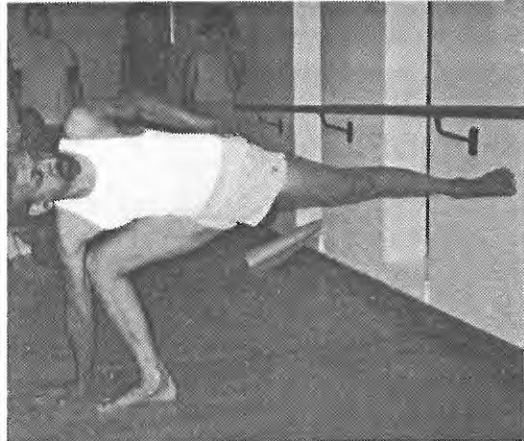
*Yoga does not m
from life; it n
life to the full
of our ability.*





*ean running away
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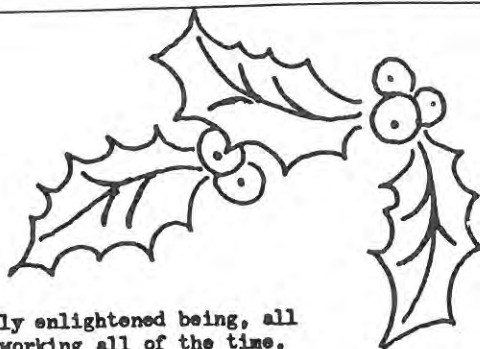
♦ Swami Padmananda February 85



Yoga is the process of clarification. By the sincere practice of daily reflection you will learn to be straightforward and realistic about your achievements and strengths, as well as your temptations and weaknesses.

Swami Radha

June 85



Unless you are a fully enlightened being, all of your motives are working all of the time. We cannot push away our humanity for divinity, or vice versa, without missing the point. We should each do what we can, while still being able to keep our hearts open.

Graham, Bill and Trish quoting Ram Dass
Summer 85

How can we differentiate man to man? How can we differentiate the human society? Maybe the environments are quite different, but as men we are not different, so naturally, yoga has to address the entire human system.

Iyengar, B.K.S.

September 85



Yoga is an inner rather than an outer journey, and does not necessarily require a geographical trip. However, there are times in life when it is vital to travel away from the known and the comfortable.

French, Shirley Daventry October 85



At the moment you have no thought of being there, you simply are, then it is yoga. In every posture this can happen — outside the posture or inside the posture. One cannot put a limitation on it of any kind. You cannot define God. Every effort made towards defining God takes it further away.

Patel, Ramanand

October 85



We are born with love. We lose it as we seek it outside. It is all inside.

Wherever the mind goes, there the ego goes. When we look at something or someone, then thought comes, the ego enters, and an image of desire is created.



Be aware of everyone without judgement.

We are born with awareness and an inner guru. The Gita is a most beautiful teaching. If we meditate one hour, our ego comes and we say, "Oh, I meditated." Perfection equals ego. Perfection is good, but watch and know your limit.



Even if you go to India, you ultimately have to come back to your own heart. You have to change your heart ...not hunger and run after things.



An even consciousness is a divine book. It demands a great deal of awareness and a sensitive mind. You have to live the Gita. What is lacking is our practicing the Gita in daily life. We accumulate, which causes suffering. If we let go of all, we receive peace.

Give full awareness to the moment. Totally surrender to it. In that freedom which is full awareness, there is no pain. In resistance, pain grows. Thought breeds fear, the mind resists fear, the mind enhances it, so, drop resistance.

We go into situations with conclusions. This breeds confusion and it is toxic.

If someone hurts you psychologically, be patient and remain with that pain. The path of escape is easy. Let us have the pain, and give awareness to it.



In every moment, everything is new and fresh. If you renounce the ego, every moment is a blissful state. Every day is a new day.

Everything is beautiful when we renounce, so we need not hold on to the sunset.



Do not criticize your ego - just watch it. Self-criticism is poison.

Love is not pleasure sensation. Love has no opposite. Love is awareness, beauty, and truth.

