

yoga centre of victoria

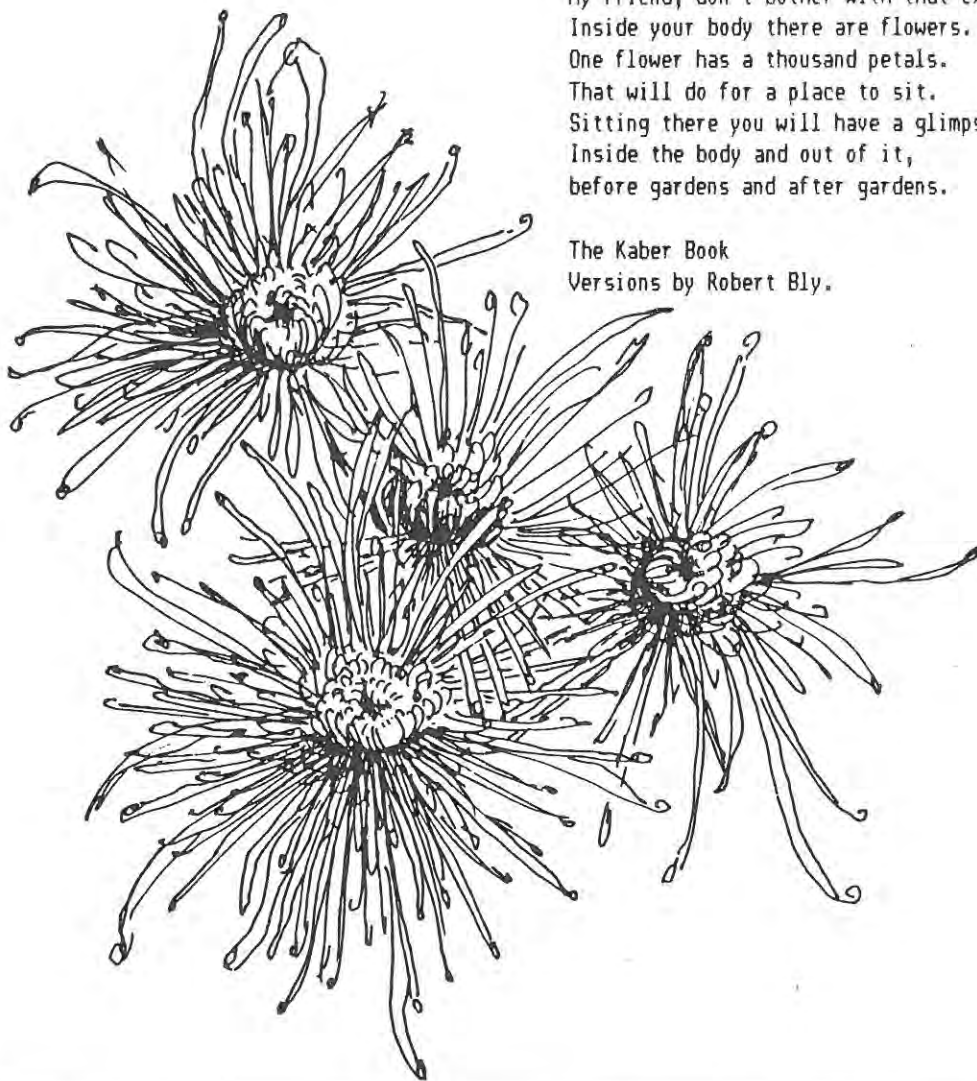
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JANUARY 1986

Don't go outside your house to see the flowers.
My friend, don't bother with that excursion.
Inside your body there are flowers.
One flower has a thousand petals.
That will do for a place to sit.
Sitting there you will have a glimpse of beauty
Inside the body and out of it,
before gardens and after gardens.

The Kaber Book
Versions by Robert Bly.





by Shirley Daventry French

On Christmas Day, a friend of my daughter phoned to wish us a Merry Christmas, and enquired whether I had got what I wanted. I replied that I hadn't really wanted anything but the presents I did receive were all very nice. He laughed and said "Isn't that the way? When you stop wanting things they come to you." I also laughed and called him a sage.

It was one of the most pleasant Christmasses I can remember. We missed our younger daughter who had been unable to get time off from work to return home from San Francisco, but the rest of the family was here. The gifts exchanged had been chosen with care and were given with love. Nevertheless I had already received the best gift of all, an invaluable one - the gift of time.

This year I was fortunate enough to be able to take a six-month sabbatical. I spent three of those six months abroad. I studied at the Iyengar Yoga Institute in Pune, India, and spent a lot of time on my own absorbing the teaching and reflecting on the direction of my life. What changes are needed? How am I going to make good use of my time when I get back? What are my priorities for the next phase of my life? And how can I best give back what I have been given, because this is absolutely vital.

Many people made it possible for me to take this time for myself. In India Mr. B.K.S. Iyengar, Geeta and Prashant Iyengar, gave so much of themselves in their teaching and guidance. Now as I settle down in Victoria again I will have my part to play in passing on these teachings. Exactly how this role will develop is not clear yet. That will emerge as I practice. One of the warnings given by Mr. Iyengar was how we in the West are too quick to teach. We gather information and pass it on before we have had time to absorb and understand it; we need to learn some of the patience of the East and take our time.

Again and again during the classes at the Institute we were reminded that yoga is spiritual practice with an emphasis on the word "practice". Only when you establish a regular practice will the spiritual dimension begin to manifest. No-one can do this for you. A teacher can act as a guide and show you the direction but you must take your own steps. It is unethical to take classes and not practice. This is the first way in which we must repay our teachers for what they have given us. When the practice is established then the direction becomes clearer.

To start the new year I have kept my commitments to a minimum so that I can concentrate on my own practice, otherwise it would be a waste of this gift of time in India and this would be a sin. In the classes I will be teaching, I hope I can inspire and encourage my students to establish a regular practice for themselves. Without this, no matter how exhilarating the classes are, no matter how relaxed the students feel when they leave the class - it will only be a temporary high, like a drug. Soon they will need to take more classes and more workshops to get another fix. This is not yoga. If you take a yoga class without the intention of practising what you have been taught it is nothing else but greed and waste, and we have too much of these commodities already in the West.

You will know when you have begun to practice yoga because yoga is a spiritual practice which will change you and your life. When you have reached this stage then you will attend classes or workshops because you have understood what you have been given and are truly ready for more. This is the way to repay your indebtedness to your teachers and express your gratitude, and who knows, at this stage you may also be ready to teach and pass on what you know.

In India Mr. Iyengar said :-

"The body is like a bow,
Asana is the arrow,
The target is the Self or Soul."

It takes years of practice to shoot an arrow with the force and accuracy to reach and penetrate the target.

Happy New Year and Om Namah Shivaya !

Yoga Centre News

by Bill Graham

The Yoga Centre's Annual General Meeting was held on Saturday, December 14th at Shirley and Derek French's home.

President's Report

After the minutes of last year's meeting were read and adopted, Denis Fafard gave the President's Report. Denis reflected that 1985 represented a pause for the Yoga Centre. In the years preceding 1984, the Centre had been going through a period of growth. This was evident in the increasing numbers of major workshops, featuring internationally-prominent teachers, and culminated in the high level of activity surrounding Mr. Iyengar's visit to Victoria in September that year. Perhaps it is natural that there be a pause after such a time of expansion.

1985 also brought some new beginnings. The number of new people involved in the executive demonstrated this. Denis replaced Shirley Daventry French, who had been president since the inception of the Society. Linda Shevloff took over from Bill Graham as newsletter editor, while Jennifer Rischmiller and Nance Thacker took over its production duties from Trish Graham. A new meeting format designed to reach out to the public was attempted, with opinion mixed about the outcome. Finally, beginnings were made toward establishing the Centre as a physical location, with committees established to explore possible sites and methods of financing.

Certainly there was a drop in the number of major workshops sponsored by the Centre, especially with international teachers, although short workshops with local teachers increased in frequency and popularity.

Denis expressed the opinion that the Yoga Centre had begun turning inward, and thinking about what direction it might wish to move. The Annual General meeting offers a good time for people to engage

in the process by joining either the executive or one of the committees. Denis pointed out that it is important to have new people joining in the organization's work, both to introduce new ideas, and to keep the same people from doing all of the work. This is especially true if the Centre is to successfully establish its first physical location.

Denis noted several high points of 1985. He congratulated Shirley for successfully organizing a Canadian group to travel to the Ramamani Iyengar Yoga Institute in Pune to take part in intensive training there. The Centre provided a number of scholarships to encourage the study of yoga during the year: four to Leslie Hogya, Jim Rischmiller, Dianne Stillman, and Celia Ward to assist in travelling to India, to Nance Thacker and Carol Loy to take part in Maureen Carruthers' retreat at the Salt Spring Centre. In addition a scholarship was awarded to assist Gay Dill in her trip to Russia on a peace mission.

Finally, Denis expressed his thanks to all those who served on committees during the past year, for getting the work of the Centre done, and for producing the newsletter. Denis announced that he will be taking leave from the executive for the next year to allow time to accomplish

ENHANCED CREATIVITY



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Enhanced Creativity	Pain Relief
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some personal goals. He thanked all the members for their support, both in his year as president, and before that when he served as treasurer.

Treasurer's Report

Denis also delivered the Treasurer's Report for Jim Rischmiller, who was not able to attend. He noted that the Centre's operations during the year had led to a loss of \$450.80. There are several reasons for this significant change in financial position. The most obvious is that there were much lower receipts, partly because of a drop in the number of Associate Memberships, and partly because of very much lower workshop earnings, as a result of holding fewer workshops. Some problems regarding workshop policy have been identified recently, and were dealt with by the Program Committee and the Executive. Some fundraising activities were less successful this year, as well. The Garage Sale was as profitable as ever, and the sale of yoga props, such as belts and mats, continued to provide income. In contrast, sales of T-shirts resulted in a loss of nearly \$300. This may be due to theft or of people unintentionally forgetting to pay for T-shirts they have taken after classes at the "Y". Jim and Denis have discussed this situation, and noted that the sale of Shiva Beaver T-shirts, monitored closely by Nance Thacker, seems to be under control. They recommend that all Yoga Centre T-shirt sales be changed to an "order-only" system so as to make control possible. Discussion during the meeting indicated that this seems to be a good idea.

SUZANNE
BUGEAUD

LAWYER
FAMILY LAW MEDIATOR

(604) 381-5811

In reviewing the Centre's expenses during the year, Denis pointed to a 75% increase in the price of our liability and malpractice insurance, of which one half is recovered from teachers included in the policy. The costs of producing and mailing the newsletter have risen in the last year, while both Associate Membership sales, and advertising revenues have dropped, making necessary an increased subsidy from the Society's general revenues.

Denis moved adoption of the Treasurer's Report, which was carried. The report is available to anyone interested. If you would like to receive a copy, please call the Treasurer, Jim Rischmiller, at 384-9169.

Denis then introduced a motion that membership fees be increased to \$20.00 for Full Members, and \$15.00 for Associate Members, as recommended by the Centre Executive. In making the motion, Denis recalled that it has been four years since the last fee increase. The Associate Membership is rising slightly more than Full Membership because it is considered a subscription to the newsletter, which has experienced significant cost increases over that period. The motion was carried.

Program Committee Report

Robert Dill presented the report of the Program Committee. He said that when previous Committee Chairperson Marlene Miller stepped down last December, he had volunteered to take the job on for six months. It has been a long six months. He mentioned that Marlene had prepared an excellent planning guide for workshop organizers which had been of considerable help.

The main issues dealt with by the committee last year were questions of fees, injuries during workshops, the new bi-monthly meeting format, and liaison between his committee and the newsletter. Robert pointed to the success of the workshops held during the year, especially the Sunday workshop series taught by local teachers. Attendance has ranged from eight to twenty five since the summer break, an indication that the change from teaching these strictly as beginners' level to a more general workshop

has been popular. The three bi-monthly public meetings held during the year were also better attended as time passed.

Next year three major workshops have been confirmed, with a fourth in the planning stages. At present, Judith Lasater will be teaching at the "Y" during the spring break, March 31 to April 4, followed by Ramanand Patel, September 8 to 13, and by Angela Farmer during November, with dates still to be finalized. The Yoga Centre has booked space at the Salt Spring Centre during June for a weekend retreat and workshop, with the teacher still to be confirmed.

Robert announced that the next meeting of the Program Committee will be held on January 17th at 7:30 p.m. at the Dill residence, 3033 Admirals Road. If you are interested in joining the committee, please call him at 382-9570. The committee's report was adopted as presented.

Newsletter Committee

As editor, Linda Shevloff presented the Newsletter Committee report for the year, also describing 1985 as a year of change and adjustment. For Linda it has been a year of learning, and of growing respect and appreciation for others as she became more involved in all aspects of the process of producing the newsletter. She thanked everyone who has worked on the newsletter during the year -- in writing, typing, collating, doing paste-up, writing letters. She specially mentioned Nance and Jennifer for their work in design and paste-up, Linda Benn and Charles Murley and those who help in collating each issue. Those who write regular columns are essential to the process: Shirley French, Leslie Hogya, Gay Dill, Don Gamble, and Bill Graham. Michael Shevloff was mentioned for looking after distribution each month, and Carole Miller, for her work on advertising. Linda had special thanks for Derek French, for all the ideas he has generated in the newsletter committee meetings.

Linda outlined recent developments in the newsletter, and said that she has high hopes for issues in the new year. Planning has begun for some issues, and she wants to try to develop more comprehensive, and well-researched thematic

issues. Finally, Linda described the personal benefits available to those working regularly on the newsletter: appreciation, development of self-discipline, learning new skills, an on-going challenge which assists in personal development and change, and she encouraged people to volunteer.

Election of Officers for 1986

With adoption of the newsletter report, and no new business, the meeting moved to the election of officers. Derek French acted as chairman of the nominating committee, and presented a list of those who had agreed to stand for election. Four people not on the list were nominated, and all were declared elected by acclamation. The officers for 1986 are as follows:

Trish Graham, President
3305 Wordsworth Street
592-5338

Bruce Ingimundson, Vice President
1234 Union Road
385-2598

Jennifer Rischmiller, Secretary
Jim Rischmiller, Treasurer
572 Head Street
384-9169

*Have a Happier
New Year!
Renew Your
Yoga Newsletter
Subscription!*

Other members of the executive, and the committees they have chosen to serve on, include:

Program Committee:
Robert Dill, Chairman
3033 Admirals Road
382-9570

Donna Fornelli
432 Sue Mar Place
474-4184

SHIVA BEAVER



CANADA

T-SHIRT

50-50 POLY-COTTON

SIZES - Men's T-shirts or
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COLOURS - Black design on
M - Light Blue, Sand, Gold.
W - Light Blue, Mint Green,
Lavender, Light Pink.

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Make cheque or money order
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VICTORIA YOGA CENTRE

3305 Wordsworth

Victoria, B.C. V8P 4B9

CANADA

ALLOW 6 WKS. FOR DELIVERY.

Shirley Daventry French
3918 Olympic View Drive
478-3775

Bruce Ingimundson

Norman MacKenzie
1500 Shasta Place
595-0177

Newsletter Committee:
Linda Shevloff, Editor
4758 Spring Road
479-5847

Derek French
3918 Olympic View Drive
478-3775

Shirley Daventry French

Bill Graham
3305 Wordsworth Street
592-5338

Leslie Hogya
1361 Lang Street
383-6301

Carole Miller, Advertising
1807 Forest Road
721-3477

Jennifer Rischmiller, Paste-up
572 Head Street
384-9169

Michael Shevloff, Distribution
4758 Spring Road
479-5847

Nance Thacker, Design & paste-up
Address in flux

Membership on committees is not restricted to executive members. Both newsletter and program committees have a number of active members who do not serve on the executive. If you are interested in helping with the work of either committee, please call the chairperson and indicate your interest. Your contribution will be welcome.

After the election of officers, Shirley moved a vote of thanks to Denis Fafard for his service as president of the Society in 1985. It was passed unanimously, and the meeting drew to a close.

A Mother's Yoga

by Leslie Hogue

India. There were three very difficult parts of my trip to India: making the decision to go, arriving in Bombay, and coming back to Canada.

At the Iyengar Yoga Convention in San Francisco last year, I was very impressed with the teachers from India that I worked with. Mr. Iyengar had obviously influenced them since he had worked with them on a continuing basis for years. They taught with a wholeness that I responded to. After the convention I told Shirley French that I was interested in going to India.



In The Institute. Leslie, Padmananda, and Nancy Randell from California

As the year progressed from San Francisco to making preparations for India, I was assailed with doubts and fears. I nearly dropped out many, many times, but my desire to go finally won out over all the nights of nightmares and the days of wakeful worrying. The day when I actually had to withdraw all that money from the bank to pay for the plane tickets was the day of no return. A last minute trip to Vancouver to pick up my Indian visa was so exhausting I wondered how I could really travel to the other side of the world. During those last few days I felt I was poised on a precipice where going forward was treacherous but going back was impossible. Friends and family commented on my odd behaviour at that time, and in retrospect, the only way to describe myself then was "wired". One careless comment or remark could trigger an onslaught of emotions from me!

Finally, the morning arrived. My suitcase had been packed for days, and I was trying not to show how worried I was about leaving Jean-Guy for six weeks. However, as we were about to drive Jean-



Bombay - Museum Gardens

Guy to school and me to Marlene Miller's there was a last minute panic call... our Vancouver flight had been cancelled and I had to get to the airport within forty-five minutes to catch an earlier flight! Thus the twenty-four hour journey to Hong Kong began.

Three days and many chop sticks later, we were again airport bound. Late at night we arrived in Bombay. As I mentioned earlier, this was the second difficult part of my trip. All I can say is that I was wondering why I hadn't gone to California to study with Ramanand instead. If I could have returned home without travelling the streets of Bombay to the airport, I would have gladly gone. However, morning light, our wonderful hotel staff, Marlene, and a trip to the Elephanta Caves brought me around, and I was again excited to be there.

The classes with Geeta Iyengar at the Institute in Pune were of course the



Marlene Miller and Padmananda

reason we had made the trek, and they were very special. The weeks in Pune settled into a routine of going to classes and to restaurants. Our favourite breakfast spot was the Sunrise Cafe. During one of those breakfasts, I suddenly realized how relaxed I felt and how comfortable it was both to be in classes and to be in Pune. I thought back to my year of fretting and worrying and I wondered why I had been so concerned. Could I ever learn to surrender? Make a decision and then flow along with it?

All too soon the classes were over. After a side trip to a place of amazing beauty, Goa, I again was flying marathon flights across Asia and the Pacific to my home and my family.

The actual arrival home was not difficult at all. The boys and my husband had decorated the house beautifully for my return, so I felt like returning royalty. They had managed very well without me; making the trip alone was good for me; yet, I wanted to share my experience of the trip with them, and that of course was impossible. No amount of pictures and descriptions can ever convey to them my experiences in India and Hong Kong.

Being back home was difficult after that first day. A snow storm kept me inside the house, but really that was where I wanted to be. I sat huddled by the fire, looking at snow flakes and wondering at the marvels of jet travel. How could one swim in the Arabian Sea, go to the Hong Kong Zoo and make snow balls all in four days?

Coming home allowed me to see my home with fresh eyes. I appreciate all the things that are easy to take for granted, especially clean tap water! No matter how hard it is to make ends meet, we do live in affluence. It was an amazing thing to be able to fly so far for my own personal development and knowledge.

Thank you to all who helped make this trip a reality: my family, Shirley Daventry French, Marlene Miller, The Victoria Yoga Center, and Geeta Iyengar.

A New President

At the Annual General Meeting in December Irish Graham was elected President of the Victoria Yoga Centre for 1986. Some months earlier, Denis Fafard announced that he was not going to stand as President for the following year, so members of the Centre knew that another leader had to be found. Most often when members suggested possible candidates, Irish Graham's name was put forward. Irish has been an active member of the Centre for many years. Before accepting the nomination, Irish sent a letter to all executive members, explaining her views on the Yoga Centre and the role of the president. Much of that letter is reprinted here. Ladies and Gentlemen, introducing the new president....

WHAT IS THIS ALL ABOUT?

In the beginning, Shirley was president of the Yoga Centre. When she decided to step down, the executive looked around and decided that Denis Fafard would be a good person to lead the group through the transition period. Now that he has decided not to serve another year, it has been suggested to me that I should be the next president.

I felt that it would be a good idea to let people know where I stand on various issues; that way there will be fewer disagreeable surprises if I am chosen. I also want to make it perfectly clear that I will not be at all hurt if these goals are not those of the rest of the executive, and you choose someone else to be President.

WHAT I THINK A PRESIDENT DOES.

Acts as a focal point or central clearing house for information for the Yoga Centre(how people are feeling, what they are planning to do, their expectations, angers, etc.).

Calls executive meetings.



A Day of Yoga

with

Shirley Daventry French

on

Saturday, February 22nd

10 am to 4 pm

to be held in

THE YOGA ROOM

3918 Olympic View Drive

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

FEE: \$30.00

Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She has been teaching yoga in Victoria for 14 years, and leads workshops across Canada and in the United States.

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

For information and registration:

Phone 478-3775

Runs meetings as smoothly as possible by getting an agenda together, listening to what is being discussed and helping the group come to a clear and concrete decision.

Looks to the future. Plans and organizes projects and events and also helps in clarifying a general direction for the group.

Helps to connect to other groups in the larger community.

WHAT THE YOGA CENTRE IS TO ME .

The Yoga Centre is a place to further the work of yoga. This entails giving workshops with both local and other teachers so that as many people as possible can experience the work.

Also the Centre should continue to publish the Newsletter as a way for more theoretical, mental aspects of yoga to be brought to people. The newsletter lets readers know what is happening, and acts as a forum so that people (local and other) can express themselves and their feelings about their work in yoga.

The Yoga Centre is also a place where we can further our self-development by learning to work together for a common goal. We get to know ourselves and each other more fully by working and playing together, and the work helps us to see our unity. It is also a support group so that when we run into difficulties there are other people who can help in so many ways.

MY FOCUS FOR THE NEXT YEAR

To strive for openness and clarity in the day to day dealings of the Centre.

To have more meetings of the Executive to do the day to day business of the Centre, so that at general meetings there will be only short reports from committees advising people of what is happening, and asking for their ideas before the program for the night. I hope that will make our meetings more interesting to the partially-involved membership. Those who want to be more

involved in the Centre, and this should be encouraged at all times, can be steered into one of the three ongoing committees -- newsletter, program or building -- so that these can be alive viable groups. Those who want to become more involved can become part of the Executive.

At meetings the executive should receive reports on what the committees are doing to help keep a central focus so that the Centre works as one. These meetings should provide a time to air difficulties that the committees are having so that the resources of the whole can be focussed on them.

WHAT I WANT TO ACCOMPLISH

To try to get more people on the periphery involved with the Centre, and share this marvellous community with them.

To have the Centre acknowledge the debt we owe to Mr. Iyengar by amending our constitution so that it states that we owe inspiration both to Mr. Iyengar and Swami Radha. I feel that by only acknowledging the Asram we are stopping a number of people from getting more involved. In my view, a dual acknowledgement would better describe our position.

To get the general meetings to be lighter, with less business and more fun.

To have perhaps a more spiritual focus, such as chanting, to give a connectedness at the beginnings of meetings.

In the Light

Trish Graham

Trish Graham

Trish was elected unanimously at the General Meeting. She has expressed a desire for feedback from the general membership on her plan of action for the next year.

The 1986 Yoga Centre Executive

Do you ever wonder who the members of the executive are? If you do, the following photographs and summaries of the new executive committee *might* prove helpful.



Trish Graham, President

I have been involved in yoga for about five years, ever since I signed up for my first noon hour class at the Y. It has been a real case of putting in a foot and getting my leg swallowed. After I attended my first meeting of the Centre I volunteered to help with the Newsletter and have been on the executive ever since. I am involved in the teaching apprenticeship program and graduated to teaching the same noon class that I started in. This spring I moved from downtown to working as a graphic artist at the university, so that my involvement with the Y program has been curtailed. However, I have continued teaching at the university. I am looking forward to my year as President and would appreciate any members' suggestions and feedback during my term of office. Thank you.

Bruce Ingimundson, Vice President

Bruce entered upon the yogic path six years ago through hatha yoga, following the Iyengar method. His first exposure to Yasodhara Ashram was the Ten Days of Yoga in April 1981. He completed the Yoga Teacher Course in 1985. Bruce has served on the executive of the Yoga Centre since 1982, and has been an active member of the Program Committee. Bruce is employed in the field of consulting engineering as a geotechnologist, specializing in hydrogeology. In this life, his karma is to get in touch with his feminine side, as he is surrounded by four daughters, his wife Sue, and a female cat.



Jennifer Rischmiller, Secretary

I have been taking yoga classes for four years and have been a member of the Victoria Yoga Centre for two. As it takes me a very long time to assimilate new disciplines in my life, I felt it was important for the Yoga Centre and its teachers to exist forever. Obviously, personal effort and improvement are necessary to ensure that I am able to continue studies of Iyengar yoga. My involvement with members of the yoga community has deepened my search for enlightenment.

Photos appear in
Same order as
text.



Jim Rischmiller, Treasurer

After several other careers, I am currently manager of a computer repair team. Two of my other interests are music and society. I started Iyengar yoga four years ago, after sensing a need to understand more about myself. Feeling the need to contribute (and learn some bookkeeping), I became treasurer of the Victoria Yoga Centre last year. I look forward to having as much fun working with yoga people this year as I had in the past year.

Robert Dill

Robert has studied yoga since 1976. For the last seven years he has been teaching and offering workshops in the Iyengar tradition. He has been influenced by the teachings of B.K.S. Iyengar and by Swami Muktananda. Rob is the Executive Director of the James Bay Community Project, a health and service centre in Victoria, B.C.

Donna Fornelli

Donna Fornelli has been a student of yoga for seventeen years. She began teaching twelve years ago and since then has given classes and workshops throughout the Greater Victoria area and in eastern Canada. She is a member of the program committee and the co-ordinator of our Sunday workshops at the Victoria Y where she is Assistant Director of the yoga program.

Shirley Daventry French

Shirley is the founder of the Victoria Yoga Centre and served as President until December 1984. She has been a student of Swami Sivananda Radha for sixteen years and of the yoga master, B.K.S. Iyengar for ten. She is a graduate of the 1976 Yoga Teachers Course at Yasodhara Ashram, and has travelled to India on three occasions to study at Mr. Iyengar's institute in Pune (most recently in the fall of 1985). Shirley has been teaching yoga in Victoria for fourteen years, and is known to a wider community through her regular contributions to this newsletter as well as the workshops she has taught across Canada and in the United States.

Norman MacKenzie

Norman has been a member of the Victoria Yoga Centre since 1979 and is grateful for the companionship and community focus the Centre provides. He took the Yoga Teachers Course at Yasodhara Ashram in 1982 and has been a resident of Shambhala House Victoria since it opened in 1984. Norman assists in leading Kundalini classes and workshops.



Bill Graham

1986 marks Bill's fourth year on the Yoga Centre executive, since he was elected after attending only two meetings. This year he is a member-at-large, or Newsletter Guru as the current editor refers to him in her kinder moments. Bill is a student in the Centre for Pacific and Oriental Studies at the University of Victoria until he is cast onto the job market once again in May. This paragraph may represent the shortest thing he has ever written or said, certainly about himself.

Leslie Hogya

Leslie rejoins the executive after a year's absence. Newsletter readers are familiar with her problems through her Mother's Yoga Column. Leslie was born and educated in the United States. After her marriage to Giles Hogya she taught in New York and Nigeria for the Peace Corps. Motherhood, yoga and immigration followed her time in Africa. In 1972 she began studying yoga under Jessica Tucker and was soon introduced to Swami Radha's work.

Carole Miller

Carole has been involved with yoga since moving to Victoria fifteen years ago. She has been a member of the Yoga Centre since its beginning in 1978. Besides teaching yoga classes, she also teaches drama and learning assistance at Cedar Hill Junior Secondary School.

Linda Shevloff

1986 will begin Linda's second year as Newsletter editor and member of the executive committee. She has done hatha yoga since 1974, and has studied Iyengar Yoga under Shirley French since moving to Victoria in 1980. Currently, she is involved in the Yoga Teacher Training Program at the YMCA. In addition to her work in yoga, Linda also teaches English at Victoria Senior Secondary School.

Derek French

Derek French was a founder-member of the Victoria Yoga Centre and has been a Director since the inception of the Society. He acknowledges Swami Sivananda Radha as his spiritual mentor. The teachings of Mr. B.K.S. Iyengar also play a prominent part in his ongoing development and he has studied with Mr. Iyengar in India. Derek contributes photographs and articles to the Newsletter. He is a physician in general practice in Victoria with a particular interest in applying the perspectives of yoga to modern medicine.



Yoga Centre of Victoria

Awaken Heart

A Yoga Workshop
for all levels with
Gay Dill

"We should give expression
to the latent divinity within
us through our whole being
thoughts, body and love."
- B.K.S. Iyengar

February is the month that we celebrate
Love. Let's celebrate with Yoga.

February 9th, 10am-3pm. \$16 members
YM-YWCA (lounge) \$20 non-members

Gay Dill has been a student of yoga for
thirteen years, and has been teaching for
ten years. She has studied with Swami
Venkatesananda, Swami Muktananda, and
B.K.S. Iyengar. Although the outer form of
their teaching is different, all three
teachers are passionate practitioners of
the art of yoga. Gay's approach to teaching
asana is most influenced by B.K.S. Iyengar.
But the fabric of her teaching is woven
with a variety of threads.

(Refreshments)

Send Registration to
3033 Admirals Rd.
Victoria, B.C. V9A 2S1

For further information contact
Gay Dill 382-9570



Michael Shevloff

Michael began learning hatha yoga at
the YMCA in Vancouver in 1974. Since
joining the Victoria Yoga Centre in
1980 he has participated in the
program committee, newsletter
committee, and the executive. He has
kept the newsletter distribution list
up to date and mailed the monthly
issues around the world for the past
two years.

Michael has worked in the computer
industry for many years and currently
holds a management position in a local
data processing firm.



Nance Thacker

Nance is an ambidexterous juggler who
can stay motionless for long periods
of time. She is a woman of a thousand
jobs (yoga teacher, cartoonist, free
lance artist, artist's model,
gardener...). Since June 1984, Nance
has led a nomadic existence in
Victoria as a house sitter. She began
yoga at seventeen years of age when
her school's gymnastic teacher was
replaced by a basketball coach.



RUSSIAN JOURNAL

by Gay Dill

After four intense days in Leningrad, our group boarded the night train for Moscow. These four days had definitely tempered our high-energy exuberance, and we prepared for Moscow with a seriousness and apprehension that had been absent at the beginning of our trip. Rama Vernon warned us that Moscow was very different from Leningrad.

"There is a lightness in Leningrad that you will not find in Moscow. The open-hearted meetings that we've had in Leningrad will not happen easily in Moscow."

Certainly all our experiences in Leningrad had not been light. Many had

been intense and serious. When Ron Mann, co-organizer of our trip, addressed the Soviet Women's Peace Committee in Leningrad, he shared a very personal experience. Alone in his hotel room, he found himself crying uncontrollably. He was feeling the enormous sadness locked in the heart of Leningrad, and it shook him deeply. The Russian lawyer sitting beside me asked if Ron were a priest. She thought that he expressed himself well. I told her that Ron was a psychologist, and she looked very surprised.

Another delegate met a Jewish dissident on the metro. Boyd, a businessman from Los Angeles, was shocked by the living conditions of this man. He lived in total poverty and was denied many privileges because he wished to leave the country. Even his young sister was

denied education. Boyd took a letter for this man to be delivered to his brother in the United States, and he also gave him money.

We were encouraged to ride the metro and make our own contacts. Many people did this, and had personal experiences which revealed a side of Soviet life quite different from the image projected by Intourist.

Two of our delegates were met by two young men outside the metro station. "We knew that you were coming, and we've been waiting for you," said one young man. Linda and Ed were definitely surprised! They went home with them, and discovered that they were serious practitioners of yoga. One of them was the caretaker of a sauna, and in off-hours he and his friends would meet to do yoga. They showed a keen interest in meditation and mysticism. Through Linda and Ed, I sent them two Victoria Yoga Centre t-shirts, and a newsletter. They spoke openly about their difficulties living

in a system that denied them so much. They expressed fear and frustration because they could not pursue their spiritual practice freely. They had a great hunger for contact with people "on the path" from the outside world. Linda and Ed are particularly dedicated to leading spiritual lives; how well these young men chose their western counterparts!

Our group attended a service in a Russian Orthodox church. At the same time, all around the world, other groups were gathered and connected to us in prayers for peace - Mother Teresa in Calcutta, Zen monasteries in the U.S.A., yoga groups in Europe, and Christian churches all around the world. This was my first time in a Russian Orthodox church, and I was impressed by the intimacy and devotional sincerity of the congregation. Most of them were old women with scarves on their heads. I chose to stand with them, rather than with my group which was gathered around the altar. I towered over many of them - and I am only 5'2".

Even in India, I have never experienced such open-hearted devotion. Lighting the candles, kissing the cross that was passed around by the priest, and singing in their high-pitched, child-like voices, these old women touched me. I felt like a young bird in a great warm nest. I was longing to sing, but I didn't know the words. A tiny woman beside me said in Russian, "Sing!" And I did - not knowing where the words came from. She looked intently at me and said, "I knew that you could sing these songs."

Outside the church gathered many more old women. As we left they embraced and kissed us. Elizabeth, a delegate from Seattle, was approached by a diminutive grandmother, kissed and embraced in that passionate Russian way, and then she gave Elizabeth a beautiful diamond pin. Back at our hotel Elizabeth broke down crying: "We have such arrogance! I thought I was coming here to teach the Russians something. They have so much more to teach me."

PRANAYAMA

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

**Wednesday evenings, 5:15-6:45 pm
February 5th to March 26th 1986 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

Fees: \$55.00

MAXIMUM 8 STUDENTS

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

Over and over again I observed my American fellow-delegates stumbling over their own enthusiastic desire to share their American ideas, their American values, their American wealth with the Russians - sometimes in an insensitive way. Mike Farrell felt concerned about our excessive giving of gifts. "We're just perpetuating the "ugly American" image. Our excessive giving can be intimidating, it can be a form of aggression."

At the Hotel Pulkovskaya in Leningrad, I encountered my first fellow Canadian, Elizabeth Grimley, from Nova Scotia. She was outrageously Canadian - decked out in skirt, jacket, and cape in the Nova Scotian tartan - a conspicuous Canadian flag pinned to her over-sized tartan beret. An 87 year old, Bible-thumping evangelist "preaching and teaching" throughout the Soviet Union! Quite an amazing woman! She was the only Canadian that I encountered in Russia, and I wondered what kind of impression she and I would make upon the Russians as "typical Canadians."

At our last plenary session in Leningrad we prepared ourselves for Moscow. I shared a chant with the group and we sang it in English and Russian. After all our escapades in Leningrad, I felt that we needed to come together as a cohesive body. Chanting or singing often works well in this way. Toward the end of our session, a young Russian man joined us and addressed our group. He told us how important our visit was to the Russian people - that we were giving them hope that things could improve. He spoke sincerely and simply, and took a great risk speaking to us like that. Soviet citizens aren't allowed into the hotels for foreigners. Suddenly two police appeared and attempted to take him away. Roma Vernon came to his rescue. "Take your hands off that man. He is our guest!" Surprised, the police let go. One of our delegates whisked him out of the hotel and into a taxi. We all wondered what would happen to him... Our meeting ended, and that night we boarded the train to Moscow.

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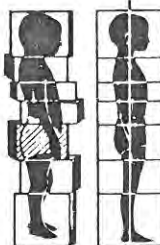
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Jennifer Rischmiller (day) 384-9335
Carol Miller (evening) 721-3477



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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

Dear Editor,

Re Derek French's letter in the December 1985 issue...

I have been meaning to write to you about it.

Yours truly,

Nance Thacker

Dear Ms. Shevloff,

In the December 1984 Reflections article you expressed your appreciation of those who contribute regularly to the newsletter and discussed some of the difficulties faced in arriving at a finished product. You also mentioned an incident of a typing or spelling mistake in a published article which upset the author of that article who asked for assurance that it would not happen again.

It seems to me that you could only offer such an assurance if all the production staff could guarantee never to make a mistake - in other words to be perfect. That of course is the goal of yoga but one which, as far as I know, has yet to be attained by most members of the Victoria Yoga Centre.

One way of reducing production errors and taking pressure off the current staff would be to have more co-workers, who would not only be helping others but helping themselves at the same time by practising karma yoga.

Another way to minimise errors would be to hire professional help. I recently enquired about having some writing professionally typed; the fee is \$20 to \$25 per hour. I know that the yoga centre cannot afford this, nor can it afford to pay professional typesetters or proof readers. Besides, as anyone who reads newspapers and magazines knows, they are not perfect either.

As a practical step, I should like to mention that I have a spare typewriter at home which I should be happy to lend to anyone who would like to type articles for the newsletter and doesn't have their own machine. Or perhaps someone who writes but doesn't know how to type might like to borrow this typewriter, buy themselves a "teach yourself to type" book and learn. Then, as I know very well from my own experience, there is no-one to blame but yourself when one of your own typing errors from an article which you have proof read many times, glares up at you from the printed page.

Yours sincerely,
Shirley Daventry French

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month	½ Year	Full Year
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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.

Dear Ms. Shevloff,
This morning, as I sat eating my crunchy granola and gazing out of the window in my early morning meditative mode, my reflections were disturbed by Ms. Daventry reading a draft of a letter to you. She felt moved to write to support you in your trials and tribulations whilst dealing with the fragile egos of the contributors to the Newsletter.

"What did I think of it?" she says.
"Stuffy and preachy" I says, with my usual early morning diplomacy.
"Oh" she says, and departs in a low dudgeon.

I notice that I feel some sympathy for the anonymous writer who complained about a spelling mistake in one of his/her contributions. After all, these articles represent one's creative children, written with care and scholarship, one typing error and the author looks like a dummy.

I have submitted prose-poems only to have them butchered by the paste-up gang and the dismembered parts stuffed into corners making it difficult to comprehend the flowing beauty of the whole.

Similarly, photographs that I have composed, focused and shot with loving care and colour are chopped up and printed in a murky Xerox grey.

My granola is getting mushy.

It's easy to say "type it yourself" to avoid the errors of the transcribers, but after all this is only the 20th century and many people of artistic temperament have not yet come to terms with these new-fangled typewriters and computers.

It is easy to accuse the complainer of a picky perfectionism; I would rather see in the incident an exquisite sensitivity. After all, we venerate our teachers who manifest a sensitivity above the ken of ordinary mortals; here in our community we may have such a one, who, by anonymous example, can spur us on in the pursuit of excellence.

Yours in artistic integrity,

Derek French



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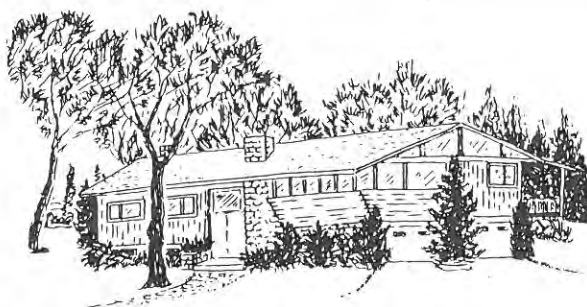
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Shambhala News & Views

by Don Gamble

This first article of 1986 is being written from Shambhala House in Redwood City, California - truly a new place for me to start a new year! The San Francisco area is wonderful but I must admit that I do miss the familiar - the friends and family and even snow that are so much part of the Christmas and New Years celebrations.

The day that I arrived Felicity Hall was leaving for Shambhala House Calgary and the Ashram after doing a hatha workshop at the Shambhala House here. Then in mid December Tom and Kathy Maynard, who run the Redwood City Shambhala House, hosted a pot-luck dinner to premiere a video that was made last summer at the Ashram. Russell Oughtred from Shambhala House Calgary made this half hour video to give a general audience an idea of the purpose, philosophy, programs and facilities of Yasodhara Ashram. The response to the video has been enthusiastic. A copy will soon be made available to us in Victoria so we can look forward to the Canadian debut early in the year.

After the meal and the video Swami Radhananda, who was visiting from Shambhala House Toronto, gave an Indian dance performance and explained the link between dance, yoga and devotion. Swami Radha added her own special views to complete the evening.

Swami Radhananda and Terence Bule have returned to the Ashram for Christmas leaving Swami Radha and I to celebrate the holiday season with the Maynard family.

The combination of Christmas and the beginning of the new year is something that I always find refreshing. It is a time when I feel there is a new opportunity for me to restart, refine, and reorient myself. It is a time when I feel the need to assess my past year and to clarify the things that I want to accomplish in the year ahead.

I see the start of a new year like the start of a new season. Sure, there are the victories and defeats of the past 365 days. But now with the change from '85 to '86 it is easier to see that as just history - something that has given me more experience and hence offers some clues as to how to best direct my attention now. With the beginning of this new "season" I feel that somehow the score starts again at 0 - 0.

With the start of the new year it is up to me to decide what I want to accomplish and then develop a plan of attack that will move me closer to my goals. If I don't take the time to figure that out can I really blame anyone but myself for the lack of direction in my life?

This reminds me of the fairy tale in which a child emerges from a dark forest and approaches a fork in the road. Not knowing which direction was the right one the child turns and asks the witch (who lived at the junction) which road to take. "Where do you want to go?" the witch asked in return. "I don't know!" the child said. "Well then, it doesn't matter which one you choose, does it?" the witch replied.

The new year is an opportunity to clarify and remind ourselves where we want to go so that we can make the right choices throughout the year ahead.

For me yoga begins with just that process of clarification. It starts with the assessment of the purpose our life. That is an assessment that each of us can do only for ourselves - not always an easy or comfortable task. To help we can ask what kind of person we want to be, what makes our life worthwhile living, what inspires us and how we find fulfilment. It sometimes helps to look at the kind of people that we admire and would like most to emulate. These questions have to be addressed on three levels: physical, mental/emotional and spiritual. From there yoga offers tools so we can clearly map out our ideals and then develop a practical way in which we can put those ideals into practice in daily life.

Where I find that yoga departs from the familiar self help or self development methods is in the kind of tools that are offered to reach the goals that we set for ourselves. These tools have been developed over thousands of years and have proven to be effective in all ages for all types of people.

What is most important is that yoga insists that we not operate on some kind of belief system. Yoga insists that we must really know and we can only really know from our own experience. The starting point is where we are right now. We build on our own strengths and our own experience.

There are many branches to yoga and many yogic tools so that each one of us can craft our own life in the most efficient way possible. And, after all is said and done, isn't that kind of craftsmanship that we'd find most rewarding in 1986?

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Ron Kirby is a philosopher, teacher and body-therapist at the Vancouver and Victoria Back Clinics. He was originally trained as a Rolfer and moved on to gentler and more accurate forms of body-work and education, particularly Aston-Patterning.

VICTORIA BACK CLINIC
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Yoga Calendar

JANUARY, 1986:

January 23 - 27: Aadil Palkhivala workshop in Vancouver. Four different programs of asana and pranayama available. For information contact Linda Dion at 604-733-0569.

January 17: Program committee meeting at the Dills, 3033 Admirals, at 7.30 p.m.

January 24: Swami Shaktananda, a teacher of meditation, is offering a free talk based on firsthand experience of meditation. Swami Shaktananda has a PhD. from Berkley, was the first woman president of the French Human Psychology Association and studied under world renowned master, Swami Muktananda. The talk will be given at the downtown branch of the public library, beginning at 7.00 p.m.

FEBRUARY, 1986:

February 5 - March 26: Pranayama courses with Shirley Daventry French at the Island Centre for Health Education, 918 Esquimalt Road. Wednesday evenings, 5.15 to 6.45 p.m. Fee \$55.00. Phone Shirley for information, 478-3775.

February 9: A Yoga Workshop for all levels with Gay Dill at the Y lounge from 10.00 a.m. to 3.00 p.m. \$16.00 for members, \$20.00 for non-members. See ad this issue.

SHAMBHALA HOUSE VICTORIA

1500 Shasta Place
Victoria, B.C. V8S 1X9
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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 accomodate those who will be participating for the first time.

February 5 - March 26: A course in
Yoga, Health and Relaxation with Shirley
Daventry French at the Island Centre for
Health Education, 918 Esquimalt Road.
Wednesday afternoons, 2.00 to 3.30 p.m.
Fee \$55.00. Phone Shirley for
information, 478-3775.

February 22: A Day of Yoga with Shirley
Daventry French in the Yoga Room, 3918
Olympic View Drive, Metchosin (close to
Witty Beach Park) from 10.00 a.m. to
4.00 p.m. Fee \$30.00. Phone Shirley
for information, 478-3775.

MARCH, 1986:

March 31 - April 4: A workshop with
Judith Lasseter, watch newsletter for
further details.

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.



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 Yasodharā 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.

Editor: Linda Shevloff

Paste-up: Trish Graham, Leslie Hogya,
Jennifer Rischmiller

Cartoons: c 1985 Nance Thacker

Cover: Ann Rosemary Conway

Typing: Bill Graham, Shirley French.

Michael Shevloff, Linda Shevloff, Don Gamble

CREDITS: Photography: Leslie Hogya, Gay Dill, all
members of the executive who provided
photographs

Distribution: Michael Shevloff

Assembly: Linda Benn and the Victoria
Yoga Centre Volunteers

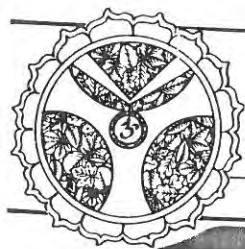
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DEADLINE FOR THE FEBRUARY ISSUE -- JANUARY 24, 1986

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

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FEBRUARY 1986



LORD, MAKE ME
an instrument of thy Peace.
Where there is hatred,
let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O DIVINE MASTER,
Grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are
born to eternal life.