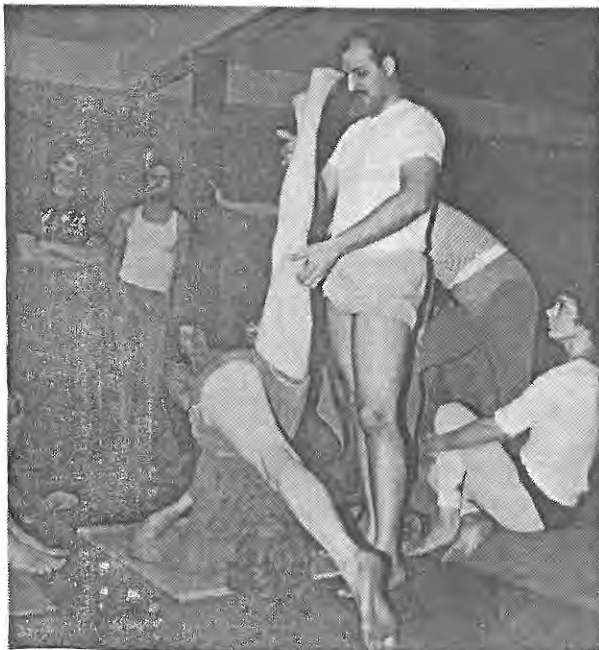


AADIL PALKHIVALA IN SEATTLE

Standing with my legs wobbling on the balance beam, while tears ran down my face, part of me observed an involuntary dialogue of mutterings that ran on repetitively as I attempted to move into Vrksasana.

After watching a student from Seattle do the demonstration of Vrksasana and Virabhadrasana I on the balance beam, old unwanted memories of childhood began to assert old patterns of feelings within me. The more I watched the demonstration, the more the tears streamed down my face, completely out of control. By the time he finished, I was gripped by my fear of heights and all the memories associated with it.

Each student, in turn, had to climb onto the beam and do the pose. I strategically placed myself at the end of the group. At last it was my turn. I asked Aadil to stand behind me in case I fell backwards - I already had a partner in front. Aadil said he'd be there and then walked away. My reaction to this was that he knew what he was doing, and I had best be on with it.



For me, the slow, arduous ordeal took forever. After I'd been into my slow painstaking movements for a few minutes, Aadil came back to stand in front of me, encouraging but persistent in the fact that I was going to have to do this all on my own. Time stopped as I fearfully did the asana. After much ado: crying, legs shaking, muttering to myself, and a blood curdling scream, I finally did full Vrksasana. (The rest of the class was in Savanasana)

Later on in the day, when the teacher training class had ended, Aadil told me to get up on the beam and do Virabhadrasana I. I realized I needed to do the asana for myself so I got up on the beam. After endless minutes, and to be repetitive, much crying, shaking, inner and outer dialogue, as well as another scream, I did the full pose on both sides.

I have a lot of respect and trust for Aadil, and value his perceptiveness in realizing the importance to me in doing the above mentioned asanas. I appreciate the fact that he spent the time going through this whole process with me.

Aadil spent a lot of time working individually with many of us therapeutically. He has a great deal to offer, and we all learn from his vast knowledge. We also gained new and deeper understanding of the asanas.

When Aadil realizes that we have worked to our present capacity, he respects it and leaves it for the moment. When, however, he sees that students can work much harder, he challenges them and has them move beyond their self-imposed limitations.

The workshop was a real learning experience. I always find Aadil's workshops a challenge, teaching me about myself. As Aadil gets to know me, it seems he becomes quite specific in his focus on what I need to learn. I know he uses this same technique with the many other students he knows from previous visits to the Northwest.

Many thanks to Richard and Pine who arranged the billeting for all of us out-of-towners. Congratulations on the birth of April, born in May. Many thanks to Aadil.

Namaste'
Carol Brophy
Vancouver

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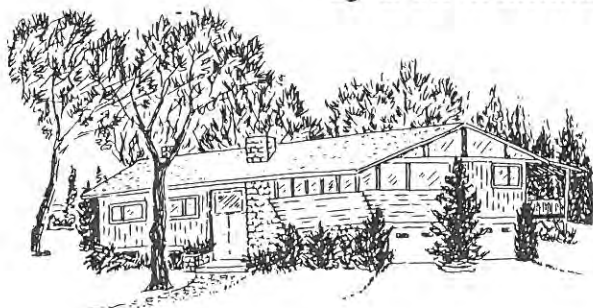
6:00 p.m.