Saint Francis of Assisi



by Shirley Daventry French

Last month I wrote about the importance of establishing a regular yoga practice for all aspirants on the yogic path. For yoga teachers it's not only important, it's vital. Mr. Iyengar has made it perfectly clear again and again that it is unethical to teach if you do not practice. For instance, in Sparks of Divinity he says :-

"If you are good at your Yoga, it is immoral not to teach. On the other hand, it is immoral to teach if you are not practising well yourself.", and

"If you teach that which you do not know, you will also bear the consequences."

He tell us that a teacher should try to have a fresh approach for every lesson and must probe so that fresh points come to light. This will only happen when you practice; otherwise the teaching is drawn from past experience rather than current understanding and will be stale and shallow.

Past experience is invaluable in providing a firm foundation from which to work. Your practice creates a base camp which will supply, sustain and direct you as you make new journeys into unexplored territory. When a team of mountain climbers tackles Mount Everest they take great care in establishing their base camp, but they don't stay there. The purpose of this base is to enable them to climb to the summit.

I have been accused of making high-minded statements about yoga in general, and expecting very high standards from teachers who work with me. This is not surprising given the demands for excellence of my own teachers, B.K.S. Iyengar and Swami Radha. However, such demands are always accompanied by practical suggestions for removing the obstacles in the way of progress.

With regard to establishing a regular yoga practice, the first step is to stop practising self-deception : "I don't have time,

- because I have a fulltime job
- because I have so many children
- because I have a job and a family
- because of my responsibilities for this, that and everything else."

I know of yoga students with fulltime jobs and families who practice regularly, and others with plenty of time on their hands who practice little or not at all. I don't know anyone who doesn't have to juggle a unique mix of work (essential and non-essential, paid and unpaid), family responsibilities, management of household and garden. Whatever your particular responsibilities in life, there are probably very few days when there is absolutely no time at all which could be spared for the practice of yoga. It's a matter of choice. It's a matter of priorities.

This point was brought home to me very clearly in my first workshop with Swami Radha who discussed the importance of taking "time to be holy" and using time as a precious gift not to be squandered on trivial pursuits. In answer to our protests about how little time we had, she asked how much time we spent chatting on the telephone, reading novels or magazines, watching TV, gossiping, socialising. Not that there is necessarily anything wrong with making the choice to do any of these (with the exception of gossip which is one hundred per cent waste of time and rarely serves any useful purpose), but recognise that you do make a choice. When your yoga becomes important enough you will make it a priority, and one of the fruits of your practice will be that you will have more energy and more clarity in fulfilling your other duties in life.

In establishing a practice, it's essential to be realistic. An hour of asana practice regularly will be more beneficial than two or three hours every now and then. If you don't have an hour on a particular day, take half an hour and use it well. For some people it's better to get up early; this has the advantage that your practice is done and nothing is going to crop up during the day to interfere with it. Others might find evenings a more suitable time. If you have a fulltime job you might prefer to have a split practice, some asanas in the morning before work and others in the evening when you return.

Just as you choose to be married or single, whether or not to have children, and how to provide yourself with food, clothing and shelter, you can exert the same power of choice over how and when to practice yoga.

With pranayama practice the ideal time is first thing in the morning when you have been without food for several hours, but in the late afternoon before dinner is another option. If you do practice both pranayama and asana in the morning you must allow time between them. (For more details on this subject read Mr. Iyengar's book Light on Pranayama).

If your practice is irregular, don't waste time on excuses, self-justification or self-condemnation. Simply accept responsibility for your lack of discipline or motivation, consider whether your expectations are realistic, re-establish your priorities and begin again.

Study regularly with a teacher you respect who is doing his or her own personal work; one who will encourage you to establish your own practice and embark on a journey which you alone can make - your own individual journey of self discovery through yoga.

Yoga Centre News

by Bill Graham

The Program Committee of the Yoga Centre has been very active in the last month. At their mid-January meeting they established the outline of the Centre's program offerings for the next year. Three major workshops have been scheduled over the year, as well as three Sunday workshops at the "Y" before the summer break.

Major Workshops

Registration is now open for a workshop with Judith Lasater beginning Easter Monday.

The next scheduled workshop is a weekend retreat at the Salt Spring Centre, May 23, 24, and 25, to be led by Shirley Daventry French.

From September 8 to 13, Ramanand Patel has agreed to do Level I and Level II workshops, as he did last year. A teacher training session will also be held while Ramanand is in Victoria.

Aadil Palkhivala met with the Yoga Centre Executive and Program Committee while he was in the area in late January. After

the meeting it was decided to schedule a workshop for him in late 1986 or early 1987. Dates will be announced as soon as arrangements have been finalized.

Sunday Workshops

The first regular Sunday all-levels workshop will be held this Sunday, February 9, at the Y, led by Gay Dill. Also scheduled are workshops with Celia Ward, March 9, and with Marlene Miller, on May 4. The committee has decided that most of these workshops should be open to students of all levels, if the teacher is agreeable, rather than limiting them to either beginners or intermediate students. Watch for details concerning these events.

Monthly Meetings

After what seems like a long gap between monthly meetings, the committee has now scheduled the next five meetings. Rather than continuing the practice of alternating public meetings with business meetings, each of the scheduled meetings will include a program. When there is to be both a business meeting and a program, the business meeting will begin at 7 p.m., followed by the program at 8 p.m. for those who don't wish to participate in the business of the Centre. Meetings with no business meeting will begin at 7:30 p.m.

February 28: Business meeting, 7 p.m. The program, at 8 p.m., will be a presentation of an interview taped with Mr. Iyengar during the recent intensive attended by many Victoria teachers. This meeting will be at the home of Jennifer and Jim Rischmiller, 572 Head Street, phone 354-9169.

March 21: Special program on biofeedback, with Dr. Derek French, to be held at the Island Centre for Health Education, 918 Esquimalt Road, 7:30 p.m.

Annual Garage Sale

The immensely popular, and always surprising Yoga Centre Garage Sale has been tentatively scheduled for May 10 and 11 this year. Please remember that one person's garbage is another's treasure, and DON'T throw anything of questionable

Continued on page 10



A Mother's Yoga

by Leslie Hoggia

Diwali, The Festival of Lights

Diwali, the Festival of Lights, is one of the most important Hindu festivals. This past November, Diwali happened to coincide with the Yoga Intensive while we were in Pune. (The date varies according to the Hindu calendar.)

The festival contained elements reminiscent of Guy Fawkes Day, Christmas, Chanuka, and Hallowe'en. Mostly there were showers of fireworks. For five days the arsenal exploded morning and night. The din was at times deafening; a continuous pall of smoke hung over the city. It was like living on location during the filming of "The Guns of Navarone" for a week.

Diwali is derived from the word "deepavali" which means "cluster of lights". Small clay pots filled with oil are lit outside every home. In some cases the oil has been replaced or augmented by electricity. It was very charming to see small flames flickering on every doorstep in Pune, no matter how humble the dwelling.

The lamps were originally lit to welcome Rama home after fourteen years of exile. During his fourteen years away, he subdued the demon of the underworld and brought peace to the earth.

The first day of Diwali has special significance for the Iyengar family and all yogis, as it is also Patanjali's birthday. Geeta taught us a chant that we sang with her to honour the father of yoga. The statue of Patanjali, which has a place of honour in the Institute, was bedecked with flower wreaths that day.

Diwali also marks the day that Lord Krishna freed 16,000 women who had been cruelly imprisoned and kept in a harem. These women were looked upon as unclean and unfit to re-enter society, so Lord Krishna married them all. The women cleaned themselves and put on new sarees. To this day one of the traditions of Diwali is that everyone wears new clothes after a ritual bath.

The third day of Diwali is devoted to the goddess Lakshmi. She is the goddess of wealth. Most businesses mark this day by closing out their old balance books and beginning fresh ledgers. Families keep their small lamps lit this night so the goddess will bless them during the coming year with prosperity.

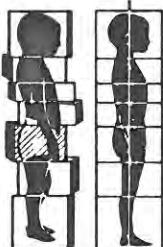
Another tradition that people have to mark Diwali is to clean their homes, scrub their doorsteps, and decorate the front steps with intricate coloured designs. During Diwali week there are piles of powdered colours for sale in the shops for this purpose. Stencils are made from tin cans.

Diwali is also a time for brothers to bring gifts to their sisters. Yama, the god of death, promised that no one who honoured his sister during this holiday would ever be thrown into the underworld. The jewelry shops do a brisk business the days preceeding Diwali!

Many businesses and banks close for the holidays, and school children have a long holiday. Families go on outings to the temples and to visit friends and relatives. They exchange cards and buy sweets. Everywhere one looks there are women in shimmering new sarees looking festive, going out with their husbands and families. Restaurants all over town have line-ups of families out celebrating.

Finally, after five days of constant celebration, businesses reopened and fireworks tapered off. We were no longer awakened by exploding crackers at five in the morning.

(Information for this article came from Geeta Iyengar and articles in the Maharashtra Herald.)



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Letters to the Editor

Dear Editor and Readers:

This evening, as I sat eating a Mars bar and reading the Yoga Centre Newsletter during the commercial breaks of Magnum P.I., I was appalled to see the the unfounded accusations written by Mr. French. How could a publication such as ours (which up until this point I had felt honoured to be a part of) print such slanderous words? I am referring specifically to these points:

"I have submitted prose-poems only to have them butchered by the paste-up gang (gang? Come on now Mr. French, two women hardly a gang make.) and the dismembered parts stuffed into corners" (a conscious effort to cover our sinister crime no doubt?)

And... "photographs... are chopped up" - as in cuisine art? Dare I suggest "trimmed" with the care and dexterity worthy of any surgeon?

However, all this aside, I decided in true yogic frame of mind to investigate the situation first hand.

Well, I must offer my deepest apologies to Mr. French, because, there in the corner of the paste-up room underneath layers of candy bar and gum wrappers, dog hairs, computer parts, guitar picks, ten-speed bikes, old Yoga Centre newsletters, roll out beds and pillows, photographic equipment etc., I did indeed find some stray strips of written material which I offer here as The Collected Works of Derek French.

THE MEDICAL IMPLICATIONS AND PSYCHOLOGICAL RAMIFICATIONS OF

2 doz. eggs
1 lb. butter
1 loaf whole wheat bread - the kind without seeds

~~SHIRSH~~ ~~SIRSH~~ ~~SIRASACANANNN~~ HEADSTAND

Dear Ian

AND THEREFORE OFFER IN CONCLUSION

Please bathe the dogs

AND LOOK INTO THEIR EYES. THE EYES ARE INDEED THE MIRROR OF THE SOUL.

It is best to place the hands ^{whilst} the forearms rest firmly on the floor to enable the flesh to

** Linda - he keeps on using this word. Why does he keep on using this word? Is it even a word? Nance*

It was a dark and stormy night whilst all through the house only the sound of the

1 tsp. honey
1 tsp. cinnamon

a walk to dry off

I hope that this has rectified the situation. Anyway, Derek, thank you so much for bringing this all to PUBLIC ATTENTION.

Yours with humble sincerity,

Nance Thacker
Paste up gang member #2



CELIA WARD

Victoria has a pool of well-trained teachers of Iyengar Yoga, many of whom have studied with B.K.S. Iyengar or Geeta Iyengar at the Ramamani Iyengar Memorial Yoga Institute in Pune. During the next few months the Victoria Yoga Centre will be sponsoring three workshops with teachers who have recently returned from India; two Sunday workshops and a weekend spring retreat. The newsletter thought its readers would like to know something about the teachers of these workshops, the first of which will be held on **Sunday, March 9th 1986 with Celia Ward.**

Celia has visited India twice, the first time in 1982 for an Intensive with Mr. Iyengar and more recently in the fall of 1985. On this second visit she attended a month of public classes with Geeta and Prashant Iyengar followed by a three week Intensive for Canadian teachers.

Celia was born and educated in England. After attending Art School she emigrated to Canada where she began her study of yoga in 1980 with Shirley Daventry French. After completing a teacher training apprenticeship with Shirley, Celia started teaching and has been teaching for four years. At present she teaches Introductory and Level I classes in the Iyengar Yoga program at the Victoria YM-YWCA and offers private classes in her home. Celia's yoga has been strongly influenced by the work of Aadil Palkhivala and she attends workshops with Aadil whenever possible. She continues to study with Shirley and also takes classes from another local yoga teacher, Gay Dill.

Ron Kirby, Ph.D.

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Sessions are 1-1½ hrs.

Ron Kirby is a philosopher, teacher and body-therapist at the Vancouver and Victoria Back Clinics. He was originally trained as a Rolfer and moved on to gentler and more accurate forms of body-work and education, particularly Aston-Patterning.

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CANADA

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BIOFEEDBACK (1)

by Derek French, M.D.

Members of the yoga centre have expressed an interest in learning about biofeedback. To facilitate this and provide an opportunity for practical experience of using biofeedback machines, the programme committee has arranged for the March meeting of the yoga centre to be held at The Island Centre for Health Education at 916 Esquimalt Road on Friday, March 21st 1986 at 7.30 pm.

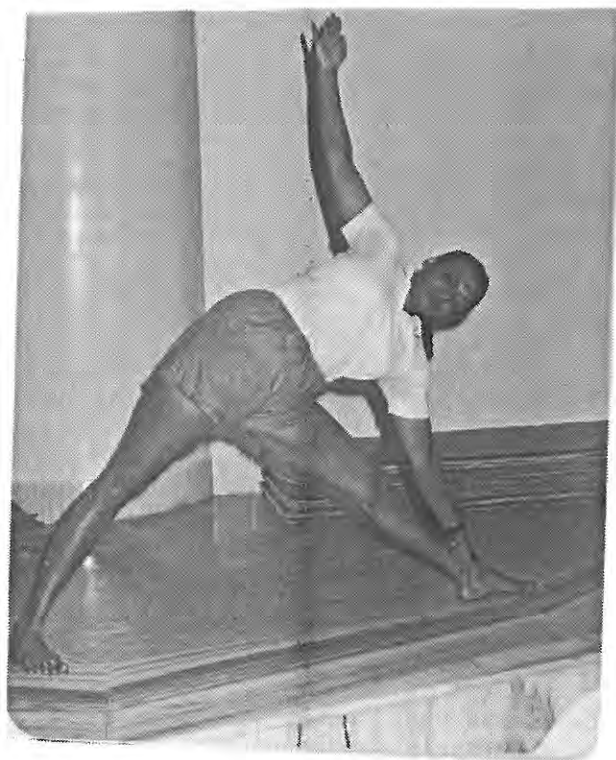
Biofeedback has been described as the Western technological equivalent of some esoteric yogic practices. For thousands of years, practitioners of yoga have claimed to be able to change and modify some of the functions of the brain and body by using their thoughts. These claims involved changing the rate of the heartbeat, blood pressure, blood flow and brain waves. In the West these functions were considered to be governed by the autonomic nervous system and not under voluntary control, so Western scientists received such claims with considerable scepticism.

In the last three decades, machines have been developed which pick up and enhance the signals coming from the brain and body and feed them back to the individual via visual or auditory modes. This flow of information speeds up the process whereby individuals can learn to change or modify their own body functions. As dysfunction or imbalance in the autonomic system is a factor in many illnesses, biofeedback has many clinical applications: for instance, reducing blood pressure, relaxing muscle tension, modifying the stress reaction, redistributing blood flow in people who suffer with migraine headaches.

Folk lore, and now belatedly modern medicine, acknowledges the enormous power of the mind to create illness. The same mind possesses enormous resources for self healing. Biofeedback is one method of tapping into these resources.

T-Shirt Sales

Local yoga teachers and students please note: Yoga Centre and Siva Beaver T-shirts are still available for sale at the Victoria "Y", however they are now locked in a locker, and must be requested in advance. For details on how to you can get one of these shirts, ask a teacher, or if they don't know, telephone Jim Rischmiller at 384-9169.



THE INTENSIVE

I have been to India and the Ramamani Iyengar Memorial Institute twice. My second journey was very different from my first. Through experience I knew how to manoeuvre in airports, taxis and hotels; culture shock was far less traumatic. Similarly, at the Institute, I was familiar with the teachers, their pronunciation of the asanas, their accents and their teaching methods. This removed a great deal of my anxiety and as a result I was more open, receptive and able to move to deeper levels of understanding the asanas.

While Geeta Iyengar was our principal teacher this time, Mr. B.K.S. Iyengar was also unmistakably present, watching over us and often expanding on Geeta's teaching. Mr. Iyengar taught my first intensive in 1982. At that time I was made very aware of the physical approach to asana. In his

teachings, as in his book, Light on Yoga he followed a definite sequence of doing the poses. In 1985 Geeta enhanced my learning by emphasizing the sequence and flow of the poses, further explaining that the practice of asana should compliment gravitational principles, balance the body's endocrinal (glandular) system, promote emotional stability, develop refined feelings, clarify the mind, and bring peaceful harmony to the spirit.

Geeta taught us how to work physiologically in the poses, which for me brought softness and stability. This was different from muscular holding that results in tension, hardness, muscle competition, and fatigue. First, I experienced the gross outer movements as my body moved into the physical action of the pose. Then we focussed on the interior of the body and the physiological movement of energy. The breath was a major factor. When it was held there was tension and blocks; when released, the pose was expressed throughout the body. I always left classes feeling refreshed and centred - alive with new awareness within.

Following are the poses we did in one class which gave us an example of how a thorough practice ought to proceed.

Virasana, Supta Virasana, Forward Virasana (knees apart, forehead down), Tadasana, Uttanasana (legs placed outside the hip line, elbows folded and arms hanging below the head), Adho Mukha Svanasana (hands at wall, then heels at wall), Adho Mukha Vrksasana (handstand), Pincha Mayurasana (elbow balance), Sirasana (headstand), Standing Poses - Utthita Trikonasana, Utthita Parsvakonasana, Uttanasana, Ardha Chandrasana, Parivrtta Ardha Chandrasana, Uttanasana, Virabhadrasana III, Uttanasana, Parsvottanasana, Parivrtta Trikonasana, Back Bend preparations using the support of chairs, Dvi Padda Viparita Dandasana, Urdhva Dhanurasana, Twists using aid and support of chair, Marichyasana I using support of blankets or blocks, Sarvangasana (shoulder stand),

Halasana (plough), variations of both Sarvangasana and Halasana, and Savasana.

If it is not possible to complete all the asana in one practice, the first ones could be done in the morning and the practice completed in the afternoon/evening. Another suggestion was to proceed with the practice throughout the week by dividing the poses into groups, but still maintaining the principles of the sequence. Always do Sirasana and Sarvangasana each day, except during menstruation. At the end of practice, the body, mind and spirit should feel centred and calm.

This is only a brief description of the order a practice should take. For reference to the poses and their sequence refer to Mr. Iyengar's book, Light on Yoga, or Geeta Iyengar's book, Yoga a Gem for Women. In both books the asana are described in the order which brings harmony and balance.

In conclusion, I would like to express my gratitude to Geeta, Mr. Iyengar, Prashant, and the other teachers who assisted during the Intensive. I experienced new depths of understanding about yoga practice. My enthusiasm for yoga was boosted and the Spirit given yet another spark.

Om Nama Sivaya
Marlene Miller

(Editor's Note: The English spelling of Sanskrit names varies from book to book. The spelling in this article is based on Geeta's book, Gem.)

Continued from page 3

value out between now and then. Just keep it in a box, and bring it along. The location of this year's sale will be revealed next issue ...

Errata

In the Yoga Centre News last month I mistakenly announced that Dianne Stilln had received a scholarship to attend the intensive at the Iyengar Institute in Pune. Instead, Karen Fletcher should have been included in the list of scholarship recipients. My apologies to both.

Committee Meetings

The following committee meetings have been scheduled over the next few months. If you wish to raise anything before any of these committees, please contact the chairperson.

The Newsletter Committee meeting will be on February 21 at 7:30 p.m. at the Shevloff home. Contact Linda Shevloff, 479-5847. The Executive will meet at 10 a.m. on Saturday, March 8, at the Graham's to discuss plans to rent a space for the Yoga Centre. Contact Trish Graham, 592-5338. Finally, the Program Committee, showing remarkable restraint, will not meet again until June 13, at 7:30 p.m. Contact Robert Dill, 382-9570.

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INDIA INTERVIEW

Last fall, several Victoria yoga students went to the Ramamani Institute in Pune, India. On their return a group of us gathered together to listen to their tales of adventure and learning. They had all attended a three week course or "yoga intensive" given by Mr. Iyengar's daughter, Geeta Iyengar. Four of the seven Victoria travellers, Shirley Daventry French, Leslie Hogya, Marlene Miller, and Jim Ricshmillier, talked to group of students. We listened to a rich interweaving of stories and events that brought the India experience to life for us. Since some of the travellers had been to Iyengar's classes before (Shirley, three times, Marlene, once) and the others (Leslie and Jim) had not, perspectives varied.

Initially, our discussion revolved around cultural differences and degrees of culture shock. The sights and smells of Bombay (the city of entry for the Pune-bound), confront the pampered Westerner and force him to look at life and death directly. Leslie said that she was ready to return to Canada the night she arrived, but she did not. All of them

agreed that yoga students who travel to India for the first time should allow at least a week in India to become acclimatized before beginning yoga classes.

What were the feelings of these students before the intensive actually began? Jim arrived in India just one day before the classes began, so he did not have time for second thoughts. Leslie said that she had been nervous about the upcoming course, but when she learned that Mr. Iyengar would not be at the classes immediately since he was in England, she was relieved. Although Geeta Iyengar was teaching the intensive, students still hoped and nervously expected to see "Mr. Iyengar" in class.

Marlene had also been apprehensive and she too was glad that Mr. Iyengar would be absent for the first few days of the intensive because she would have time to get used to the Indian voices and the different pronunciations of the asanas. As well, Marlene admitted to a fear of Mr. Iyengar: fear of being yelled at, fear of being slapped, fear of being used as an example, fear of being centred out.

Shirley had attended Geeta and Prashant Iyengar's public classes for a month before the intensive began so she was well prepared. The public classes had been wonderful." Geeta,"she said,"is an incredibly strong and refined teacher". Public classes were similar to the kinds of yoga classes that Canadians might take at the YMCA or a similar institution. There, however, classes were held regularly at least twice a day. On Sundays, only children's classes were given. Students who registered for the public classes would be assigned to one class per day, depending on their experience. Shirley took one pranayama class a week and the rest were asana classes. Most people in the public classes were professional, middle-class Indians; there were only about five westerners in each class." It was different to be in a class where almost everyone could do padmasana (lotus) with no problem," she said. Because public classes are so popular, Shirley recommended that westerners who want to take them should write to the institute at least a year in advance to register.



Once the intensive began, classes ran from 9:00 until 12:00 each day. Students then went for lunch and relaxation in the midday heat. They would return at about 4:00 for one or two hours of pranayama. Afterwards, they would go for dinner, and shortly after they would go to bed. This was the norm for the three weeks of the course.

We asked Shirley and Marlene to compare their most recent trip with past ones. In an interview with him, Mr. Iyengar told Shirley that he is not very hard on people who come for the first time. "As with any good teacher, he demands more and more of you and he wants you to respond a little more quickly when you have more experience. I really do think you get a great benefit going back. You don't have the same things to adapt to. You're more used to India... the accents, the way of working. You would have to be very stupid to go back there without having practiced. After being there, you are probably more regular in your practice. You see how much more there is to know. It is a process of refinement."

Marlene felt that there was a definite difference between going this time as compared to three years ago. The first time she had gone, Mr. Iyengar taught the whole course. "There was more holding. There were more slaps. There was little of that this time. I think that he, like the rest of us, is changing. I think too, that part of it was that he was not teaching this time; he just came in sometimes." Marlene returned to the topic of being hit by Mr. Iyengar. "The hits are not a punishment. He hits sharply and accurately. He might see a spot where the skin is not alive, so he will bring your awareness there. He transmits an energy, and the energy has a direction. It is not just a sharp blow but the energy goes right through that part of the body. It is a teaching technique that is more effective than words. There is more response."

Shirley added that Mr. Iyengar might see a student injuring himself and will immediately want him to stop that injuring. A physical reminder is remembered much longer than a verbal one. Psychological blocks such as pride, were things that Mr. Iyengar dealt with verbally. For example, in the intensive there were teachers who had been teaching a long time who had not been teaching correctly. He would correct these people very strongly.



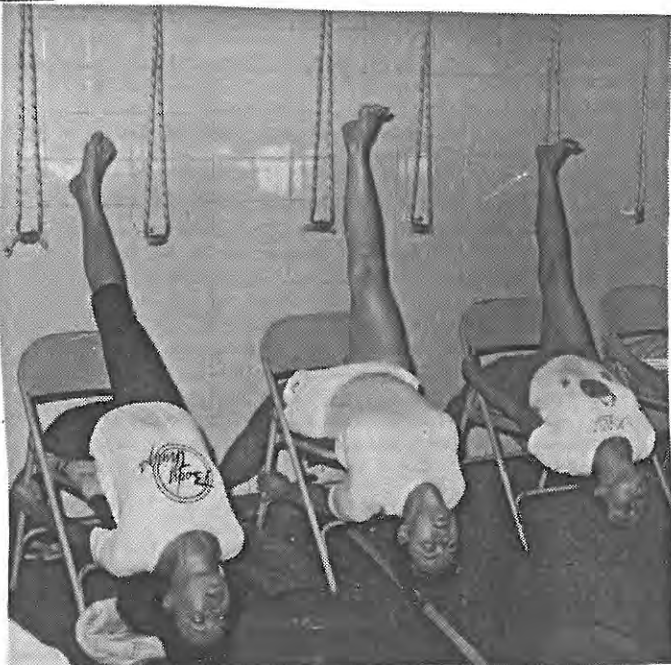
Shirley recalled Mr. Iyengar's first teaching at the intensive this time. He corrected her dog pose with a barrage of instructions." At that moment, I thought, now I know why he is such a fantastic teacher. I had to move to another level and respond at another level. You can't think it through. You have to just move into another way of functioning. You just have to drop something and function from another way. You have to experience it. This is what makes him the genius that he is. I was enjoying Geeta, but when he came, I was glad that he was there."

We asked the travellers what was most valuable lesson they had learned at the intensive. Marlene said that for her there were two very valuable concepts. One of these was the sequence of poses to be followed when practicing; the other was to do with moving from the physical to the physiological level in poses. She elaborated on the second point: "There is a difference in my practice. Now I can tell when I'm working just physically. Then there is a very definite

hardness. If I recognize that and move into a more physiological way of doing a pose, which means moving more inside, there is a softness that happens."

About the order of the poses, she said that there is a definite series of poses to be done in a certain order, and there is a physiological reason for that." The order was really emphasized this time... when to do what pose and why. That will affect my way of teaching and practicing." (Editor's note. See Marlene's article in this issue.)

Shirley explained that they were taught to always do headstand before shoulderstand, for example, because of the different positions of the head and the way that the position affects the state of mind and the body." The head being down (headstand) is very different from the head being forward (shoulderstand). The headstand is very active whereas the other (shoulderstand) is quietening. You do not do the active pose at the end. You quiet down gradually." Shirley also spoke of a week of public classes she had taken when the focus was on backbends. "At the end of classes there was always a long time to quieten down so that you always left the class quiet - never in a hyper state."



Every class started with virasana. Virasana, uttanasana, adho mukha svanasana were a typical order. Every day, they were told, all students except menstruating women should do headstand and shoulderstand for a minimum of five minutes. These two poses were really emphasized because they balance the endocrine system. Whatever else a student does, (s)he should surely do those.

Geeta Iyengar has written a new book entitled Yoga.A Gem for Women. Although it is not yet available in Canada, the yoga centre has ordered copies. Geeta's teaching followed what was written in the book. We were told that Gem is very helpful for women with much emphasis on women's needs. There are good explanations of why poses are done.

When asked about changes to her own teaching methods as a result of this trip, Shirley explained that it was as yet a bit premature to say exactly what those changes would be. She mentioned that there is a need for more props in class, and also she said that the order of poses will be taught as in India. A typical order might be: supta virasana, adho mukha svanasana, uttanasana, standing poses, headstand, backbend, shoulderstand, and forward bends. This of course will vary according to the particular emphasis of the class. Generally, there may be more of one and less of another. She said that Mr. Iyengar told her that once a student has established a regular practice, (s)he should do standing poses about three times a week. To begin with, students should do them every day.

In addition, Shirley explained that she was going to pay more attention to recuperative needs in class. One big change would affect women who are menstruating. "It is important to be really firm so that menstruating women do not do inverted poses, backbends, or standing poses." She plans to print up a sheet so people know what sequence of poses they are to do. Geeta's book gives poses that are good for women on their periods. Seated forward bends and malasana, for example, are fine.

For Jim, the most valuable learning on the course had to do with the quality of what they did...the fact that they were not doing just some practice or aerobics or exercise.



He said that although he knew little about the Hindi religion, it was his understanding that the whole point was to reach an enlightened state of mind. "There are various ways to get there. One does pranayama to quieten one's mind to be able to do meditation which leads one into a state of enlightenment. You do asanas to get control of your body so you can take control of your mind when you do pranayama. Anything you do, you have to do with a real quality, to the best of your ability because you are not fooling anyone except yourself if you don't. You do not strive to do a headstand for the sake of the headstand; you try to reach a state of balance within. I was impressed with the quality of what Geeta was saying. This was not a stretch class."

Leslie felt grateful to have been in Shirley's yoga classes in Victoria because even though in India the teaching was more intense than at home, Shirley's method of teaching with constant attention to detail was very good preparation." If you hadn't had a teacher who did that," she said, "you would be really lost."

We discussed the need to follow Mr. Iyengar's teaching methods carefully if we are to call ourselves Iyengar yoga teachers. Mr. Iyengar

had talked to them about people who use his name and say that they are teaching Iyengar yoga and yet they are not doing it. People want to use his name but often really they use their own methods and are just capitalizing on him.

Comments were made about the yoga that we used to do in the West before the introduction of Iyengar yoga. Even in the Iyengar yoga that we are learning, there have been modifications. Shirley reminded us that, "When Iyengar yoga was first introduced to the West we had all been doing "sloppy" yoga. The precision that we saw in Iyengar yoga became all that we saw - that became the whole. We were so eager for structure and precision instead of just seeing that as an external part of the whole. Perhaps Mr. Iyengar on his visit to the West saw that. He may have seen that we had taken

a bit and lost sight of the whole. Really, he was trying to bring us a sense of the wholeness of yoga. You need precision. If you have to do certain adjustments because of an injury or a block you must face that and work with that but realize that that is not the asana. You are doing as certain adjustment to do the asana. The asanas are important, not the warm ups."

Yoga represents a challenge to change, to adapt, to face our fears and overcome them. Those Victoria students who travelled to India and worked with their yoga have returned home with fresh ideas and new insights to share with all who are willing to listen. All of us will benefit by their efforts.

by Linda Shevloff

YOGA

WITH JUDITH LASATER

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Tuesday, April 1	10:00 am - 12:00 noon
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JUDITH LASATER - A Return Visit

At the end of March we will welcome back to Victoria an outstanding yoga teacher, Judith Lasater of San Francisco. Judith travels widely, giving workshops all over the North American continent and in Europe. She is one of the founders of the Iyengar Yoga Institute in San Francisco where she continues to teach and play an important role in its teacher training program.

Judith's credentials for teaching yoga are impeccable. She has studied intensively over a period of years under the guidance of B.K.S. Iyengar. She is a registered physiotherapist, holds a doctorate in East-West psychology and has studied yoga philosophy in depth. But what makes her a superb teacher is the fact that she uses all of the above as a foundation for her personal practice, and this practice brings forth a flow of fresh insights.

When my daughter, Stephanie, who lives in San Francisco began to develop an interest in yoga, I encouraged her to study with Judith. Stephanie is a lively, creative, independent young woman with a good sense of humour who is very much her own person. I thought of Judith because she too exhibits all of these qualities and because she is one of the best teachers available in an area full of good teachers.

It was a good choice. Judith's classes are creative, intelligent, positive and fun. She has an excellent eye which permits her to teach a full class and at the same time offer individual attention and special adjustments when necessary. To quote my daughter, "Judith works really well with people and has a lot of energy. She uses wonderful metaphors and images. She is knowing and accepting." I endorse those words and encourage Victoria students to register as soon as possible for this opportunity to study with a fine teacher.

Shirley Daventry French

(See advertisement on Page 15 for details of the workshop)

Notice Board

CLEANING WOMAN AVAILABLE: Reliable, experienced, with references.
\$25.00 four hour minimum.
One shot deal. Emergency clean
or weekly arrangements available.
Phone 384-9162.

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



RUSSIAN JOURNAL

by Gay Dill

MOSCOW, THE HEART OF RUSSIA

In the morning we awoke to find ourselves in Moscow. The very name conjured up images of dark, Stalinesque intrigues, octogenarian government officials calculating their next move behind closed Kremlin doors. I was quite unprepared for the beauty of Moscow! Spring had definitely arrived and the lilacs were just beginning to bloom. The sun shone warmly on the scarf-clad grandmothers chattering on park benches. And everywhere people were eating ice-cream. Russian ice-cream is particularly delicious and the Russian people enjoy it even in the cold weather.

We were taken to the Hotel Cosmos and then to the Kremlin. St. Basil's Cathedral with its striped, bulbous domes and marvelous colours marks the entrance to the Kremlin complex. This church was commissioned to be built by Ivan the Terrible in 1550. Because he managed to subdue the tartars, he was called Ivan Grazny which more accurately translates as Ivan the Awesome. St. Basil's with its Byzantine architecture seemed straight out of "The Arabian Nights." This exotic, eastern flavor was unexpected, and it colored my impression of the entire Kremlin complex. A large gathering of war veterans proudly displaying their medals reminded us once more that 1985 marked the 40th anniversary of the defeat of the Nazi regime. We were asked to clear an avenue for a passing black limousine containing Mr. Gorbachev and Mr. Gandhi, the prime minister of India.

Not far from the Kremlin, we visited a convent. We strolled the gardens and viewed the icon paintings in the chapel. Laurie, one of our delegates, spotted a cat and tried to catch it. The cat stopped in front of a woman in a pale blue robe, her head covered in a floor-length blue lace veil. She was the Mother Superior of the convent. She picked up the cat and spoke to Laurie in Russian. Laurie didn't understand so the nun wrote her a note. Laurie looked at the note but she couldn't decipher the Russian. When she looked up, the cat and the nun were gone. The message from the Mother Superior said:

I would like it very much if all people would take away with them from the holy land of Russia, joy and happiness. And everyone who comes here may emanate like stars, holy love as our Lord told us - the One who is awaiting us in His eternity. My Best Regards, Mother Maria

The next day our delegation met with the Soviet Peace Committee. Michael Kiligrew presented the committee with a flag depicting Soviet-American friendship. In the centre of the flag was the Viking knot of friendship. Michael made reference to "our common ancestry" - the Vikings. Susan Tereba presented her gift, a painting called "Peace Is In Our Hands." The head of the committee, Dr. Masayovitch told us an amusing story. A few years ago she spent a month in the U.S. She stayed with American families and was very impressed with the way that American husbands help with housework. When she returned to the Soviet Union, her fellow

scientists in the Academy of Science asked for her impressions. She spoke enthusiastically about American men doing dishes, cooking, etc. and they retorted, "Dirty American propaganda!"

Outside our hotel we met a small, plump Russian woman, Barbara Ivanova, a well-known healer. I told Barbara that my throat was husky, and we entered the hotel with Barbara's hand on my throat. Twelve of us experienced a healing meditation with Barbara. Afterwards she asked us to share our experiences. Some people experienced deep peace; some experienced sadness. I saw a strong image of a snake curling around a golden light. Barbara, who spoke good English, told us that the snake was her special healing totem, and that the golden light was the energy that she drew down for healing. There is a strong ancient tradition of healers in Russia, although many healers must remain underground because they are not officially recognized. At one time Barbara was officially accepted. She gave lectures to thousands and participated in parapsychological experiments. Now she lives in a tiny room in the outskirts of Moscow, and must meet discreetly in private homes. People phone her from all over Russia, and she is able to heal over the phone. I found her sensible, earthy and crystal clear. A group of Americans are compiling a book of Barbara's articles - such a book wouldn't be easily published in the Soviet Union. Many of us gave Barbara little gifts - crystals, meditation book, and tapes. In private Barbara said she would really prefer a warm sweater or a winter coat - something practical!

In a meditation with our whole group, these words came through Barbara: We are like one body, many people. If one body is hurting, all the bodies feel it. Our purpose is to feel one with all. With Love in our hearts, with our positive vibrations, give all you have. Every human being is part of the whole planet. She is our Mother and we must look after her. Everybody is alone in the cosmos, but everybody is connected with inseparable lines of light. We have to give a hand to help our neighbours. We have to give small candles. We have no choice. We cannot be separated from each other. We are strong; we are healing the earth.

NEW MEMBERS

Doug McLellan, Port Alberni, B.C.
 Arnoud de Boes, Victoria, B.C.

CREATING THE POSSIBLE SOCIETY

Gil Parker

When I first read our special "Peace Edition", and more recently, Gay Dill's "Russian Journal", I began to wonder. Most of my Yoga friends seemed more interested in simulating a tree, or in exploring the inner metaphor of an expanded spinal cord. Could they be concerned about the global implications of summit conferences, of terrorism, of strategic imbalances? Well, I guess that they can be concerned, and perhaps already are!

If yogic training points us to realism, to seeing without wishful thinking, then we must recognize that there are many global problems that almost defy solutions. Just a few are:

International terrorism of radical (and often religious) fanatics.

International terrorism of a far more dangerous kind by national governments.

Pollution that does not respect country boundaries.

Poverty, that seems to make us the World "Scrooge" to the economic underdogs of the so-called Developing Nations.

Stretchmarks
 By Nance Thacker.

...SO THE PROBLEM IS... IF A TREE FALLS IN THE MIDDLE OF THE FOREST, AND NO ONE'S THERE TO HEAR IT... DOES IT MAKE A SOUND?



WHAT A DUMB QUESTION! IF A MILLION TREES FALL AND THERE'S NOBODY THERE ... WHO CARES ?!



The list goes on and on. If we can deal with the necessary duality of our own internal-external thinking, of yogic work "on the self" at the same time as "in the World", then we have already gone part of the way to answering the next questions:

How do we cope with the overwhelming personal load that these problems impose on each one of us?

How can we (or should we) have any effect on these global problems?

These are two questions which are going to be aired at a conference on May 23 - 24 at the University of Victoria. Under the same title as this article, the Conference will be led by various religious authorities, futurists, and individuals who have thought carefully about methods of societal change. More about that and the special people who are coming in upcoming issues of the Newsletter.

Now, how do most of us handle the questions posed? I would have to admit to ignoring the really serious problems in the hope that they will solve themselves. I can quite easily keep myself too busy to be involved with these issues. I look for hopeful signs in the "News"- of leaders finally meeting, of a crisis averted, and of no news from the hot spots of the Globe. Sure, I know these do not indicate solutions, I know that one Geneva meeting does not mean 'detente', and even detente may only be a false hope in the progress to a safer, more just society.

I also use a bit of detachment therapy. Is it possible to turn my mind to "higher things", of my place in the cosmos for example? What is higher, and why? I have the cosmic view as a safety valve. "If things go really awry, if we turn out to be truly the second Atlantis, then I can speculate that consciousness will be perpetuated somewhere - else."

I guess that we all use some form of these defenses. But lately I have found that I can cope better by involving myself in global problems, even as an individual. This allows me to deal with both questions at the same time. It goes without saying that I have to continue to try to improve my personal awareness, my interpersonal relationships, and to be open to new attitudes and behaviour. But I cannot ignore the massive national and international difficulties, by concentrating all of my energy on my immediate surroundings, leaving the global arena to the politicians and the military. Probably most people would find it easiest (like NATO) to follow a two-track policy, and combine them both.

All ages have their threats to life, perhaps even more threatening to individual life than those we have to face. There is a greater danger to the human race now than there was in past generations. Many of those past threats were from disease epidemics, and were infinitely more disturbing in that one could do little to resist their onslaught. Our present dangers are not so immediate to us personally. In fact, they are quite remote from most of us, but they are more threatening globally. Death has always been a part of life, but, as Jonathan Schell so exhaustively argues, extinction is much more terrible than death. (Fate of the Earth)

What I see as our very great advantage in this present age, and different from the scourges of the past, is that we can have an effect on our problems. This effect is only dependent upon our efforts, and our effect on the problems is directly proportional to our energy expended, and our imagination. We can work to answer duty, to achieve "good works", or can work as karma. From a personal viewpoint, we can "cope through work", and through our action can solve many of our own difficulties of depression and frustration. More and more there are signs of the beginnings of a new way of thinking in international politics

Continued on page 23





Shambhala News & Views

by Swami Padmananda

A phone call from Don Gamble last week brought the sharp realization that it is quite impractical for him to write the column for Shambhala House Victoria when he is still with Swami Radha in Redwood City. He will likely be there for a couple of months longer.

Norman has kept the Light bright in Shambhala House while both Don and I were absent, helped out by Marlene Miller when he had to be away. He continued the regular Satsangs and offered a special one for our friends at Christmas. I am grateful to have this kind of support and service for our work here.

I arrived back in Victoria on January 17th, just in time for our Open House on the 19th. It was a wonderful homecoming for me to see so many friends all at one time. It seems that this return was quite a drawn-out affair. Although I did get back on New Years Eve, I stayed only one day - just enough time to do my laundry and repack my suitcase - and then was off to the Ashram for 10 days. I had one more day in

Victoria and then was off again to Redwood City for a short visit with Swami Radha. It is only now, two weeks later, that I am beginning to feel I have finally arrived.

Organizing the classes, talking to people, and then doing the Kundalini Overview all helped to get my feet back on the ground. Classes are now getting underway, with two new ones starting the first week in February. The Kundalini Overview, as always, gave me a real boost of inspiration and enthusiasm, and I hope it gave the participants some of that too. After 10 years of working with this system, I am still impressed with its effectiveness. This has been obvious to me also in seeing the progress of people in the classes in the couple of months I've been away.

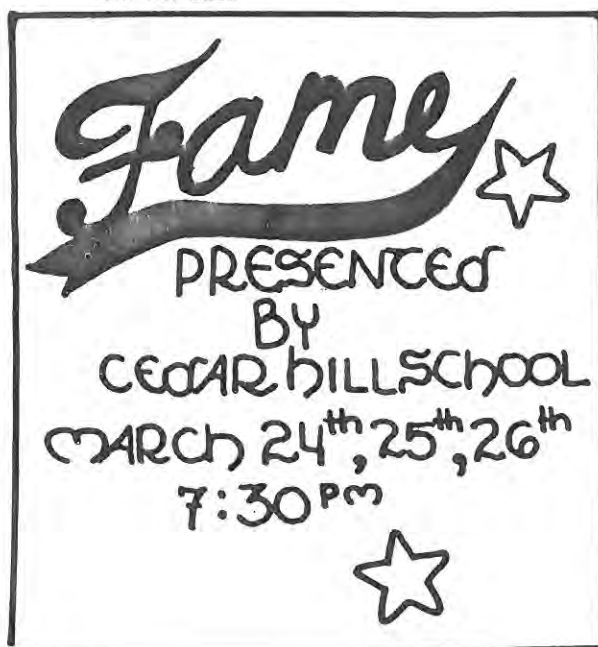
The day after my return to Victoria I was greeted by a flood in our new Prayer Room (the result of the torrential rains). Norman, Linda Anne Seville (who came back from the Ashram with me for a period of R & R) and I spent most of Saturday night mopping up the water and then trying to ensure it did not seep in again. Nevertheless, and though I had not really wanted to leave India, I was very happy to be back, and to connect with the people here for whom I have such appreciation.

It will be a long time before I am able to assess what this trip has meant to me, but a few things stand out. The need for planning without becoming attached to the plans was again reinforced. Many things did

not go as I had expected, but I could never have planned for some of the wonderful things that did happen. Throughout the time I was there, one important thread was the meetings with women of high spiritual calibre. It was very important for me to meet such women as female models are very few. My time at the Iyengar Institute was another highlight, of course, and I am grateful to have had the opportunity to understand the depth of spiritual content in Mr. Iyengar's work.

Many things came together for me by experiencing the place of origin of the Teachings on which I have based my life for the last 12 years. This gave me a greater appreciation for the genius of Swami Sivananda's path of Integral Yoga and Swami Radha's ability to translate the essence of those Teachings into Western terms. We indeed have the cream without the unnecessary rituals and details that can obscure the essence.

So, I have returned revitalized and eager to pass on whatever I have received. I am grateful for the opportunity I have been given, and hope that Shambhala House and all who come here will benefit, as well as myself.
May 1986 be a year of expanded awareness for each one of you. Hari Om Tat Sat!!



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.



SHAMBHALA HOUSE VICTORIA
 1500 Shasta Place
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 (604) 595-0177

DREAMS, YOUR INNER GUIDE

There is a rich potential for guidance and inspiration within each individual. The yogic tools for dream interpretation makes that potential available to anyone. This workshop will give you methods to use your own resources and to gain contact with your inner self, which is ever ready to guide and direct.

Friday, Feb. 21, 7:30 to 9 pm
Sat., Feb. 22, 10 am to 6 pm
Sunday, Feb. 23, 10 am to 6 pm

\$100.00

IDEALS

"What is the purpose of my life?
 What makes my life worth living?"

These questions lie deep in the mind of everyone. When they are brought to the surface and investigated, we find that we can take control of the course and direction of our lives. This exploration of inner values, often unrecognized, encourages participants to discover and clarify personal ideals and goals, both short and long range, and to express them in action in daily life.

Friday, March 21, 7:30 to 9 pm
Saturday, March 22, 10 am to 6 pm
Sunday, March 23, 10 am to 6 pm

\$100.00

THE DIVINE LIGHT INVOCATION A HEALING POWER

The pressures and problems of daily life appear to be constantly increasing. The Divine Light Invocation is an ancient spiritual practice which can bring the light of healing to all levels of one's being. It is a very precise method of expanding awareness, breaking out of false concepts and identification, and channeling the healing Light to others.

Fri., April 25, 7:30 to 9 pm
Sat., April 26, 10 am to 6 pm
Sun., April 27, 10 am to 6 pm

\$100.00

Yoga Calendar

FEBRUARY, 1986:

February 5 - March 26: Pranayama courses with Shirley Daventry French at the Island Centre for Health Education, 918 Esquimalt Road. Wednesday evenings, 5.15 to 6.45 p.m. Fee \$55.00. Phone Shirley for information, 478-3775.

February 5 - March 26: A course in Yoga, Health and Relaxation with Shirley Daventry French at the Island Centre for Health Education, 918 Esquimalt Road. Wednesday afternoons, 2.00 to 3.30 p.m. Fee \$55.00. Phone Shirley for information, 478-3775.

February 9: A Yoga Workshop for all levels with Gay Dill at the Y lounge from 10.00 a.m. to 3.00 p.m. \$16.00 for members, \$20.00 for non-members. See ad this issue.

February 22: A Day of Yoga with Shirley Daventry French in the Yoga Room, 3918 Olympic View Drive, Metchosin (close to Witty Beach Park) from 10.00 a.m. to 4.00 p.m. Fee \$30.00. Phone Shirley for information, 478-3775.

February 28: Yoga Centre meeting at Jim and Jennifer Rischmiller's house, 572 Head Street, 384-9169 - come and listen to interviews with B.K.S. Iyengar, taped by Shirley Daventry French. Regular meeting 7.00 p.m., tapes 8.00 p.m.

MARCH, 1986:

March 9: Workshop at the Y with Celia Ward. See ad in newsletter.

March 21: Special program on Biofeedback with Derek French. 7.00 p.m. at the Island Centre, 916 Esquimalt Road.

March 31 - April 4: A workshop with Judith Lasater, watch newsletter for further details.

Continued from page 19

and some reasons for valid optimism. There are also many signs that individuals, alone or in groups, are having an effect upon the relentless inertia of power structures, and a positive result on global society.

During the months before this Conference I will be bringing to you some information about the speakers, their writings, and on how we as individuals can help to solve the psychic paralysis of fear, fear that prevents us from useful action. Naturally, I would be very happy to hear from anyone who can help me to clarify my thoughts on this difficult question.

ENERGY FOLLOWS THOUGHT

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 (\$20.00) ☐ Associate/Newsletter Subscription (\$15.00)

☐ 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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Cartoons: c 1985 Nance Thacker

Typing: Bill Graham, Shirley French,
Linda Benn, Lou Mitchell,

CREDITS:

Linda Shevloff, Swami Padmananda.

Photography: Leslie Hogya, Shirley
French, Derek French

Distribution: Michael Shevloff

Assembly: Linda Benn and the Victoria
Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

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DEADLINE FOR THE MARCH ISSUE -- FEBRUARY 21, 1986

VICTORIA YOGA CENTRE SOCIETY

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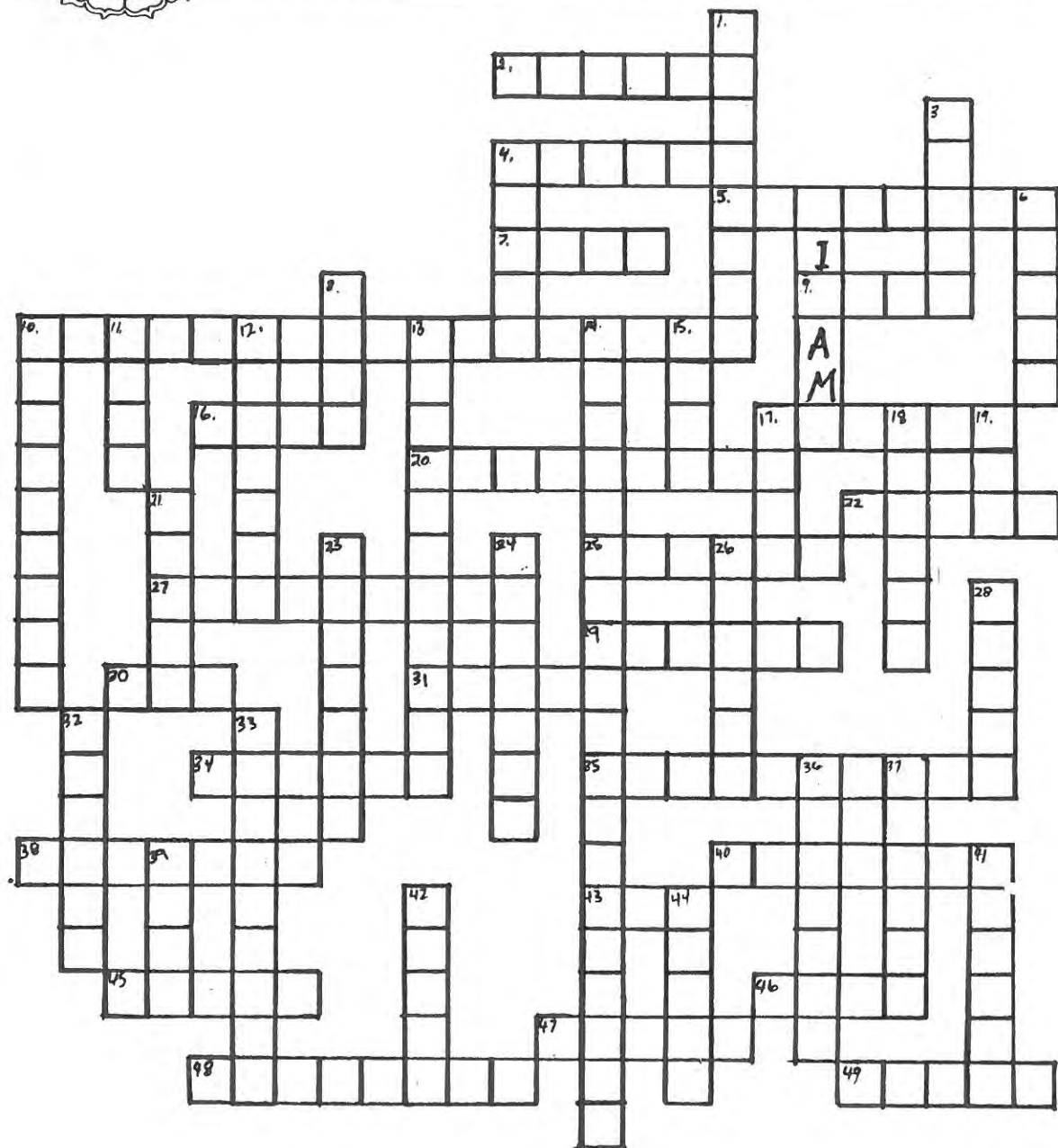


yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MARCH 1986





by Shirley Daventry French

The Indian sage and saint, Swami Sivananda of Rishikesh said that learning to accept unjust criticism is one of the highest forms of yoga sadhana. I frequently have cause to remember his words. If the criticism really is unjust it's a waste of time and energy to respond; the best thing to do is to ignore it rather than become caught up in defence of one's position. However, it's different when that unjust criticism is directed at another, especially someone you hold in very high esteem.

This was the case recently. One of my yoga students told me of a visit to a naturopath who criticised the Iyengar method of yoga, calling it "violent" and saying that whereas it might be alright for young people it was suitable for neither the middle-aged nor the old. I felt very sad because what he said is simply not true.

Iyengar Yoga is a very refined type of yoga which can be adapted to suit any individual no matter how old or how infirm.

Thinking about this incident, I wished I had the power to whisk this naturopath away to India to observe Mr. Iyengar and his superbly trained teachers working with such compassion in therapeutic classes, where people of all ages suffering from all kinds of infirmities receive help, relief from pain and hope for the future. I wished he could observe my physician husband, or some of the other physicians who have studied with Mr. Iyengar, use yoga to improve the physical, mental, emotional and spiritual health of many a patient. I wished he would join in the upcoming workshop with Judith Lasater who is a registered physiotherapist, or take a course from myself or one of the other trained Iyengar Yoga teachers in this city, and receive first-hand experience of this method. It would have to be a course of study, one or two classes are not sufficient to understand any method of teaching, yoga or otherwise.

It's very disturbing when a person trained in one discipline "badmouths" another about which they know little or nothing.

Many people believe that a professional in one field will have expert knowledge in many others. Unfortunately, many professionals share this belief and freely dispense opinions on all sort of topics under the cloak of authority. Yoga teachers are no exception. It's the trap of becoming an "expert". "Experts" find it difficult to say "I don't know".

Students ask my opinion of many things - even naturopathy. If I respond at all, I must make it very clear whether I am speaking from direct experience or not, and the depth of my experience. Even more, I must consider the impact of my response. Would I be abusing the trust I have built up with my students to influence them in areas outside my field of yoga? This is a difficult distinction because yoga is such a broad field. Nevertheless, quite clearly my expertise in yoga does not encompass naturopathy, and if I were asked about it I could only say, "I don't know". Even on the topic of yoga, if I were asked about, say, Kripalu Yoga, Oki-Yoga, JHO or many other forms of yoga, I would also be forced to admit I know little or nothing.

However, there are some things I do know. One is that the only violence which occurs in Iyengar Yoga is violence to the ego with its pride, arrogance and ignorance. Iyengar Yoga is gentle to the soul and nourishing to the spirit.

I also know that authentic teachers of Iyengar Yoga are among the best trained yoga teachers available anywhere in the world. Unfortunately there are untrained individuals, people who have taken a few classes in this method, who claim to be teaching the Iyengar approach. Unhampered by supervision and in the bliss of their ignorance, perhaps they truly believe they are using Mr. Iyengar's method. Their superficial understanding reflects none of the sensitivity and awareness of Mr. Iyengar's work.

An Iyengar Yoga teacher is someone who has studied extensively with B.K.S. Iyengar and/or experienced teachers recognised by him. An Iyengar Yoga teacher will have a well established personal practice, and draw from the depth of their own experience as well as from the guidance of their teacher.

Continued on page 15

Yoga Centre News

by Bill Graham

Judith Lasater Workshop

Remember to register for the workshop with Judith Lasater beginning Easter Monday.

Judith is a student of B.K.S. Iyengar, and a senior teacher in his method. She is a founding member of the Iyengar Yoga Institute of San Francisco, where she is a member of the teaching staff. Judith is well known for her regular columns on asana in the Yoga Journal, of which she is a founding member. A registered physical therapist, Judith holds a Ph.D. in East-West psychology, and is the mother of three. In her last visit to Victoria, she proved to be a sensitive and knowledgeable teacher, and we expect this workshop to fill very quickly.

There are two levels of classes being held during this workshop, to accommodate students at different levels. Students with little experience of the Iyengar method may register for two classes on Monday, March 31 and Tuesday April 1 from 10 to noon. Fees for one class are \$25, and fees for both classes are \$35 for Yoga Centre members/\$45 for non-members. Level II classes, for intermediate students and teachers who wish to work more intensively, will be held from 6:30 to 9:30 p.m. on Monday, March 31, Tuesday, April 1, and Wednesday, April 2. Fees for the workshop are \$80 for Yoga Centre members/\$90 for non-members.

Sunday Workshops

The next Sunday all-levels workshop will be held Sunday, May 4th. The workshop will be taught by Marlene Miller. See details elsewhere this issue for times and registration information.

Monthly Meeting

The next monthly meeting of the Yoga Centre will be held on March 21. This will be a special program on biofeedback, with Dr. Derek French. It will be held at the Island Centre for Health Education, 918 Esquimalt Road, 7:30 p.m. Following the new program policy, no business meeting will be held. The next business meeting will be on April 25, at 7 p.m., followed by chanting at 8 p.m. The April

meeting will be at the home of Trish and Bill Graham, 3305 Wordsworth Street.

Annual Garage Sale

Don't forget the impending extravaganza: the Fifth Annual Yoga Centre Garage Sale scheduled for May 10 and 11 this year. This event always proves that one person's garbage is another's treasure, so please DON'T throw anything of questionable value out between now and then. Just keep it in a box, and bring it along. The location of this year's sale will be not be revealed this issue as promised. Please wait until next issue, if you can stand the suspense.

Yoga Centre Building

In past issues of the newsletter we have announced that the Yoga Centre was looking for a home. After several rental spaces were investigated, we eventually found one which would be suitable. This led to much thought and discussion about issues such as the building of a program, the need for fundraising and publicity, and several others. The executive held a meeting on February 21 and, after members took a hard look at their own commitment of time and energy, as well as that of others who might be willing to assist with establishing a new Yoga Centre, decided that this was not the time to take such a major step.

Date Change

The next scheduled workshop is a weekend retreat at the Salt Spring Centre, to be led by Shirley Daventry French. This retreat was originally planned for the weekend of May 23, 24, and 25, but it has been rescheduled for the weekend of June 27, 28, 29, so as not to conflict with a conference being held in Victoria which may be of interest to many of our members. (See the series of articles currently being contributed by Gil Parker for details.) Please note this change in your calendars, and plan to attend!

A Mother's Yoga

by Leslie Hogya



Drawing by Jean Guy Hogya

In the spring of 1984 I joined a dream group led by Susan Riley. I began to take my "self" more seriously by attending to my dreams and the messages contained in them. The dream gives a chance for our higher selves to speak. When I listen I can solve long-standing problems or small irritations that drain my energy. Several topics I have written about in this column were issues I resolved with the help of my dream work.

I didn't think that I had time for a regular commitment when my friend Penny suggested the group, but I decided to try it for a month. Just one meeting convinced me of the importance of dream work. Now my dream night is a priority in my life and I have to be out of town to miss it!

One of the tools I particularly enjoy is drawing dream symbols. Jean Guy is fascinated with my drawings so we have used that technique to work on his dreams too.

I recently came across a book called Your Child's Dreams, by Patricia Garfield, Ph.D. (Ballantine Books, 1984). I wish I'd had it years ago when Jean Guy was troubled with nightmares.

This book encourages parents to work on their own dreams in order to understand their children's dreams. I would say that this work is a prerequisite for using the book successfully. Garfield cautions parents not to interpret dreams for children. I feel that this point cannot be stressed enough. A child has so little privacy and some parents may invade this last private place by interpreting his dreams for him.

There are many ways for parents to recognize needs expressed in a child's dreams and act on the messages without actively interpreting the dream for the child. One example examines the jealous feeling that siblings arouse. Dr. Garfield explains that these feelings are normal, but there are signals that can help parents if the feelings go beyond the normal.

The book is divided into three sections. The first part helps parents understand what dreams are so that they can talk to children about dreams. She gives many examples of various types of dreams and makes practical suggestions for dealing with recurring problems that come up in a child's dreams.

The second section of the book is full of practical help. Chapter twelve is a comprehensive guide to help children deal with specific nightmares. She gives step by step directions for coping with situations immediately or in the long term.

Chapter thirteen is a guide to help children turn dreams into artistic expression through drama, poetry, writing and art. Suggestions for acting on dream messages are included.

The last chapter looks at preparing a child for sleep. The actual bed, bedding, and pillows are very important to a child, as are stuffed dolls and toys. She stresses the importance of rituals that make a child secure, such as singing lullabys, rocking and story telling.

Jean Guy thrives on bed time rituals. I must always fluff his quilt. We also read a story or chapter of his current book. With this book as a guide and inspiration, I look forward to sharing more of his dream world with him.

Ron Kirby, Ph.D.

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Ron Kirby is a philosopher, teacher and body-therapist at the Vancouver and Victoria Back Clinics. He was originally trained as a Rolfer and moved on to gentler and more accurate forms of body-work and education, particularly Aston-Patterning.

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Letters to the Editor

Victoria Beach, Manitoba

Dear Friends in Yoga,

I am sorry to be late renewing my subscription to your fine newsletter and I hope I will not forfeit the February issue.

As I am a retired yoga teacher living in the country, I value any yoga connections I can keep, and I have found the articles in your newsletters both educational and enjoyable. I feel I know you all.

I wish you love and joy in your efforts, and I thank you for the encouragement you have given me on my yoga path.

Yours in Yoga,

Dorothy Gregory

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YOGA CROSSWORD PUZZLE

ACROSS

2. an energy centre in the body
4. the one who represents everyman on the battlefield of life
5. ancient Indian language
7. a kind of rosary
9. ethical discipline such as non-violence
10. a seated forward bend
16. oldest Hindu scriptures
17. sacred river
20. creative life energy latent in the nervous system
22. country where yoga originated
25. gateway to India
27. the king of asanas
29. supernatural power
30. sacred syllable or word meaning "all"
31. any pose in hatha yoga
34. God as creator; member of the Hindu trinity
35. a powerful hero created out of Siva's matted hair
38. he is also known as Gopala
40. a circle
43. male counterpart of a goddess
45. the quality of delusion, obscurity, inertia, and ignorance that obstructs a person's development
46. illusory, impermanent nature of the world
47. asanas are vital in this type of yoga
48. a word that means "great ruler"; a governing prince of India until independence in 1947
49. the quality which makes a person active and energetic, tense and wilful

DOWN

1. mountain pose
3. "as you sow, so shall you reap"
4. the god within
6. lama's land
8. a method of union with the divine
10. ancient Indian sage who composed the sutras
11. member of the Hindu trinity who represents destruction and re-creation
12. his name begins with B.K.S.

13. extended triangle pose
14. the mother of asanas
15. a tubular organ of the subtle body through which the energy flows
17. Bhagavad _____
18. a spiritual giant of twentieth century India
19. a title of reverence
21. member of the Hindu trinity who represents God as preserver
23. elephant-headed deity
24. ancient centre of Sanskrit learning in northern India
26. the compassionate one
28. a lotus
32. a place of retreat for guru and disciple
33. rhythmic control of breath
36. the monkey god
37. "truth" in Buddhist teaching
39. nectar of immortality
41. non-violence
42. symbolic hand gesture, especially in Buddhist iconography
44. rhymes with belly

PRANAYAMA

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

**Wednesday evenings, 5:15 - 6:45 p.m.
April 9th to May 28th 1986 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

Fees: \$55.00

MAXIMUM 8 STUDENTS

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



73 Cumberland Dr. N.W.
Calgary, Alberta.

I have read a number of your newsletters and have found them quite interesting. Recently, the advertisement for your Siva Beaver T-shirt has been the focus of my attention. The reason for my interest and, in turn, this letter is that I think your T-shirt message is somewhat confused.

Before I continue I must explain that my academic background includes the extensive study of Sanskrit, Hinduism, and Hindu mythology. In addition to this I have worked in the Correctional system for a number of years, so have become quite familiar with, to put it politely, slang symbology. This now brings me

to my point. The most common representation of Siva, found in India, is that of a Lingam, i.e., a phallic symbol. Clearly, the beaver is a Canadian symbol but, more often than not, people generally chuckle about its use as a reference to the female perineal area. I was very surprised to find these two symbols on a T-shirt representing a Yoga Association. I do not think that adherents to the path of Yoga must practise celibacy but I do question the appropriateness of your symbology. I wonder if my response is unique and look forward to hearing from you further.

Yours truly,

Diana Mansell.

Dear Diana,

I found your letter very interesting, and, so far - yes - unique. I am aware of the symbol of SHIVA as often being the Lingam, however I must confess am ignorant of this particular symbology for the beaver. I should put that in the past tense as some more knowledgeable members of the yoga community have since filled me in on that one. Perhaps because of the selective quality of memory, this was not an instantly recalled reference for them.

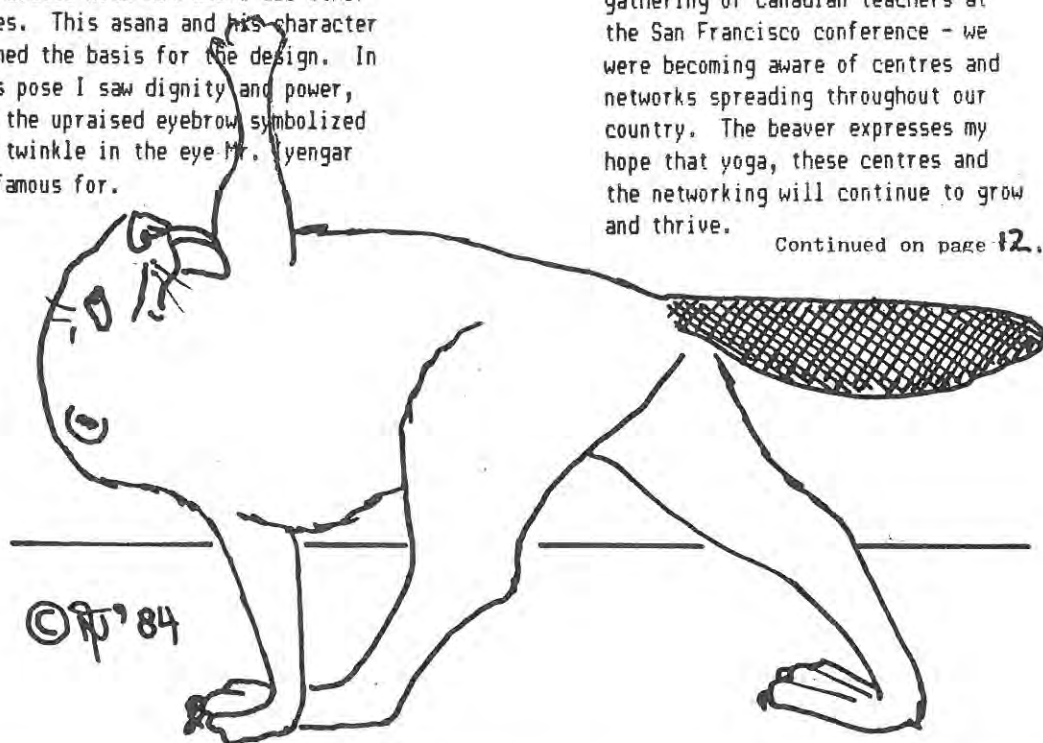
It may be helpful for me to tell how the design came to be and of the particular symbology contained in its elements.

In '84, before the IYENGAR YOGA CONFERENCE in San Francisco, it was suggested that the Yoga Centre of Victoria was due for a new T-shirt design. We felt the need for a particularly Canadian T-shirt and I just happened to have the character in mind; a beaver, but not just any beaver. This character had appeared in a dream a few years back and was so vivid that I had done a drawing of him. He was an old, gruff, grumpy character on the outside, but had a childlike endearing playfulness and warmth within. I proceeded to draw him in various asanas with the T-shirt in mind. During this time, I came upon a picture of Mr. Iyengar in the pose Nataraj, which for some reason I'd associated with him above all other poses. This asana and his character formed the basis for the design. In this pose I saw dignity and power, and the upraised eyebrow symbolized the twinkle in the eye Mr. Iyengar is famous for.

When I presented Shirley Daventry French with a hand-drawn T-shirt of the design, she coined the name "Shiva Beaver". Subconsciously, I'd picked the pose in which Shiva is depicted as Nataraj, the Lord of the Dance, the destroyer who in a dance of destruction clears the way for re-birth and new beginnings. Shiva is also regarded as the "fountain and source of Yoga" #1. I felt that I had stumbled upon an appropriate pose and model for the design.

A further note on the mythology of the beaver is that it is believed to be a hard working, playful animal that never stops growing, a very positive symbol for yoga in Canada. Yoga is relatively new to our country, but even then - with the gathering of Canadian teachers at the San Francisco conference - we were becoming aware of centres and networks spreading throughout our country. The beaver expresses my hope that yoga, these centres and the networking will continue to grow and thrive.

Continued on page 12.



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Expressing the Feminine in Asana

by Judith Lasater

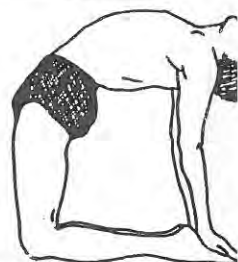
Judith Lasater is a yoga teacher and registered physical therapist. She is a contributing editor of Yoga Journal. The following article by Judith was first printed in the November/December 1985 issue of the Yoga Journal and is reprinted here with permission.

Depending on one's point of view, one may conceive of yoga asana as a physical exercise, a tool for psychological insight, or an expression of spiritual understanding.

Similarly, asana can be seen as a metaphor for all of life's aspects, including the polarities that manifest in physical and biological phenomena - for example, day and night, life and death, change and constancy. In fact, Samkhya, the philosophical basis for the practice of yoga, is a dualistic world-view based on the principles of *purusha*, consciousness, and *prakriti*, Nature.

At any given time, one aspect of a polarity may have dominance over the other because this is the appropriate response in the moment. Ultimately, however, each aspect yields to its opposite and then in turn is uplifted. Day and night are a good example: at certain times, day has dominance over night, and then the balance reverses itself.

Human beings give particularly poignant expression to the universal dichotomy of masculine and feminine. By magnifying the masculine aspects of humanness - intellect, strength, form, and control - Western culture has created an impressive technology. Thanks to these aspects, inventions and knowledge gained through science have saved or bettered the lives of millions. But, as a result, the feminine aspects of feeling, receptivity, understanding (as opposed to knowledge), intuition, and healing have been devalued.



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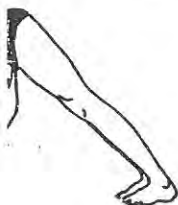
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The devaluation can be seen in the practice of yoga asana as well. Too often asana is considered an external form that is imposed by the mind on the body. Consequently, the body is forced into a posture without regard for feelings, sensations, or impressions. Perhaps part of this tendency to force form onto content (i.e., mind onto body) comes from a basic devaluation of Nature herself. The body is seen as deficient in some way, and the purpose of asana is to improve it.

The opposite approach is to see the body as perfect, and asana as an expression of that perfection. Not that one does not attempt to change and improve. Rather, improving is considered a *return* to one's inherent perfection. For example, the curves of the spinal column are a normal series of long, gentle curves that facilitate weight bearing and movement. Practicing asana with a feminine perspective means practicing in a way that enhances and maintains those curves. One does not practice to "straighten the back". Rather, one *enhances* the curves that are already present.

Expressing the feminine in asana means to become more receptive to the moment. With the body, this receptivity means to *allow* stretching and strengthening to take place. With the breath, it means to exhale and to express emptiness as one moves more deeply into the asana. And with the mind, this receptivity means not judging, not comparing, not imposing an intellectual form upon the body. Instead, the mind moves down into the centre of the activity and becomes the silent witness. As one learns to allow the asana instead of creating it, one's yoga practice becomes an expression of one's innermost nature.

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T-Shirt Sales

Local yoga teachers and students please note: Yoga Centre and Siva Beaver T-shirts are still available for sale at the Victoria "Y", however they are now locked in a locker, and must be requested in advance. For details on how to you can get one of these shirts, ask a teacher, or if they don't know, telephone Jim Rischmiller at 384-9169.

Continued from page 9

I took the setting from the Canadian nickel, because it is a design that we are all familiar with and because the script used on the nickel is strong and appropriate for the word "CANADA". The declining value of Canadian currency aside, the background needed to be simple and this fit the bill so to speak.

With the new information that you have given me I can see the possibility of considering the "Shiva Beaver" as a symbol of unity of the male and female within all of us, which is also what yoga is about. Indian art itself is full of sexual references to symbolize this spiritual union.

I guess this letter in some way is a comment on the nature of symbology. I use a symbol selectively when producing art forms to convey a particular meaning. It is "short form" and empowers an image. My choice is made with the knowledge at hand drawn from both conscious and subconscious memory. Often through time, as in the T-shirt design new light is shed on the symbol which can enrich my knowledge of myself and the subject represented and perhaps change my perspective of them. In the end the viewer selects the particular symbology that "speaks" to them and accepts or rejects the view presented or revises their impression of the subject. Symbology involves these factors: context, personal history and perspective, knowledge, choice and memory. OM, OM, NANCE.

#1 LIGHT ON YOGA - B.K.S. IYENGAR, Pg. 223.

CREATING THE POSSIBLE SOCIETY

Having received the February Newsletter of the Yoga Centre with my first article under the above title, I am apprehensive about writing a second. Despite the grandiose implications and the hope expressed, we are not expecting to transform society, at least not overnight.

The title is the name of a conference to be held at the University of Victoria, May 23rd & 24th, which explores personal approaches to global problems, particularly from the viewpoint of individual action. In the previous article I discussed some of the ways in which I try to cope with global concerns that are nearly over-whelming. I have been accused of pessimism in my view of the current situation, and often I'm guilty. While we can see the way in which society probably should progress, it doesn't seem to work that way in practice. Most of us saw last year's pictures from Ethiopia. Now the media has stopped, but those faces are still there!

And our greatest World--threat still exists, despite the meetings of superpower leaders!

Yet, I have met many people who give me great hope, people who actually work daily in the cause of peace and who are fully aware of the urgent dangers we face. They are not avoiding the truth, nor are they detached. They are working, and their work is directed. They realize the gift of life, and of their chance to have an effect. And while I'm sure you have also met them in many other forms, those who come first to my mind are working in public education, in development of poorer countries, and yes, even in politics.

Most of us have yet to make the transition -- from fearful pessimism to action-based optimism.

In planning for the Conference, our committee of the World Federalists spent many evenings trying to determine why so many conferences have had so little effect. The reason, we finally concluded, was the emphasis on fear. But can anyone not be aware of the problems of poverty, of pollution, and of security? There are enough lobbies emphasizing our

predicament. So our drift for this conference was to look clearly to action-based individual options. We hope the following speakers will adequately set the tone for our theme, and stimulate your search.

* Remi De Roo - Bishop of Victoria, who has been deeply involved in economics and international questions inside and outside of the Church.

* Rob Walker - Professor of Political Science at UVic who is involved in two major international think-tank committees.

* Swami Radha - Author, founder of Yasodhara Ashram and the Shambhala House network, philosopher, and best known to most of us for her ability to get ideals translated into action.

* Fritz Hull - Leader of the Chinook Centre on Whidby Island in the San Juans.

* Dieter Heinrich - Journalist, and national president of the World Federalists of Canada.

* George McRobie - Author, Director of the Centre for Intermediate Technology, U.K., which was formerly headed by E. F. Schumacher, "Small is Beautiful" author.

I will attempt to bring you information on the speakers' themes later, but I expect that it is apparent how these people will have a very powerful message toward creating a new society.

And, when this Conference is over, I know that I will have more time. How will I use it? Will I then be able to get in touch with my own "spirituality", and make some definite progress towards my peace-of-soul? Even assuming that I do, I will still have to work in the World. And the pollution, the poverty, the injustice and fear will still be around. There will still be starving babies and hopeless adults. (Yes, those just returned from India must know what I mean.)

So I need a way to both accept my World, and, at the same time to not accept the conditions that cry for change.

Gil Parker 652 0108

(Conference information now available.)



The Human Constitution According to Ayurveda

by Kathy Kelly

Ayurveda is an ancient Indian healing science. Kathryn Kelly, a yoga student from the Queen Charlotte Islands, studied Ayurveda for five weeks last summer with Dr. Vasant Lad, an Ayurvedic physician in the United States. She plans to write a series of articles about this ancient art of self-healing for the newsletter.

Ether, Air, Fire, Water, and Earth - the five basic elements manifest in our human body as three basic organizations, principles or humours, known as tridosha. The bodily air principle called Vata is from the Ether and Air elements. The fire principle called Pitta is manifested from Fire and Water elements. Kapha is the principle manifested as bodily water humour from Earth and Water elements.

These three humours or three doshas as they are called, are responsible for the formation of every individual constitution. They govern all the biological, psychological, and physiopathological functions of the body, mind and consciousness. Our preferences for foods, our natural urges (sneezing, urination etc.) are the responsibility of the tridosha. They govern creation, maintenance and destruction of our body tissue, plus the elimination of waste products. All our emotions, and psychological aspects are governed by tridosha. They are at the foundation of man's psychosomatic existence.

Our individual constitution is determined at time of conception by the permutation and combinations of bodily air, fire, water elements that manifest in the parents' bodies. Naturally, there are a variety of types of constitutions - seven general types in all - with innumerable subtle variations that depend upon the percentage of vatta-pitta-kapha elements in the constitution.

In Sanskrit the basic constitution of each individual which remains unaltered through his life is called prakruti. However, the combination of elements governing continuous physiopathological changes in the body alters in response to change in the environment.

As we know, there is endless interaction between the internal and external environment. A basic principle of healing in Ayurveda is that we may create balance in the internal forces by altering life-style habits (i.e. diet, sleep, exercise) to counteract changes in our external environment.

According to Ayurveda, the first requirement for healing oneself is a clear understanding of the three elements - Vata, Pitta, and Kapha. This conceptual framework is unique to Ayurveda and holds potential for revolutionizing the healing systems

Continued on page 13.

Continued from page 2

Mr. Iyengar does not ask us to use his name, but if we do, he asks that we teach his method to the best of our ability and understanding. Because of widespread abuse of his name, he has established certification in many western countries. In Canada at the present time we do not have national certification of Iyengar yoga teachers, following instead the traditional system of apprenticeship. It has worked well. We have established and maintained very high standards, but it's possible as growth continues certification may have to come. Meanwhile, we are concerned that students who wish to study the Iyengar method are able to find trained Iyengar teachers in their part of Canada.

During the recent intensive course for Canadian teachers in Pune, we discussed among ourselves and with Mr. Iyengar the idea of a Canadian Iyengar Yoga Association to establish a link across our country. As a first step we decided to compile a nationwide register of Iyengar Yoga teachers which will eventually be published in this newsletter. We explored the possibility of arranging for experienced teachers to visit small communities where there is an interest in Iyengar Yoga to teach, and help them establish classes. We speculated about the possibility of teachers from east and west getting together once a year to share their work - perhaps one year in the east and the following one in the west, like the Grey Cup. Canada is such a huge country, it takes time and money to travel about. For many months of the year our climate makes it even more difficult. However, if the interest is there, these obstacles can be overcome and the wherewithal will follow.

No experience in life need be wasted. If the unjust criticism of this naturopath plays a part in bringing Canadian teachers and students of Iyengar Yoga closer together, then he will have done us a good service. He has stirred me into action, and that's a start!



A Day of Yoga

with

Shirley Daventry French

on

Saturday, April 12th

10 am to 4 pm

to be held in

THE YOGA ROOM

3918 Olympic View Drive

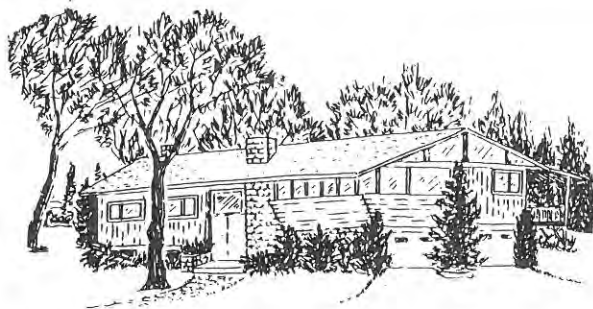
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FEE: \$30.00

Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She has been teaching yoga in Victoria for 14 years, and leads workshops across Canada and in the United States.

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

For information and registration:
Phone 478-3775



Shambhala News & Views

by Swami Padmananda

The continuing heavy rains have certainly been an aid in awareness for us here in Shambhala House. They have been overworking our eave troughs almost to the point of exhaustion, but at least there have been no further floods, for which we are grateful. Puddles are much more acceptable at our back door than inside our Prayer Room!

Norman MacKenzie left on the 16th for two weeks in Redwood City, a little time with Swami Radha in the sun and warmth of California. No doubt he will return rejuvenated in body and spirit. The news we have received is that all is going well at Shambhala House Redwood City, and Don Gamble is enjoying his stay there with Swami Radha and the Maynards.

The Yoga Teachers Course at the Ashram this year is a smaller group and this fits in well with the reduced number of residents to care for the physical well-being of the students, as well as providing the leadership for the classes. Reports are that they are a very sincere and receptive group of seekers and that the course is going smoothly.

Plans are well underway for the celebration at the Ashram this summer of Swami Radha's 75th

birthday and 30th anniversary of Sanyas. We all look forward to having the opportunity to honour her for her inspiration on the Path and for her commitment and dedication to the goals and ideals of spiritual life.

The mixture of winter and spring in Victoria weather for the past month has found something of a reflection in the activities of Shambhala House. Winter is a time of quiet review and consolidation of what has happened in the more active times. The blend of springtime bustle and activity with the reflective mode of winter is an appropriate description for what has been going on, both within the classes and for those of us living here.

The established classes got underway with a review of what life has brought for the last few months and reflection on where each person is right now. The new classes started with a basic consideration of the purpose of life and how that can be achieved. This is really not different from our old tradition of making New Years resolutions to change something with which we are not satisfied. To make that work it is very important to know what we want to make of our lives, what kind of person we want to be, and what we can do about it. No one would start out on a long trip without knowing the destination and having a road map. In yogic terms, we need to know what our ideals are, the tools we have at our command to achieve them, and a plan of action. Even those who have been on the yogic path for a long time must review those ideals periodically and establish priorities.

With this emphasis in the classes, it seemed a good time to offer another weekend workshop on Ideals. This kind of intense focus on a topic can give an opportunity for greater depth than is possible in the classes. It is helpful for both those who are just starting on the spiritual path and those who have been involved for some time.

In response to the question "What do you want to accomplish in your life" Beverley Schrieber wrote the following paper. I am very grateful that she has given her permission to put it in this column. It was an inspiration for me, and I think others will also find it inspiring and thought provoking.

What I want to accomplish.

I want to have come to a full and comprehensive awareness of my spirituality and what it means to me and the world I live in. I want that awareness to be a part of the fabric of my life -- to be past the stage of struggle and discipline and ignorance.

I want to have read all the good books, particularly those of my culture.

I want to have been a good friend to a few good people.

I want to be in close loving and friendly terms with my children and their families.

I want to have made a difference in the lives of damaged children, to have given some of them an awareness of their own goodness and ability and to have harmed none of them.

I want to have had lots of time to stop and smell the flowers.

I want to have used my body fully and wisely.

I want to have reached "adulthood" -- calm, sure, replete, accepting, vaguely amused.

I want to have completed my relationship with John.

I want to be ready to die.

This column gives me the chance to announce the addition of a half hour of bhajan singing, at 7:30, before the regular evening Satsangs. Anyone who is interested in group chanting of spiritual songs is welcome to join us. We will also continue our monthly hour of chanting for peace on the first Sunday evening of every month. And for those who prefer to attend morning Satsangs, please keep in mind that there is none on weekends when there is a workshop.

Hari Om Tat Sat!

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

If you have products or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement. Because our rates are so low, all advertising material must be supplied camera ready -- that is, exactly as you want it to appear in the newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an advertisement prepared for you, but we must charge extra for this service.

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

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Size	1 Month	½ Year	Full Year
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What makes my life worth living?"

This exploration of inner values, often unrecognized, encourages participants to discover and clarify personal ideals and goals, both short and long range, and to express them in action in daily life.

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Fri., April 25, 7:30 to 9 pm
Sat., April 26, 10 am to 6 pm
Sun., April 27, 10 am to 6 pm
\$100.00

Continued from page 14

of the West. The concept of these three organizations is difficult to translate into western terms. In my next article I will expand on each dosha separately.

Dr. Lad said that to be with true being requires true freedom, no imitation, just pure beauty. Ayurveda teaches us to observe the Vata, Pitta, Kapha patterns in all life making no comparisons. He expanded on the basic scientific knowledge with philosophy and spiritual truth, thus weaving an integrated holistic approach.

I can expand on some of his philosophical thoughts. He spoke on beauty, reality, and truth. Truth, he said, has no opposite; reality constantly changes, has opposites, and can be measured; actuality is direct contact with reality such as touching a hot iron.

He stated, real love has no opposites. We must love the anger in the person we love. We must see the truth in the false and then it is truth. He went on to say that love is the space, the place, where there is no resistance.

There is space between every thought, and we should learn to expand the space between thoughts. So often our minds are so full of ideas that there is no space - no love. Love is truth; love is beauty.

A flower growing knows it will die tomorrow, yet it is full of fragrance, colour and beauty.

Namaste

Kathryn Kelly

Yoga Calendar

MARCH, 1986

March 8: Newsletter meeting at Linda Shevloff's home 4758 Spring, 479-5847. Volunteers are needed for design and paste up, please come along.

March 9: Workshop at the Y with Celia Ward. See ad in newsletter.

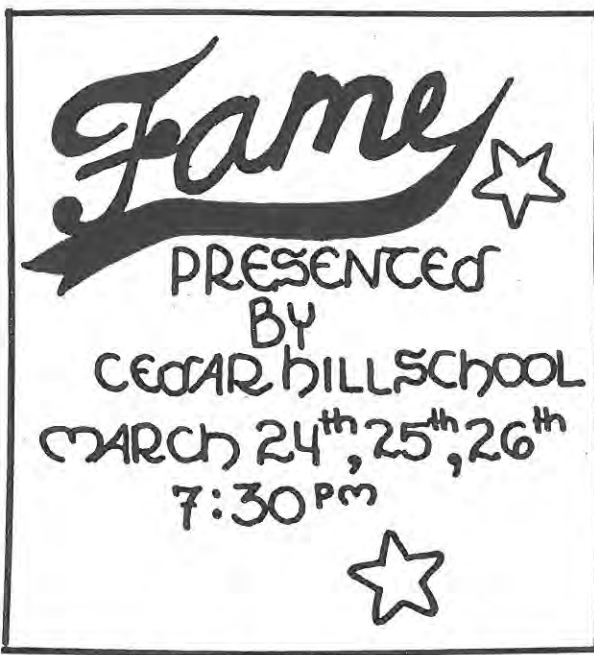
March 14, 15, 16: Iyengar Yoga Workshop with Aadil Palkhivala in Seattle at The Center for Yoga, 2206 North 56th Street, Seattle, WA 98103, phone 206-547-7446. Fee: \$75.00 Canadian.

March 21: Special program on Biofeedback with Derek French. 7.00 p.m. at the Island Centre, 916 Esquimalt Road.

March 23: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. This workshop is for teachers and longtime students. For more information call Maureen at 1-539-5071

March 30: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. This workshop is for beginners. For more information call Maureen at 1-539-5071.

March 31 - April 4: A workshop with Judith Lasater, watch newsletter for further details.



MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

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

Editor: Linda Shevloff

Paste-up: Nance Thacker,

Jennifer Rischmiller

Cartoons: c 1985 Nance Thacker

Typing: Bill Graham, Shirley French,

Linda Shevloff, Gil Parker, Jennifer

Rischmiller.

CREDITS:

Photography: Kathryn Kelly.

Crossword: Linda Shevloff.

Distribution: Michael Shevloff

Assembly: Linda Benn and the Victoria
Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

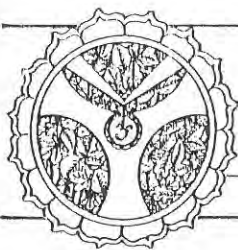
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DEADLINE FOR THE MARCH ISSUE -- MARCH 21, 1986

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

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APRIL 1986

Special Meditation Issue





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EDITOR'S NOTE

by Linda Shevloff

This month's issue focuses on meditation. *Meditation* is a nebulous term with a variety of definitions. My Oxford Dictionary says that to meditate means to plan mentally; to exercise the mind in (esp. religious) contemplation. The thesaurus program in my computer states that to meditate is to ponder, to ruminate, to think over, to cogitate, to reflect on.

I would guess that most people who submitted material for this month's newsletter have a different definition for that word. The single-pointedness of mind that meditation in the yogic sense implies, is missing from our western dictionaries.

A variety of perspectives on meditation are contained in this issue. They range from the apparent meditation of an artist's model, to the meditation of a yoga student in asana. Several practitioners of Sri Chinmoy meditation have submitted poems and articles; a student has described his experience in Vipassana meditation. Swami Padmananda discusses the teaching of meditation, and Mr. Iyengar's comments on meditation from Sparks of Divinity are included as well. Introspective poems by the Moslem poet Kabir complete the edition.

I hope that you enjoy this glimpse at meditation. In future issues we are looking for articles about the following topics: doing yoga on isolated island communities, yoga and self-healing, mentors and teachers along the path, book reviews, and yoga asana. Please contribute articles on these subjects. The vitality of the newsletter depends upon the offerings of the readers.



by Shirley Daventry French

It's not difficult to begin any spiritual practice. The novelty and our initial enthusiasm will carry us along for a while. Sometimes in the beginning there are quite significant changes and openings which create a sense of optimism. But these are frequently followed by dry periods when nothing much seems to be happening, or worse, difficult times when so much is happening that we doubt our ability to cope. Often the initial changes are superficial and instead of awakening a sense of self, they awaken a sense of pride, in which case, there will inevitably be a fall from grace.

There are many forms of yoga, many different spiritual practices and a variety of techniques. I believe that they all work - provided you do them.

In the dry or difficult times, we face certain temptations. One is to give up yoga completely. Another is to dismiss the kind of yoga we have been following and move on to another method or another teacher. Then we can experience the exhilaration of beginning all over again until that inevitable moment when the old familiar obstacles resurface to be confronted once more. Many self-styled aspirants repeat this process again and again and again, searching for a practice which will bring physical, mental, emotional, spiritual health and well being without demanding significant changes in oneself and one's lifestyle.

very few students persevere with yoga-asana long enough to glimpse its potential as a spiritual tool and to experience the meditative aspects of this practice. For this to happen, first there has to be some groundwork. We have to put down a foundation. It's no accident that meditation or dhyana is placed seventh on Patanjali's eight limbs of yoga - after yama, niyama, asana, pranayama, pratyahara and dharana. They are prerequisites.

Without the ethical and moral observances of yama and niyama you cannot practice yoga-asana. You can follow a form of exercise whose external form closely resembles asana, but it will not be yoga. Recently in India, Prashant Iyengar challenged us to explore the difference between balancing on our head and practising Sirsasana. He reminded us that classes at the Institute are not "super stretch classes" taught by "stretch fanatics". There is a method and a purpose to the practice of yoga-asana beyond the desire for physical health and fitness.