Sat. Dec. 14th.

3918 OLYMPIC VIEW DR.
METCHOSIN.

Shambhala News and Views

by Don Gamble



Last month I was explaining why devotional aspects of ceremonies like the Rose Ceremony are important. Afterwards, I was wondering aloud about how I could have put this into words more clearly. In the ensuing discussion I had my query answered very succinctly: "Well, devotion is just loving commitment, isn't it." Exactly! And thank you Helen.

In November I participated in Donna Fornelli's hatha workshop at the Y. It was a delight - especially in the poses that I still tend to label as "not my favorite!". I continue to be impressed by how attitude is more the issue than the activity itself. What Donna was able to do was lightly encourage me past my preconceived reluctances and s-t-r-e-t-c-h. And you know, it feels so good. I just forget and hence the reluctance sets in. Thanks for the reminder Donna.

Classes here at Shambhala House are recessed over the Christmas season but will start up again in January. Swami Padmananda will be back from her trip to India and southeast Asia at the end of December. As president of the Yasodhara Ashram Society, she will go directly to the Ashram in the Kootenay's for ten days in early January to preside over the annual general meetings and tend to other affairs there. I will be away to Shambhala House Redwood City for most of December and early January leaving Norman the lions share of the

responsibility at the house. Swami Radhananda, who runs the Shambhala House in Toronto, and Terence Bule from the Ashram will visit Victoria for a week in early December. With all these comings and goings Marlene Miller has kindly volunteered to step in to help look after things as needed.

Looking ahead to the new year, Shambhala House Victoria will begin the winter session with an **open house** in the afternoon (3 to 5) and evening (7:30 to 9), Sunday the 19th of January. This is a social event for new as well as old friends so if you have been wondering about Kundalini Yoga and/or Shambhala House, this is a good opportunity to find out. The get-together will also be a special welcome back for Swami Padmananda. You can find us at 1500 Shasta Place, just off St. Charles.

We have scheduled a **Kundalini Overview** for Friday evening January 24th and all day on the 25th & 26th. This is an important weekend workshop for those who are new to the Kundalini system and may be considering joining a weekly study group. The Overview will also be of interest to those who have already been working with Swami Radha's Kundalini Yoga for the West and want to gain a fresh perspective on what that they have done thus far and what is ahead - something that I have found can often be lost in the week to week classes.

The **weekly Kundalini classes** for the winter session will start the week of January 27th. The ongoing classes from the Fall session will carry on at the same time as before. New classes will be scheduled during the day or in the evening to suit those who wish to join a group. Please call 595-0177 if you are interested.

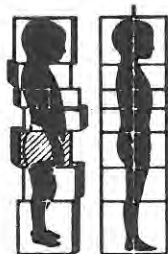
There has been a growing interest in restarting our **dream study group**. Monday evenings are now being set aside for those who wish to spend February and March exploring the meaning of their

dream experiences. Dreams are a wonderful avenue to the unconscious and working with them in the yogic tradition proves to be a fascinating personal experience. The dream study will begin on February 3rd. It will be limited in size so please let us know soon if you plan to participate.

With Christmas now upon us I have been thinking more about the meaning of our greatest Christian celebration. Not unexpectedly, a good perspective comes from outside our own culture. In Swami Sivananda's Daily Readings for December 25th, he says:

"Christ came and lived among men to awaken the Christ consciousness within them. Christ should be born within each one of you - then alone you will understand spiritual life. Then alone you will try to live a perfect, divine life. Then alone you will realize the spirit of Christ which is within each one of us."

All of us at Shambhala House Victoria extend our warm wishes for a very happy holiday. We hope that this will be a time of renewed personal commitment, fresh hope and inspiration - a time when each one of us will experience the Christmas birth by touching that innermost sense of love and compassion. May the New Year be one of Light.



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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 a foundation for personal growth.

Please contact Shambhala House if you are interested in joining a weekly study group. Fee: \$90 per session of 9 weekly classes.

The session will start the week of January 27th and continue until the end of March (Easter). Classes will be held during the day and in the evenings. Ongoing classes from last Fall will continue at the same times unless other arrangements are made. New classes will be scheduled to accommodate those who will be participating for the first time.