Yama and Niyama could be called the yogic equivalent of the Ten Commandments; they form the ethical basis for living one's life. "Yama", which means restraint, involves the following universal disciplines :-

Ahimsa: non-injury
Satya: truth
Asteya: non-stealing
Brahmacharya: continence
Aparigraha: non-greed

"Niyama" involves five individual observances :-

Saucha: Purity
Santosha: contentment
Tapas: austerity
Svadhyaya: self-study
Isvara Pranidhana: devotion to God

The practice of "Asana" or yoga postures, built upon the foundation of yama and niyama, develops the body as a spiritual tool and leads to a profound understanding of the interaction of body, mind and spirit. Asana leads to an understanding of the vital importance of breathing, and prepares students for the next of Patanjali's eight limbs, "Pranayama" - extension or control of the breath. The fifth limb is "Pratyahara", literally withdrawal of the senses. Pratyahara does not involve suppression but rather refinement of the five physical senses as well as the mind (which in eastern thought is often called the sixth sense) and emotions, so that they become tools for self-discovery instead of instruments for self-distraction. All these five limbs automatically involve the practice of the sixth limb, "Dharana" or concentration; together they prepare us for the seventh which is "Dhyana" or meditation.

Continued on page 15

A Mother's Yoga

by Leslie Hogya

Recently at bed-time my almost 11 year old son Jean Guy exclaimed, "Mom, guess what?" His eyes were dancing with excitement and he grinned from ear to ear. This look and the question would usually be followed by, "Michael invited me to his birthday," or, "Dad said we could go skiing." Instead, he proudly announced, "I'm reading Charlotte's Web at school."

This was indeed fantastic news, and a year ago I would never have believed it was possible. It was one of those moments as a mother that really pulled at my heart strings. I was proud, happy and relieved that he had finally broken through the barrier, and broken the language code.

When Jean-Guy was nine, I began to be really concerned about his reading skills. Up until then I had assumed he wasn't ready to read. I don't believe that at six children are automatically ready to read. Research has shown that normal intelligent children will learn to read by nine if they are being exposed to books.

There was no doubt about his intelligence; his verbal skills were quite remarkable. He had plenty of exposure to books and loved to hear stories. He has books on tape that he listens to over and over. By rights he should have learned to read by nine or sooner.

I waited and hoped "the light would come on." At the time of his ninth birthday he was struggling with basic readers of the "Look and see Tim" variety. Even those were hard for him, so I began the long quest to find out why.

It took a long time to even begin the process of assessment. Just as we were getting close to our turn, summer holidays arrived. In September we had to start the process over again.

Finally the batteries of tests began, with some conflicting results, but it was basically discovered that he is dyslexic...to use a catch'- all phrase.

However, that didn't solve any problems. His learning assistance teacher now had more information to help her work with him. She tried lots of strategies, but he was not making much progress. He started going to the R.E.A.D. Society; that helped tremendously, but things still weren't right.

At this time, I was not concerned with his learning disabilities, but with his behaviour and attitudes. He was often depressed, impulsive, and "out of bounds". His self-concept was very poor; he generally felt worthless and stupid.

When his teacher thought she couldn't do any more to help him, and the school board didn't have a place for him in a special class, I looked at Discovery school, a private school for children with all kinds of learning difficulties. In May 1985, he began attending Discovery School and almost overnight he made incredible changes. He not only learned to read with their help and the combined help of the R.E.A.D. Society, but his whole personality changed. Once he was in a quiet, small classroom with plenty of help, he relaxed and had success at school. He no longer needed to act out to get attention. His concentration improved not only in school tasks, but in everyday activities. He was feeling so good that he wasn't negative about himself. Even his appearance improved as he felt better. The negative cycle was being replaced with a positive one, and it reflected in every aspect of his life.

The transformation also affected the rest of the family. Until the pressure was off of me, I had not realized how much of my energy was being consumed by trying to counter his negativity.

There is an Association for Children and Adults With Learning Disabilities. Their literature and monthly newsletters have helped me to understand his problems and learn how to cope with them. A learning disability is a hidden problem. Children with them are intelligent. They look like other children, but they often have perceptual problems and uneven development of skills.

There are many adults who have gone through life without help. They learn to cope with this handicap in various ways. Jean Guy has told me some of the strategies he used to hide his inability to read.

He would look at something he was supposed to read and show it to someone else and say, "I bet you can't tell me what that says." Promptly, the other child would tell him! He also told me of how he was laughed at and called stupid when he was caught for not being able to put a single command into the computer because he could not spell "RUN". It is no wonder he felt stupid, and no wonder he tended to have a harder time making friends than others his age. All conspired to increase his poor self-image.

This whole problem made me feel that when parents are faced with an unhappy, unsettled child, and if the home situation is relatively stable, parents must look for clues, collect data, and try things out. (Recording their dreams can be helpful in this search. See March issue.)

Perhaps it is an allergy or an unusual disease, or a perceptual problem. Perhaps it is as simple as a personality clash with a parent. For me, there was a long time when I felt uneasy about Jean Guy. I felt that something wasn't quite right but I did not know what it was.

I am grateful to many people for their help through the year of testing and finding where to get help. I feel truly blessed to live in a city where so many resources were available to us. It is wonderful to have a son who is growing, learning and blossoming into a confident human being.

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T-Shirt Sales

Local yoga teachers and students please note: Yoga Centre and Siva Beaver T-shirts are still available for sale at the Victoria "Y", however they are now locked in a locker, and must be requested in advance. For details on how to you can get one of these shirts, ask a teacher, or if they don't know, telephone Jim Rischmiller at 384-9169.

THE VICTORIA YOGA CENTRE
is pleased to announce
A Weekend Retreat
at The Saltspring Centre
with
SHIRLEY DAVENTRY FRENCH
June 27th, 28th & 29th

Develop the body as a spiritual tool
with Asana and Pranayama in the Iyengar tradition

Yoga Centre Members \$115.00

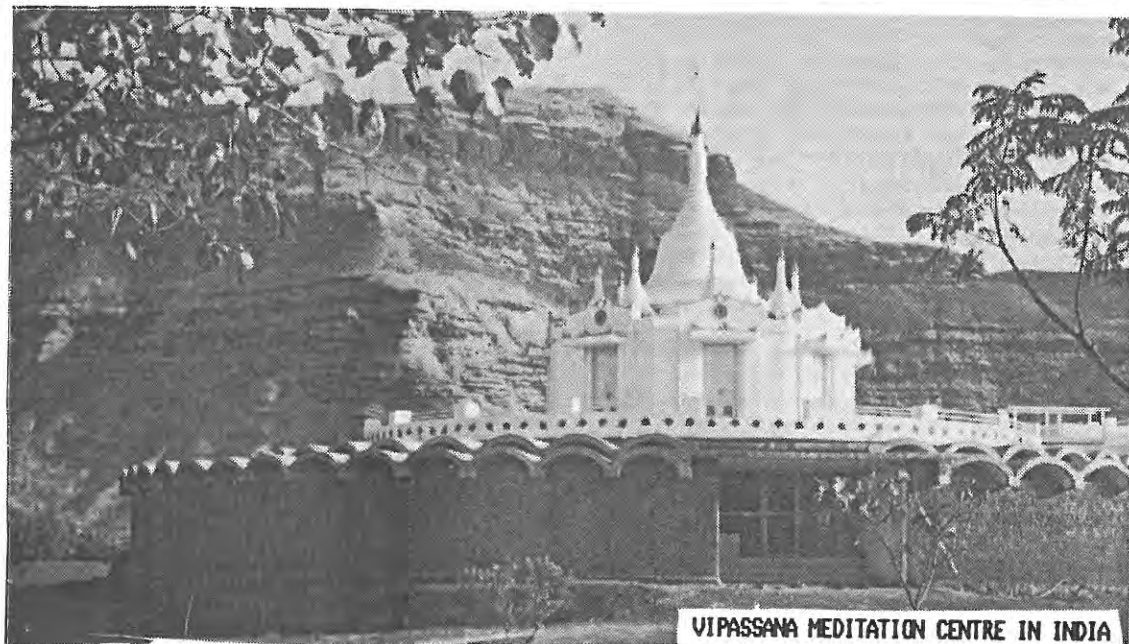
Non-Members \$125.00

Shirley Daventry French is a senior student of B.K.S Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has recently returned from two months of study at the Iyengar Yoga Institute in Pune, India. Shirley is also a longtime student of Swami Radha.

The retreat will provide time for spiritual renewal and reflection. In addition to daily classes in asana and pranayama, there will be chanting, satsang and periods of silence. Delicious vegetarian meals will be provided by the dedicated members of the Saltspring Centre and there will be time to swim, take a sauna or simply enjoy the idyllic island setting. Bring your own sleeping bag; indoor accommodation is provided. There is also space for tenting.

Mail registration to: Marlene Miller
2828A Rockwell Avenue
Victoria, B.C. V9A 2M9

(cheques should be made payable to Victoria Yoga Centre Society)



VIPASSANA MEDITATION CENTRE IN INDIA

Meditation

10 DAYS OF MEDITATION

During the past Christmas holiday period I experienced one of the most phenomenal happenings since starting my growth process a few years ago! I took a ten day inner journey through a VIPASSANA MEDITATION seminar.

The course was held at a camp at Fort Flagler State Park, near Port Townsend, Washington and was taught by assistant teachers to S.N.Goenka of Igetpuri, India in the tradition of the late Sayagyi U Ba Khin.

Vipassana is an ancient Indian meditation technique, rediscovered by Gotama the Buddha over 2500 years ago. It is defined as "to see things as they really are". It is a process of self-purification by self-observation. Vipassana is not just a meditation technique but also an art of living that stresses mental purification to better face life's challenges in a

calm and balanced way, so as to make positive contributions to society. The technique is universal and has nothing to do with any organized religion or sect.

People wishing to take the course must be prepared to complete the full ten days in order to receive maximum benefits and give a fair evaluation to the technique and teaching of Mr. Goenka.

The course is run under a code of "Noble silence", which means no speech, no eye contact, and no communication with anyone other than the teachers for the duration of the course. Men and women are separated for the entire period. The purpose of this is to create an inward focus with no outward distractions. I was soon to find how valuable this "Noble Silence" was as a tool in the process of self-examination..

Each day began at 4:00 am with the wake-up gong and ended at about 9:30 pm with lights-out. During this time one spent approximately ten hours of meditation under guidance. There was an evening lecture with time provided for private questions of teachers present. We were given two meals a day with an evening tea and fruit. The daily format was a challenge in surrender and was definitely an integral part of the whole process.

What one experiences during the ten days is personal and I am sure it cannot be generalized. A friend on his way to his second Vipassana "sit", described it as a "bitter - sweet" experience. For me it was a mixture of agony and ecstasy and everything in between. There were times of seemingly endless boredom as my mind tried all its little tricks of resistance. There were times of incredible physical pain, comparable to being "rolfed" from the inside. However, there were times of joy as the kundalini energy rose and encompassed my whole body.

Upon reflection, probably the most profound experience during the ten days was the opportunity to really look at myself. I found that by observing my thoughts I began to see the real me appear. What I saw was not always nice, but it was important for my growth. I began to examine my behaviour and attitudes and see how I had set myself up for many situations that I had blamed on others. I was able to see how my mind works to get through boredom. I could then relate that to my life in the outside world. I recognized that my daydreaming was a means of escape from the real issues I need to face.

I experienced considerable physical pain as my body and mind rebelled against the long hours of sitting. This was the process of releasing the inner pain collected and suppressed over many years. The technique taught me to be an observer of discomforts and not react to them as I would have done in the past. At first this was difficult, but with continued practice I was able to adopt the role of an observer and go through the pain.

The evening discourses were very informative. I was impressed with Mr. Goenka's philosophy, presented with honesty, clarity, and often a delightful sense of humour. I found very little conflict with the teachings of others I have been following and truly believe this new-found knowledge will benefit me immensely.

The challenge facing me now is to continue with the two hours per day of meditation as recommended. So far this has not been as difficult as I expected. Generally, I manage an hour a day. Quiet time with myself is precious and I know I'm receiving tremendous benefits.

I look forward to attending my next ten day "sit" and growing from within.

by Bruce Ingimundson

AN ARTIST'S MODEL MEDITATES... WELL

by Nance Thacker

It is 9:30 am and I am in my morning stupor, taken by observers for a contemplative mode, as I bend and stretch, move with a sense of drama, in this my dance of gestures. I use these gestures as warm ups, to test my energy level, mood and receptivity to the two and a half hour modelling session ahead of me.

I move next to a series of five minute poses, the most difficult phase of the session, wherein I must find the edge between the spontaneity of the gesture and the stillness of the held pose. The body moves instinctively as if seeking balance and release from the previous pose, but the mind must quickly assess the structural stability and support. There is little time for the mind to wander.

Afterwards, poses are sustained for ten to forty minutes. My eyes are open with a soft focus held on the timer set before me. I am shape, form, space, volume, light and shade to these twelve bobbing heads and swirling arms who I see as tricks of colour and light.

Open eyes allow me to draw inward, yet my vision is the key to stability. I have learned not to let my eyes wander, for where the eyes go the body follows and then the mind drifts off. It requires a constant vigil, or in my case a recurrent one, since I drift in and out of thoughts, daydreams, or mental grumblings. Some types of poses produce a more tenuous hold on my mind, so that mind wandering becomes easier to lapse into and harder to recognize and recall. Fleeting emotions drift across my eyes and face, the most difficult areas to control.

There is something in the maintaining of a pose that allows for more clarity and insight.

During a seated pose, the heater (the only source of warmth) radiates onto one side of my body. There is a clear

delineation between it and the other side exposed to cold air. A person passes by, disturbing the calm, leaving swirls of cold currents around me and a wake from his passing that is felt for minutes afterwards.

My sensitivity to sound draws me to those within the room - charcoal drawn across a page, a swish of brushes in water, and individual sounds of restlessness or calm.

During the last position, draped over a chair, I feel like an inanimate piece of clothing. I am tranquility set apart from the flurry of people in various stages of packing up or madly trying to execute the last strokes upon the page before ending.

Afterwards, making my way to a nearby restaurant, I find I don't have the hangover effect that sometimes ensues... "staring into the blue" while waiting for a stop light to change, having to force myself to "watch" things, shifting my eyes open to be involved with the world around me... The artists say I meditate during modelling. Maybe I do...

Stretchmarks By Nance Thacker.

68 "THACKER"





SRI CHIMNOY'S DYNAMIC PATH OF THE ASPIRING HEART

by Rob Pauk

Among the myriad of alternatives available to those who seek both an accomplished and non-profit teacher of meditation and a truly sublime spiritual figure to serve as an inspiration in everyday life, Sri Chimnoy Ghose - artist, poet, health and fitness enthusiast, and Director of the United Nations Meditation Group - offers the path of the aspiring heart that is given in the tradition of a true spiritual master.

Since arriving in the West in 1964, Sri Chimnoy has published more than 600 books of spiritual poetry and teaching, has composed thousands of devotional songs which he has played on numerous instruments in such concert halls as Carnegie Hall and the Ottawa National Arts Centre, and has painted thousands of paintings that have been displayed in art galleries and one-man shows world-wide. In addition to his artistic achievements, Sri Chimnoy is director of the Peace Meditation at U.N. headquarters in New York. There he holds twice-weekly meditations for U.N. delegates and staff members, and directs the activities of more than fifty meditation centres that he has established world-wide.

The path of Sri Chimnoy is a path that seeks to use meditation as a means of incorporating the soul's divine qualities of peace, light, and bliss into our mental, vital, and spiritual beings. This is a path of the aspiring heart since it is by establishing our oneness with our heart centre and soul that metamorphosis occurs.

Incorporating a regimen of health and fitness into the more esoteric aspects of meditation, each according to his individual abilities and needs, is also emphasized by Sri Chimnoy, for when the body is healthy and fit, we can more effectively get on with the tasks of life.

The path of the heart is also a path of acceptance of the world. To withdraw from the world is not compatible with the ideal of aiding and transforming it. Unless we accept the earth rather than spurn it, how can we ever perfect it? It is through an undaunted effort to love and serve the world and to transcend our own weaknesses and perfect ourselves, that we progress along the road of evolution.

Sri Chimnoy's students come to him from all ages and backgrounds. Whether he is physically present or not, Sri Chimnoy individually guides his students in their meditation. In accordance with the example set by their own teacher, students of Sri Chimnoy offer free courses in meditation on a regular basis here in Victoria.

Meditation

by Bert Walker (age 88)

Deep, deep
Is meditation

Quiet, quiet
Is meditation

God Adoration
Is meditation

Silent Worship
Is meditation

Heart Giving
Is meditation

Aspiration
Is meditation

Gratitude
Is meditation

Surrender
Is meditation

All these and more
Are meditation

They are our reaching up
And grasping our
Beloved Supreme's
Caressing Hand.

Untitled

by Bhakti MacRae

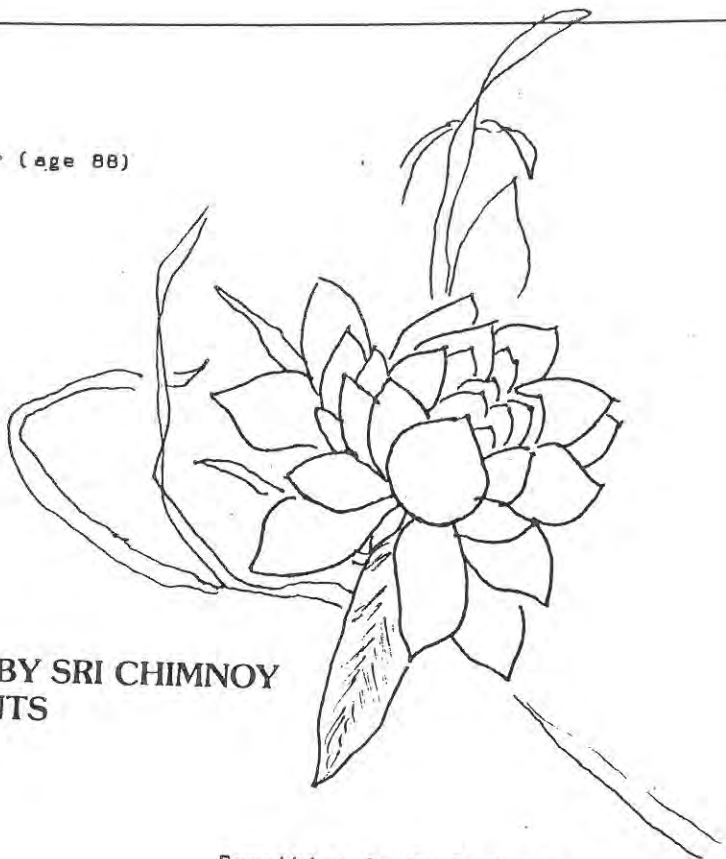
Slowly,
Sparkling with the jewelled daggers
of dawn which cut the web of
night,

The river flows,
Held in the loving arms of earth.

Quietly,
Vibrant with the golden pulse of
the sun,
The river searches for its fullness in
the sea.

Like I in Thee.

POEMS BY SRI CHIMNOY
STUDENTS



Something In Me Is Urging

by Maria D. Ahna

Something in me is urging:
It's time to meditate -
Sit down, settle in;
Itch here, pain there,
thoughts running.

Something in me is urging:
Sit and persevere -
Guru, Help!
Mantra here, song there,
Warm glow spreading around.

Something in me is urging:
Dive deep, Fly high -
Into your heart, Gurul
Melting here, expanding there,
All-encompassing Peace and Love
In and all around me.

Something..? Hello my dear Soul.

THE KABIR BOOK

A review by Derek French.

Just over a year ago Shirley and I gave a workshop in Vancouver. Our hosts, Maureen and Bruce Carruthers, took us to a poetry reading given by Robert Bly. This was an enchanted evening with Mr. Bly reading his own poems, whilst playing a stringed instrument, much in the style of the minstrels of the Middle Ages.

At times, he would also read poems from around the world that he had translated into English. It was here that I was introduced to the ecstatic poems of Kabir.

Kabir, possibly a Moslem, or brought up by a Moslem couple, wrote in the 15th century and combines the serious religious intensity of the Hindu tradition with the playful, eccentric energy of the Sufis.

I love his sense of humour, but the poems also touched the longing, restlessness, fear, pride, arrogance and joy that I have experienced as part of my own journey.

I hope that the poems that follow - from **The Kabir Book - Versions by Robert Bly** published by Beacon Press, will find a wider audience in the yoga community.

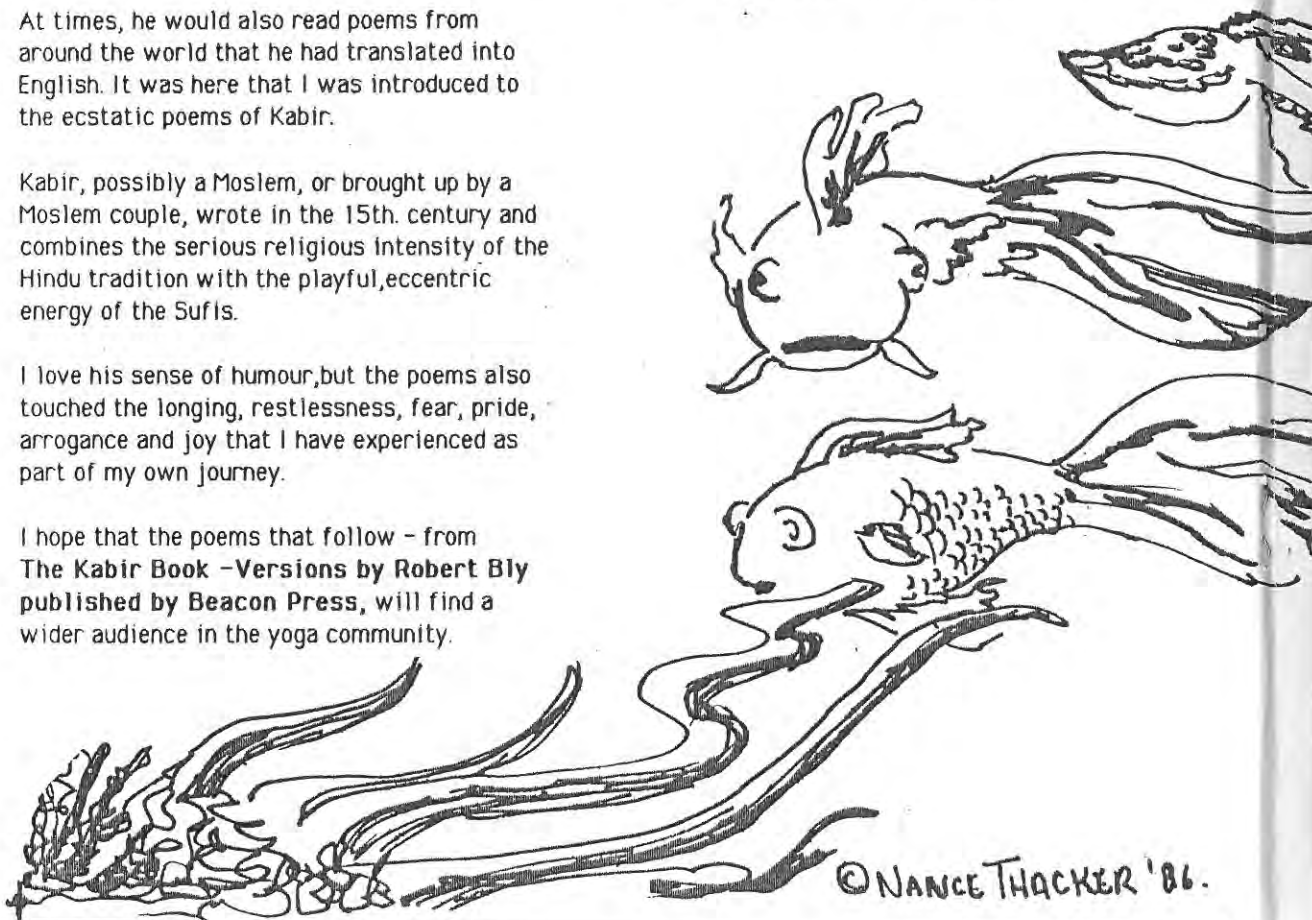
Are you looking for me ? I am in the next seat.
My shoulder is against yours.

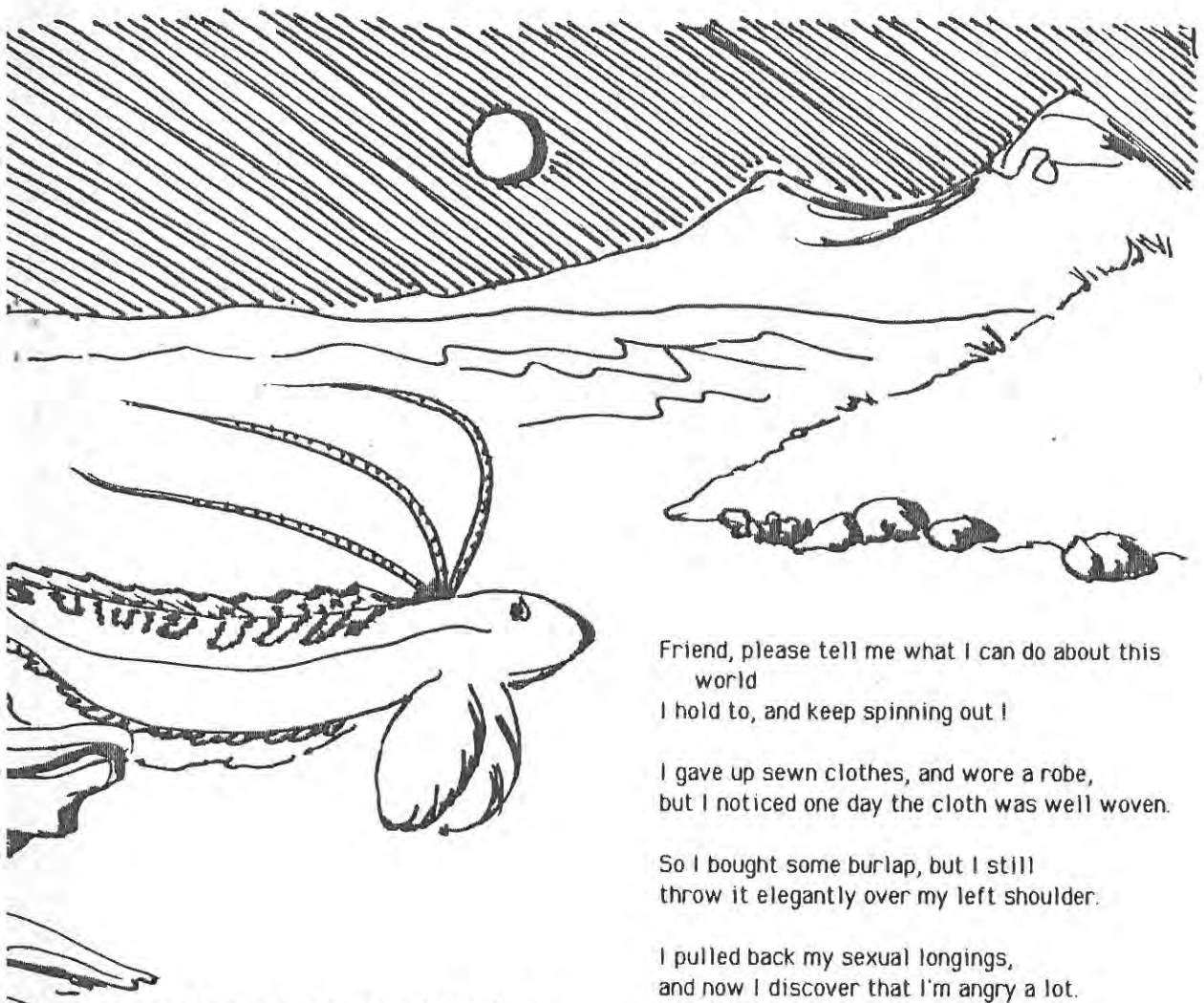
You will not find me in stupas, not in Indian
shrine rooms, nor in synagogues, nor in
cathedrals:

not in masses, nor kirtans, not in legs winding
around your own neck, nor in eating nothing
but vegetables.

When you really look for me, you will see me
instantly -

you will find me in the tiniest house of time
Kabir says: Student, tell me what is God ?
He is the breath inside the breath.





I laugh when I hear that the fish in the water is thirsty.

You don't grasp the fact that what is most alive of all is inside your own house;
and so you walk from one holy city to the next with a confused look!

Kabir will tell you the truth: go wherever you like, to Calcutta or Tibet;
if you can't find where your soul is hidden,
for you the world will never be real!

Friend, please tell me what I can do about this world

I hold to, and keep spinning out !

I gave up sewn clothes, and wore a robe,
but I noticed one day the cloth was well woven.

So I bought some burlap, but I still
throw it elegantly over my left shoulder.

I pulled back my sexual longings,
and now I discover that I'm angry a lot.

I gave up rage, and now I notice
that I am greedy all day.

I worked hard at dissolving the greed,
and now I am proud of myself.

When the mind wants to break its link with the world
it still holds onto one thing.

Kabir says: Listen my friend,
there are very few that find the path !



EASING ASANA WITH MEDITATION

by Anne Forester

Om Mani Padme Hum - Om Mani Padme Hum:
-Breath softens, hamstrings ease,
spine elongates. Maybe I can hold this
fifteen seconds more. The mantra
stills the mind and softens tight
muscles as my focus of attention
shifts from painful tight spots to
mantra and breath. There are actually
moments when the essence of the asana
asserts itself and the pose becomes
light and joyful.

I can no longer pinpoint what started
the habit of repeating a mantra during
asana practice. Perhaps it was the
admonition to breathe softly; perhaps
it was simply the need to measure time
when holding poses for two, five, ten
minutes. Transcendental meditation had
taught me that dimensions of time
change during meditation. Fifteen
minutes fly by like so many seconds,
yet awareness remains keen.

Respiration becomes almost
imperceptible, yet remains effective.

The interaction between asana and
meditation varies. At its crudest
level the mantra becomes a way to
count off seconds and minutes. Done
slowly, Om Mani Padme Hum repeated
twice equals about fifteen seconds.
But as poses lighten, time becomes
less urgent and the mantra fades into
the background to allow for greater
awareness of the asana and its
refinement. At that point, the breath
softens yet more and new opening can
emerge. At all levels, the meditation
serves to change holding or deepening
of a pose from ordeal to effective
working.

But repeating the mantra is only one
aspect of meditation. Often it is a
first step to directing the focus of
attention inward. As I shift attention
to muscles that are working and to
the flow of energy that characterizes
the asana, outward distractions fade.
The chattering voice that suggests I
want to stop, give in, go home and
tells me I am too old, too tired,
quietens down and then stops. The body
takes over and broadcasts its own
messages of well-being and the ability
to change.

MR. IYENGAR - ON MEDITATION

quoted from the book *Sparks of Divinity*
(Pages 157 & 158 - J57 to J61)

It has been maintained that yogic meditation is
without content, a mere emptying of the mind.
For those who have had the experience of its
richness and satisfying fullness, such an
assertion can only sound ridiculous. The
intellect of the mind may cease its roving but
the intellect of the heart goes out to the Lord.
And it is the heart that matters. Is there
really need of the petty content of our own
thoughts, when the heart is drawn to the
Infinite One, who is always near and ever
receding, immanent and transcendent at the same
time?

The mind is drawn to surrender to the Holy One.
This surrender, by breaking the chain of
distracting thoughts, increases the intensity of
one's concentration.

Meditation does not make the mind dull. Rather
in meditation, the mind is still but razorsharp,
silent but vibrant with energy. But this state
cannot be achieved without a firm stable sitting
posture, where the spine ascends and the mind
descends and dissolves in the consciousness of
heart, where the true Self reveals itself.

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

The whole body, far from being ignored, is taken
up in this spiritual alertness, till the whole
man becomes pure flame. An alert, erect spine
creates a spiritual intensity of concentration
that burns out distracting thoughts and the
brooding over past and future, and leaves one in
the virginal fresh present.

Breath is a vital component and can be a meditation in itself. Repeating a mantra changes the breathing pattern, but breath itself can become the mantra. Shifting attention away from aching muscles and to the flow of breath brings instant easing of both the tightness and the gasps. With each exhalation I move more deeply into the pose; each move quietens the inner voices of resistance. A deep forward bend becomes relaxation and produces inner as well as outer surrender.

The extent of meditation in my practice governs the extent of my progress. Simple physical practice does not produce the feelings of easing and well-being that the more meditative work manifests. Paradoxically, the meditative practice intensifies the work while easing it both physically and spiritually.

Continued from page 3

Meditation is a prolonged state of concentration. It is an integration of all the various aspects of one's being; a feeling of fullness, wholeness and holiness. Meditation is the union of the Light within and the Light without. Prolonged meditation leads to the eighth limb - "Samadhi", described in ancient texts as a state of pure bliss and an end to the quest of the soul.

This is a very brief summary of Patanjali's eight limbs of yoga which I've included for readers unfamiliar with the underlying philosophy of yoga behind the practice of asana. For further understanding, I recommend reading the introduction to Mr. Iyengar's book Light on Yoga.

By its very nature, the Iyengar method of yoga demands integration of all of Patanjali's limbs of yoga. Our primary tools are yoga asana and pranayama but they contain the seeds of all the other limbs. These seeds must be fertilised, watered and nurtured. In the book Sparks of Divinity Mr. Iyengar says :

"The asana is an enquiry: Who am I?
Throwing out the parts until only the Self is left. The final pose is "I am"."

Individuals curious enough to enquire, "Who am I?" should study regularly with a trained teacher who will bring them face to face with themselves and make it difficult to play games, to hide or run away. Practice of the Iyengar method of yoga will inevitably reveal the obstacles and screens between ourselves and the Light. At the same time it will provide the resources for removing these obstacles, if we are willing to do the work. This means exploring what we have learned and developing our own understanding of the teachings through regular personal practice. There really is no other choice but to press on, diligently and persistently - if not in this lifetime then in another.

OMISSIONS

WE OMITTED TO TELL YOU THAT THE YOGA INSTITUTE PHOTOGRAPHS IN THE FEBRUARY ISSUE WERE TAKEN BY SONI STUDIOS, POONE, INDIA.



yoga centre of victoria

SUNDAY WORKSHOP SERIES

ALL LEVELS

with MARLENE MILLER

SUNDAY, MAY 4, 1986

10:00 am - 1:00 pm

YM-YWCA LOUNGE
880 Courtney Street



REGISTRATION: Yoga Centre and YM-YWCA Members \$10.00
Non Members \$12.00

Marlene has been teaching yoga since 1979. She is a student of the Yoga Master, Mr. B.K.S. Iyengar, and Swami Sivanada Radha of Yasodhara Ashram. Marlene attended the 1985 Intensive course in India, and looks forward to sharing her experiences with you.

Please make cheques payable to the: VICTORIA YOGA CENTRE

and mail to:

c/o Marlene Miller
2828A Rockwell Avenue
Victoria, B.C.
V9A 2M9

For further information call Marlene @ 384 7782 after 5:30 pm.

A SUNDAY WORKSHOP with MARLENE MILLER

The next in our series of Sunday workshops will be held at the Victoria YM-YWCA on Sunday, May 4th 1986 from 10 am to 1 pm with Marlene Miller. This workshop is for students of all levels.

Marlene Miller is an experienced teacher of the Iyengar method of yoga, who has studied in India with Mr. B.K.S. Iyengar and Geeta Iyengar on two occasions, most recently in the fall of 1985.

Marlene began her study of yoga in Calgary in 1977 with Hilda Pezarro, who introduced her to the Iyengar method of asana, and also to the teaching of Swami Radha. Marlene visited Yasodhara Ashram in 1978 to take a Ten Day Course, returned to take the 1979 Yoga Teachers' Course, and stayed on at the Ashram as a temporary resident until September. This is where she began her teaching career with the early morning asana classes.

One of the guest teachers at the Ashram during this time was Shirley Daventry French of Victoria. For some time, Marlene had been considering a geographical move. She was looking for a teacher of Iyengar Yoga and a community which had a good yoga support group. Victoria seemed to fit this bill, and she moved here in September 1979 so she could continue to study with Shirley and at the same time become involved in the work of the Victoria Yoga Centre.

Marlene is one of those people who is an asset to any group - dedicated, sincere, supportive and willing to tackle any job. Very shortly after her arrival in our city she became a Director of the yoga centre and has served as Secretary, Vice-President and Chairman of the Program Committee. Marlene also joined the teaching staff in the Iyengar Yoga program at the Victoria "Y", and at present is offering classes in the Sidney area and on the Saanich Peninsula.

A very important part of Marlene's ongoing development is her association with Shambhala House, Victoria and its spiritual director, Swami Padmamanda.

RUSSIAN JOURNAL

LAST DAYS IN MOSCOW

For the most part, Intourist arranged our exchanges with our counterparts. But in Moscow, a Greek newspaper reporter and his Russian wife also arranged exchanges with parapsychologists, artists, writers and healers.

One afternoon four of us visited the studio of an artist named Anatole Brycilovsky. He met us at a metro station and walked us to his studio. The ceiling was covered with antique Russian shawls and every square inch was filled with art nouveau curios and paintings. Anatole spoke English and he and the artists in our group had a lively discussion about art and freedom. A member of the Union of Artists, he was allowed to show his work in galleries, but only those paintings in line with official party policy. The paintings in his studio did not resemble official party art which is often flat, didactic, realistic and extremely dull. These paintings were exquisite depictions of the signs of the zodiac - delicate and erotic, a sensual blending of animal and human form. The four of us were struck by the contrast between public art and private art.

Susan Teneba, an artist from California, and I spent our last afternoon in Moscow visiting two artists, Vladimir and Tamara. Their tiny apartment was filled with their paintings. On a small table they served us cheese, bread, sausage, cookies, and, of course, ice-cream. Tamara spoke only Russian, but Vladimir struggled with English. So with me struggling with Russian, we managed to communicate. Susan showed them photos of her work, and they showed us their canvases. Once again, we were very impressed by the quality of their work. We wondered how they managed to paint such large pictures in such a small space.

Tamara's paintings were mostly portraits, Vladimir's were like Anatole's in their delicacy, but etheric rather than erotic. They reminded me of the paintings of Sulamith Wolfing. Susan and I took pictures of their work, and had a wonderful visit with them. Vladimir told me that he did yoga every day. He showed me his yoga book "Light on Yoga" by B.K.S. Iyengar. You can be sure he hadn't bought this book in Moscow; it was probably a gift from a foreigner. When I was in India a few weeks later, I told Mr. Iyengar about Vladimir. Inside the cover of "Light on Pranayama" he wrote, "A worthy book for a worthy student" and I assured him that I would make every effort to deliver the book to Vladimir.

Our delegation spent an interesting morning at the American-Canadian Institute, followed by an equally interesting visit to the American Embassy. At the American-Canadian Institute we were most impressed with the knowledge that the Russians had about American politics, history, American everything! The Russians who spoke to us were intelligent, lively, and sincere in their desire for peace.

Afterwards, we visited the American Embassy. Two Americans spoke to our group. They sat in front of us smoking and drinking coffee. Their attitude was so condescending, so cynical. They had nothing positive to say about the Russians; they told us we were wasting our time. They were inhospitable and extremely rude. We left the embassy feeling despondent and disappointed by the attitude of these two men and hoped that they didn't represent the attitude of the entire American Embassy. It was quite a contrast to our meetings with the Russians.

Certainly the highlight of our trip was our visit to the Baptist Church. We were graciously received by Dr. Orlov, the minister of the church. This particular Baptist church has a

congregation of 5,000 people - perhaps the largest in the world. Our delegation sat in the first two rows of the balcony, and Swami Satchidananda stood at the pulpit and spoke for all of us. Looking a little like a Russian patriarch with his long white beard, Swamiji spoke simply to the congregation.

"When Dr. Orlov and I met we hugged. Our hearts met, not our heads. If our heads had met, they would have made a large bang...I'm sure that God is very happy to see us together today".

The church choir sang and our group sang the "One World Anthem" in English and Russian. The tune of this anthem is Handel's "God Save the Queen", which is also the tune of the Czarist National Anthem. At the end of the service we filed out and the Russians began to wave good-bye. Something very profound and simple happened. We all started to cry, touched by each other's sincerity and deep love. Outside the church the street was lined with people. An old woman wrinkled with wisdom and sadness passionately kissed me on the mouth. I just couldn't keep back my tears. We were all deeply moved and very grateful to be where we were.

At our last plenary session, we shared our experiences with one another. One of our delegates said "We have seen the effectiveness of unconditional love. It really worked on the Russians, it might even work on the Americans".

Swami Satchidananda summed it up for all of us:

"You have stolen a lot of Russian hearts, and you have left your hearts with many Russians. For the past two weeks we have made it work. If we can make it, I know that the world can make it too."

Gay Dill

CREATING THE POSSIBLE SOCIETY CONFERENCE AT UVIC, MAY 23-24

Gil Parker 652 0108

(Conference information now available.)

"Within humanity today there is a growing counter-movement to the threat of nuclear annihilation...a new, if sometimes imperceptible, sense of convergence toward world unity. This evolution derives from a recognition of the integrity of each human being, and a respect for the plurality of cultures."

"We must, as individuals, re-examine our place and our responsibility in bringing about an improved international order, an order based on a new view of the world as an interdependent community. Only with heightened personal awareness of how each person can and must help create "the possible society" can we hope to influence change."

"In keeping with growing recognition that the establishment of peace with justice is not only an intellectual attainment but a spiritual and moral achievement as will, our conference will include leaders in their respective fields of religion, humane economics, philosophy and the appropriate use of technology."

Thus reads the philosophical preamble to the public conference slated for late May. There is a real need for people everywhere to become aware of the magnitude and the nature of global problems. We must clarify our attitudes to global insecurities, and to accept our inadequacy to effect major changes overnight. Yet at the same time there is a need to act, and I like to think of three distinct areas for that action.

1. Interpersonal relationships
2. Personal service
3. Public politics

There is no need for me to elaborate upon what I mean concerning action on our interpersonal relationships, at least not in this newsletter. In the case of the second area, "personal service" to others is one area that most of us could improve upon. By this I mean becoming aware of the things that need to be done, in our

community or elsewhere on our globe then doing them. Such projects range all the way from the support of helpful charities, to personal involvement in the solution of someone's distress. These are the easiest needs to ignore, usually for lack of money or time. (And I suppose I could use help in understanding how much of this work is for its own intrinsic worth, and how much is for my own ego satisfaction.)

But it is the third sector which is the most difficult, because our ideas are presented for public scrutiny and thus may jeopardize the safety of our own ego(s). I have recently had some small experience of a project that bordered on the second and the third sectors. I had

Ron Kirby, Ph.D.

Aston-Patterning

Body Work

A gentle yet deep form of hands-on manipulation. Particularly valuable for:

- Opening and expanding the rib cage
- Letting go inside the pelvis (psoas work)
- Lengthening the back
- Releasing the head and neck up onto the shoulders

As well as:

- Letting go of emotional and psychic commitments to particular body shapes.

Sessions are 1-1½ hrs.

Ron Kirby is a philosopher, teacher and body-therapist at the Vancouver and Victoria Back Clinics. He was originally trained as a Rolfer and moved on to gentler and more accurate forms of body-work and education, particularly Aston-Patterning.

VICTORIA BACK CLINIC
#530-620 View St.
382-2311

joined the Rotary Club because of its emphasis on international service, and its youth and other exchange activities which promote international goodwill. As I became involved I thought that these activities should be expanded to include the Soviet Bloc nations. Now, after two years of very steady work, lobbying, correspondence, and meetings, we are getting very near to arranging a "friendship exchange" with Russia. In the process, I have had a few of my own concepts challenged. The people who I had previously generalized to be "rich... American influenced... capitalists... more interested in their own businesses than in global concerns" have turned out to be sincere, open-minded, caring individuals. And while this project is a miniscule step in the transformation of our world, it has been and is a significant educational venture for all of us.

These experiences fit the context of our conference. Our speakers have all written widely, but it is difficult to show, in a few sentences, how their experiences can benefit us in our search for insights. One of our presenters,

George McRobie worked for years under Fritz Schumacher (Small is Beautiful) who started the Intermediate Technology Development Group in England, and who said:

"Our institutions are swarming with people who are wringing their hands about the overwhelming power of multinational companies. And at the same time applauding the technological development which makes production so complex and so colossally costly that only they can carry it. And therefore we have throughout the world this atmosphere of tension, even of hatred." And McRobie in his book, "Small is Possible" summarizes: "These groups and organizations are showing that in almost every branch of human activity, in rich and poor countries alike, it is possible to create lifestyles and technologies on a human scale which are low-cost, sparing in their use of resources, non-violent towards nature and, therefore, sustainable."

In his or her own way each of our speakers have contributed to the creation of a new and workable society. George McRobie is one of these.

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

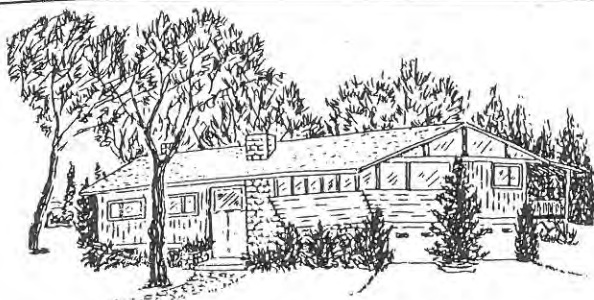


**SATURDAY & SUNDAY
MAY 10th & 11th - 10 a.m. - 4 p.m.
132 GOVERNMENT STREET**

DONATIONS WELCOME!

Call TANYA DARLING at 384-3792

To arrange to drop your donations off!



Shambhala News & Views

by Swami Padmananda

We have just had a short visit from David Forsee, who was in Victoria for a few days to pick up his daughter Alicia and take her back for the spring break. His visit brought to us a touch of the Ashram, a most welcome reconnection.

Personal contact like this helps to keep alive the sense of communion with the Ashram and all it stands for -- that community of seekers striving to live their spiritual ideals, expand their own limitations and help others to do so also. It is that which forms the bond between the members, individuals from very different backgrounds and circumstances of life, drawn together through the teachings and Light of the Ashram and its spiritual leader, Swami Radha.

It seems appropriate that this has been brought to my attention now, when I have been thinking about what I would write to fit in with the theme of this issue of the newsletter -- "meditation". I have often been asked about the Ashram teachings on meditation, so this gives an opportunity to clarify our approach.

There are no classes or techniques given specifically for meditation, although everything that is offered leads to that state. Many methods and techniques are taught to remove the obstacles which prevent that clear and natural state of mind called meditation. The first step

is to become aware of the residue of anger, resentments, jealousy, and other emotional reactions from the past that have never been dealt with, but which affect life in the present. These things are brought to the surface through the workshops or classes, and also arise whenever the mind is sufficiently stilled. In this approach we use the intellect to deal with the issues that are brought to awareness and, at the same time, use concentration techniques like Mantra or Hatha Yoga to quiet the mind and give it a spiritual direction.

As the debris is cleared away, one becomes more able to focus the mind and to concentrate at will. In the beginning concentration is more like a battle with intruding thoughts and emotions that take the opportunity to make their presence known. It is our responsibility to face and deal with these things, to do our part in purifying the mind so it will be fit to come to the Divine in meditation.

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THE DIVINE LIGHT INVOCATION

The Divine Light Invocation is an ancient spiritual practice which can bring the light of healing to all levels of one's being.

Fri., April 25, 7:30 to 9 pm

Sat., April 26, 10 am to 6 pm

Sun., April 27, 10 am to 6 pm

\$100.00

Daily reflection helps one to stay current with problems and to work through reactions that otherwise would be added to the accumulation in the unconscious. Reflection is one of the basic yogic techniques for maintaining clarity of mind, which is often symbolized as a pool of water. This is a very helpful symbol. When emotions run high, the waves on our mental lake are so turbulent that nothing can be reflected back to us as it really is. But the more we understand ourselves and our minds, the calmer will become those waters. Life itself can become meditation when the mind is in the state of quiet that will reflect the inner Light, as still waters reflect the light of the sun.

In Shambhala House Victoria the workshops and classes are all based on the Ashram teachings and Swami Radha's book *Kundalini Yoga for the West*. We offer them in the hope that they will help seekers in Victoria to contact their own inner Light, augmenting the fine work that is being done by the Yoga Centre.

I am created by Divine Light

I am sustained by Divine Light

I am protected by Divine Light

I am surrounded by Divine Light

I am ever growing into Divine Light

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, 1986:

March 31-April 2: Two workshops with Judith Laseter. Level I and Level II. Call Marlene at 384-7782.

April, 1986:

April 20: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For teachers and long-time students. Call Maureen or Bruce at 539-5071.

April 25: Victoria Yoga Centre meeting at 3305 Wordsworth Avenue. Business meeting at 7pm, Chant at 8pm.

April 27: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For beginning students. Call Maureen or Bruce at 539-5071.

May, 1986:

May 4: All-levels workshop led by Marlene Miller at the YMCA. Register at the Y.

May 10-11: Fifth Annual Yoga Centre Garage Sale. 130 Government Street.

May 16: Vipassana Meditation video, 7pm at 1234 Union Street.

May 18: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For teachers and long-time students. Call Maureen or Bruce at 539-5071.

May 23-24: Creating the Possible Society. Workshop at the University of Victoria. Call Gill Parker at 652-0108.

May 25: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For beginning students. Call Maureen or Bruce at 539-5071.

June, 1986:

June 27-29: Yoga Retreat at Saltspring Centre led by Shirley Daventry French. Call Marlene at 384-7782.

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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
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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.

Editor: Linda Shevloff

Paste-up: Nance Thacker,

Jennifer Rischmiller, Linda Benn, Leslie Hoggia, Johanna Sears

Cartoons: c 1985 Nance Thacker

Artwork: Nance Thacker, Leslie Hoggia

Typing: Swami Padmananda, Shirley

French, Linda Shevloff, Gil Parker

CREDITS:

Photography: Michael Shevloff, Leslie Hoggia, Linda Benn.

Distribution: Dave Rocklyn, Michael Shevloff.

Assembly: Judith White and the Victoria Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

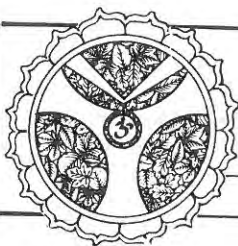
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DEADLINE FOR THE MAY ISSUE — APRIL 18, 1986

VICTORIA YOGA CENTRE SOCIETY

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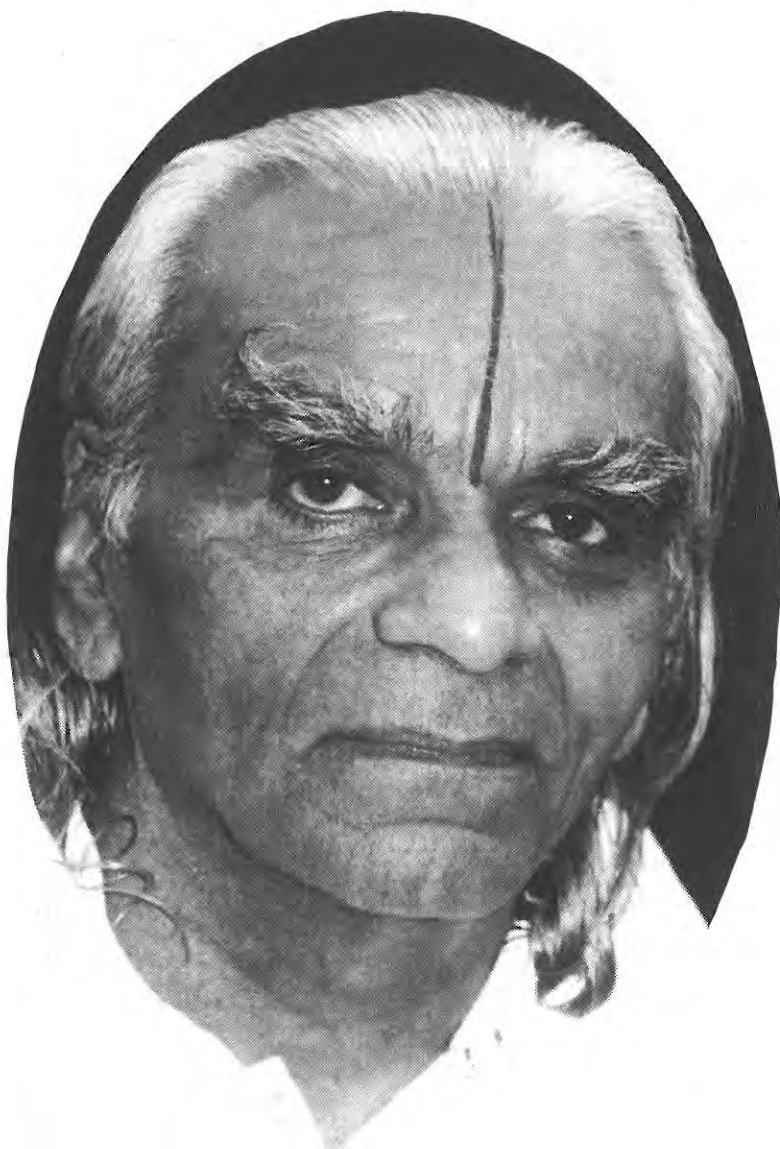


yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MAY 1986



AN INTERVIEW WITH B.K.S. IYENGAR



AN INTERVIEW WITH B.K.S. IYENGAR

Yogacharya B.K.S. Iyengar is one of the truly great contemporary yoga masters. He is renowned and respected all over the world for the depth and refinement of his study, practice and teaching of yoga. His dedication to his art has inspired teachers and students on every continent, and sparked a light which illuminates the study of yoga in all corners of the globe.

The Victoria Yoga Centre is honoured to present the first of two interviews with Mr. Iyengar which were conducted at the Ramamani Iyengar Memorial Yoga Institute in Pune, India in November 1985. The second interview will be published in a future edition of our newsletter.

Present at this first interview were Shirley Daventry French, Leslie Hogya and James Rischmiller of the Victoria Yoga Centre, Victoria, B.C., Canada. We were joined by Caroline Coggins and Peter Thompson of the Sydney Yoga Centre, Sydney, Australia, and have designated this "The Commonwealth Interview".

This interview was transcribed and prepared for publication by Shirley Daventry French.

ON YOGA IN THE WEST

Shirley Daventry French (Victoria Yoga Centre): Guruji, it's three years since a Canadian group came to Pune for an Intensive, and that was one of the last Intensives taught by you. At that time you granted us an interview which we published in our newsletter. During those three years you've done a lot of travelling. Would you speak about the changes that have occurred during that period both in your personal work and the work that is being carried on in your name all over the world.

B.K.S. Iyengar: As far as I gather, the work has been carried out very well. At the same time my only fear is that people emphasize things where very little emphasis is required,

and do not pay attention where attention needs to be paid. If this barrier is taken off, in view of the missionary zeal for propagating yoga, the work will have a better background. Otherwise, I am afraid that it may get stale soon. It should not get stale.

Shirley: Have you seen this happening

Iyengar: Yes, I have. For example, there is a proverb - "out of sight is out of mind." People who come here regularly and hear the same words hammered in again and again, naturally develop a grip.

Unfortunately others who come only once, go away without clarifying to themselves if they have understood or not.

For instance, India is a hot country, even in winter: here a little rest does not disturb the body. The blood current will continue to flow to the extremities due to the weather conditions, so we can offer a little more explanation. Many Western countries are very cold; there if the explanations are too long, the warmth of the body disappears and it takes time to recharge that body. This is one way one has to adapt between the East and the West.

In the West, the teacher should be careful to see that the warmth of the pupils is maintained. When the body is cold even if the correct technique is given, the body cannot accept it; all explanations lose their charm. You have to demarcate how much you can explain whilst maintaining the body's warmth, and continue from there next time. But I am seeing that teachers try to explain so much in one day that they exhaust themselves as well as their pupils. Teachers should break their sentences, see whether their words have been digested or not and whether the system has absorbed the instruction. Give it time. Then add a few more words.

In the West teachers are not differentiating between untrained beginners and someone who has been practising for years. They are all listening to the same instructions, but with an untrained student the teacher should say, "Stop now - because you're a beginner, you cannot take it". This has to be known.

When we give an intense course there is no uniformity in our dealing with the groups. We give these courses on condition that you have practised sufficiently to take our points, but many who come are very raw and haven't got much experience. Old students, new students - how soon we can see the difference! The intense course is too much for some. So we also have problems, but by looking we know exactly that we have to give points for the beginners and for toned up bodies.

Teachers should observe how much the pupil can absorb, otherwise what is the use of expressing, boasting of my pride, my intelligence? It's of absolutely no value unless the pupil can receive it. When we run classes we give our technique and present how the poses should be done because we know the subject, but at the same time we see what mistakes are happening. This is known as feedback. Teachers in the West must develop this feedback, capture the weaknesses of their pupils and build from there. That will make the teacher a good teacher, and also help the pupils - understanding will come slowly. Maturity in the pupils will come as the teachers mature. That is what I say is lacking and when that develops, I say "Wonderful!"

Shirley: There's more patience in India than in the West.

Iyengar: It's not just enough patience. Do you mean to say that there is no impatience here? Your brain may say "I want to get it today", but can your knee take it, can your spine take it? If your arm is injured and you cannot lift it, what is the use of my saying I want you to lift it? The range of movement must be understood - that range may be too much but what about this range? This is known as co-ordinating. It is not impatience, it is skilfulness in understanding.

We teach asanas as living anatomists. Although many western people have an intellectual knowledge of anatomy and physiology and can name the different parts of the body, they don't really understand their functions. Only asanas can teach this. His leg is long, your leg is

short. We cannot depend on anatomy alone to teach yoga because it does not give the whole picture.

There is a tremendous interest in the work and people are coming more and more, so the responsibility increases.

Recently in London, I made a video of standing poses taking about six or eight people, and actually I cried that even those who call themselves advanced students could not even do Trikonasana well. What is the use of such people? One person who holds an advanced certificate could not straighten his elbow in Adho Mukha Svanasana, and I said, "What is this?" You consider that you are an advanced teacher, holding an advanced certificate, and you can't even do a dog pose?" How much it hurts me, tell me? The students in the West, when they become teachers, they don't practice themselves. Now is this the ethics of teaching (I am not speaking of yoga)? When I do not practice what right have I got to teach? When I am not doing this pose well, what right have I got to teach this pose?

Analysis and experience should go together. Teaching is analysing, analysing the students - their mental calibre, their physical calibre -

Continued on page 10

EDITOR'S NOTE

by Linda Shevloff

Several columns that usually appear in the Newsletter have been omitted this month to make room for an interview with Mr. B.K.S. Iyengar, conducted last fall in Pune, India. "REFLECTIONS", "A MOTHER'S YOGA" and "A RUSSIAN JOURNAL" will return to their customary spaces next month.



Deadlines

The June issue will be the last newsletter until September.

Announcements for summer events should be submitted by May 16.

Yoga Centre News

by Bill Graham

Garage Sale

The annual Yoga Center Garage Sale has been rescheduled from May 10 and 11 to May 24 and 25. The sale will be held at the garage of Tanya Darling, 130 Government Street, Victoria. Times for the sale are 10 a.m. to 3 p.m. each day.

This is your chance to clear out all the excess valuables from your garage and basement by donating them to the sale. Tanya is willing to receive donations by appointment (call 384-3792), or during the afternoon and early evening of Friday, May 23. Tanya will welcome help arranging the goods on Friday evening. Please be sure that any treasures which are either difficult to identify, or which do not work, are clearly labelled with an explanation, and everything should carry a price tag before coming them to the sale. A bake sale is being advertised as part of the sale, so donations of home-baked goodies will also be welcomed, by both customers and volunteer staff. Coffee will be available.

Please reserve some time during the weekend to volunteer help at the Sale. Over the last five years, the Garage Sale has provided a major, if unlikely, source of revenue for the Yoga Centre, and we depend on your support. If anyone has a truck, and would be willing to assist by picking up a few large donations, please phone Shirley Daventry French, 478-3775, to arrange a time.

Think Sun!

Teachers' Insurance

Teachers: expect to get a letter from Treasurer Jim Rischmiller within the next week or two regarding your inclusion in the Centre's insurance policy. The assessments for 1985 have now been calculated. Fees will be based on the number of hours taught each week.

Program Committee Meeting

The next meeting of the Program Committee will be held at Marlene Miller's home on Friday, June 13th. If you have any suggestions regarding the future program of the Yoga Centre, please phone Trish Graham, 592-5338, before the meeting and pass your opinions on.

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



**SATURDAY & SUNDAY
MAY 24th & 25th - 10 a.m. - 3 p.m.
130 GOVERNMENT STREET**

DONATIONS WELCOME!
Call TANYA DARLING at 384-3792
To arrange to drop your donations off!

Yoga Centre Retreat

Registrations are picking up for the Yoga Centre Retreat to be held at the Salt Spring Centre on the weekend of June 27, 28, 29. The retreat will be led by Shirley Daventry French. The program will begin with supper at the Centre at 6 p.m. Friday night, and end after a 1 p.m. brunch on Sunday. Shirley has asked that students bring their own Yoga blankets, straps, and mats to the workshop if possible.

On Saturday night, slides of India will be presented by the teachers who travelled to Pune to study with Mr. Iyengar late last year.

Registration is limited to 25. There is space available for camping at the Centre, as well as rooms inside. Campers are asked to bring their own equipment. If you are planning to attend from out of town, accommodation will be available in Victoria on the Thursday and Sunday before and after the weekend. Cost of the retreat is \$115 for Yoga Centre members, or \$125 for non-members. The fee includes accommodation and meals.

For registration and information, please contact Marlene Miller, 2828A Rockwell Avenue, Victoria V9A 2M9, phone 384-7782 (evenings).

Vancouver Felicity Hall Workshop

A yoga workshop taught by Felicity Hall will be held in Vancouver on the weekend of June 6, 7, and 8. For information and registration, please call Susan Bull, at 530-6467 in Vancouver.

New Executive Member

Marlene Miller, who is chairing the newly formed Iyengar Teachers' Group of the Victoria Yoga Centre, has been invited to join the Centre Executive. Welcome, Marlene!

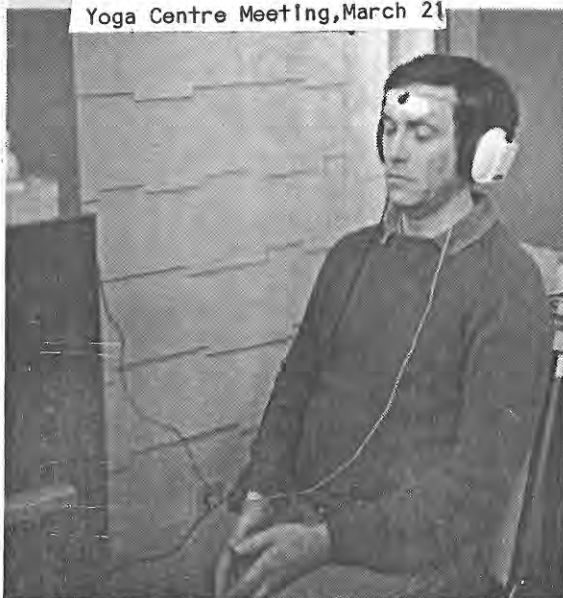
Yoga Centre Meeting

The next monthly Yoga Centre meeting will be held at the home of Sue and Bruce Ingimundson, 1234 Union Road, on the evening of Friday, May 16th, at 7:30 p.m. An introductory video tape on the subject of Vipassana meditation will be shown. There will be no business meeting before the program. Everyone is welcome to attend the meeting, please join us.

Yoga Mats For Sale

The Yoga Centre of Victoria has non-slip yoga mats for sale at the "Y". Please ask

Yoga Centre Meeting, March 21



Bill Graham reducing stress after Derek French's interesting discussion of Biofeedback.

your teacher for information, or call Donna Fornelli, at 474-4184, for information.

Ramanand Patel Workshop

A five-day yoga intensive has been scheduled from September 8 to 12 at the Victoria YM-YWCA. In addition to the five-day workshop, a Day of Yoga for teachers and senior students will be held on September 13. See the next issue of the Yoga Centre News for details.

SUZANNE BUGEAUD

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THE VICTORIA YOGA CENTRE
is pleased to announce
A Weekend Retreat
at The Saltspring Centre
with
SHIRLEY DAVENTRY FRENCH
June 27th, 28th & 29th

Develop the body as a spiritual tool
with Asana and Pranayama in the Iyengar tradition

Yoga Centre Members \$115.00

Non-Members \$125.00

Shirley Daventry French is a senior student of B.K.S Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has recently returned from two months of study at the Iyengar Yoga Institute in Pune, India. Shirley is also a longtime student of Swami Radha.

The retreat will provide time for spiritual renewal and reflection. In addition to daily classes in asana and pranayama, there will be chanting, satsang and periods of silence. Delicious vegetarian meals will be provided by the dedicated members of the Saltspring Centre and there will be time to swim, take a sauna or simply enjoy the idyllic island setting. Bring your own sleeping bag; indoor accommodation is provided. There is also space for tenting.

Mail registration to:

Marlene Miller
2828A Rockwell Avenue
Victoria, B.C. V9A 2M9

(cheques should be made payable to Victoria Yoga Centre Society)

For further information phone Marlene Miller 384-7782 or Donna Fornell 474-4184.

Shirley Daventry French

All Iyengar yoga students who live in the Victoria region are familiar with Shirley Daventry French. Her work has affected all of us, for not only did she found the Victoria Yoga Centre, she introduced many of us to the teachings of Swami Radha. The popularity of Iyengar yoga on the Canadian West Coast is largely a product of her effort. For years, Shirley coordinated the YMCA yoga program in this city. She has organized workshops, trained teachers and acquainted us with world-renowned Iyengar instructors. Twice she has taken a group of Canadian students to India to study with Mr. Iyengar. Shirley is a well-respected Iyengar teacher who has led workshops throughout Western Canada and in the United States. She is a remarkable woman.

I can still remember my first class with her. I signed up for yoga classes at the YMCA, expecting to continue doing yoga in the comfortable manner I was accustomed to. Immediately it became apparent that the yoga was not to be particularly comfortable. Shirley expected us to pay attention to minute detail and she demanded that we work hard. My knee caps were worked, my toes were given individual attention, my skin was to be moving independent of my muscles...I just couldn't believe it but I certainly was intrigued. Within the first two hour encounter she captured my interest and taught me a lot.

I am delighted that Shirley is leading the annual retreat to Saltspring Island this year. The weekend is bound to be a worthwhile and enjoyable experience for everyone. I recommend it to anyone who has an interest in Iyengar yoga.

Namaste,

Linda Shevloff



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★ Creating the Possible Society ★

Gil Parker

NOW IS THE TIME FOR YOU TO REGISTER: SEE SEPARATE ADVERTISEMENT FOR INFORMATION.

While attending the potluck supper at Shambhala house last week, I discussed the up-coming conference with several friends. Only then did I realize how fortunate that we are to have found six so truly outstanding speakers to assist us. Looking at their vocations, we have an economist, a journalist, political scientist, and three leaders who have assisted people along the spiritual path. All are activists, in the sense that individual action has been their own example, and thus their implicit advice to others.

At the potluck, we saw a video of the Yasodhara Ashram with many familiar sights to bring back a flood of memories! And there were some clips from workshops, and of interviews with Swami Radha, reminding me of the primary thrust of all of her teaching, that of SELFLESS SERVICE. I recall that the question she often asks is, "What is the purpose of your life?" One can see that the question begs the answer, in some form, of SERVICE. Personally, I believe that this answer can lie in political activism as well as in individual helpfulness, so long as one strives for fairness and selflessness. And Swami Radha has always been acute in clarifying motives!

Other conference leaders are also well known to Victorians. Hardly a week goes by without an interview, public statement, or even a new book from Bishop Remi de Roo. Ever since his involvement in the Catholic bishops' statement, particularly on the arms race in 1984, he has stayed in the public attention with strong stands on poverty, education and international issues. As our lead-off speaker, Remi de Roo is an example to us all of personal commitment, risk-taking, and consistent sincerity.

As a lecturer in political science, Dr. Rob Walker is respected by students and many other who have heard him discuss the realities of today's international politics. A specialist in the gambits of strategic power politics, he brings a quiet, professional knowledge of the difficulties we face. Yet there is another side to this analytic ability, one that has an optimistic dedication to changing the direction of our society.

In his book, "Culture, Ideology, and World Order", he brings together the ideas of several experts, all of whom have considered what a "possible society" could comprise, and discusses how the conflicts of today can precede a transformation to a just international order.

Dieter Heinrich, a young journalist from Toronto has spent the last year drafting new detailed policy alternatives for Canada. As president of World Federalists of Canada, he has forced the consideration of long-term policies for the peaceful resolution of international conflicts. Recently he returned from a three week trip to Russia as part of a Canadian delegation. On the Friday evening he will review his impressions of current Soviet attitudes and recent policy initiatives. On Saturday he will introduce the seminar and later speak about the "Synthesis of Personal and Global Responsibility".

Fritz Hull, leader of the Chinook Centre, relates personal spirituality to nature, and urges a new dedication of service to the Earth. Along with George McRobie of the Centre for Intermediate Technology (see last issue) this completes our list of conference speakers. A COMPLETE BROCHURE OF SUBJECTS, FEES, SCHEDULE, ETC., IS AVAILABLE, PHONE 652 0108.

One word that is often used to describe our need for acceptance/action on global issues is "empowerment". I prefer to avoid the idea of giving power to any

group or individual because of the long history of misuse of power that we all have witnessed. But on an individual basis this is what any new society needs, the participation of everyone, a diffusion of power within our community,

nation, and throughout the globe. Our Earth is in a transition. In most democracies we have some ability to influence our immediate environment. In ours, and in other societies, people are often disenfranchized, often not by force, but by the simple matter of economics. AND AT THE LEVEL OF INTERNATIONAL POLITICS THERE IS VIRTUALLY NO INFLUENCE EXERTED BY INDIVIDUALS.

Perhaps this is why we feel so helpless in the face of terrorist crises such as Ireland, Lebanon, Afghanistan, Nicaragua, and Libya. This succession of immediate crisis situations will doubtless continue. Each time they are answered by a knee-jerk military reaction, usually by a superpower. Yet the reasons underlying the terrorism are never addressed. The only ones who seem to be working on a long-term solution are the development agencies (including the United Nations), and citizen-action groups, notably in the churches.

What I hope to get from this Conference is a clearer understanding of how progress can be made in international equity and security. And more than that, how I can use my energy in playing some valid part in that process.

We have able facilitators to assist us in this search. Much of the benefit of such a workshop comes from the synergy of speakers and participants. I HOPE THAT YOU WILL JOIN US AT U-VIC ON MAY 23-24.

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Creating the Possible Society

UNIVERSITY OF VICTORIA

Friday, May 23 (Open to public.)

6:00 p.m. • Registration (Garden Cafe, Commons Block)

7:30 p.m. • Informal introduction to our theme - Dieter Heinrich and Gil Parker

• Cash Bar

Saturday, May 24 (Open to public.)

8:00 a.m. • Registration (Begbie Building)

9:00 a.m. • Plenary Session - Speakers (Begbie Building)

12:00 p.m. • Lunch break

1:30 p.m. • Discussion Periods, Speakers and Wrap-up Panel (Begbie Building)

6:30 p.m. • Reception (Faculty Club)

7:30 p.m. • Banquet (Faculty Club)

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Saturday Only Registration

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ITYENGAR

then discovering how to bring their deficiencies in par with their mind or their mind in par with the body. Sometimes an ignorant man does better than an intelligent man. Why does this man without brain present well? Why does this man with such understanding commit a mistake? Compare the bodies. That is known as factual intelligence from which you can gain the methods of teaching.

Shirley: That's the science of yoga.

Iyengar: Yes, that's the science of yoga. I know the asana, I know the technique of the asana; but I also have to know how this technique is going to help the individual.

No doubt, very good work is going on. I have been teaching sincerely for years, people love my work, although they were criticising before. Now they come to you because they know I am a strong teacher and at least you people are sincere and honest; so they go to you - if you don't kick them or anything like that (laughter)

Shirley: If my feet were as sensitive as yours I might kick them. (laughter)

Iyengar: My intelligence flows everywhere so I act fast.

ON RHYTHM AND CYCLES

Leslie Hogya (Victoria Yoga Centre): In the Intensive, Geeta's explanations are very clear and I've appreciated the focus on each step and the progressions. She is really emphasizing the correct order of practice. Are you taking more time to emphasize this?

Iyengar: Correct order means rhythm in the body, otherwise there is no rhythm. For example, take music, when you go to a high pitch in music, can you come suddenly or do you come gradually?

Leslie: Gradually

Iyengar: Ah, now you have understood. When you go to the ascending order, don't you go scale by scale? When we finish the work we send the pupils away with joy because we bring them back to the normal.

For example, can you do back arch immediately?

Leslie: No.

Iyengar: You gradually build up to the back arch. After the back arch can you suddenly come back to forward bends? They are known as cycles. We can group these cycles but for certain persons they may not work at all, so we have to show another way according to their body. You know that in cars they have four or five gears. Can you change the gear without coming to neutral?

Leslie: No, you'd grind the gears.

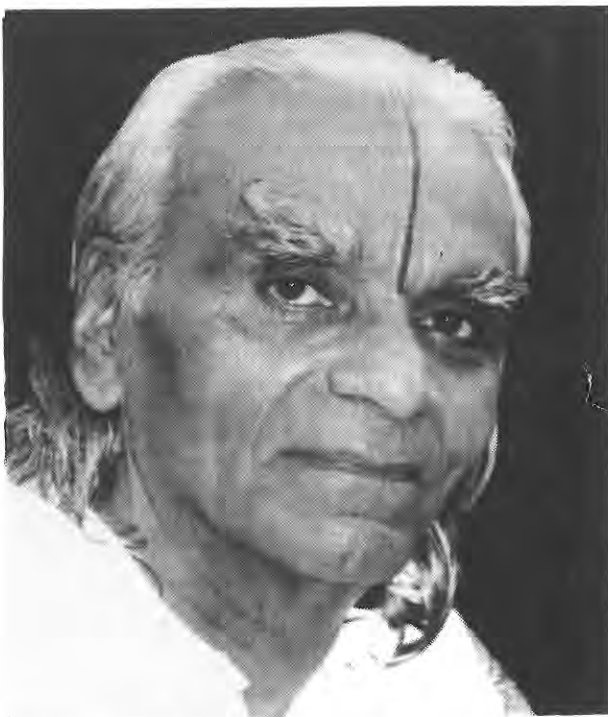
Iyengar: It's the same in yoga. We lose our tempers when we see people come and suddenly do the back arch, or suddenly they go back over the rope. What happens without coming to the neutral poses?

Leslie: Injury.

Iyengar: We are showing that cycle. You have to experiment on several people to know the ill effect and the bad effect. That's why we change immediately if something happens.

Take that girl in your own group who has been suffering since childhood with cough and cold, I changed the whole system for her. Only yesterday she said "Now I feel life is coming." I told her that she would have to stay here six months to get her life back, but she is only here for the three week intense course, so I cautioned her, "Don't listen to anyone else for six months but just continue with what I have given you. Don't change anything, and remember the cycle. With the same cycle, gradually increase the time and the endurance will come. Even if it's stale, you have to continue. Don't take a risk." That is known as rhythm. There should be rhythm in yoga. In music unless there's tone and tune, do you listen to that music? What is body, after all, but an instrument and the vibration is the sound, the tune? The vibration in my body must synchronize in my movement. That is why poses are done in a certain order.

For example, we recently started a class for beginners upstairs; I gave them a syllabus to use in my absence whilst I was in London. First, the teacher should demonstrate the pose two or three times, then stand and take the class. If the pupils have not understood, show it again twice more, and then the third time do it with them saying, "Look at me. Look at my leg. Look at my hand. Look at my other leg". In the beginning the teacher has to work thirty minutes and the pupil only twenty minutes. After one month the teacher will be working twenty minutes, the pupil will be working twenty



minutes. After four or five poses have been taught, the first pose will be shown once and taken also once.

When I am doing the pose with my pupils my practice improves, and I know what to teach them next. As I am explaining I am looking at them to see what is missing. Capture one or two mistakes then teach the same pose tomorrow giving only one or two points - major points, not minor points. Until we bring the gross mistakes to the surface, we should not touch the finer ones. Gross points are important. You have to make the gross body a foundation to correct the finer points. Later, these finer points will give you the idea of rhythm and cycle.

Now, what is neutral? If you do a back arch, you can't immediately do forward bends. Bhadravajrasana is a neutral gear. How many people know the neutral gears? Three or four standing poses and in between you are made to do Uttanasana. It is a neutral gear. I am telling people now to trace the neutral gear. When they make a mistake, I bring them back to the cycle again. I also measure overdoing or underdoing the cycle. This prevents injury to any part of the body.

People say that I am an aggressive teacher, but I am an intensive teacher not an aggressive one. Do you mean to say that if I was of that type so many students would have followed me? These are political games that other people play which I have taken with grace, that's all. Nobody has practised the way I did. I never changed my methods. If I was wrong I would definitely have changed. I have seen the wrongs of my teacher and I have seen the wrongs of others, so they were all my teachers because I said, "Let me not do what they have done".

Once it so happened that my Guru was teaching a great lawyer - an old man who had some very great problems - and he said to me, "You have come from Pune. You have got young blood. I know that you can work better than your Guru. Can you show me?" I said, "Yes, but my Guru has to give me permission; otherwise I don't touch. How can I teach when my Guru is teaching you. My Guru has to give me permission." I saw what was being taught and I knew exactly what I could add, because of my practice - I was practising then, I am practising now. The moment I stop I will lose the intensity and have to depend on "don't do this" and "don't do that". Fear complexes will come to me. I have no fear at all because I am still practising.

This is the ethics of the teacher; explain less and do on your own bodies. For instance, when you say "legs straight", do it yourself and find out whether your own leg is straight. If not, this will amaze you and you will learn to use less words but to see the facts.

The rhythm is essential then no dangers will take place. If someone does complain, ask what they did and then play with your own body until you understand how she or he did it and you know how to correct. Then the cycle will come to you. The cycle is important.

Leslie: Well, you see it, but we don't.

Iyengar: Oh my God, fifty years of experience, is it not?

Secondly, a teacher may be telling pupils to keep their feet straight but instead of looking at the feet will be looking at their faces. If I say "chest", I look at the chest. The teacher should co-ordinate his eye with his terminology. You go on explaining about the hand in full arm balance yet the legs are collapsing. When the legs are killing how can I explain about the hands. I have to look up and down and see what is happening overall, not just forget and go on with the same point.

If you can put all this together then you will understand how to remove and lessen the pain. Cycles are a must. One link can pull the chain down. We have hundred of links in our body: three hundred joints, seven hundred major muscles, and many other muscles around those major muscles helping them to function. One muscle is dependent on the other. We have to come to the basic end root to find where this muscle is holding. Then you will become a good teacher, the art will have a strong foundation which cannot be shaken because you have a grip of the art. This is what I want.

Intellectually you are all very good, but what about emotionally. Human beings live 90% emotionally. Can you stay one day in the Himalayas in a lonely place alone? It is a known fact that we cannot because we are all living emotionally. Mind is connected to the emotional feelings; brain is intellectual feeling. A balanced personality is one where the emotion is connected with the intellect and the intellect with the emotion. In yoga, when we are doing the postures, we have to connect the intelligence with the emotion, emotion with the intelligence, and synchronize these two with the body. We have to use the poses, otherwise the mind becomes empty.

ON MEDITATION

What is the difference between asanas and meditation? Don't you experience calmness and tranquility in a good head balance? Don't you experience serenity when you are resting very well in Sarvangasana, Halasana or Setu Bandha Sarvangasana on the prop? Then you also do meditation. In the asana you are connected and at the same time detached.

Meditation, as it is ordinarily taught, leads you to emptiness. There is a disconnection between the body and the soul and in between there is emptiness. But when you do Halasana, the mind is not distracted from the body or from the soul, and that is known as fullness.

People with emotional disturbances cannot meditate immediately but they can do yoga. Haven't you seen that many people cry when they do Savasana? Those people cannot meditate at all. They become empty and fearful because there is no connection with where they are. They are up in the air, in suspense like a suspension bridge.

Leslie: When the emotions are out of balance then they can't meditate.

Iyengar: Ah, they cannot - asanas are more effective, Patanjali said: "PRAYATNA SAITHILYANANANTA SAMAPATTIBHYAM." (II.47) and "TATO DVANDVA NABHIGATAH" (II.48) - By relaxation of effort and meditation on the Infinite, posture is mastered. From that (mastery of posture) there is no assault from the pairs of opposites.

Patanjali would have been a fool if he had said that these asanas are only for physical yoga. "Dvandva" means split: in asana the dualities disappear. In meditation dual personalities set in and create a fear complex. I can't face it! I can't do it! Whereas in yoga it is not loneliness it is aloneness. Aloneness, fullness - everywhere you are there. You are in contact but alone. Hatred does not come in yoga: "Oh I am far advanced. I don't want family. I don't want children." That feeling does not come in yoga, in my method. Asanas bring the mind closer to the self without losing the contact with the external world, whereas in meditation people get completely lost. They can't touch the internal world, they cannot come back to the external world and that is the problem.

That is why Patanjali has given meditation as the seventh stage, but today everybody starts there because that's the easy way. Patanjali has explained very well that an unbroken flow of thought without any feeling is meditation. It is not said anywhere that you have to close your eyes and sit in a corner.

The Bhagavad Gita, says you have to keep your body as firm as a rock; from the centre of the anus to the throat, you have to draw a straight perpendicular line. You have to sit in such a way that there is parity between the centre of the anus, the throat, the front body, back body, side body. This is the art of sitting for meditation or pranayama. In pranayama the head is kept down whereas in meditation the head should be exactly in the centre of the throat so that it will not fall forward or back. Without using the body, how can you meditate? The Gita explains how one has to sit, but today they say "use any comfortable pose and meditate". After five minutes the person stoops forward and that becomes comfortable pose - so meditate on that. (laughter) Is it not a fluctuation? You have to learn why you stooped. Learn that deliberately. When I sit, I am observing the behaviour of my cells. I am studying my own emotions. I am studying the working of my intelligence. Asanas lead to fullness, tranquility with fullness, not tranquility with emptiness. That's the difference.

ON PROPOGATION OF YOGA

Peter Thompson (Sydney Yoga Centre): In both our countries - Canada and Australia, our yoga is still embryonic compared to Europe and the United States. Do you have any particular advice to offer us in our development and propogation of yoga. Is there anything we can learn from the experience of others?

Iyengar: Sir, unless and until one learns the alphabet can one mix the tenses? Even if you are in an embryonic state you must grow. In Canada they have definitely progressed, and two years ago I think I carried away the whole of Australia. (Laughter)

Peter: You carried us away (Laughter)

Iyengar: Now I have sown a seed and people who have come here to Pune have to see that it germinates soon.

Peter: I was also thinking in terms of administration.

Iyengar: In other methods the followers are controlled by the head. They have their own circles and you have to be in that circle. But I give a free hand to each and everyone. I do not even know what people teach. You people have to come together administratively. I can only be a guide but I can't control because it's against my principles. I control in the poses for my art is God, and my job is to correct you in that art. If you go wrong in your way of living it is my job to guide you; but what more can I do, tell me? Now in Australia they have formed an Iyengar Yoga Association, that's something. All people have to work together to formulate the weakness of the regions and then they should plan.

I have been going to England for thirty years. America has picked up since 1974, and now Canada is building up. There is co-ordination but unfortunately some people are creating problems all over. We have to learn not to boost anyone. Then the administration will improve. If I had my own organization I would say how it should function administratively. I have no organization but I have lent my name to one and all irrespective. However, when they change my technique I ask them to take off my name and some people have done it. Until they became established they wanted my name, and then they said, "Now we go our way, you go your way"

Shirley: Is this what you meant in the class yesterday when you talked about people abusing your name?

Iyengar: Yes. Then the art gets a bad name and the art is God. For me the asana is my God, definitely. The moment I ridicule that art then what respect have I got? With administration we have to decide whether the art is important or the individuals are important. If we do not cultivate individualism I think yoga will grow very well. Definitely. I want you all to come together. Unfortunately I have not one person in the world with whom I can exchange my experiences. I am apart, I am alone, but I am not lonely. I'm not empty, I'm full. Whereas many of you have this opportunity, but instead of using it you just fight with each other. If that disappears that's the best administration I can suggest. (Laughs)

Really, what a chance you people have to get ideas from each other. If you all exchange, instead of saying I've been to Pune, I have been to several intense courses - all these nonsensical things should go. This is where the friction is coming. I have learned yoga from Mr. Iyengar, you also learned from Iyengar. Yes, I might have gone ten times, you have gone two times. Alright, in ten times what have you learned? That is the best way.

ON TEACHER-STUDENT RELATIONSHIP

Peter: There's something you touched on there: the relationship between the teacher and the student. How do you see that relationship and what are the respective responsibilities.

Iyengar: In my case I don't differentiate between a student and a teacher. As a householder with six children, would it be fair on my part to show favour to one and not to another. All my six children are the same to me. So when I start teaching, whether you are a beginner or an advanced student there is absolutely no difference for me. They are all my children. Sometimes I have to admonish, sometimes I have to pat, sometimes I have to say "very good" and sometimes "no". The relationship is just like father and son. Just as the father does not like the children to go wrong, so also my job is to see how I can prevent my pupils from committing wrongs. If your children say, "I don't care, papa, I will go on my own way", you will say "Alright, bye, bye." I also say "bye, bye" (laughter) Until then it's my job to help.

ON THE FAMILY

Leslie: It seems that family life is very different in India from the West.

Iyengar: What has happened is that you solve all your problems intellectually, but emotional problems cannot be solved intellectually and that's where friction comes. When you have fallen in love with one person in the beginning, how can hatred come later. That I have still not understood though I have gone several times to the West. A person who has loved once, how can it happen, tell me?

Leslie: I don't know. I don't understand that either.

Iyengar: That's what I said. Emotional feelings have to be tackled emotionally; intellectual things intellectually. Pains, pleasures, they are not intellectual they are emotional. Sex is emotional. How can these problems be solved intellectually?

Emotionally we are mature. You are intellectually mature. That's what I am getting to. Suppose we interchange - you develop our emotional feelings and we develop your intellectual feelings. What a nation that would be! We take things and let go. Marriage means give and take, but this is not there in the West. There should be 50% give and 50% take. When two people cannot come together, how can you expect humanity to come together? Marriage is meant to learn the art of give and take. But I am surprised - people live together for thirty years then all of a sudden there is conflict, they quarrel and break up. That I have not understood.

In India, the girl and the boy were not allowed to come together before marriage. You may laugh, but this still has a value because mentally and emotionally they were developing. Physically they were kept apart which brought them closer emotionally, and when that emotional feeling of coming together increased then the nuptials took place. And today, it's all on the physical level, especially in the cities.

Leslie: This is happening in India, you mean?

Iyengar: Yes, that is happening here too.

Leslie: That's too bad!

Iyengar: Well, I'm saying "yes", it is bad. You have to cement, and that is where yoga comes in. It's easy to break off: to make is difficult, to mar is very simple. We have to try to make up - make, make, make; let us find where we can meet together. These things cannot be solved intellectually; we have to think emotionally. A husband and wife live more emotionally than intellectually. You give an intellectual education to your children but you



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don't see children with the intellectual brain, you see them with the emotional heart. That is lacking in the West.

Leslie: The feeling in the family is so strong in India.

Iyengar: That is the way to live, and the yoga family also should live like that. I was very happy when I stayed in Victoria. In the West I have seen so many families living very well until another man or woman enters in, and the whole family cracks. What a pity! What about the fate of children. Nobody thinks of this. We take it for granted that it's a personal matter. For yoga teachers, there's no life called personal life. Let us be a public chapter; then nobody can point a finger at us. That is what I am struggling for, and if that comes I think I am the happiest man in the world. (Laughs) Through the means of the body, through the means of the mind, it's time to come together and develop this oneness - one family, which may run to millions?

Shirley: Well, I think certainly your visit last year to North America helped. It brought the Canadian groups together.

Iyengar: Canada was very good. There is a good homely feeling and that's what we want, why we practice yoga - to have a homely feeling inside, outside, everywhere. So develop that,



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that's all. I am pleased that the work is going on well, and I am not pleased because some interfere and even the good work sometimes gets disturbed. Maintain that harmony. Even a pinch of salt is enough to spoil the milk. One should be very careful of that "pinch of salt"

ON TEACHERS AND TRAINING

Caroline Coggins (Sydney Yoga Centre): In Australia, and I also think in America, people are going to many different places to learn yoga from many different teachers. What is your feeling on that?

Iyengar: My feeling is that unless and until a beginner sticks to one teacher for a long period they cannot differentiate between the teaching of one teacher or another. Maturity does not come by going to different people. Only advertisement comes - "I've been to so and so, so and so, and so on". What did you learn in the end? You have to be clear with one person, then when you go to a second person the clarity which you have developed will help you discriminate whether the teaching is good or not. But when you are raw, if you listen to ten people you end in raw knowledge only.

Shirley: Confused and raw.

Iyengar: A base has to be established. Once you have found a teacher why should you want to go to another? If you have not learned what the first teacher knows, what is the use of going to a second person. When you have exhausted the first person's knowledge then find a better teacher; there's nothing wrong with that. Or the teacher may tell you, "I've given you all I know, now find out for yourself". This is the right method. But what happens is - we learn one thing, we learn something else, we learn another thing and we do not know how to connect them. Certainty and surety does not come when you go to many different teachers, because each teacher explains according to his or her mind. Until I know this mind, how can I know the other mind. Get mature with one teacher.

Now what happens when you come here to Pune? Even though you may have come several times, we teach you as a beginner so that a fresh mind will be there. When Prashant and Geeta are teaching, once in a while I add explanations. If I take over the class, I interfere with their growth. Instead I am cultivating them. I build my explanation from their words. Although I could give more, I put a brake on my experience; otherwise they will get confused, and I have to apply this brake in such a way that I do not destroy their teaching but build it up constructively.

What is happening elsewhere is that one person explains one thing and another something else and there is no connection.

In London I suggested they have a guinea pig class for teacher training - ten experienced teachers who will take it in turns to teach a class. Make notes of all that has been explained. The next time the same poses will be taught by another teacher - no changes, the same poses. Continue for ten months. Find the variations in explanations; then find out how to connect them. Then this could become the syllabus for other yoga teachers.

Once I conducted a teachers' training course, and everybody was asking me when I would be taking another. However, I changed my mind because of an advertisement I saw in the Yoga Journal which said, "I have been to Iyengar's teachers' training course". This is exploitation and it broke my heart. When they were conducting the class, I was asking: "Are you connecting your words with your action?" "Were your words followed by the pupils?" Not one could see. Not one could say "Yes sir, I saw it." When we teach we synchronise our words with the pupils' actions and choose our words from the pupils' actions. Develop this way, then there is something good.

Read the notes of all those pupils who go to various teachers and you will know what a confused state they are in.

For example, at the San Francisco convention somebody asked about Supta Virasana. I asked who the teacher was, and when the name was given I said that teacher is teaching according to her own back and that is wrong. The teacher cannot teach according to her own spine, she has to teach according to the pose. Look at the skeleton and the spine in anatomical books. The spine is not straight at all. Follow the spine, follow the nature, then you know exactly how the pose has to be presented. Whoever you are learning from, first get maturity, then you can discriminate. Otherwise how can you know who is a good teacher. Get a base from one person; from that base you can judge the capacities of other teachers.

Yesterday, Geeta was adapting a pose for a sciatic nerve problem, but if you practice like that all the time, what progress will you make? You have got to come back to the original pose to find out whether you have made progress or not. When you turn the foot the sciatic nerve becomes straight; if you keep your foot straight, it goes crooked. So like that one has to learn.

You should get a good foundation from the first teacher, but the pupils run away too soon from one teacher to another. If they really want to be constructive they should come back again asking, "let me see, what did I learn here?" Then you start learning differences in teaching. To run after teachers is not a good sign for the pupil.

I have seen that teachers teach certain points according to their own mobility. This is wrong. You have to teach according to the pupil's mobility. The subject is being approached intellectually whereas the defect in the body is emotional. It requires intelligence to use that knee well, but the intelligence doesn't feel the pain - the heart does.