SHIVA BEAVER



CANADA

T-SHIRT

50-50 POLY-COTTON

SIZES - Men's T-shirts or
Women's Cap Sleeve (S, M, L)

COLOURS - Black design on
M - Light Blue, Sand, Gold.
W - Light Blue, Mint Green,
Lavender, Light Pink.

\$10. + 2.⁵⁰ Each for Shipping
Specify style, size, colour
Make cheque or money order
payable to:

VICTORIA YOGA CENTRE SOCIETY

SEND TO:

VICTORIA YOGA CENTRE

3305 Wordsworth

Victoria, B.C. V8P 4B9

CANADA

ALLOW 6 WKS. FOR DELIVERY.

Notice Board

FOR SALE

STEREO COMPONENT SET ONKYO TX2000 TUNER
AMPLIFIER. 27 WATTS PER CHANNEL. ONKYO
CP-1010A AUTOMATIC RETURN TURNTABLE, BELT
DRIVEN. 2 P.S.B. SPEAKERS 14 and 3/4 by
8 and 1/2 by 8", \$300.00 384-9169.

HEAVEN AND EARTH WIND HARP CO.

WIND HARPS - STRUNG ACOUSTIC INSTRUMENT
PLAYED SOLELY BY THE WIND. WHEN PLACED
IN AN OPEN WINDOW VARYING WINDS CREATE A
MOST UNIQUE AND WONDERFUL MUSIC - GREAT
TO DO YOGA BY OR MEDITATE WITH. FOR MORE
INFORMATION CALL GREG JOLY 385-9554.

WANTED

The Victoria Yoga Centre is looking for a
home. We need a centrally located space
that is large enough to hold yoga classes
and workshops. If you know of a suitable
space to rent, please contact either:
Jennifer Rischmiller (day) 384-9335
Carol Miller (evening) 721-3477

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

DECEMBER, 1985:

DECEMBER 14: ANNUAL GENERAL MEETING OF THE VICTORIA YOGA CENTRE, at Shirley and Derek French's, 3918 Olympic View, Victoria.

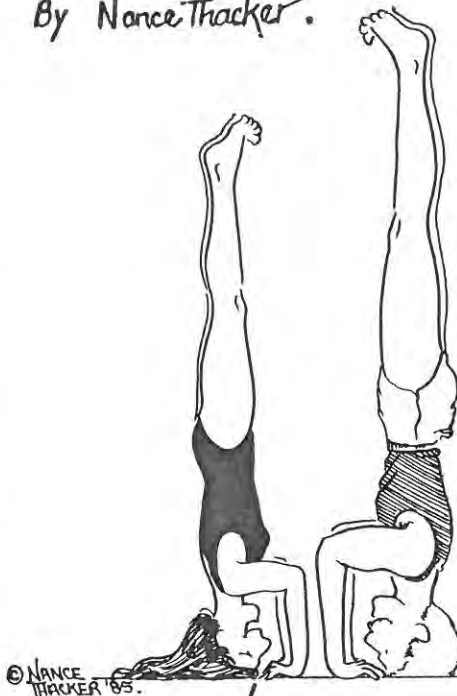
DECEMBER 19: AN EVENING WITH RAM DASS (Also known as Richard Alpert) at 7.30 p.m. in John Oliver's Secondary School, 530 East 41st Avenue (at Fraser), Vancouver. "Celebrate Spirit Through Service." Benefit for SEVA, tickets \$8.00.

DECEMBER 26 - JANUARY 6: Vipassana Meditation Course, conducted by Mr. Ram Singh and Mrs. Ingdish Kumari at Cornet Bay, Washington (near Oak Harbour). There is an introductory talk on December 9 at 7.30 p.m. at 79 High St. For information and registration call Evie Chaunev, 479-6641.

Anyone wishing to include dates in the Yoga Calendar should contact Jennifer Rischmiller, 384-9169, 572 Head Street, Victoria, B.C. V9A 5S6.

Stretchmarks

By Nance Thacker.



AT LAST WE MEET FACE TO FACE!

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.

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia 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 and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, V8X 3X1, telephone 479-5847.

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Paul Lescamure, Lou Mitchell.

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DEADLINE FOR THE JANUARY ISSUE -- DECEMBER 20, 1985

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
R.R. #1, Victoria, B.C. V8X 3W9