I also know of some very well known teachers with certain defects in their spines, who are teaching the poses according to those defects. If it were me, I would say, "I have got this defect, don't follow me. Unfortunately God interfered in my tailbone; I am sorry." (laughter) I would be honest, but they are giving explanations according to their own bodies - how the energy should move and all these things, whereas for me it is a wrong feeling. Unfortunately their pupils don't

question them because they think they are such experienced teachers. It would be different with Indian students; they would say, "What's happening in my body?" That's the beauty of the Indians. Westerners never question their Gurus. Here you see we have lots of problems; our Indians definitely ask.

It's difficult to teach Indians; when you touch them it's just like butter, the moment you touch them they collapse so you don't know how to teach. (Laughter) For them we have to make the whole body soft; for you we have to make our body hard. In a touch we know what pressure we have to give. With Indians we catch the bones, with you we catch the flesh. The bones cannot collapse, so with Indians we grip the bones, we don't touch the flesh at all. That's a humane way of seeing. How to commune man to man. Don't be carried away by techniques, that's all I request.

Shirley: Or personalities.

Iyengar: Yes, or personalities.

ON WORKSHOPS

Peter: As well as the tendency towards going to different teachers, there is also a tendency towards workshops for this and workshops for that. What is your feeling about that?

Iyengar: It's the same question - until you have got the grip of what you are doing, it's no good going to workshops. You should have a grip on certain poses. When I say grip, I mean maturity: physical maturity, mental maturity and intellectual grasp. Then if you go to a workshop you will understand something, because you have got a foundation. In that foundation, if something is not properly taught you can question, "No, I am getting this, you are explaining that - so what is the right method?" - and in the workshop they have to make you to work on it. Suppose you don't get that feeling at all, you don't get that grip at all, then you've got the right to question.

Now for example, one teacher suffered a spine injury and had to be operated on; his technique is not going to be as good as someone who has not been operated on. General points are very good but what about the particulars. Certain parts are not working for him at all. When he shows the pose, the pose is affected and he cannot give the correct picture. If that were me I would say that I have been operated on and can't get this particular movement which you have to get. In workshops, teachers should express their weaknesses.

Leslie: Shirley's good at that, she always tells us that (because of her bunions) her toes go out but our toes should not. (Laughter)

Iyengar: I've told her also to do it. That's correct. That's the right way. "Please don't follow my toe", I would say, "I am struggling to make it straight" (laughter)

There should be a scope to learn in workshops - scope to exchange views and to question. If you're not getting a certain feeling, you have to say so and ask, "How can I get that feeling?" Then you will have a workshop which will develop maturity.

Peter: Sharing.

Iyengar: Ah, sharing! But now it's not sharing - it's gathering. Gathering is not good because there is the tendency to take ideas which you have not put into practice yourself and teach them to others. Yoga is a very tricky subject and there has to be a moulding or blending between the body, intelligence and emotion.

Jim: It seems to me that rather than having a fixed structure of grades of teachers, what you are talking about is having teachers able to come together to formulate some sort of standard. In other words, maybe a convention of Iyengar Yoga teachers.

Iyengar: Yes, it could be made. I have suggested already that in America they should not have international but only national conventions. So many people have come to Pune, they should amalgamate and constructively build a program from what has been learned here. As I suggested in England, get ideas from different people, then work out alphabetically what can be taken where and how, and you will all get a wonderful build up. This is known as "workshop".

So why does somebody else have to come?

Shirley: Well, we've talked about this in Canada, because Canadians tend not to respect their own teachers and look elsewhere, either to the United States or Europe.

Iyengar: No, that is wrong, that is wrong, that is wrong!

Shirley: Yes, I know. Actually some of us who are in the Intensive had dinner the other night to talk about this, and whether we should start a network of Canadian teachers.

Iyengar: You people know yourselves better than an outsider. Today in class, Geeta answered your mental question when she said that Gurujii comes there for only four days, what more can he do? It is much easier for you to come together in your own countries because you are always there, but an outsider comes and teaches for a few days and then goes away. This creates problems.

Amalgamation is important, and once this is established I can see what is missing and make suggestions for improvement. This way you build up by yourselves. I am economising the lives of you people provided you play the way in which I am asking.

There are hundreds of teachers in your countries. Why don't they all come together, find out their weakness and goodness. Learn how to remove the weaknesses and build on the strengths. That is known as no administration, no organisation - nothing but one human soul. We should work for these things. God gave you what he did not give me, but today how many are squabbling among themselves over who is better than whom? If you are better in Trikonasana, the other may be better in back arch. And you should not consider that back arch is far superior because you can't do Trikonasana.

As I have said, if Adho Mukha Svanasana could not be performed then from square one whatever you may be doing, the base is gone. In Urdvha Dhanurasana your arm should be straight, but when the base of dog pose is missing you cannot make it straight - the elbow is bent. It is a fact that if the elbow is bent in dog pose, it will also be bent in Urdvha Dhanurasana; whereas in Kapotasana the elbows are bent so the same mistakes will not come. This is known as weakness, and we have to find how to correct these weaknesses, then nobody will be great, nobody will be small. Even advanced people will also see the mistakes they are committing. That's what I say to my pupils - find out the mistakes in me so that I can improve; I don't mind.

So this amalgamation is the best method; all teachers coming together to explore what has been learned. That is a real workshop, and I advise that type of workshop. Then you can carry good knowledge to your pupils from those workshops. We should all work together.

You have seen so many yogis, right? How many have you seen doing yoga with their pupils? I am in class with everyone, that's known as father and son relationship. I could sit on a high pedestal saying, "Very good, I bless you."

Carry on the work", but I don't. I do the poses with everyone. Sometimes I stand in front of one pupil, sometimes another. Why I am doing that? So that even if I don't say a word, by looking at me, by looking at my pose, you are beginning to be taught. I do it indirectly. I do the same pose many times close to many different people. If there is a mistake I go and show, so that the student can look at me and then correct themselves. Here all words come to an end because there is direct perception. Many people don't see it. They just think, "Oh he must be doing his own practice". (laughter)

ON TEACHER TRAINING

Peter: I want to ask how we should approach training teachers.

Iyengar: Training teachers has to be considered in a different way altogether. I gave you the clue already - that the mature teachers should come together and have an apprentice course for themselves. Souls are not different, so we should not give much importance to our personalities.

Instead of saying, "I am better than he", say, "Let me see what I can learn". I don't believe in a teachers' training course as it happens in the academic field such as bachelor of education. They give a class, and marks are given. You cannot take yoga that way because yoga is subjective; you are in contact with the person. As you come into the contact with the student whilst teaching so in an apprenticeship course the teachers should come together. You have to chart what is missing, what is not missing; how to link your teaching and their teaching together and form a uniform method which will act as a guide for those in training who will teach later. With yoga you can't just give a teacher training course and say, "I have trained you, now go and teach." Where is the base for them? You have to give the base; and then build up from there. Give freedom in that base. Go at any angle, but always come back to the base. Train teachers who will be the cream.

First teachers of experience should come together and work themselves, then junior teachers should be called for a workshop and asked to conduct the class. "I give you a base, can you conduct a class within this base?" Then you can measure whether they are going beyond the fundamentals which you have given. If so, bring them back and remind them, "No, you are going too far away. I told you to teach from this base." When a musician is teaching, he

says, "No, you can't jump there; come here, come to the scale". You have to find out whether they are coming to that scale. Then when they go, they go with clarity and without fear complexes.

It is an apprenticeship course when senior teachers come together and guide junior teachers. After guiding them make them conduct classes, see how they conduct, then wait. In the West they want to become teachers quickly. You have to tell them that there are pitfalls from becoming a teacher too soon before you have learned these things. After one year they will be a better teacher than if they began teaching immediately.

So teachers' training course has to take place like that. Teachers first coming together, then potential teachers conducting classes in the presence of these teachers, then the teachers asking the potential teachers to assist in the class. Observe how they are assisting - whether they are touching accurately or not. Then they can go out with no fears as teachers.

Next question?

ON THERAPEUTICS

Shirley: I've observed that a lot of teachers want to do therapeutic work very quickly.

Iyengar: This is not good at all. They don't know the diseases. They don't know the names of the muscles. Symptoms of the diseases should be known. I'm not speaking about medicines at all but about the cause of disease. You have to think if this is the cause, from such and such a source in the body it has started, what are the asanas which touch that part. When you know this, then you are able to teach something. For me it is quick. I say, "Alright try this, try this, try this". For you people.....

Leslie: It would be very dangerous.

Iyengar: That's what I said, don't jump into therapy. First take minor cases where even if you go wrong the complaint will not be too big. When you get confidence in handling minor problems, then you can tackle something a little more complicated. There are so many different types of problems. If somebody has a heart problem you cannot teach them immediately. If you make them do standing poses, the heart becomes worse. In such cases you have to depend on people like us because we have experience. We can guide and you should not go beyond that. You can't use your intelligence to try things

out when life and death diseases are involved; how to handle them is vitally important.

When I began therapeutic classes I took a chance. I said "God save them, God save them". I did not know anything then. When I worked with therapeutic problems I moved according to their bodies - I always used to stretch a half centimetre or one centimetre more than their actual body could take. That's how I learned. Now just by looking at you I can see the maximum you can do, but first I did not know the maximum. I used to ask them, "Can you stretch a little more? Try, try." While they were trying I would touch them, and from that touch I would know whether or not to say, "Ah, try again." The moment the area refused to move I knew that was their maximum. If they co-operated, co-ordinated, I kept going. The moment the area hit back, I used to hold there very firmly - not allowing them to come back - to educate so that at least it may not retard next time.

That's how I became a practical doctor. Therapeutic classes should not be introduced by inexperienced teachers.

Jim: One of the problems seems to be that a lot of the people who start to do yoga do so because of some injury.

Iyengar: Yes, correct. It is a fact. Now, if I could not teach I would say, "Go to somebody who knows more than me". This is my guide. If you can do it, do it, otherwise find a senior teacher who has the experience to handle the case.

Now here in the medical classes Geeta and Prashant sometimes come to me asking what they should do. I look at the face of the patient, I look at their body and say, "Not that way, try this way". I concentrate mainly on the bad cases, leaving the light cases to others because I know it will not be so dangerous even if they go wrong. But I am there in the class; even the light cases could become dangerous if I were not there. When something happens I am right there. I am fast. Sometimes I say don't take so much. My eyes are always looking here, there and everywhere in the therapeutic class, and I move quickly from place to place modifying the poses and making adjustments - because these are experienced fingers which naturally learn quickly. With therapeutic classes, then take only cases where you are confident, where you know that you will not injure people.

Any more questions?

Peter: I'm interested in why people start yoga.

Iyengar: Because they cannot find relief from any other method. The gateway for human health is the respiratory system and the circulatory system. When you do Setu Bandha Sarvangasana the lungs expand automatically. In my method the process of breathing increases indirectly, even without teaching Pranayama. That's why pupils find relief. The chemicals of the blood change, which gives them health.

For anything, a motive is necessary. So a cause is there - a cause in the form of pain, a cause in the form of suffering which makes people come to yoga. The real religious practice commences afterwards. First we have to help them find relief, then we have to encourage them to get attached to the real art and science of yoga and to live this art. 99% of the people who come are motivated only to get rid of their pain, and we have to work in that area alone. Don't injure them - even if you don't give relief right away it's all right, still you are safe, because when they can bear the pain that itself is progress. First give them bread, then they are stuck with that.

Yesterday in the general class there was a person from Iran who was complaining of severe pain in the lumbar. I understood this case, and told him, "Don't ask me for a cure, but I can make you do a pose where your big pain will become a small pain." Later I asked him, "Is the pain big or small now?" and he said, "The pain has become a little small", so I told him to be satisfied with that for a few days.

Trying to bring about a cure too quickly could cause him severe pain. When we teach yoga we are trying to minimise pain. First we minimise, then we know how to stabilise. If we do not minimise, how can we cure it? In therapeutic classes - this is very important - don't take as a cure, but "can I minimise their problems". Just minimise, then you are guarding yourself.

Sometimes fear is very good, because the fear stops you from going too far. You are afraid, so you take the minimum.

I can give quick relief because I know the direction in which each and every cell of the body has to move in the poses. But your knowledge is limited and you should make sure you do not go beyond your capacity. Find out how you can help within that capacity. Many people have taken complicated cases just to make a name and fame, and I was dead against it.

I have seen therapeutic cases in both the East and the West, and in the East it is very difficult to satisfy them. Even if they are better they say "no". You can ask all my pupils in the therapeutic class how they are - "So, So" they say, that's all. But in the West even if there is a minimum of relief, they say, "Oh, I'm far, far better" ! (laughter)

Leslie: Why is that?

Iyengar: Because you can't bear pain and emotion. With even the smallest relief a Westerner will say, "oh what a great relief this is"; but an Indian who has experienced great relief will only acknowledge a little. They make us stretch more and more. (Laughter)

ON ASANA AS PREVENTION AND PREPARATION

Jim: You talk about using your teaching for prevention.

Iyengar: It's a one hundred per cent preventive, sir. No question arises at all. It's a hundred per cent preventive, physically, mentally and spiritually. Suppose by the grace of God spiritual light falls on you; if your body cannot take it, tell me?

Shirley: Devastating!

Iyengar: Ah, devastating! I have to make sure that my nerves will be strong enough to take the light, the spiritual light easily. So that comes under prevention.

Take the example of Krishnamurti. He was unhealthy for many years. And Muktananda - now if Kundalini had awakened in him, why did he suffer from diabetes. The light came, the body could not take it so some disease came to him. There ends the matter. He was taking insulin injections every day. Whereas with asanas, you develop such a tremendous potential. Nature runs in abundance in the yogis, because every part is clean so it can take this force. We have to do the poses so that the energy is not dissipated in all different directions, but is controlled and stabilised. That's why I have to perform, even today. If I don't perform, this might burn me out completely. Who knows?

Leslie: Do you think in the ancient days there was more of a following of the eight Limbs - that asana and as well as all the other limbs were more followed ?

Iyengar: Yes, all eight limbs were followed; not one was neglected in those days. If you read the mythological stories you will find they were all practising. For us, the Puranas are the groundwork, and even the Upanishads contain instructions on how to practice. Their sadhana was not neglected at all.

For example, in his fourth chapter Patanjali explains how even after experiencing Samadhi, a liberated man has to live in the world. Not until the fourth chapter does he explain what is black action, what is white action, what is gray action. Why not before? Why only when that state of freedom and beatitude comes - then he explains, not before. It gives a clue, how one has to live. The liberated soul is not neglected according to Patanjali. He says all your actions should be free from white, black and gray. That's how you have to live. He has not said leave everything. Your action should not produce any reactions at all. No white, no gray, no black. These are the things which give reaction. So act in such a way that you are free from these three types of action. Patanjali explained how although ordinary human beings have three actions, a yogi is beyond these actions. That is how you have to be in the world. No renunciation is necessary. The fourth chapter deals only with the action of a Jnani - the action of a man of wisdom, how he has to live in the world. When there are no reactions he is a renounced person who does everything for the sake of humanity, and not for himself.

LIGHT ON PATANJALI

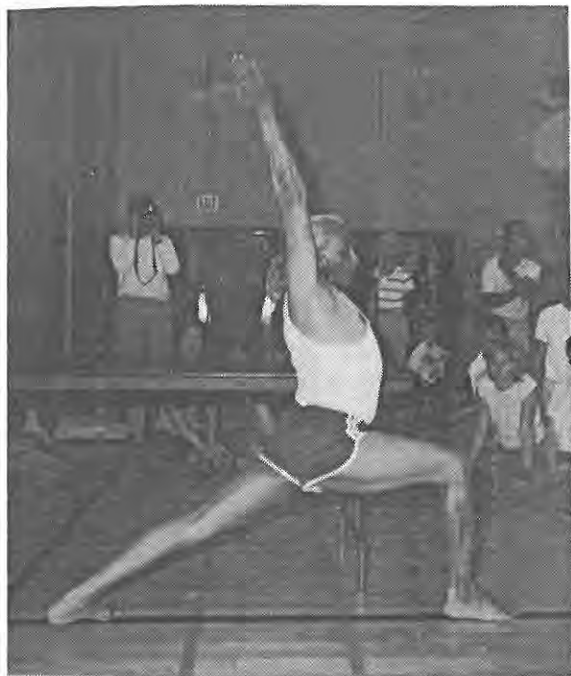
Shirley: Guruji, when we were here three years ago you said you were writing a book Light on Patanjali.

Iyengar: Writing, writing, writing....I have not finished, though I have done some spadework.

Shirley: In the brochure of the Institute it mentions that they had produced some notes on this from your discourses but that they had all gone. Will they be being reproduced?

Iyengar: Well, I don't know, I am asking Prashant. That's just a translation I gave of the Sutras for the average person to understand.

Shirley: I was wondering if you had any suggestions - because I think students, and particularly teachers who don't have an understanding of the sutras obviously have a great gap in their teaching.



Iyengar: Well, I'm doing another work, by next year I hope to have a summary of all four chapters so that you get a base of Patanjali Yoga Sutras. I'm summarising all the sutras in forty pages or so. Then I thought that my work may be grasped - because I'm writing from the practical side not on the academic side.

Leslie: Which is what we need - the practical.

Iyengar: I've done a lot of spadework, including how Patanjali was born, which many people don't know. I am developing some clues I found in the Puranas - Vishnu Puranas and others. For example, when everybody says, "Now a new exposition on yoga", it's not a new exposition - the "now" refers to when Patanjali took birth as a dancer.

Lord Siva asked him to write a commentary about grammar. He finished the grammar, and then he wanted to learn dance to please his master, Lord Vishnu, and to understand the movement of the body. He finished his work on speech and on body, and said, "There's one job I've not done - I've not spoken about the mind. Now let me speak about the mind." My interpretation is on a practical not an academical level - how my experiences fit into Patanjali's experience and explanations. Most commentaries took each of

Patanjali's Yoga Sutras as if it were a separate entity - as if the second sutra had no connection with the first. That caused confusion. Each sutra was treated as a new chapter. I thought, "Let me connect them, if possible, one to the other."

This is a terse subject and very difficult to simplify. I am trying to write a practical book for ordinary people - I consider myself an ordinary man. It is not an intellectual book at all, but how to practically translate Patanjali into our day to day activities. There are many instances where I have gone against the commentaries, which may create friction later.

Jim: Not for the first time. (Laughter)

Iyengar: Later they will call me a wise man or a mad man, that is all. It does not matter to me. Although there are new adaptations of Patanjali's yoga sutras, nobody will say it's against tradition. That's how I work - with my poses, with everything. I have proceeded rationally but I have not broken the tradition anywhere. Patanjali gave no commentary at all; so I asked myself, as if I had not read any of translations of Patanjali, how does it relate to my practices? If there was no commentary on Patanjali how would I convey it?

Shirley: Well, this would be the value to your students who are practising your method.

Iyengar: It will definitely be valuable to my students, if not to others, because it comes directly from my experience. I didn't want to take somebody else's word.

I have already rewritten it six or seven times. When it is finished I may become lazy, and not want to touch this book.

Shirley: Do you think that likely, Gurujii? (Laughter) Do you think it's likely that you'd become lazy?

Iyengar: Once I had finished Light on Yoga, and Light on Pranayama I never read them, because I've done so much work there's no need for me to go through them again. I never find it monotonous to work on this book. Even if it takes ten years, even if it absorbs all my time, I'll never feel exhausted or dull or tired or anything. But once I have finished it I will say enough, the job is done.

All: Thank you sir.

Iyengar: Thank you.



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NANCE HACKER Happy Journeys



SOME RECENT SCENES AROUND VICTORIA

by Leslie Hogle

Scene One: At a teachers' meeting at
the YM-YWCA, Victoria

Donna: Who can teach Nance's Level II
class?

Teacher I: I don't have time to teach
more classes.

Teacher II: I have never taught
headstands. I can't teach it either.

Donna: (Sigh) Maybe we'll have to
cancel it.

T-Shirt Sales

Local yoga teachers and students please
note: Yoga Centre and Siva Beaver T-
shirts are still available for sale at
the Victoria "Y", however they are now
locked in a locker, and must be requested
in advance. For details on how to you can
get one of these shirts, ask a teacher,
or if they don't know, telephone Jim
Rischmiller at 384-9169.

Scene Two: A Newsletter meeting

Linda: Is there anyone who will take over the paste-up job from Nance?

Member I: I've never done it. Can someone teach me?

Member II: I tried it once but it gave me a headache.

Scene Three: Linda and Nance

Linda: Do you think you could send cartoons from Ontario?

Nance: Well, I'll try to do some before I go; I'll be pretty busy when I get there.

Linda: What about a column on the Ontario scene, or an occasional cover design?

Nance: *****

Scene Four: A household somewhere in Victoria

Child: What? Nance can't move! Not far away!

Mother: Yes, I know. She won't be able to stay with us this summer.

Child: But Mom, she's the only one I can really talk to.

Scene Five: Another household

Husband: Can we get that woman, Nance, to come and watch Fido while we go to the South Seas?

Wife: No. I found out that she's moving to Ontario.

Husband: But Fido loved her, even though he did eat the linoleum last year while she was here.

Yes, Nance is moving, not just across town from one house sitting job to another, but back to Ontario. She will be attending the prestigious animation course at Sheridan College.

Congratulations, Nance. We will miss you and your fine teaching, your contributions to the newsletter, your willingness to care for all of our cantankerous pets and for your ability to keep our funny bones in good alignment.

Stretchmarks By Nance Thacker.





Shambhala News & Views

by Swami Padmananda

April appears to be the month of change; those changes are very obvious all around us. Suddenly the leaves have burst forth on trees, the early flowers have faded but new ones are blooming, last week's chores have been replaced by this week's priorities, and suddenly the lawn needs cutting again! Just as suddenly, it seems, the last session of classes before summer is well under way.

Change is as much a fact of life in Shambhala House as it is at the Ashram where, with the completion of the Yoga Teacher's Course, the residents are having a short time of quiet before the busy summer. Several people have taken this opportunity to visit family or to present workshops in other cities. Eleanor Ann Rowan is travelling eastward, giving a workshop on "Women in Transition" in Calgary, Lethbridge, and Ottawa (where she will also visit with her children); Linda Pelton and Ian MacKenzie have left to spend a month with their families in the East; Lorraine Burke is also heading east--she will give a workshop on dance and hatha in Calgary, Lethbridge and Saskatoon.

At Shambhala House we have just said farewell to Linda Anne Seville, who returned to the Ashram on the 7th of April, and we are now preparing to welcome Swami Radha and Don Gamble. Their arrival time is as yet uncertain, but we'll be happy to see them whenever they come. We also look forward to a lively and interesting exchange in the conference "Creating

the Possible Society", in which Gil Parker has invited Swami Radha to participate.

With change so prevalent, it is interesting to look at the changes in our own lives and within ourselves, and to find any areas that remain unchanged. Some of those fixed areas might be due to rigid ways of thinking or reacting, but we may also find that there is a basic direction and purpose in our life that remains firm regardless of outer circumstances. This topic was explored in our recent Ideals workshop, with much discussion on the meaning of the terms, "commitment" and "dedication".

For those who have embarked on a spiritual life, it is important to clarify what change has taken place in the meaning of those words. Most people understand commitment in the usual sense of directing time, attention and energy to some intellectual idea, group, company, profession, or person. Underlying all of these there is generally a high degree of self-interest and importance -- ego satisfaction, emotional gratification and comfort. What we call spiritual life goes beyond material acquisition and glorification of the ego, to an aspiration to develop the qualities of the spirit or Self, and so there must be a corresponding shift in the ideas of commitment and dedication.

The purpose of every human life must be to fulfill human potential. There is nothing mysterious about this. It is said that the human being is a bridge between heaven and earth, and that we should live in the world, but not be "of the world". This implies that to be truly human means to also acquire heavenly qualities. Over the ages, the lives that have most inspired have been those in which human limitations have been overcome and the full potential that is available to everyone have been demonstrated. These lives can serve as an example of what it means to fulfill our human potential. That is also the

function of a Guru --contact with the Divine shines forth in a special kind of radiance to which one's own inner divinity responds. The attitudes and ways of being of such people can be a guiding light for those who have not yet discovered their own personal possibilities. When attention and value are given to this response, dedication and commitment take on a different connotation and a wider scope than when applied within the narrow confines of ego.

The greater the value given and acted upon, the greater will be the personal experience of Divine contact, and the stronger will the commitment become. As in anything, we get back what we put in! Traditionally, the established religions expected their members to tithe 10% of their wealth. If we think of our time and energy as our wealth, we might consider how much we give to the Divine--within and without--and how much is given over to fulfillment of the ego's demands. The benefits of joy and happiness, peace of mind and heart, and an expanded perspective, far outweigh whatever effort is made and, in turn, make it much easier to do what is necessary to overcome the obstacles.

Just a taste of the unbiased, all-encompassing Divine Love and Light becomes the incentive to get more, and is the basis for commitment and dedication to that state of being. Dedication to the person or place that inspires us to follow this path of the spirit is the flowering of gratitude and love within ourselves. It gradually becomes clear that the work we do on ourselves to raise our own level of consciousness and to live more in the presence of the Divine is the reason for being alive, can be done anywhere and is not different from "the Work"--allowing ourselves to be used by the Divine for its own purposes in the evolution of our earth. This, it seems to me, is the best way of "Creating the Possible Society".

The purpose of a Shambhala House is to become a focal point for the rays of spiritual energy that can help people to establish their

own contact with the Divine, and offer methods to overcome the obstacles that prevent that from happening. The workshop on the Divine Light Invocation this weekend is presented in the service of this spirit.

HARI OM TAT SATI

ROSE CEREMONY SHAMBHALA HOUSE
Saturday, June 21, 8:00-9:00 pm
Sunday, June 22, 8:00-9:00 pm

The Rose Ceremony is a dedication of ourselves to the Divine, in whatever form we perceive. The ceremony takes place over two evenings. Please phone for further information. 595-0177

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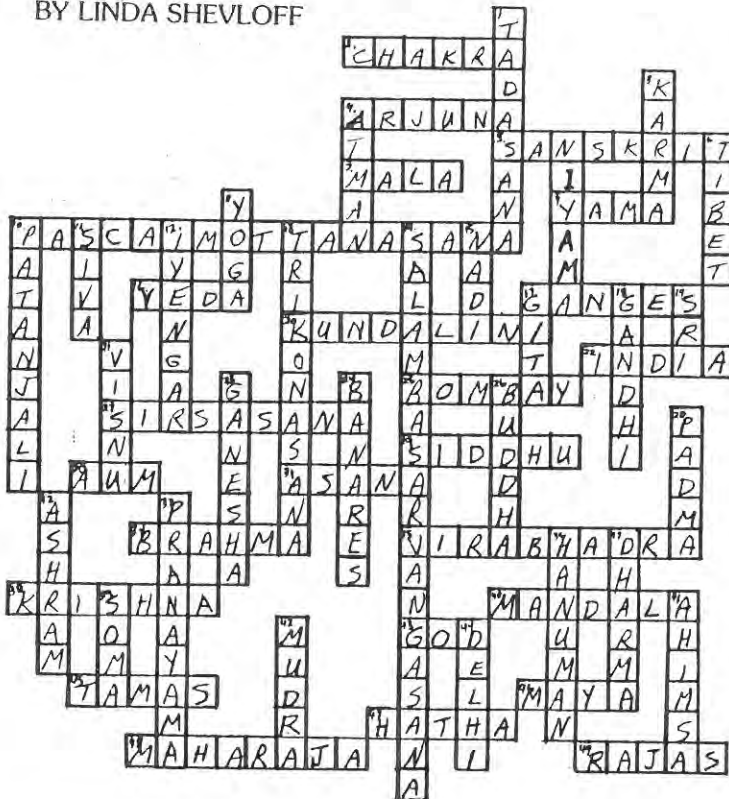
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SOLUTION TO CROSSWORD PUZZLE
MARCH 1986
BY LINDA SHEVLOFF



Note: Workshop
Shirley-Daventry French
will be giving a workshop
on Galliano Island.
This workshop is
for teachers and
mature students of
Iyengar Yoga.
Sunday June 22
11:00-5:30 p.m.
For more information
phone Sue Ingimundson
385-2598 or
Maureen Carruthers at
539-5071

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

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

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

ADVERTISING RATE CARD

Size	1 Month	1/2 Year	Full Year
Full page	\$30.00	\$160.00	\$300.00
1/2 page	15.00	85.00	160.00
1/4 page	10.00	55.00	100.00
Business card	8.00	45.00	80.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, at 721-3477.

Yoga Calendar

May, 1986:

May 4: All-levels workshop led by Marlene Miller at the YMCA. Register at the Y.
May 16: Vipassasana Meditation video, 7pm at 1234 Union Street.
May 18: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For teachers and long-time students. Call Maureen or Bruce at 539-5071.
May 23-24: Creating the Possible Society. Workshop at the University of Victoria. Call Gill Parker at 652-0108.
May 24-25: Fifth Annual Yoga Centre Garage Sale. Bake sale and coffee 10AM-3PM, 130 Government Street.
May 25: Sunday Full Day Yoga Workshop on Galiano Island with Maureen Carruthers. For beginning students. Call Maureen or Bruce at 539-5071.

June, 1986:

June 6,7,8: Felicity Hall-Green leads a workshop in Vancouver. Call Susan Bull at 530-6467.
June 27-29: Yoga Retreat at Saltspring Centre led by Shirley Daventry French. Call Marlene at 384-7782.

August 24-30: Iyengar Yoga Workshop for students and teachers with Aadil Palkhivala. Call Richard Schachtel at 206-547-7446 (Seattle, Wa., USA.)

September 8-12: Ramanand Patel will be at the Victoria YMCA. Watch the newsletter for more details.

New Members

We would like to welcome the following new members to the Victoria Yoga Centre Society:

Mary Dunn, San Diego, California
Don Carmichael, Vancouver, B.C.
Karen Wilson, Victoria, B.C.
Mary Lou Weprin, Berkeley, California
Manuoso Manos, San Francisco, Ca.
Johanna Sears, Victoria, B.C.
Elaine Francis, Victoria, B.C.
Nancy Randall, San Francisco, Ca.
Susan Bury, Cambridge, England

Additionally, to those who renewed this month, thank you for your support.

IMPORTANT Apologies to those people who sent in renewals and never received renewed subscriptions. There occasionally are slip-ups in this process. If this has happened to you and we haven't caught the error, please send us a note.

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 (\$20.00)/☐ Associate/Newsletter Subscription (\$15.00)

☐ 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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Assembly: Judith White and the

Victoria Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

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DEADLINE FOR JUNE ISSUE MAY 16, 1986

VICTORIA YOGA CENTRE SOCIETY

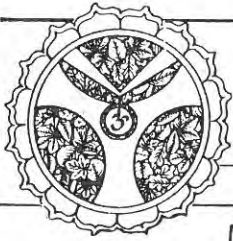
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dinner last
weekend)

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Victoria, B.C. 386-4920
V8V 4L8

Hilma - or Hazel
SCOTT SIMONDS



yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JUNE 1986



Swami Radha

LEVELS FOR

IVYENGAR YOGA CLASSES

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

INTRODUCTORY - all students with no previous experience of the Iyengar method. strength, flexibility and stamina will be developed through progressive work with basic yoga asanas (poses).

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

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

YOGA

INSTRUCTORS

No.	Course	Co-ed	Day	Time	Facility	FEES/TERM	
						Term I, II	Non-Member

YOGA

304	Introductory		Mon.	9:30-11:00 a.m.	Lounge	Free	\$13.50
305	Introductory		Mon.	5:30- 7:00 p.m.	Lounge	Free	\$14.00
306	Introductory		Wed.	9:30-11:00 a.m.	Lounge	Free	\$13.50
307	Introductory		Wed.	5:30- 7:00 a.m.	Lounge	Free	\$14.00
308	Level One		Mon.	11:00-12:30 pm	Lounge	\$ 4.50	\$14.50
309	Level One		Tues.	7:30- 9:00 pm	Lounge	\$ 5.00	\$15.00
310	Level One		Wed.	11:00-12:30 pm	Lounge	\$ 4.50	\$14.50
311	Level One		Thurs.	5:30- 7:00 pm	Lounge	\$ 5.00	\$15.00
312	Level Two		Tues.	5:30- 7:30 p.m.	Lounge	\$13.50	\$18.50
313	Intermediate Practice Session		Mon.	7:00- 9:00 p.m.	Lounge	\$ 6.00	\$15.00
314	Intermediate Practice Session		Thurs.	10:00-12 noon	Lounge	\$ 5.00	\$14.00

880 COURTNEY ST.
VICTORIA V8W 1C4

SUMMER 1986

386-7511



by Shirley Daventry French

I took the Yoga Teachers' Course at Yasodhara Ashram in 1976. It's a three month residential course which takes place in the early months of the year. I had already been teaching for several years and needed more training. From the workshops I had taken with Swami Radha, I knew enough about her and about her teaching to know that this would be a challenging and demanding course. It was!

Much of the course involved examining and questioning our attitudes, our concepts and our beliefs. One day during the first week of the course, I was asked about the meaning and purpose of work. On the following day I was asked: what is mind, what is consciousness, what is God? Although these questions seemed unrelated then, ten years later I can see that their juxtaposition was no accident.

My attitude towards my work and the choices I make about how to employ myself and make use of my time are vitally important. Does the work I do build up a sense of self importance or a sense of Self? One of the things I learned early on in the teachers' course was the difference between self with a small "s" and Self with a capital "S". The small "s" self, or ego self, has it's purpose and sometimes has to be nourished and strengthened before beginning yoga.

Only someone who has become fully human is ready to make the spiritual journey. In his commentary on Patanjali's Aphorisms, Practical Yoga, Ernest Wood talks about various levels of man. The first three are: mineral man, vegetable man and animal man. When we have discovered and eliminated those qualities which hold us in these lower categories, we become truly human or a man-man. Then we are fit to call ourselves an aspirant and follow the yogic path. It involves considerable work to get to this stage, and even more to go beyond.

Contrary to the popular belief that studying yoga is a withdrawal from life, it is a means of becoming fully involved. It involves the

personal work of developing as an individual to one's fullest potential, and fulfilling all commitments and responsibilities to family and friends. It also involves using one's talents and gifts for the benefit of society at large through selfless service.

The Yoga Teachers' Course at Yasodhara Ashram is very hard work. Swami Radha is a demanding teacher who will accept nothing less than your best. When her piercing and incisive insight is directed towards you it becomes impossible to hide, and you are forced to choose between taking a good look at yourself, your emotions and your attitudes or removing yourself from her environs. She is that kind of teacher.

During this course I was introduced to the Yoga of B.K.S. Iyengar and began further studies which would lead me to India to work with him. He too is that kind of teacher, who demands that his students work "to the maximum!" Like Swami Radha, Mr. Iyengar's seeing penetrates right through you. There is no place to hide in his classes, and if you are not prepared to take a good look at yourself you had better run away quickly. If, on the other hand, you really want to rid yourself of the burden of ignorance which is holding you back, then you may stay and get on with the work.

When you leave the Ashram or leave the Institute in Pune, the work doesn't end there. There are the hours of personal spiritual practice necessary to consolidate what has been learned and build a foundation for the next step. Beyond this there is the necessity of serving and repaying your teachers by spreading their teachings. This is why some of us came together in the Victoria Yoga Centre so that we could do this work more efficiently by working together as a group.

Working in a group presents certain challenges; one is that you can't have your own way all the time. This deters those whose self will is stronger than their will to serve and who find it difficult to surrender. I came across a quote in our local newspaper recently of a dictum by Amiel which echoed the words of Ernest Wood: "Self-interest is but the survival of the animal in us; humanity only begins for man with self-surrender." A group offers plenty of opportunity to practice surrender. It also offers mutual support, the chance to explore and share, good fellowship - as well as plenty of opportunities for laughter.

Continued on page 15

Swami Radha's 75th Birthday Celebration

I'm very happy to have the opportunity to write about Swami Radha's seventy-fifth birthday celebration this summer. As many of you know, this year is also the thirtieth anniversary of her sanyas (swami) initiation, and a special weekend to honour her will be held at Yasodhara Ashram from July 18th to the 20th.

There is much for which we have to honour and thank Swami Radha. Her vision and inspiration, as well as her directness and challenges, have led many of us to make important changes in our lives. She has helped us to learn more about ourselves and what it really means to live a "spiritual life", a life in which we listen and surrender to the Inner Light. Her challenge has never been an easy one: to live with awareness and compassion, and to free ourselves from illusions; and it demands the best that we can bring out from within.

Even before becoming a sanyasini in 1956, Swami Radha had lived a full and difficult life, one that provided a good foundation of experience for the life in store for her. It is not easy for us to realise the inner resources of courage, faith and dedication required to build and maintain an Ashram for thirty years. Today her focus of interest has shifted to new areas of activity, through the publication of books and videotapes, making the Teachings available to a wider audience.

We are expecting many old and new Ashram friends for the weekend, as well as our "extended family" now spread across the continent in the Shambhala Houses. We would be more than happy to see any or all of our friends from Victoria at the celebration. Please let us know as soon as possible if you plan to attend--we are expecting a full Ashram!

by Terence Bule



Swami Radha, Swami Padmananda,

Shambhala News & Views

by Swami Padmananda

Shambhala House has an extra radiance these days--Swami Radha returned to Victoria the beginning of May. We are also pleased to have Don Gamble back with us. As always, Don is busy fixing, repairing, and generally putting his skills to good use in the service of Divine Mother.

We hope that Swami Radha will be with us for at least part of June. She will, of course, return to the Ashram before the celebration that is being planned for the weekend of July 18th to 20th honouring her seventy-fifth birthday and thirtieth sanyas anniversary. This is a wonderful opportunity to pay respect to Swami Radha, a living example of true selfless service and commitment to spiritual life.

Swami Radha's two books, *Radha: Diary of a Woman's Search* and *Gods Who Walk the Rainbow* give a good background and understanding of the difficulties and challenges that were presented to her when she answered the call to spiritual life, of the training she received from her Guru, Swami Sivananda of Rishikesh, and of the information and inspiration she got from other gurus she met in India. It will become clear from reading these books that nothing was handed to Swami Radha "on a silver platter", as she often says. What she has gained in spiritual greatness was due to her own hard work, willingness to overcome any obstacles, and dedication to the course on which she had set her life.

Swami Sivananda was aware of the difficulties inherent in the task he set for Swami Radha in sending her back to the West to spread the Teachings and continue the Work. However, when he was questioned about this by a visitor at Sivanandashram he replied, "Yes, I know it will be more difficult for her, but women do not have the same temptations that men have. The worship of women everywhere is a man's downfall. Success in any undertaking of a spiritual nature is always with the Lord."

Faith, courage and perseverance were necessary to carry out her mission, to overcome the prejudices against women as leaders of any kind, and to establish and maintain the solid spiritual center that Yasodhara Ashram has become. It is evident in the number of women who are now attracted to the Ashram that Swami Radha has been a great influence in helping us to take responsibility for our own evolution and to break the dependence on the traditional roles women have filled. Of course, her influence does not end there--many men have found a new way of relating not only to women, but to themselves, and have discovered a different goal for their lives, through their contact with her.

Models are very important in life, and this kind of unwavering dedication is an inspiration to those who are trying to give greater emphasis to the spiritual aspects of their lives. It is helpful for anyone who has not yet made a firm commitment, to have such an example.

All that is taught at the Ashram and in the Shambhala Houses is based on Swami Radha's own struggles and successes in putting into effect the Teachings she received during her brief time in India. That her standards and demands are high there is no doubt, but there is also no doubt that this kind of excellence is what is required to break through the barriers of self-centered materialistic life to achieve the potential of which we human beings are capable. There is no better example of the results of such effort than Swami Radha herself.

We are fortunate to have this opportunity of paying our respect to Swami Radha this summer for her long and inspiring service of bringing the Light into our lives. I hope to see many of my Victoria friends at the Ashram in July.



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

RAMANAND PATEL

September 8th to 12th, 1986

(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: \$65.00
\$70.00

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: \$75.00
\$80.00

Yoga Centre & "Y" Members
Non-Members

("Y" Volunteer Instructors: \$65.00 for Level II, \$60.00 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 14th. 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.



THE FEAST OF RAMANAND

This September, in what is becoming an annual tradition, we are pleased to welcome back Ramanand Patel to give a five day evening workshop for Level One and Level Two students followed by a Day of Yoga for teachers and experienced students.

Ramanand is well known throughout the North American continent and many other parts of the world as one of the leading exponents of the Iyengar Approach to Yoga. He returns to the Institute in Pune at regular intervals to study with Mr. Iyengar. As he said in the interview published in our newsletter of October 1985: "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."

In the same interview, Ramanand also quotes Mr. Iyengar's advice that one workshop a year is enough and two is a luxury. My choice for one of those workshops would be to study with Ramanand.

On two occasions in years past, in one of those strange coincidences that seem to happen in yoga, I have jammed my back just prior to attending workshops with Ramanand. Of course, the stiff and painful back has nothing to do with my ability to surrender to the dharma, but it has given me an opportunity to experience to the full the compassion and sensitivity of this great teacher.

Like all humans he does have a flaw - he tells jokes that would make Henny Youngman groan. I love it. See you in September!

Derek French

The Victoria Yoga Centre

is pleased to announce a

DAY OF YOGA

with

RAMANAND PATEL

on Saturday, September 13th 1986

from 10 am to 4 pm

in The Yoga Room

3918 Olympic View Drive

R.R.1 Victoria, B.C.

This workshop is for teachers and experienced students, and will be limited to twelve people. It offers a special opportunity to explore the practice of yoga in depth with a truly gifted and sensitive teacher. Register early. Last year this day of yoga filled very quickly.

Fees: \$45.00 Yoga Centre Members
\$50.00 Non-Members

To register:

contact Shirley Daventry French at 478-3775

Please make cheques payable to Victoria Yoga Centre and mail to 3918 Olympic View Drive, R.R.1 Victoria, B.C. V8X 3W9





Swami Padmananda, Leslie Hogya
and Don Gamble at Point-no-Point.

A Mother's Yoga

by Leslie Hogya

On this, the anniversary of Swami Radha's 75th birthday, I say congratulations and thank you. In 1973 I took my first workshop with Swami Radha, and in subsequent years I took many more. The lesson that I have learned most clearly from her is that I can only work on myself, no one else.

About a year ago I began taking weekly Kundalini classes at the Shambhala House she established in Victoria. The weekly classes under the guidance of Swami Padmananda have helped me live my daily life more purposefully. Below is an excerpt from a paper I wrote recently for Kundalini class. The topic was "Desires".

DESIRES

When I got married and a few years later when my first child was born, I had a lot of unrealistic expectations of myself. I only wanted to be perfect. The ideas of perfection I carried around in my head came from the media and the people I grew up with. I wanted a mixture of Betty Crocker, the mother from the "Lassie" show, Marilyn Monroe, Margaret Mead, Anais Nin, Jackie Kennedy, St. Theresa and Sylvia Ashton Warner.

The male models I would have chosen are Martin Luther King, John F. Kennedy, Pete Seeger and Ralph Nader with an element of Picasso and Earnest Hemmingway.

I not only wanted to be a perfect cook, hostess, lover, I also wanted to be a painter, writer, social reformer, intellect and supporter of the arts.

When my son was born I focused all my attention to him and my role as a parent. I desired to be a perfect parent.

Some of these desires were realistic, others were a burden. By having high ideals I have had the momentum to carry me through difficult periods. I have done a lot for and with my kids that I feel has been beneficial to us all. My idealism helped me to search for solutions when none seemed possible. It led me to learn a great deal about children's art, music, literature, development, and ways of learning and being in the world.

On the other side of the coin, my high expectations weren't always realistic and my human frailty caused me to be short of perfection daily, if not hourly. I often felt inadequate and guilty.

If my children failed at something, I felt a failure. If they didn't clean their room, eat all their green vegetables, sleep through the night, go to bed without any fuss, then surely I was to blame. I over-identified with them.

When Jean-Guy was an infant we had a social worker. One day when she called, I broke down crying--sobbing. Hearing her voice brought me in touch with my feelings of inadequacy. Jean-Guy had not slept through the night so I was totally exhausted. This in turn caused me to be short-tempered, impatient and cranky. I resented the little bundle of supposed joy that seemed to be causing me nothing but misery. This was not the Gerber Baby and I wasn't supermom. Then, because of the resentment I felt towards him for keeping me from sleep, I added a large dose of guilt. The social worker's voice was the trigger that set all those emotions into motion.

At the other end of the scale there is Brooks, his brother who is very much into the contemporary youth scene. His friends smoke, one of his friends got caught for stealing car stereos. Most of his friends have dropped out of school or have moved out of their family homes or both.

Yet, I can not do much but be there. In one year he will be out of school himself, and he has to find out how to live in his world which is so very different from mine now or mine when I was his age. His friends come to our house when they have nowhere else to go. Brooks does talk to us. He is still in school and doing well; he is very successful in his cooking class and his job. He is okay.

The dual hold of perfection and inadequacy the ego has held on me is tyrannical. When I can let go of my ideals of perfection in order to seek help I need, and accept what is the reality of my children, I can see more clearly. My kids may not be perfect, but neither am I!

When I look back over my list of people who affected me, I do see some of their qualities in me; otherwise I would not have been able to recognize them. I am not the best at any one of the roles they exemplify, but through the Kundalini classes and dream work, I am learning to accept who I am. By continuing to work on myself and to pursue my interests as a writer and yoga teacher, I am also able to see my children as individuals, and accept myself as a very human parent with plenty of imperfections and frailties.



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Yoga Centre News

Yoga Centre Retreat

Registrations is still open for the Yoga Centre Retreat to be held at the Salt Spring Centre on the weekend of June 27, 28, 29. The retreat will be led by Shirley Daventry French. The program will begin with supper at the Centre at 6 p.m. Friday night, and end after a 1 p.m. brunch on Sunday. Shirley has asked that students bring their own Yoga blankets, straps, and mats to the workshop if possible.

Ferries travel from Swartz Bay to Fulford Harbour on Salt Spring Island at 11:45 a.m., 1:10 p.m., 3:00, 4:30, 6:00 and 7:30 in the afternoon of June 27. On Sunday afternoon, the ferries return at 2:15 p.m., 3:45, 5:15, 6:45, 8:15 p.m.

On Saturday night, Jim Rischmiller is co-ordinating a showing of slides taken by the teachers who travelled to Pune to study with Mr. Iyengar late last year.

Registration is limited to 25. There is space available for camping at the Centre, as well as inside rooms. Campers are asked to bring their own equipment. If you are planning to attend from out of town, accommodation will be available in Victoria on the Thursday and Sunday before and after the weekend. Cost of the retreat is \$115 for Yoga Centre members, or \$125 for non-members. The fee includes accommodation and meals.

For registration and information, please contact Marlene Miller, 2828A Rockwell Avenue, Victoria V9A 2M9, phone 384-7782 (evenings).

Ramanand Patel Workshop

A five-day yoga intensive has been scheduled from September 8 to 12 at the Victoria YM-YWCA. In addition to the five-day workshop, a Day of Yoga for teachers and senior students will be held on September 13. Ramanand is an excellent teacher from the San Francisco area who has led several workshops in Victoria over the past few years, and his workshops fill quickly. Please see the advertisement elsewhere this issue for further information, or phone the "Y" at 386-7511.

Yoga Centre Garage Sale

Treasurer Jim Rischmiller indicated that the Garage Sale made approximately \$350. Special thanks to Tanya Darling and others who helped, donated and bought.

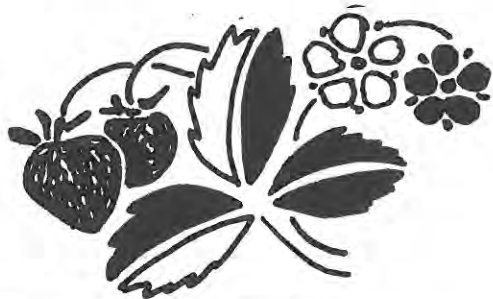
Program Committee Meeting

The next meeting of the Program Committee will be held at Marlene Miller's home on Friday, June 13th. If you have any suggestions regarding the future program of the Yoga Centre, please phone Robert Dill, Committee chairman, at 384-6876, before the meeting to pass your opinions on.

Yoga Centre Newsletter's Summer

There will not be a summer issue of the Yoga Centre News or Newsletter this year, however the September issue will be produced for distribution in late August. The early September issue is intended to inform our readers about fall programs, and provide a forum for our advertisers to let Victoria's (and Canada's) yogis know what they have planned for the coming year. We will mail the September issue to our full list of members, to make sure that everyone gets his or her copy on time. All writers and advertisers please note the deadline on the back of this issue, and get your material to us on time. I will be the editor of the issue. Please call me, Bill Graham, at 592-5338 with ideas or for information. To place advertisements, please call me or Carole Miller, 721-3477.

The whole newsletter staff wishes you a warm and pleasant summer. Watch for our September issue for news on fall yoga programs.



YOGA CENTRE NEWSLETTER INDEX: Part III - 1984

The Index for the Newsletter has been compiled by one of our volunteers, Dave Rocklyn. He has previously prepared two other parts to the Index:

PART I: November, 1981 to December, 1982

(appeared in January, 1985 issue)

PART II: January, 1983 to December, 1983

(appeared in September, 1985 issue)

We hope our readers find the INDEX useful as there are many informative and entertaining articles in past issues.

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In the 1976 Yoga Teachers' Course I faced many difficult challenges and shed quite a few tears - some of the tears were self pitying but many of them were because I was laughing so hard. In India, the courses with Mr. Iyengar offered the same mixture of hard work and vibrant good humour. When the pain is suppressed so is the joy. This laughter wells up from deep within accompanied by a sense of delight in being fully alive and in the moment.

I have heard about spiritual teachers who bestow enlightenment on their followers with the flick of a feather. This is not the method of my teachers. I have often pondered the circumstances which led me first to Swami Radha and then to Mr. Iyengar, and wondered about the lessons I have to learn in this lifetime. One of them clearly is to get on with the work with as much grace as possible, and without expectation. When I can do this I forge a link between my earthly self and my Higher Self or Soul, and this is the purpose of Yoga.

XX

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The Yoga Sutras...



Discussions with

Judith Lasater

Judith Lasater is a senior teacher of Iyengar yoga from San Francisco, California. She was in Victoria this spring to give workshops for beginning and more advanced students of the Iyengar method. At the commencement of each class, she discussed some aspect of the Yoga Sutras upon which the class could reflect during practice. Her comments provided a focus for the work we were doing. A number of her talks were taped and are transcribed in this article.

edited by Linda Shevloff

1. The Sutras

The Yoga Sutras were written in the second century B.C. by Patanjali who was a grammarian, a physician, a Sanskrit scholar and a yogi. He recorded the philosophy of yoga which had already existed for a long time in the oral tradition. In fact, there are sculptures in Egypt that show people in the lotus pose meditating, so there is some discussion that some of these truths of yoga came to India from ancient Egypt.

The book is written in four chapters or Padas. The first Pada talks about the state of Samadhi (a highly developed level of consciousness); the second Pada gives more practical information for those who have not attained that state. If you are studying the yoga sutras on your own, which I recommend you do, oftentimes it is nice to start with the second chapter because it is more practical and down-to-earth. There are seven or eight levels of Samadhi, but for most of us that is not too relevant. What we need is the more basic teaching of the second chapter.

I also recommend that if you want to study the Sutras you get two different translations. In most books there will be Patanjali's Sanskrit phrase, a commentary by the traditional ancient commentator, Vyasa, and then there will be the present author's commentary. The author's partiality will come out in his translation and discussion. If you read and compare two translations, however, the Sutras become more clear.

The book I like best in English is by Swami Hariharananda Aranja, called The Yoga Philosophy of Patanjali. Other books are The Science of Yoga by

Taimni, How to Know God by Swami Prabhavananda and Christopher Isherwood, and Endless Being by Alstair Shearer.

2. Chapter Two, Verse 46: "STHIRA SUKHAM ASANAM"

As you have no doubt found out in your life, much of your happiness or unhappiness is dependent on how you interpret what is happening. The mind is like a great filtering mechanism that can accurately or inaccurately colour reality. What yoga is really teaching is to observe the nature of the mind, because through that we can find inner peace.

There are many steps to this process of observation. The most obvious one right now in class is the one called asana. In Chapter Two, Verse 46, Patanjali defines asana with the phrase, "sthira sukhm asanam." This translates to mean that asana is "staying with ease". The ability to stay still with a level of comfort is asana.

Most of us tend to think more about the movement of asana, so our yoga is a practice of movement, like dance, but really, Patanjali tells us that it is not so. The asana only begins when you are still. There is something to be learned about being still and quiet - it is a discipline. One of the first stages of yoga is the learning of physical stillness.

We can't make stillness; when we try to do it the very doing fills us with agitation. What we need to do in practice is to learn to let go and become the pose, to let concentration be more on the stillness, holding and quietness, and less on the movement, thinking and acting. Normal life is moving, thinking and acting, and our practice is to be a balance from our normal life.

Asana is not an imposition; it is not the process of imposing an external form. Whenever you impose on yourself or someone else, agitation is created. I like the image of waking up from the inside so that the stillness of the asana that is inside already, is expressed on the outside. Like a

sculptor with a block of stone whose job is not to impose upon the stone but to uncover the statue within the stone, the job of the practitioner of yoga is to remove the excess, anything that is not the asana, and thus discover the quietness within. We are not creating; we are allowing. We are not "doing" yoga. Sometimes in class I will come to a student and say, "Stop doing yoga," because it is the mind that is making the pose. I want you to get the feeling of "letting" the pose, of allowing yourselves to become still.

3. Ahimsa

In the second chapter of the Sutras, Patanjali talks about the eight-limbed yoga system. The first limb is called the yamas, or restraints. The first yama he talks of is ahimsa. Ahimsa is translated as "non-violence". The word "himsa" really means "harm", so ahimsa means "not being like the lion". It is the bottom rung of the levels of yoga.

What does it mean to practice non-violence? It is a tricky question. You may think it means that you don't hit people or physically injure them, but if you study it at all you realize it also means that you don't think ill of them, because the thoughts generate the same kind of energy. You look at someone smoking and you think, "How can they smoke?" but your thought is negative and it is also injuring you just as the cigarette is injuring them. Ahimsa can become more and more subtle.

What I like most about ahimsa is not to translate it in the negative sense of non-violence, but to translate it in the positive sense of compassion. That means taking the idea of non-harmfulness and putting it into action in daily life.

Consider in your yoga practice, "Do I have compassion with my yoga practice?" Often we think about being loving to other people, and we forget to include ourselves. Perhaps sometimes you wake up and you don't feel like doing handstand, arm balance, standing poses, dog pose,

head and shoulder stand, but you do feel like doing a quiet practice. Bringing the practice of compassion into your yoga allows you to do that.

What we tend to do is jump from no yoga into the discipline aspect of yoga without that foundation of ahimsa and compassion. We approach our asana with, "How can I be better? How can I stretch more?" I think that is nice, but where is the movement that comes from the inner sense of perfection?

When we practice we can bring our inner perfection into it. Then we will become transformed. It is not that we do the asana and then become enlightened; we become enlightened and then do the asana. We become loving and then transform. Most of us feel that if I could just make myself do A,B,C and D then I will become a loving person. Tomorrow I will be giving. Tomorrow I will be sharing. Yoga says "no". Yoga says that we are to be loving and compassionate first and then do other things. We tend to think that if we could just do a perfect Paschimottanasana then we will be good enough to love other people. It doesn't work that way. Yoga is an escape if it is done that way.

Ahimsa has a lot to do with acceptance. As teachers it is much easier to accept what we might see as a weakness or a difficulty in our students, but with ourselves we won't do that. If you want to be a compassionate teacher the trick is to become compassionate. The only way you become compassionate is to love yourself. When you love and accept yourself it means that you don't take yourself with too much attachment. You are the way you are; good, bad or indifferent, it is you. There has to be a quality of acceptance in what we do.

When you practice, don't be impressed and don't be depressed. Don't be impressed with what you can do, and don't be depressed with what you cannot do. That is ahimsa in action.

All the other yamas and niyamas are built on the foundation of ahimsa. If you have to choose in any relationship between any of the yamas or niyamas of

yoga, you always choose compassion because it is the fundamental teaching.

4. Chapter One, Verse 39: "OR BY WHATEVER THING THAT PLEASES YOU"

Yoga teaches that what we call mind is nothing more or less than a series of agitations or vrittis crossing the consciousness very quickly and giving the appearance or experience of something solid. We tend to think of mind as a thing, but yoga teaches that mind is an activity, like walking. When you are sitting, where is walking? It doesn't exist. When you're not walking, there is no walking.

The only way to find the quietness and peace that exists underneath the agitations is to let go of them. There are a variety of ways to let go, and the Yoga Sutras give methods to help accomplish that.

Separating yourself from identifying with the vrittis is the first problem. We have a vritti that crosses the mind saying "hunger" and we say "I am hungry," when really it is an agitation that we see. The first thing that we have to learn from yoga is not to identify with these little agitations.

Think of mind as a tool, an energy you can use when you need it. For most of us, the mind is like a television that is always on. It has taken over and dominates the consciousness. We use this tool of mind all of the time so we are always having agitations shaking the consciousness and not allowing us to feel the quietness that exists beneath it.

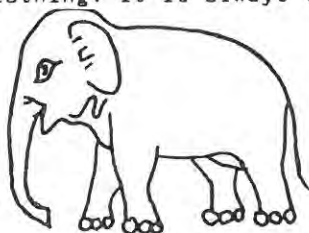
Yoga is a discipline of surrendering and releasing, not taking on. When you think of yourself as acquiring yoga, you are missing because yoga says you have to let go of everything that isn't yoga. You let go of everything that isn't trikonasana and there is trikonasana. It is not adding on to. When you add on to you create more vrittis.

In Chapter One, Patanjali has listed several different ways to let go and become quiet. One of them is by the exhalation and restraint of breath - pranayama. It is one of the most powerful ways of calming the mind. Contemplation of the heart of an enlightened person such as Buddha or Christ is another method. This is a very powerful practice because you you become like whatever it is you think about all of the time.

The last method that Patanjali lists is in Verse 39. It states: "Or by whatever thing that pleases you." By that he means, whatever it is that you are naturally attracted to, use that to quiet the mind. If you are drawn to asana, you are an active person. If you are drawn to yoga as a technique then go into that. Find God in the asana. If you are drawn to bhakti yoga, the yoga of love and service, then do that. Whatever it is that pleases you the mind is going to be drawn to and through that natural tendency the mind will be quiet. If you are always fighting the mind, quietness won't come. This sutra is a very comforting sutra. It says to take your natural tendency and find God in that. Everything is holy because God is everywhere.

So often we think, "My nature is wrong. My tendency is wrong." We think about not doing whatever it is that we want to do. Patanjali said to go into those tendencies and if you approach them with the right mind you can find the yoga there.

We can make our yoga everywhere. Beginning students come to me and ask, "How much should I practice?" and I say, "Twenty four hours a day." When can you not practice? You can always watch the mind. You can always watch the breathing. It is always there.



ON SALE AT THE 'Y' 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.
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\$10. + 2.⁵⁰ Each for Shipping
Specify style, size, colour
Make cheque or money order
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VICTORIA YOGA CENTRE SOCIETY

SEND TO:

VICTORIA YOGA CENTRE

3305 Wordsworth

Victoria, B.C. V8P 4B9

CANADA

ALLOW 6 WKS. FOR DELIVERY.

T-Shirt Sales

Local yoga teachers and students please note: Yoga Centre and Siva Beaver T-shirts are still available for sale at the Victoria "Y", however they are now locked in a locker, and must be requested in advance. For details on how to you can get one of these shirts, ask a teacher, or if they don't know, telephone Jim Rischmiller at 384-9169.

Georgian Hospitality



It was early Sunday morning, and two vehicles left the Hotel Cosmos simultaneously - both destined for the airport. One vehicle contained a small group of American nurses who were travelling to Tbilisi in the Republic of Georgia. The other vehicle contained a lone Canadian tourist also travelling to Tbilisi. And never the twain shall meet! Once I left my American Peace Group, my status changed from collective group member to that of an individual, a rare bird in the Soviet Union. I was escorted to my hotels and to the airports in black limousines. Upon arrival, an Aeroflot official would call out in Russian, "Canadian, Canadian." I was then taken off the plane first, my baggage was located, and I was promptly and efficiently delivered to my hotel. Even in the hotel dining rooms, we "individuals" were segregated from the groups.

Our flight to Tbilisi was delayed five hours, so once again I found myself in the company of Americans. Enthusiastically I told them about our positive experiences with the Soviets. Their response was like a bucket of cold water. "You've been taken in by the Russians. They're cunning and not ever to be trusted. They never tell the truth. They are out to destroy

Capitalism and rule the world." For these sort of Americans, the Soviet Union is the epitome of the "evil empire". McCarthyism still flourishing like a weed! In Moscow, Vladimir Pozner spoke to us about the psyche of the Soviet people: "If the Soviet government started an anti-American campaign, it would fall on deaf ears." He encouraged us to test it out in our encounters with the man in the street. In general, I found the Russians were fascinated with everything American - music, fashions, film and politics. Canadian was not as interesting to them as American - except hockey. Wayne Gretsky was well-known, and a journalist in Moscow even knew of my cousin, Andy Moog, who plays goalie with Gretsky.

On the flight to Tbilisi I sat beside a Russian woman, and with the help of my dictionary, we managed to converse for the two hour flight. She invited me to visit her in Tbilisi, which I did. I arrived at Lea's very spacious apartment at ten in the morning. She had three children, two were still living at home. Her eldest son was a doctor on a ship; Marina, her daughter, was in her third year at medical school; and her youngest son was still in high school. Her husband was the director of the Tbilisi National Park. When I arrived, Lea's

mother was cooking in the kitchen. She didn't live with them but she came every day to cook and clean. No one spoke a word of English, so I struggled with my haphazard Russian. We exchanged gifts; they gave me Georgian tea, wine, cognac, staghorn wine goblets, and slides of Leningrad. Immediately we began eating and drinking. How the Georgians love those two activities! By noon I had consumed an immense amount of food and alcohol - Finnish liquor, vodka, and Georgian wines and a feast of Georgian food. Our language barrier became less distinct as the pleasures of the table mellowed us. My Russian may even have improved - certainly we had no difficulty communicating. A friend and her daughter came over to meet me. The daughter played the piano well, and as I sat listening to a nocturne by Chopin, finishing off my meal with delicious chocolates and Turkish-style coffee, I had to remind myself that I was still in the Soviet Union.

Georgians are generally dark-skinned and dark-haired like the Greeks, and are famous for their love of wine, women, and song. Stalin was a native of Tbilisi. Marina was getting married in one week and she modelled her wedding dress. Her fiancé, also a medical student, came over. He and Marina's brother sawed off the end of a large conch shell that was in the dining room. I told them that in India they blow conch shells, but first the pointed end has to be cut off. They were quite delighted when it worked! I told them that I longed to see the country, so later in the afternoon, Othari, a friend of their father's, took us to their dacha, about forty miles outside of Tbilisi. Othari was small and dark with a lively twinkle in his eye. I sat in the front seat; Marina, her brother, and fiancé sat in the back. Driving along a country road at a breakneck speed, Othari suddenly slammed on the brakes. He jumped out of the car, leaped a fence, and returned with a bouquet of aromatic branches which he handed to me. The dacha had belonged to the grandparents. It was a rustic country cottage with a large garden and orchard, situated in a tiny village.

Othari busied himself siphoning wine out of huge barrels in the wine cellar. More wine, more food! An interesting Georgian pickle, like pickled chickweed and more Georgian flatbread. An old peasant woman with a brown wrinkled face and startling blue eyes arrived with a bouquet of red roses and green boughs with an edible green fruit that looked like green tomatoes. I sat on the balcony holding my edible bouquet, watching Othari, and breathing in the sweet warm air of the Russian countryside. I felt at peace and in harmony with the earth in this tiny village so many miles away from the intrigues of Moscow. For a few minutes I experienced the earth as bountiful mother, strengthening my commitment to do what I could to protect her. The other three were playing scratchy American rock records from the 60's on an ancient record player.

They asked me to show them some yoga. "I can't, I'm wearing a skirt." They handed me a gigantic pair of men's draw-string trousers that looked like they pre-dated the revolution. So with a lot of laughing, I gave my first yoga demonstration in the Soviet Union to a very amused audience of three. I felt so completely at home with these three Georgians. At dusk we returned to Tbilisi, and after much hugging and kissing, they returned me to my hotel. Later that evening I caught the plane for Tashkent in the Republic of Uzbekistan.

BY GAY DILL

SUZANNE BUGEAUD

LAWYER
FAMILY LAW MEDIATOR

(604) 381-5811

Yoga Calendar

JUNE 1986:

June 6,7,8: Felicity Hall-Green leads a workshop in Vancouver. Call Susan Bull at 530-6467.

June 22: Shirley Daventry French leads a workshop at The Yoga Studio on Galiano Island. Call Maureen at 1-537-3431.

June 27-29: Yoga Retreat at Saltspring Centre led by Shirley Daventry French. Call Marlene at 384-7782.

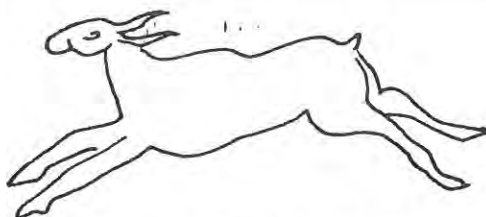
JULY 1986:

July 13: Maureen Carruthers leads a workshop at The Yoga Studio on Galiano Island. Call Maureen at 1-537-3431.

AUGUST 1986:

August 15-17: Aadil Palkhivala leads a workshop on Pender Island. See ad in this issue for more information.

August 17: Hilda Pizarro leads a workshop at The Yoga Studio on Galiano Island. Call Maureen at 1-537-3431.



August 24-30: Aadil Palkhivala leads a workshop in Seattle. Call Richard Schachtel at 206-547-7446(Seattle, WA., USA).

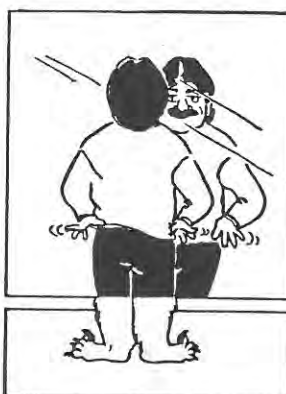
SEPTEMBER 1986:

September 8-12: Ramanand Patel will be at the Victoria YMCA. See Ad in this issue for more information.

OCTOBER 1986

October 4: A weekend get-together for teachers and student teachers of Iyengar Yoga from Victoria, Vancouver, Vancouver Island and Gulf Islands to be held at the Carruthers' Yoga Studio on Galiano Island. An opportunity to share our work and learn from each other in the spirit of Yoga. Further details to be announced later. Inquiries to Shirley French (478-3775) or Maureen Carruthers (539-5071).

Stretchmarks By Nance Thacker.



©NANCE THACKER '85

A Letter from Nance Thacker

Dear Members of the Yoga Centre of Victoria,

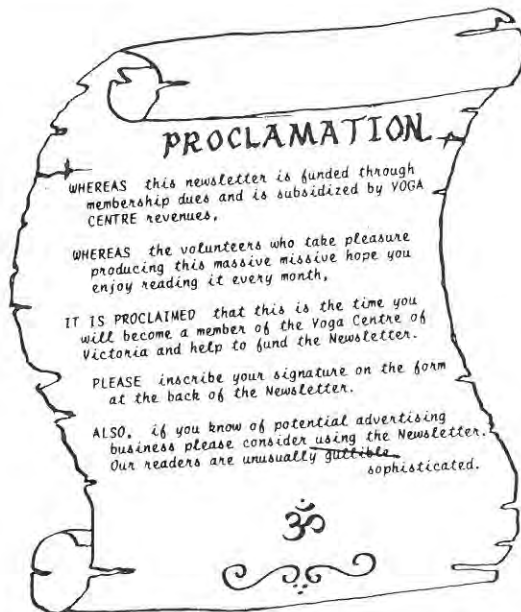
I was so pleased to see so many friends, and friends "in yoga" at the going away party given for me at Sue and Bruce's (Ingimundson). I was very glad to have been able to come together with you all in celebration of this new stage in my life - which I met with mixed emotions - sadness in leaving you all but also excitement about this new venture and the potential it offers both professionally and personally. The Yoga Centre Victoria has had a very powerful impact on my life and provided me with teachers (official and unofficial), friends, mentors, and many homes. Its members have been reflections of yoga in action in everyday life. I hope I've learned from your examples, absorbed those fine qualities. You have also given me rich memories combined with support and encouragement for my future endeavors.

I believe in order to have a "good beginning" it must be preceded by a "good ending". Thanks again for participating with me in a "good leaving", clearing my path and funding

it financially and otherwise. Thank you all for your contribution to the collection for me. My connection with you will always remain.

'Til I see you again,
Om Nama Siva

Love,
Nance



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 (\$20.00)/☐ Associate/Newsletter Subscription (\$15.00)

☐ 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 Yasodharà 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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Printing: Monk Quick Copy Centre

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DEADLINE FOR SEPTEMBER ISSUE

AUGUST 13, 1986

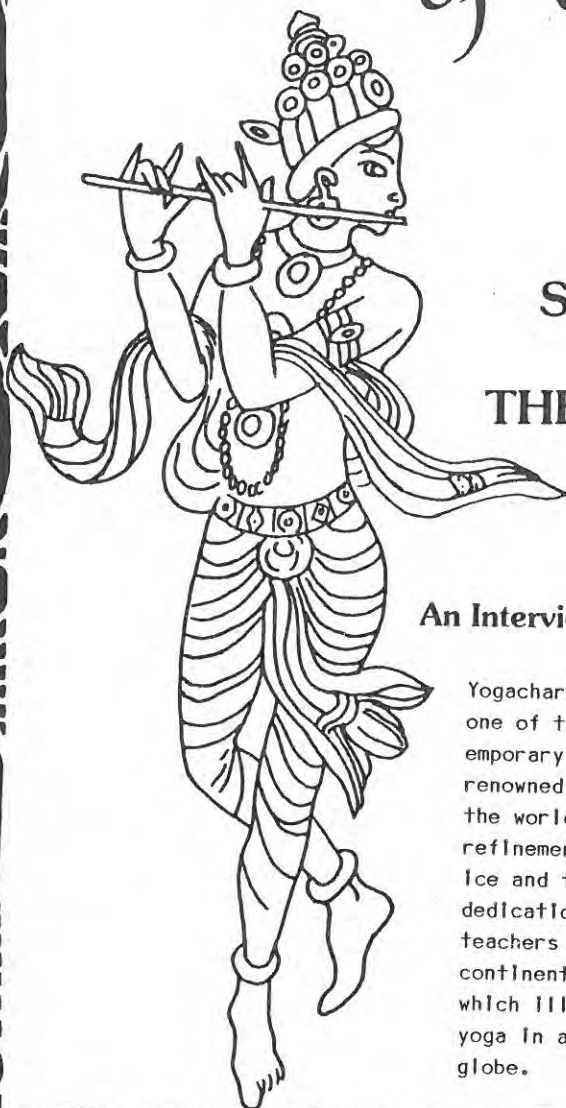
VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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

SEPTEMBER 1986

yoga centre of victoria



ON SHARING THE TEACHING:

An Interview with B.K.S. Iyengar

Yogacharya B.K.S. Iyengar is one of the truly great contemporary yoga masters. He is renowned and respected all over the world for the depth and refinement of his study, practice and teaching of yoga. His dedication to his art has inspired teachers and students on every continent, and sparked a light which illuminates the study of yoga in all corners of the globe.

Continued on page 6

SHAMBHALA HOUSE VICTORIA



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

Fall 1986

Open House

Sunday, Sept. 7th, 3 - 5 & 7:30 - 9:00 pm

Overview of Kundalini Yoga

Friday, Sept. 12; 7:30 - 10:00 pm

Saturday, Sept. 13; 10:00 am - 6:00 pm

Sunday, Sept. 14; 10:00 am - 6:00 pm

Music and Consciousness with Swami Radha

Friday, October 10; 7:30 - 10:00 pm

Saturday, October 11; 10:00 am - 6:00 pm

Sunday, October 12; 10:00 am - 6:00 pm

Kundalini Classes

Classes start:

Tuesday mornings -- Sept. 9

Tuesday evenings -- Sept. 9

Wednesday mornings -- Sept. 10

Wednesday evenings -- Sept. 10

Thursday evenings -- Sept. 11

Satsang:

*Sunday mornings, 10:30 - 11:30, (except
when there is a weekend workshop)*

Sunday evenings, 8:00 - 9:00.



by Shirley Daventry French

This time last year I was about to leave for England and India and begin a six-month sabbatical. That year has passed incredibly quickly. It's been a year of challenges, many of them quite unexpected, but it's also been a very good year. The time and space were invaluable gifts, but most valuable of all was the chance to study again with my teacher B.K.S. Iyengar, and with Geeta and Prashant Iyengar, at their Institute in Pune. There is absolutely nothing like studying at the source of the teachings. Those of us who have had this privilege are fortunate indeed.

Mr. Iyengar is not carrying such a heavy teaching load these days. His daughter, Geeta, and his son, Prashant, who are outstanding teachers in their own right, have taken over a lot of responsibility. However, when he is in Pune Mr. Iyengar is always in charge of the therapeutic classes, and has varying amounts of input into the other classes which are going on. When he teaches, I can verify a statement he made during the interview published in this newsletter, that in five minutes he gives us ten years of practice!

Anyone seriously studying the Yoga of B.K.S. Iyengar, and especially anyone teaching this method of yoga, should do their utmost to travel to India and study at the Ramanani Iyengar Memorial Yoga Institute. But first, it's important to learn as much as possible from those trained teachers in your own area and to establish and maintain a regular personal practice. These are minimum requirements. It's not essential to be an adept. What is important is to face your limitations, work diligently to remove them, and aspire to your own unique potential. Then, when you are in class at the Institute, you will discover your potential is much more than you thought. You will have a chance to observe the devotion of the staff and students to their Guru. You will experience the reverence Guru and disciples have for the teachings of yoga, for the saints and sages who gave us these teachings, and for the spark of divinity in each human being who comes there to study.

Serious teachers and students of Iyengar Yoga, having visited Pune once, will endeavour to return. Mr. Iyengar states that those who return to Pune for a second visit are "sober" and "catch" the teaching more easily. Now there is a worldwide network of teachers who maintain a direct link with Mr. Iyengar and the Institute. People who are not able to journey to India can study with those teachers, and this creates another link.

A few months ago a student who is apprenticing with me and had just begun to teach, said she wasn't sure she could call herself an "Iyengar Yoga" teacher because she had never studied with Mr. Iyengar. I replied that as long as she was passing on what she understood from my teaching sincerely and to the best of her ability, and I was passing on what I understood from Mr. Iyengar's teaching sincerely and to the best of my ability - then the link was there, and that is what really matters.

Everyone can't study directly with Mr. Iyengar or with Geeta or Prashant, but those working with Mr. Iyengar's method can and must establish and maintain their own link in this chain of teaching.

One way of strengthening this link is through sharing articles, information and interviews such as those contained in this and the May 1986 issues of our newsletter. Hopefully they will receive a wide circulation so that as many students of Mr. Iyengar's work as possible can hear what he has to say. Please let others know about them; extra copies are available. ★

Hello;

I am an Iyengar yoga teacher living in Juneau, Alaska. I'm the only Iyengar teacher in Southeastern Alaska and would like to connect with the yoga community in the Vancouver/Victoria area.

Please send me your newsletter, and any other information on workshops, etc. I'll be in the area August 31-September 1, and would enjoy meeting people in the yoga community.

Thank you, and Namaste
Wendy R. Hamilton
Box 210995
Auke Bay, AK
99821

Yoga Centre News

by Bill Graham

Ramanand Patel Workshop

At press time, there was still limited space left in the Ramanand Patel Workshops (Levels I and II) at the Victoria "Y" from September 8 to 12, but Ramanand's Day of Yoga was full with a substantial waiting list. For information and registration, call the "Y" at 386-7511.

Yoga Centre Monthly Meetings

At the Yoga Centre executive meeting in June, we had a long talk about the format of our recent monthly meetings. Attendance has been dropping gradually, and paradoxically, attendance has been lowest at meetings which have had special programs scheduled to appeal to the more general public. The discussion gradually came to focus on the purpose of having a Yoga Centre, in the context of the purpose of the meetings. Gradually a consensus emerged. The Yoga Centre's purposes at this time seem to be:

1. to publish the newsletter, both for local and outside readers, and for contributors
2. to organize workshops
3. to provide fellowship and support for people practicing yoga in Victoria
4. to provide a first step for people beginning to work on themselves through yoga, so they know they are not alone; again to provide support.

It seemed quite clear that meetings are not really intended to draw people into yoga, nor is that a purpose of the Centre.

Since the main purpose seems to be offering support to people involved in the process of practicing yoga, the executive decided to both cut down the number of meetings, and change the focus of meetings to more directly serve these purposes. In practice, every second meeting will be a business meeting, which executive members are expected to attend. Trish Graham, president of the Centre, said that she feels as though holding separate executive meetings to deal with the Centre's business is making non-executive members feel cut off from the working of the group. By dealing with business matters in bi-monthly meetings,

anyone interested can become involved to whatever extent he or she might wish. Alternating with business meetings will be get-togethers structured to provide aspiring yogis with opportunities to explore yoga with others of similar interests and different levels of experience. These meetings may be used to discuss and study yogic texts, such as the Bhagavad Gita, or Patanjali's Yoga Sutras, or to share ideas on different topics concerning yoga.

The September meeting, to be held at 7:30 p.m. on September 19 at the Rischmiller's home, 572 Head Street (384-9169), will be this second type of meeting, although some business will no doubt have to be discussed. Leslie Hogya will lead a discussion on the topic "What is Yoga?" (If no answer is found, this could go on all year.) Everyone is welcome; please plan to join us, and meet your fellow yogis after the summer break. The following meeting, to conduct business is tentatively scheduled for October 24.

Program Committee Disbanded

Robert Dill, chairman of the Centre's program committee, has resigned his position. In keeping with the decision to conduct the Centre's business more openly, the executive decided to disband the committee, and deal with program planning as part of the bi-monthly business meetings. Anyone interested in helping to plan future workshops or other programs is welcome to attend. The Yoga Centre wants to publicly extend its thanks to Robert for serving as committee chairman for the last 18 months.

YM-YWCA Yoga Program

The new fall schedule of classes at the Victoria YM-YWCA is available, and registration for all levels of classes is now open, and classes begin September 15th. If you haven't yet received a schedule, please call the "Y" at 386-7511, or drop in at 880 Courtney Street to pick one up. One significant change in the program this year is that Satsang will be held in the "Y" Chapel following the Monday Night Level III Class, at approximately 9:00 p.m. Everyone is welcome to attend.

Geeta Iyengar's Book

The Yoga Centre now has copies of the book Yoga: A Gem for Women by Geeta

Iyengar available. The price is \$20.00. If you want to buy a copy, please call Jim Rischmiller, 384-9169. For those outside Victoria, the book is available by mail from Timeless Books, Box 9, Kootenay Bay, B.C. V0B 1X0, for \$19.95. Write for more information. American readers should write to Timless Books, Box 9, Porthill, Idaho 83853.

Yoga and Health: A Special Day

The Yoga Centre has scheduled a full-day program to examine the relationship between yoga and all aspects of health on Saturday, November 1. Please see the article elsewhere in this issue for a tentative schedule and more details.

Not on the Sun Circuit Yet ...

Shirley Daventry French, Victoria's senior teacher in the Iyengar method, is beginning to move in larger circles. After recent successful workshops in Edmonton, and at Yasodhara Ashram, she is scheduled to conduct a weekend workshop in Juneau, Alaska, on Saturday and Sunday, September 20 and 21, in Winnipeg, October 17, 18, and 19, and in Calgary early in 1987. Congratulations, Shirley, it will be a treat for others to experience your excellent teaching style.

OTHER NEWS:

Seattle Workshops

The Center for Yoga in Seattle has recently sent us notice of several workshops they are planning (see the Calendar of Events). The Center is willing to include interested students on their mailing list for future events, and also offers to provide billets for out-of-town people attending their workshops. Please write to them if you are interested in either service. The address is: The Center for Yoga, 2206 North 56th Street, Seattle, Washington 98103, USA.

Iyengar Yoga Institute of San Francisco Scholarships Available

The Iyengar Yoga Institute is offering two scholarships for 1987. These may be used for yoga teacher training classes held in winter quarter, 1987, or for any class term after that. One scholarship, for \$500, is for students who live more than 200 miles away from San Francisco, and who would have to move there to attend classes. Students are eligible whether or not they have taken classes

from the Institute previously. The second, for \$300, is for students who have already completed 24 or more units of classes in the Institute's teacher training program, regardless of where they are from. To apply for either scholarship, students should write a letter stating why they wish to train at the Institute, and why they need a scholarship to do so. A letter of recommendation from the student's teacher is also required. All application forms and letters of recommendation must be received by October 15. Selection of scholarship winners will be by random drawing of all qualified applicants. The Institute's address is 2404-27th Avenue, San Francisco, California 94116, USA. Phone (415) 753-0909.

Benefit Concert and Dance

Harmony House, a Victoria project supported by the Seva Service Society, is planning a benefit Jazz Party for the Crystal Gardens, on the evening of Sunday, September 14. The evening will begin with a concert by Louise Rose, followed by dancing to the Dixieland Express. Tickets are \$15.00, or \$12.50 for seniors and students. Proceeds will be shared between Harmony House and Hospice Victoria. Harmony House aims to bring together musicians and other performing artists who wish to share their creative gifts in compassionate service with shut-ins at various institutional facilities. This promises to be a great evening, and a chance to help two very worthwhile Victoria services. Tickets by phone from Harmony House, 386-2161, or from Sweet Thunder Records on Johnson Street.



Cost includes program and all meals and accommodation. Weekend programs begin with dinner Friday evening and end Sunday afternoon. To register send one-half cost at least two weeks prior to program. After that date call to confirm space. For further information telephone (604) 537-2326 or 537-9596, or write to The Salt Spring Centre for The Creative and Healing Arts, Box 1133, Ganges, B.C., V0S 1E0, for free brochure.

For The Creative and Healing Arts



Situated on 69 acres of meadow and woodland, The Salt Spring Centre for the Creative and Healing Arts is dedicated to providing a wholistic environment to help restore body, mind, and spirit. The Centre features lake swimming, sauna, delicious vegetarian meals, friendly residential and community staff, and ongoing classes and programs in yoga and the creative and healing arts. The Centre is available for group rentals, and for personal holiday retreats on a full guest or work/retreat basis. Reasonable rates.

WOMEN'S WEEKEND

October 10 - 12.

A chance to relax, revitalize, and be pampered at our most popular program. Aerobics, yoga, and stretch classes, and lots of free time. \$125. includes choice of facial or reflexology massage. \$150. includes facial, reflexology massage and full body massage. (Also scheduled for February, March, and April, 1987.)

HYPNOTHERAPY/WEIGHT LOSS WEEKEND

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With Rachel Aarons, MSW, Ph.D., Registered Hypnotherapist. Learn to master weight management once and for all. Self-hypnosis will be taught as a safe, effective technique of re-directing eating patterns.

SLIMMING WEEKEND

November 28 - 30

Nutrition and cooking tips, gourmet light cuisine, with all the pampering of the women's week-ends. Cost: \$125 or \$150. (Also February, 1987)

ON SHARING THE TEACHING:

An Interview with B.K.S. Iyengar

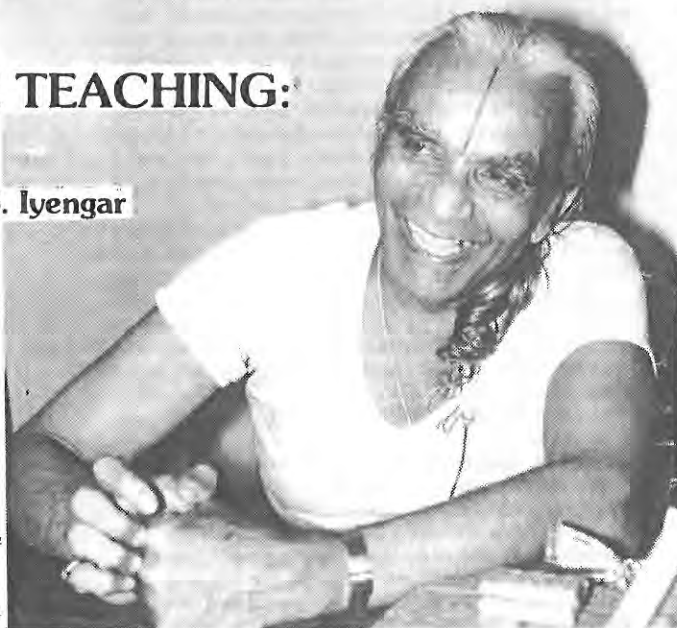
The Victoria Yoga Centre is honoured to present the second of two interviews with Mr. Iyengar which were conducted at the Ramamani Iyengar Memorial Yoga Institute in Pune, India in November 1985. The first interview was published in the May 1986 edition of this newsletter.

Present at this second interview were Shirley Daventry French and James Rischmiller of the Victoria Yoga Centre, and Karen Fletcher of the Yoga Association of Manitoba.

This interview was transcribed and prepared for publication by Shirley Daventry French.

Shirley Daventry French: Guruji, the other day you talked to us about teacher training and the suggestions you made when you were in England recently. This generated a lot of ideas about how we might work in the area where I live - which, of course, I have to discuss with people when I go home. As you know, Canada is a very big country and we are very spread out. Where Karen lives in Winnipeg is nearly two thousand miles from where I live and the Eastern group from Toronto are even further away; so we work in a certain amount of isolation from each other. Although this is the third Canadian Intensive, the other two involved mainly Western Canadians. This time we have people from the centre of Canada and people from Eastern Canada as well. Over meals we've discussed our different problems. One of the ideas which has come up is to start a register or a network of teachers of Iyengar Yoga in Canada, and the possibility that this might lead to an association of Canadian Iyengar Yoga teachers. Several questions arose, first of all the very obvious one - what do you think about that?

Sri B.K.S. Iyengar: Well, so many organisations already exist in other places; I think Canadians should also have an organisation where they



could come together. As long as yoga is important it's going to grow very well. Problems come when yoga is forgotten and personalities arise. We must learn to put personalities aside and keep yoga as the major issue in our discussions. This is what I feel is lacking in many places. The idea that I am important should disappear. I am a renunciate, and have given the use of my name to organisations all over the world without becoming involved myself. I don't want my personality to grow but my subject in which I have struggled very hard to find out the best. That is important.

I will be very happy if my pupils give importance to the cultivation of yoga rather than the cultivation of individuals. Unfortunately, politics arise in all organisations, it's bound to happen; but we have to find a way to be personally involved and at the same time impersonal. Then I think it is a good idea.

Shirley: So far, as you know, things have worked very well in Canada because the groups have been small and there's been a lot of personal contact. However, as our numbers grow it becomes more difficult because there are people who have not been to Pune and who teach your method, or say they teach your method, but perhaps haven't very much understanding.

yengar: I know. That's why certification was introduced so that it would be known who are bona fide or non bona fide teachers. Unfortunately, politics entered in because people began to say "I've been to Pune several times". If they come here, they are my pupils, they are following my method; there ends the matter. But they build themselves up which is creating friction all over.

Shirley: Do you think having an association could help us come together and share more?

yengar: The world is moving in the emotions, so we have to come together. It's very easy to break apart, but an organisation is meant to bring us together to exchange inner experiences, to exchange ideas. From that angle I say it is worth having. Also it's necessary, so that pupils will know who are bona fide teachers, because nowadays people are using my name though they have not learned from me, or even from my pupils. They take Light on Yoga and say, I'm a student of Mr. Iyengar because I follow his book. That is not the right way. In order to stop that we have to have the type of organisation where we can become a single family. If we all put aside our personalities and worked together, what an understanding we could bring into the world.

Shirley: It is a worldwide movement and, as you said, it's like a family.

yengar: A family yes. So what is an organisation? Instead of calling it a family we'll call it an organisation. In my way I say it's a big family. (laughs)

Shirley: I see that it might be a way of encouraging Canadians to share their work.

yengar: That is what I want, not only for Canadians - this rule must hold for all. Why do Canadians exchanging views with the U.S., the U.S. exchanging views with Canada; Canada exchanging views with the U.K., the U.K. with Canada. This is the way I want you to plan, so that we can live without any ups and down, so that all are one. If that happens, whether one is a senior student or a junior student does not matter all; we all belong to one seed, known as the yogic seed.

Shirley: I've thought a lot about the number of workshops that people go to. Obviously they're seeking, these people, they want something. The other day you spoke about sharing instead of sharing and this could be a way of changing that: where we come together, share what we have learned and out of that something will grow.

Iyengar: That's what I said the other day - do you mean to say the Canadian people cannot get knowledge from their own senior teachers? And if I say such a thing, they say "Oh Mr. Iyengar is against calling others." I said, "No. Exhaust your own people, then call some others", then there will be a good build up. Otherwise people come from all over the place to teach; everyone rushes to their workshops and what happens - even though I have trained you - nothing! Why do you require outsiders? As well as senior students in your country, how many junior students are there now? Why don't the senior students help these junior students to develop, then they will have a foundation. Without a foundation there is only confusion. If you call Ramanand Patel, let Ramanand alone come. Once you have a foundation then you can question. You can question yourself, you can question Ramanand - you can question me also. Otherwise it's all confusion.

It's a difficult proposition but this is what I have suggested to the Americans and also to the English. Now this exchange has come to a bit of a standstill for the time being. Some people are complaining that I have interfered, but I am only suggesting that when teachers are available locally, why should others enter into that field?

Shirley: It would be like coming here to Pune without having learned what we can at home before coming. It would be a waste of your time.

Iyengar: That happens, you know - or it should be a complete beginners' class. If you were to bring a class of beginners only, untouched, and ask, "Mr. Iyengar can you train them?", I would teach them in quite a different way.

Shirley: Well, some of the people who are here in this Intensive are fairly inexperienced, but because they were working on their own in isolated areas, I felt it was important for them to come here.

Iyengar: I saw, I saw. That's why I have not used very strong words, otherwise I always use strong words.

Shirley: I think that having been here and having seen the quality of the work they will go home knowing what is expected of them.

Iyengar: That what's I said: they should learn from you people, consolidate, and when this has been exhausted, call someone who can give a little more. That's the kind of organisation I would like to see - helping each other. Calling people has become a business proposition. Somebody says, "Oh I have



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purchased an Institute. I have to pay, so I have to call and see if all these people will come." When I built this Institute I had a lot of problems but I faced them myself. Only now am I settled in life. I knew that if I had not worked very hard, Geeta and Prashant could not survive in this building, but I never said "I'm going to have an intense course, please come". Canadians should come together first; so start helping yourselves along. You should make it a point of your organisation to understand each other. If you cannot come to an understanding among yourselves, how can you understand a man coming from India who offers to give you an intense course.

My advice is – do it, hold on, work well, stabilise, then take a leap. But people want to take a leap immediately.

Shirley: And then take a fall. (Laughter)

Iyengar: There's bound to be a fall.

So form a Canadian organisation. Take South Africa, nobody from outside has gone there to teach, and it is not because of their political problems. South African students learn from their own trained teachers such as Joyce Stewart, who is a very good teacher and whom you may have met at the Convention. Philosophically I have trained her to such an extent that naturally they know she's a very good teacher. I want you to make yourself into a single group before thinking of expanding. America and Canada, I don't mind, but keep to yourselves for the time being. Learn from each other.

Stick to two teachers for a very long time. Then you can consolidate, then you can question. You can question me too at that time. Is this the right approach? If not, why? I will explain immediately – this is going to happen, that's going to happen. Otherwise you have to accept everything. This is right, that's also right and so on. Then how do we develop if everything is right? (laughter) So a little stabilisation is very, very good. I want the senior teachers to build up very well. The responsibility is on you people.

Shirley: Well, one of the things we learn from you is to accept responsibility.

Iyengar: Call the local people, because local people can explain better than non-local people.

Shirley: Of course, we'd very much like you to come back and we'd like Geeta too, if she ever travelled, but it wouldn't be fair if we hadn't done our own work first.

Iyengar: Yes, that's true. So start.

Shirley: With regard to writing to you, and correspondence and problems - obviously if every student you have wrote to you....

Iyengar: No, no! This is what I have suggested to some people already, which I am suggesting to you also; you have got an organisation, now all questions should come to the organisations, and the organisations if they cannot answer have to ask me and I will answer.

I have learned a lesson. Shall I tell you how?

Very recently a woman from the States was here who was watching the pregnant classes. Now she teaches classes for pregnant ladies and she had some problem which she could not solve, so she asked Geeta who wrote to her with some suggestions. After, this the woman said, "I've got more problems" and Geeta replied, "I'd have to be there to teach, I can't teach from here without looking at the patient". Follow?

Now why I'm saying this is that by nature, I may be a very strong person, but I'm very soft in my heart. My character is sometimes my own enemy because I'm too good, I'm too strong. When people question me I answer, I write letters - Geeta never answers, mostly I answer, because Geeta also asks me many things. The diseases are known to me, so naturally I guide. Unfortunately some of those who receive advice hold on to it, saying "We can teach for these problems". They don't pass this advice on to other persons, and that is hurting me now. They build up their own career, saying "I am very good in this area; I can teach you", because a letter has gone from me. Now I am saying that if there is an organisation let them pool their questions and then send them to me. I will answer to the organisation so that everybody will know - nobody can hide. This information should be for the use of all, and not for the advantage of one person.

Shirley: Well, that's another example of sharing, isn't it?

Iyengar: Yes. Advice has to be pooled. Now in London I told them I will only answer to the Centre. They should ask the questions. Otherwise I just send the letters back. Recently I read the following statement in The Yoga Journal: "If somebody complains about Setu Bandha Sarvangasana, tell them not to do it". They should have asked me. Yoga gets a bad name when a person who is calling themselves an expert says, "Just leave it." If a doctor says "leave it", what kind of a doctor is he? He has to scratch his head and ask himself, "What have I to do for my patient?" I would have

immediately said how to do that pose. So pooling is important now.

Pooled questions should come to me and then I will answer. Then everybody will get it and nobody can say "Only I know the method". Everybody should know the method or nobody should know the method.

This is one reason why I wanted organisations: so I can answer them directly, the answer is published and everybody will know. Questions have to come to me in that way. I don't mind answering to an organisation which is publishing so it's an open secret to all. In their methods, if they fail, it's not my fault. But if they know the method, it's going to be successful.

Shirley: Perfect, and then it will be clear what you said and won't be passed on second hand through people who haven't understood.

Iyengar: So this is a must now, I am saying that all should approach me through their organisation. By giving information to individuals, headaches have come. Many self-proclaimed experts have arisen on account of that.

Shirley: Yes, and one of the problems is the one you said, about yoga becoming commercial.

Iyengar: One has to live - you can't teach free of charge. We have to earn. Earn, but give more than you take. That is the real philosophy of yoga. If I renounce everything, then even if I know the art, who is going to feed me? Some take donations, I take fees. A donation is also commercial. If you ask somebody to give whatever he wants to as a gift to his guru, what is it? It is a fee, is it not? They come for a few minutes, and earn more. Here we sweat and we earn less. We are more true to our art, more true to ourselves. So I say to all my pupils, I don't mind even if you charge more - charge more but give them more than you have taken. Then that is right living. Renouncing is not right living. I have given more so my conscience says, "Yes, I have done my best". I have given more than I have taken, that is all the satisfaction I require. Yoga can't be taught for nothing. If you say, "Come, it's free", nobody gets interested.

Shirley: It's true, isn't it? It's human nature. (Laughter)

Iyengar: Yes, human nature does that! The higher the price, oh you must be a better man.

Shirley: Guruji, another question which refers to teacher training as well. It's very obvious to those of us who work with you how your work

integrates all the Eight Limbs of Yoga. This is a spiritual practice which we do here; the Institute is a temple. People who come here and who are open see this very clearly, but you talked the other day about how in the West particularly, people use their intellect, they get involved in technique. Have you any suggestions for understanding and studying the sutras in the West? It's not part of our culture, the way it is for you.

Iyengar: No. Sutas are so difficult, they will not convey the depth of understanding very easily. I would prefer people to read epics such as The Ramayana. Get a background of our culture. In the Puranas, each story has a philosophical background. It gives what we call the samskara, a sort of cultural behaviour of life of the rishis. Stories are better than just reading philosophy. Each story ends with a certain meaning. Each story is full of moral practices. No doubt the yoga-sutras could help you, but how do you translate them into your practices unless and until you are well equipped to translate the meaning. The Sutas are the cream. But in order to know the cream you should know some gross - so I say read the Puranas: the Ramayana, Mahabharata, Baghavata. Ramayana is the life of Rama, Mahabharata is the historical war in which Lord Krishna comes and how he guides, and Baghavata is full of stories of Lord Krishna. These three books will give a good background for spiritual upliftment.

Shirley: It was lovely that Geeta told us stories this time. She told us about the meaning of Diwali and other stories.

Iyengar: Yes, because if you get such background then you can know something about the Sutas.

Shirley: It's very different when we come here and study in India and see the work at its source, it brings a new dimension of understanding, but everybody can't come here. Unfortunately.

Iyengar: Today when you were twisting, when you were doing Marichyasana, your toe was moving. What is the difference between when you turn your toe or when the extended leg is moving, and the mind moving?

Shirley: No, that's right. It's evident when we work with you.

Iyengar: Now, I used to say to people, the third sutra of Patanjali says that when the mind is quietened the self rests in its abode. So can we not interpret another way? Suppose you are doing Marichyasana - twists; keep the hip in its position, keep the leg in its position. What happens? You know the pose. You know the

technique of the pose. You know the movement of the pose. You hold the position and all parts of the body rest in their abodes. How many people can translate Patanjali this way, tell me?

Unless and until my interpretation comes out, where I've depended upon asanas to explain, it's very difficult for others to follow that system because I've taken that as a key.

Now as I said, each cell should rest in its place. When the mind does not move the Atman rests in its abode. ("Tada drastuh svarupe 'vasthanam" - Patanjali's Sutas, Section I, Verse 3). If the cells which move up and down due to our volition are made to rest in their own places, what happens? "Tada drastuh" means the seer. The same sutra, if I take, "Tada drastuh" means buttocks. "Svarupe 'vasthanam" keeping the positions. So if the buttocks are kept in their positions equanimity, tranquility, serenity is there in them. So this meaning may take a longer time.

Shirley: A little longer! (laughter)

Iyengar: Which is why I said, read these stories and it will help you.

Shirley: Have you any other suggestions along those lines.

Iyengar: No, that is the way to learn. Get the traditional background; these stories have a moral background. Morality is spirituality, and spirituality is morality. Morality is not different from spirituality. We have to know that first. You can't think of spirituality and say, "Oh it's my personal whimsical thing I'm involved in, so it's my personal matter" Morality is morality. Morality is everywhere in the world. Morality is there in the West, it is in the East, the North and the South. That's traditional - only the explanations will be different.

There may be such stories, even in Christianity.

Shirley: There are.

Iyengar: Then what does it matter; it can be brought in a different way, comparing the story of the Ramayana, the Mahabharata, the Baghavata and the stories of the Bible or something which will lead to the same.

Shirley: Indians are better storytellers than we are. (Laughter) It's an art here.

Iyengar: Morality has to be followed. These stories are there to help us develop our own conduct. So these are good, then you should jump to intricate books like the Upanishads and Patanjali's Yoga-Sutras. Even the Baghavat Gita

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Tentative Schedule:

- 10:00-11:00 OPENING PANEL
An overview of the topic by our guest speakers.
- 11:00-12:30 ASANA CLASS
BREATHING & RELAXATION
Participants choose between these two experiential sessions.
- 12:30-1:30 LUNCH
- 1:30-2:15 SMALL GROUP DISCUSSIONS
2:30-3:45 PANEL DISCUSSION
Reports from the small groups, and comments from the panellists.
- 3:45-4:00 GROUP RELAXATION

Fee: \$32.00 (Yoga Centre Members)
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For further information, contact:

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is very good, because it is simplified Patanjali Yoga-Sutras and a little easier to understand.

Shirley: Do you have any questions Karen, about what we've been talking about? Karen's going to go back to Winnipeg and try and convey some of this to students there.

Iyengar: Good.

Shirley: She has offered to arrange a conference or meeting of Canadian teachers in Winnipeg because it's in the middle of our country.

Iyengar: Yes, it can be done. Meeting is always good I said, but meeting on a friendly level.

James Rischmiller: One of the problems, I think, is that there seem to have been some teachers that have not stayed close to your teaching.

Iyengar: No, that is why the failures are going to come. One has to say, this is not the method we have learned. You cannot just fool the people. It is said, you cannot fool all of the people all of the time, is it not? You only fool once in a while. Do you mean to say I could not have adopted into my system all these simple methods that are going on today. Do you

mean to say I have not tried all those things in my early days in order to get the best - because I have got the best out of it. Why, when I touch do people get such quick benefit? Even today, take head balance - the moment I touched her (Shirley) she said, "I feel different". You try and find out why they are not getting it. In order to get name and fame some people are saying that they have found out something new. This is known as pollution. I don't like people in the West, my own pupils, saying "Mr. Iyengar does not know how to teach the western people". But they have learned from me, have they not? When they learned from me where did they start. Why say such words?

Jim: The problem is that some of the people who have come here go back and say "I studied with Mr. Iyengar" and claim that they teach your method.

Iyengar: My dear sir, what did I say just before. Consolidate, then there can be no question. The teachers have to consolidate.

Jim: Well, trying to learn from some of the other experiences, it seems to me that one suggestion is that maybe teachers are not teachers for life. Just because they come and study with you does not mean from now on forever they are Iyengar Yoga teachers.

Continued on page 14

SALTSPRING ISLAND RETREAT

RETREAT:

To draw back:
going back or backward, withdrawal in the face of opposition or from a dangerous or unpleasant situation:
withdrawal to a safe and private place:
a period of retirement or seclusion away from the pressures of ordinary life, usually as a group activity.

During the weeks before the Saltspring Retreat, led by Shirley Daventry French, I had been looking forward to three days of withdrawal to a safe and private place away from the unpleasant situations I had recently had to deal with. Saltspring Island seemed far enough away to extricate myself from a life in which I was losing control, couldn't schedule my time properly, and any time I did schedule was not spent in the way I wanted it to be. At last I was to have a space in which I could decide what my goals were, how I could best spend my time and increase the quality of my life - all in three nights and two days!

The sun shone as we drove onto the ferry and my spirits started to sink. I finally focused on what this weekend would be about - yoga. Worries crowded in as to whether I could cope with the physical aspects of the classes and how I would "fit in" to any discussions held, how could I chant when I couldn't sing? As these concerns surfaced, it occurred to me that I would have a great deal of help during the retreat as I worked through these problems or questions. I have worked with Shirley several times and each time Shirley has given me help to continue my journey. Although I find these paths difficult to walk, association with Shirley has meant a renewal of strength, an increase in joy, an incredulity at the capabilities of my body and mind. By the time we drove off the ferry I had composed my mind to the point where I would be ready to absorb and use the information which I would receive.



Shirley Daventry French ably assisted by Marlene Miller.

The Saltspring Centre itself is composed of people who make the building vibrate with their warmth and caring. This feeling set the tone of the retreat for me. I did have difficulty with the asanas as I knew I would but, in the atmosphere created by the Centre and reinforced by Shirley as leader of the workshop, I was able to increase my insight as to why the poses created problems for me. More help was given by Marlene Miller, who assisted Shirley. Through the asanas my mind began to open some more and my spirits soared. Somewhere between mind opening and spirit soaring was a period of tremendous struggle and low spirits. The power and warmth in the room was transferred to my spirit, and I was not alone in the struggle. I'm not saying all the power and warmth came to me; I believe it was shared by all the people in the room, and I'm sure it helped them in their struggle.

By Jennifer Rischmiller

Nor was all my time at the retreat a struggle! I learned that it's not necessary to be able to sing in order to chant! My own chanting was quite quiet vocally but the noise in my heart was loud. The people who live at Saltspring Centre helped us with our chanting and they had obviously had done it several time before! What a marvellous end to my day, sitting in a large circle radiating happiness. Another feeling came to me, one of great respect, everyone feeling respect for each other, allowing each their humanity.

On my way home I tried to start to sort out how I felt, what I learned, what I wanted to do with what I learned. It's a few weeks after the retreat now, and O don't even have the experiences of those few days sorted out. I know I carry with me the lessons learned and the sorting out process will continue all my life. Although it seemed like an isolated process to retreat to an island, it seemed to be very important to incorporate any knowledge gained into my "everyday" life. Therein lies, in my opinion, the greatness of Shirley French's and Mr. Iyengar's teaching. The joining of mind, body and spirit is taught in such a way that can be practised on a daily basis, though not easily! In other words, I'm treated like a human being, not perfect, needing help, but with a capacity to develop to my fullest potential. The retreat served a dual purpose for me, it extended and developed the challenge given me in trying to develop a yogic lifestyle, and it gave me a place to be that would encourage the process of consciousness, of being involved in my life, and giving the direction I wanted to travel in my journey.

P.S. I HAD FUN WITH MY FRIENDS TOO!

Jennifer



Continued from page 11

Iyengar: No, not at all. I know it.

Jim: Maybe they should come back here every few years.

Iyengar: Yes, if there is sanity they have to come. If there is no sanity, what can you do?

You know, I have also students who have told me when we come all this way we want to make the best of it so we can come back, so we try to make money quickly. They have openly told me this, so what can I do? This I can't stop. When I am teaching I am like a monarch, but I am a democrat in other aspects of life - everybody is free to do what they like.

Jim: Well, that's a big responsibility.

Iyengar: My responsibility is to teach, and that's why these organisations came about, so responsibility would be taken by the members to observe, to watch. It's not for the sake of creating something - it's so that there is a check.

Jim: Well, I think when Shirley writes this down - it seems to me that the word has to go to some of these teachers that if they wish to be called Iyengar Yoga teachers then they have to teach Iyengar Yoga.

Karen: Of course!

Shirley: Yes, your method as best they can.

Iyengar: They mix yoga - they give four names, five names. I have seen. It is hurting me, not that it is not hurting me. Why give so many names. They should know the best. Now when you have learned from Yehudi Menuhin would you like to go to an ordinary teacher to learn violin and give his name? Why in yoga? They put ten names and people think - oh he must have got a lot of knowledge from so many people. This is your intellectual defect which has created the problem - where you think that by going to them I may develop some more, I may grasp some more. Body is a factual intelligence, so it has to be digested into the system before you take somebody's words. Many people have adapted my system and, of course, students are throwing them out later. They immediately say "No, this is not Iyengar method."

Otherwise, where is the purity? Why add impurities? Now I've commented openly in public about Ramana Maharshi, Aurobindo and all those people. What has happened today after their death?

Shirley: It's broken up a lot.

Iyengar: Broken up, is it not? So what happens to that soul. The soul thought "I've done wonderful work". But at least I'm alive, so I'm seeing adulteration, pollution when I'm alive. When I die I won't be unhappy because I've already seen it - they did not see.

(Laughs) So that's the difference between me and others. I have seen in my own life. Here alone I've accepted now that some people are just commercially minded, they are not honest people. So I have come to the conclusion why discuss the matter? Those who are honest, they really sweat, they really ask me, they really learn more. Those who are commercial, they lose. They may make a noise for a few days but afterwards it is lost. That's why we have to keep an eye open.

For instance, in South Africa it's happened. Many people have been kept out. The group has kept them out. And now in Australia the problem has arisen, and they have formed an organisation to prevent people from abusing my name by teaching differently. Now some say, "No, Mr. Iyengar has not taught this way, this is all wrong. He has shown us a direct way. Why go indirectly?"

My dear friends, if all the world follows everything then the world would be completely white in no time. Purity and peace would come. We have to struggle to see the best way to give. We have to accept these things, we cannot stop them; but at the same time without damaging the art, we must build it up and find out how to improve.

Shirley: Well, Geeta in the Intensive has spent so much time - and Prashant too in the public classes - giving us an understanding of the method and teaching us not play around with it. And that's why it's important to talk to you now because I feel it's a responsibility.

Iyengar: It is true. It is a responsibility when I've taken fifty years to build up, but now everybody is just using my name. Do you mean to say that my heart doesn't hurt? It does hurt me, although I accept at the same time. But should I get polluted by these methods? No. As long as I remain pure I say, "No, let me not come down myself". So I will not.

Today when you were in class, I was there practising. When I had finished I came out to explain Sirsasana to you. Until then I did not, even though I had seen lots of mistakes; I was

involved in my own practice so I said to myself, "Keep quiet, when I've finished I will explain to them." In five minutes what I explained is nearly ten years of practice for you people.

Shirley: Yes.

Karen: It's true. (Laughter)

Iyengar: For example, when Geeta and Prashant are explaining - sometimes I say, "Oh let them finish. Why should I interfere?" but sometimes I do interfere, is it not? But my interference is in such a way that I cultivate their words. I follow their own wordings so that they know how to act next time. It's a subtle criticism of mine. It's very subtle but at the same time I build constructively for the next time. When I intervene, they listen very carefully, they never argue, they observe everything. That's what I do here for everybody, whoever teaches - even a junior teacher.

The other day in the beginners class, they were taking Navasana, the boat pose. What happens with beginners? They get cramp. If they get cramps they cannot relax, they cannot lift their legs. So I showed them how to keep their feet on the sill of the window, made them move the hands and see what happens. They said, "We can lift our legs without jerking". That was raw teaching.

I can teach a man like Krishnamurti; I can teach a sweeper. I know the brain of the sweeper; I know the brain of Krishnamurti. But if I use the brain of Krishnamurti teaching to you people, you will never understand the A.B.C.D.

Jim: Do you think there should be a course here for just the senior teachers?

Iyengar: I did it once, but they only used it. Although everybody's asking. I have no mind to do it again. Some of them advertised in The Yoga Journal, that they had attended this teachers' training course. They immediately published and that has hurt me because I told them not to use it. I corrected their teachings, they learned some basics; why should they advertise it? That makes me immediately negative and I said, "No, what is the use of helping these people."

Now in Canada when people were teaching, I built up. When you were all teaching was I not explaining to you?

Shirley: It was incredible. So much in such a short time. Yes!

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Iyengar: Is not that a teachers' training course? Now here, Geeta is explaining two things: not only how to learn but also the art of teaching. Here two things are involved. How to see. How to observe.

Shirley: Oh, she's been wonderful with that, she's given us so much.

Iyengar: That's what I am saying. Also I observe the classes. I am there. So we are teaching two things at the same time - the art of seeing your own position; the art of looking at others' positions and how to correct.

Shirley: I can't think of any better teacher training than we've been having.

Iyengar: So this is the advantage you people have, is it not? Now why these people cannot go wrong, tell me? Because I am there. Some people come here for three weeks and go away saying they have learned many things, but they don't come back. If they come back, well and good. Those who come back - next time they are sober here. But the first time when they come they are not at all sober. They think they are already far ahead, so they come with pride. If they come three or four times that pride is gone, and the teaching is very easy for us. (Laughter)

Shirley: You can't come a second time in ignorance. (Laughter)

Iyengar: You can observe all my senior pupils here; they are very sober now. They catch us easily, they understand us easily. The beginners who come - no! They come with pride. They have done very well with so many advanced senior students of mine but they forget that I am the seniormost teacher for all these senior teachers. (Laughter) It doesn't strike them at all. They think "Oh, I have learned from so and so". Who taught all these teachers? Remember that man is standing here! (Laughter)

Jim: Yes, I must admit that I find that every day I learn more about what I don't know.

Iyengar: What to learn, what to unlearn? In the beginning, you jump to get the head balance. You are learning, but in that learning you do so many mistakes. Then, when you get a little confidence you have to unlearn - "I use these muscles which I should not use now." First the unlearning; then real learning comes.

So teachers' training course is always like that. Suppose I want to take him (Jim) as a

teacher, I won't explain to him. I would say, just follow the class for two or three days because he should become acquainted with people. He should know their movements; he should understand their mind, their behaviour, their tactics. After two or three days we would say, "Alright, just help". Then we watch two or three people being helped and say, "This is not the way to help - this body you have to touch here, that body you have to touch there" We give guidance. In a teachers' training course, you conduct the class and your assistants follow your teaching. What I saw in the West is that the teacher says one word and the assistants never follow that word at all. They have no base at all. In London I told them that when you are training teachers, you have to correct them and say, "No, I told you to start from here. Stop! Start from here." Otherwise if you just keep quiet, all ends in confusion. They have to come back to the base.

I have seen many teachers who were going on speaking, and I asked, "What did you say two minutes ago?" They said, "I don't know" "Then how can you be a teacher?" Connect back. What is the use of just going forward, you should know how to come back too. And not one Western teacher knows the art of coming back, whereas we come back; we come back every now and then to the first word that we use, so that the memory gets it right. But in the West they go forward and forward, forward and forward - the intellectual gathering has come. "Oh, he used lots of words so he must be a very good teacher!" But how much did I benefit in my body - not in the brain? In the East I would say "How much did you collect from the brain", because here the brain is slow. In your country the brain is fast, the body is slow; so you have to enquire "Did the body catch what was said." That's the difference between here and there.

Jim: To me that's the morality.

Iyengar: Yes true, it's morality when a teacher observes whether the pupil has understood what has been given. If not, what must I do to get them to understand. This is morality.

Teachers should also be very mobile. There are two types of teaching. First you should know the technique of the pose. Secondly you must understand the intellect of the heart or the emotional feeling. Take head balances today. Technically I know the pose, but according to the emotions I change. This thick muscle, you

have to make it thin. Technique cannot be given there. The technique is from my experience, and to change the technique is from the presentation. What techniques do I have to adapt to change the position this person is presenting? A technique has to be created on the spot. That is what the teachers have to learn, and if they learn, those teachers are top. Take it from me, those teachers cannot be shaken. Even what little they know, they know very well. They will be better teachers than those teachers who say, "I can teach this, I can teach that."

Jim: In the last interview, you said that if teachers teach a pose they must be able to do that particular pose.

Iyengar: Naturally, they have to know. If they know well then their presentation is good. There are some people who are injured who cannot move their bodies. I say they should accept their weakness but explain that their presentation has been affected. This is honest - again morality. If my hand is broken or if I have a spine injury, I will say, "I have this defect, don't follow this defect." That's the guide. Say openly that "because of injury I cannot do it" - it should come like that. Then if you see a person doing the movement you want, use him to show. A teacher should be of that type. That is again morality I am speaking of, is it not? If I can't do it because some impediments have come to me, what have I to do? Express my impediments. It's better to say my weakness. My body is not giving me this movement which I want, but if you have no injury I will show you exactly how to get it in your body. But I should not say that what I am doing is correct. Unfortunately many people do that; they hide their weaknesses and say it is correct. That's not morality.

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Jim: Have you thought of writing a short piece that could go into all of the newsletters.

Iyengar: Well, this all should go. For example, something which appears in your paper could be reproduced in *Dipika* of England; England can reproduce from your questions what is common to all. Even in Manchester they have got their own paper. I am telling them all, please go on getting these points so there can be understanding. It's good to communicate with each other, so please reproduce those articles which are good. In your magazine you give permission to reprint your articles as long as they acknowledge, is it not? So this way it should come.

In London, I told them that in *Dipika* they should be publishing questions and answers. People must not keep information for themselves. If they do, I will not give at all later. Let all get the message; but if the benefit does not go to all, then I say, "No! O.K., now do as you like".

Shirley: So it's up to us.

Iyengar: Yes, because I don't want to hide. Many people are asking me to exactly give the poses to the angles, but I am concerned that non-students of mine will use that book. All my direct students can get the benefit of my knowledge but why give work on my subject to uninitiated students who steal my art and say, "I also know like Mr. Iyengar".

Now I can tell people that if you have a patient who did not derive benefit, send a picture. I see the body then I say, no, for this body you have to teach this way. Then there is still the chain, follow. But that should not go to other people. Iyengar students should know that on their body Mr. Iyengar saw this and he just changed the positions - but this is not for others.

Recently I saw a book featuring the use of chairs in asanas - the latest book of a well known teacher is *Yoga with the help of Props*. Nobody knew how to use the chairs except me, it is a known fact. Some of my pupils may have gone there and taught him, and now this book has come out. At the very least he should have acknowledged, or somebody should have acknowledged that so and so has taught this method. It is not their method.

Jim: What has to be done then, is that organisations which promote the Iyengar method

in the various countries have to show that just because others take particular poses, or use props, or whatever, they're not teaching Iyengar Yoga. We have to make sure it is understood that Iyengar Yoga is different because it has the morality to tie together all aspects.

Iyengar: Yes, mine goes with tremendous morality. I can see immediately from a person's face if something has gone wrong in their method.

You saw this today. I was doing yoga in a corner, and these two girls had just finished head balance on the rope. When they came out they were swaying. Geeta did not see, Prashant did not see - they were busy with the class; but I came running. I told them, "Sit, quick!" That's morality, follow now? I told both of them, "Keep your head down." You heard? I shouted, did I not? Because if they had continued they would have fallen. I saw that something was going to happen, so I made both of them sit immediately keeping their heads down. I see so many things, you know!

Shirley: I know that from when you were in Victoria. You saw so much in such a short time.

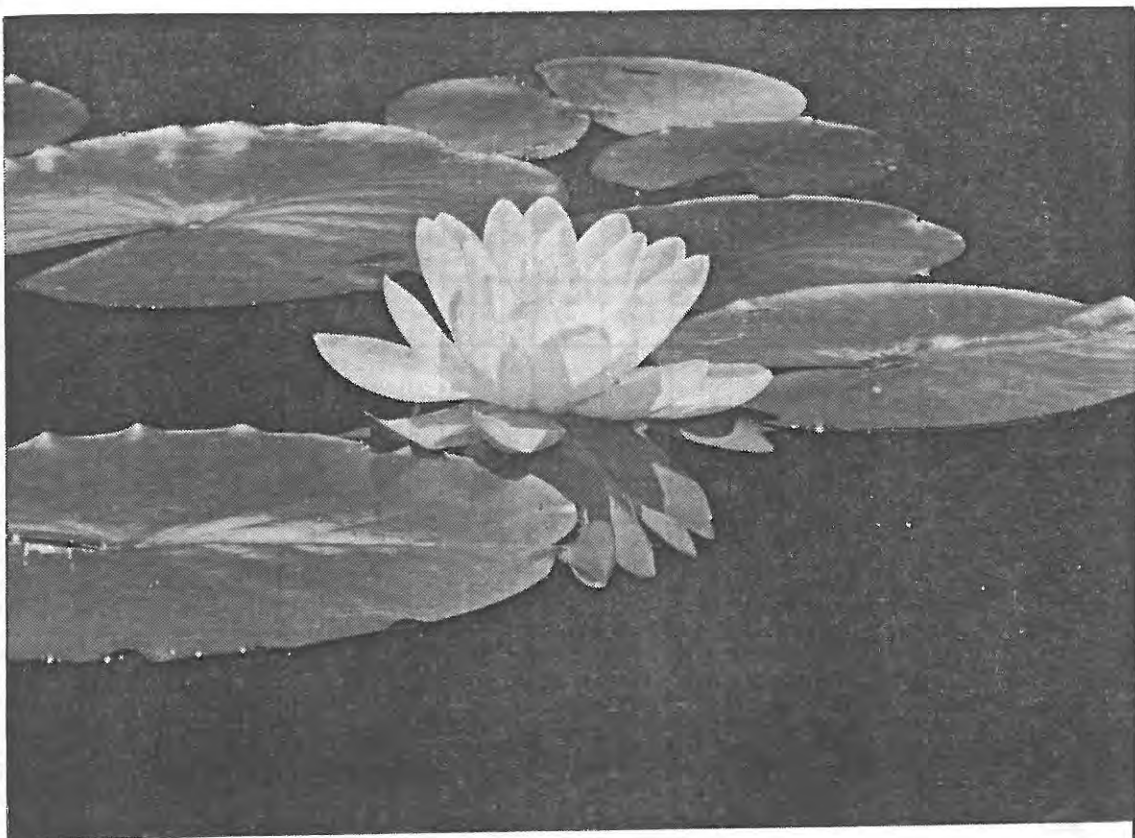
Iyengar: I am always willing to help in that way. Information should be made available to all. Magazines and papers may be used as a guide. If letters come then I will say, "No, you get the answer from the paper".

In London there was a girl who wanted to know how to teach for handicapped people. She asked me about pranayama and all those things. I just laughed and said, "Oh no, this is asking too much in such a short period". I said she should come to Pune and undergo training. If not, she has to undergo training with senior students in England. So I showed them the letter and said if she comes, make her do this, make her do that.

It is bound to happen and I can't help it, but still I want to be good to those people who want to follow my method.

Shirley: We're glad you do! Thank you again for your time.





The art of yoga is creative, rhythmic in practice and individualistic in nature. It is ennobling. In it the pursuit of knowledge and wisdom begins and investigation into the nature of being is carried out. As love is experienced by the lover and the beloved, wisdom by the thinker and the philosopher, so the beauty of life is analysed, known, understood and experienced by the practitioner of yoga.

-B.K.S. Iyengar, 1985

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INTRODUCTORY YOGA All students with no previous experience of the Iyengar Method should register in this level. Coordination, strength, flexibility and stamina will be developed through progressive work with basic yoga asanas (poses).	284	Co-ed	Mon	9:30-11:00 am	Lounge	Celia Ward	I & II	Free	\$27	
	285	Co-ed	Mon	5:30-7:00 pm	Lounge	Marlene Miller	I & II	Free	\$28	
	287	Co-ed	Tues	7:30-9:00 pm	Lounge	Linda Shevloff	I & II	Free	\$28	
	288	Co-ed	Wed	9:00-10:30 am	Lounge	Shirley Daventry French	I & II	Free	\$27	
	289	Co-ed	Wed	7:30-9:00 pm	Lounge	Donna Fornelli	I & II	Free	\$28	
	291	Co-ed	Thurs	5:30-7:00 pm	Lounge	Rob Dill	I & II	Free	\$28	
GENTLE YOGA A slower approach to yoga for students of any age who are seeking a change from the fast pace of modern life. Basic yoga postures will be taught along with an emphasis on breathing and relaxation.	286	Co-ed	Tue	1:30-3:00 pm	Lounge	Donna Fornelli	I & II	\$ 9	\$29	\$24
	290	Co-ed	Thurs	1:30-3:00 pm	Lounge	Leslie Hogya	I & II	Free	\$27	\$22
LEVEL I A continuation from introductory level. New asanas will be introduced, and the emphasis will be on gaining proficiency in basic yoga asanas. Coordination, strength, flexibility and stamina will continue to develop along with a deeper understanding of the practice of yoga.	292	Co-ed	Mon	11:00-12:30 pm	Lounge	Celia Ward	I & II	\$ 9	\$29	
	293	Co-ed	Mon	5:30-7:00 pm	D&E	Anna Forrester	I & II	\$10	\$30	
	294	Co-ed	Wed	5:30-7:00 pm	Lounge	Donna Fornelli	I & II	\$10	\$30	
	295	Co-ed	Fri	9:30-11:00 am	Lounge	Donna Fornelli	I & II	\$ 9	\$29	
	296	Co-ed	Tues	9:30-11:30 am	Lounge	Gay Dill	I & II	\$16	\$36	
	297	Co-ed	Tues	5:30-7:30 pm	Lounge	Shirley Daventry French	I & II	\$21	\$41	
WORKSHOP SERIES Level Two - an introduction to intermediate asanas for the students who have already developed a basic understanding of Iyengar Yoga. The emphasis will be on exploring individual ways of working to overcome obstacles which impede progress. Completion of Level One (or equivalent) is essential. Level Three - an intermediate course for students and teachers with a good understanding of the Iyengar method, who will be introduced to more advanced asanas and shown individual ways of working with them. Emphasis will be on refinement and detail. Participants should have previous experience of Iyengar Yoga at an intermediate level.	298	Co-ed	Mon	7:00-9:00 pm	Lounge	Shirley Daventry French	I & II	\$21	\$41	
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FIFTY-FIVE AND BETTER YOGA Regular practice of Iyengar Yoga promises good posture, muscle and bone strength and a feeling of energetic well being. The care and attention to detail which characterizes this method together with the many individual ways of working, make it an especially suitable for people in the age group.	235	Co-ed	Wed	10:30-12:00 pm	Lounge	Shirley Daventry French	I & II	Free	\$27	\$22

A Mother's Yoga

by Leslie Hogya

This summer, I got to play "Auntie" to two relatively new nephews: Christopher, almost two, and John, nine months. It was wonderful, literally. I was full of wonder to be with them. Christopher is full of energy and love. John is soft and round and cuddly. His skin dimples and smells sweet and wholesome.

I watched my brother and sister-in-law strive to be the best parents they could be. I thought about my own upbringing, how my parents managed to love and support us and give us a positive concept of self worth without spoiling us.

"Spoil" is an interesting word in regard to children. If we have a perfect fruit and it gets spoiled, what happens? It is allowed to sit too long without being eaten. With children, we mean we have a perfect baby or child and by indulging her we end up with a child that is selfish and self-centred, inconsiderate, an egomaniac, believing no one else matters but himself.

What happens? The perfect baby is self-centred; is an egomaniac. He believes he is the centre of the universe. When she is looking at something it exists; when she stops looking at it, it ceases to exist. When she smiles, everyone smiles with her. Babies are so innocent. They love without expectation, without grudges. They are a reminder of our own divine nature. They are unblemished, untouched, unspoiled.

But babies grow, and begin to test the world. They find out that objects exist whether they can see them or not. They begin to manipulate their toes, their minds, their senses. They start to put two and two together. They begin to see that they can control things.

They begin to notice that someone comes when they cry. I personally think it's OK to keep going to a baby when he cries,

even if he is testing his control. Babies can't talk, and to me their emotional need to be held is as valid as their physical need to be fed and kept dry.

When the baby becomes a toddler and the toddler becomes a two year old, the testing of the world takes on a real intensity. I don't think the child is being "bad", but she is definitely trying everything out, and we, as parents, can get overwhelmed by the force of her will. This is where the spoiling can get started. My tendency was to want to keep the babies' perfection longer than was possible. I didn't want to make them shut down and become unhappy.

As the child grows, guidelines for acceptable behaviour become important, guidelines which can be kept free of emotion. The child soon learns which are the clear cut, no-choice rules, and which ones they can manipulate. One example that comes to mind is the rule that he must sit in his car seat. One day the child doesn't want to sit in his car seat. No one can deny that he doesn't want to. It's not bad in itself that he doesn't want to sit in it. It's what happens next that can begin to set a pattern.

The child cries and arches his back and refuses to sit down. The parent can try lots of things: forcing the child to sit, begging with the child, reasoning with the child, explaining why they have to sit, taking the child out of the car and not going anywhere (this is a hard one if you're on your way to pick up Aunt Mildred at the airport). The parent can try counting to ten. I don't know why this works, but it does -- it makes the situation a game, giving the child a chance to cooperate in a different way.

There are lots of choices and each parent uses one that suits him. All of them I've tried. The one choice the parent doesn't have is to let the child get away with not sitting in the car seat. The statistics provide reason enough: it is dangerous. It is a rule, a way we are when we are in cars in North America. On some issues there are no choices. When we know what those issues are, it's easy to be clear, direct, decisive. Things such as playing with matches, or on busy streets, etc., are clearly no-choice situations.

My rules were always understood on these issues, because I understood them. But that doesn't mean my children didn't push to see if there really was a choice or not. They tried me out occasionally. Every family has its own list of no-choice rules. As the children get older and more independent, some of the no-choice rules become outdated, so I'm constantly reassessing. When my child questions a rule after a few years, and starts arguing that his friends can do something he can't, I ask myself a few questions. Is what they want to do harmful to them? to someone else? to someone's property? Is it appropriate? This allows me to rethink and reassess an old rule.

By providing guidelines we allow the child to grow within safe limits and boundaries. They are going to be unhappy about these rules sometimes. They begin by following simple rules and guidelines such as sitting in a car seat. They learn that they have to respect other people's wishes.

This still doesn't explain the older child who is "spoiled." I can't wrap this column up neatly. But I think that by learning there are some rules we have no choice about, we begin to see that we have to fit our desires around others'. I'll think about this some more, and I may return to it in a future column. ★

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Yoga Calendar

SEPTEMBER, 1986:

September registration at the Y.

September 3 - 7:

Dona Holleman is giving a 5 day Yoga Workshop in Seattle. Phone 206-525-3219 for more information.

September 6 & 7:

Two level Iyengar Yoga Workshop with Vera Sida in Vancouver. contact Linda Dion, #2 - 1880 West 19th Ave., Vancouver, B.C. V6J 2N9 (604) 733-0569
Cost: 40.00

September 8 - 12:

Ramanand Patel will be at the Y.

September 11-14

Dona Holleman yoga workshop in Vancouver. Intermediate students and teachers. contact Claudia MacDonald, 4465 Quebec St., Vancouver, B.C., V5V 3L6 (604)874-1968

September 14:

Benefit Jazz Party at Crystal Gardens for SEVA. See Yoga News for more details.



September 19:

Meeting of Victoria Yoga Centre at 572 Head Street, at 7.30 p.m. See Yoga News for details.

OCTOBER, 1986:

October 3 - 5:

Iyengar Yoga Workshop with Ramanand Patel in Seattle. Contact Richard or Carolyn at 206-547-7446 for more information.

October 4:

A week-end get together for teachers and student teachers. Inquiries to Shirley French, 478-3775 or Maureen Carruthers, 539-5071.

NOVEMBER, 1986:

November 1:

Yoga and Health, Physical, Mental, Emotional and Spiritual. To be given at the Y, 10.00 a.m. to 4.00 p.m. See ad this issue.

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"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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Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

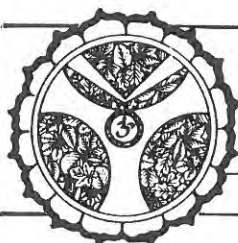
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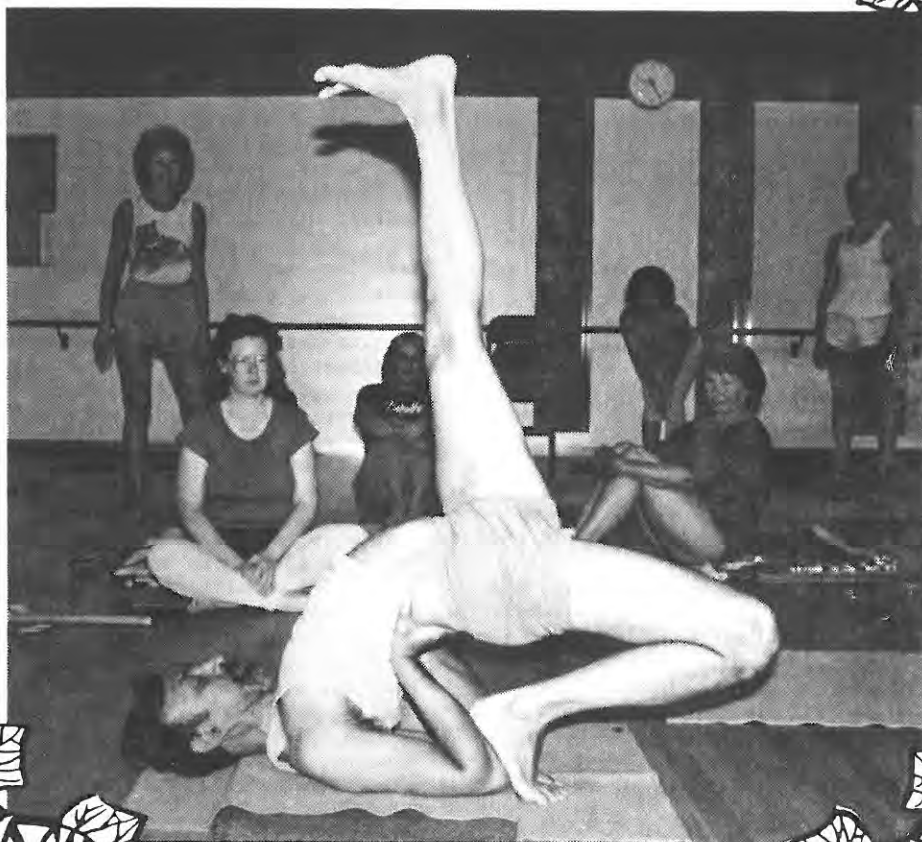
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

OCTOBER 1986

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with
Shirley Daventry French
on
Saturday, November 8th
10 am to 4 pm
to be held in
THE YOGA ROOM
3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE: \$30.00

Shirley is a student of B.K.S. Iyengar of Pune, India and Swami Radha of Yasodhara Ashram. She has been teaching yoga in Victoria for 15 years, and leads workshops across Canada and in the United States.

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

For information and registration:
Phone 478-3775



by Shirley Daventry French

Last month's newsletter featured the second of two interviews with B.K.S. Iyengar which were conducted in India last winter. The cover bore the title "On Sharing the Teaching". This was a constant refrain during Mr. Iyengar's discussions with us. It is not surprising, since it is an integral part of yogic teaching that we must pass on what we have been given by our teachers. This is not only a means of expressing gratitude, another integral part of yoga, but most important a means of making these teachings available to as many people as possible. In yoga circles this is often referred to as "doing the work", and - as Mr. Iyengar reminded us - it is "the work" which is important not ourselves.

For many generations, yogic teachings have been passed on from teacher to pupil through an apprenticeship system. When the pupil had validated his/her own experience and developed some insights (in the olden days it was more likely to be 'him' than 'her'), then he would become a teacher in his own right.

In the early days, the teachings were not written down but passed on verbally. I have been told that the sages of old noticed that people's memories were becoming less accurate, and out of concern that the teachings would become diluted, began to write them down. However, I have often thought that as other means of communication became available a wise man would use them. Writing on slates was superceded by pen and paper, handwritten manuscripts and books were produced, and eventually the printing press made books cheaper and more readily available. Now we have films, television, videos and computers, all of which have become modern-day tools for passing on the yogic teachings. The yoga network is hardly 'mass media', rather a 'mini-media', but nevertheless offers a means of sharing our experience with others and passing on the work of our teachers.

As part of this 'mini-media' there is a worldwide network of newsletters, journals and other circulars, which pass on and share information and articles about yoga. Most of these, like the Victoria Yoga Centre newsletter, are produced entirely by volunteers who give their time and expertise in the spirit of karma yoga - giving and sharing for its own sake and without expectation of reward. Not that this is at all easy, because of the inherent need most of us have for acknowledgment and recognition. However, those who persevere develop a inner satisfaction from this giving and sharing and begin to look less and less for outside validation.

In any case, we simply can't hold on to the teachings. They are dynamic and vital, and if we try to hold on to them and keep them for ourselves, they become stale and lifeless.

With all of this in mind, I wrote to those who had participated in the Intensive in India last winter asking them to share their insights and experience for the benefit of others. Many students received special help with therapeutic work, back problems, internal problems and so on, while others who menstruated during the course practised special asanas for menstruation. The sequences they were given to practice along with their personal experience of the benefits to be derived, would be very valuable.

In an Intensive in India, all students will be brought face to face with their own unique problems, and be shown many ways of working to remove them. All will have had special and individual work and have something to share, not only those with major problems.

In this Intensive we were thirty students, mostly from Canada but joined by others from the United States, Australia, Scotland and Japan. Thousands of students have studied at the Iyengar Institute in Pune and thousands of others study and practise Iyengar Yoga throughout the world. How much there is to share! In Mr. Iyengar's own words, "What an opportunity you people have!"

Writing articles for newsletters is, of course, only one way of sharing, but I would like to ask those of you who have this ability to overcome your reluctance, shyness, inertia, or whatever obstacle stands in your way. I know that some people are nervous about committing themselves on paper in case they haven't got things quite right. If you do make a mistake and this is pointed out - wonderful! You will have learned

something and won't go on making that mistake for the rest of your life.

What a delight it is that there has already been some response to my letter. Hilda Pezarro of Vancouver wrote to me about her experiences in coping with a back problem in India; with her permission this letter is published in this newsletter. Hilda is one of the people responsible for the growth of Iyengar Yoga in Canada, and in fact gave me my very first tempting taste when our paths crossed during the 1976 Yoga Teachers' Course at Yasodhara Ashram. I am grateful to her for this, as well as for sharing her reflections on her back problem and the program she was given at the Institute. ★

A Letter From Hilda Pezarro:

On a Bad Back



Dear Shirley,

I am writing in response to your request for information about the special sequence I was given in Pune in October 1985 because I had "put my back out."

I would like to start off by giving my insights as to how and why I put my back out at that time. It was psychological. I had moved into our house in Vancouver two weeks before travelling to Pune. I was feeling very stressed because of a combination of circumstances and all in all I felt I was carrying a very large load on my back. My practice had deteriorated to a very hurried asanas in the morning. I was not caring for myself.

When I arrived in Pune I was menstruating. Although I have completed menopause I have a "false period" because I am now on a hormone program. Geeta (Iyengar) put me in the menstruation class and my back began to feel very uncomfortable after I had done Paschimottanasana and Janu-sirsasana for about twenty minutes. I normally find forward bends easy. I now realise that my back muscles must have been very tense and my attempts to practise those two asanas for that amount of time without



THE YOGA CENTRE OF VICTORIA
Presents
A WORKSHOP WITH DONNA FORNELLI

ON: SUNDAY, OCTOBER 26, 1986

AT: THE VICTORIA YM/YWCA LOUNGE

FROM: 10:00 a.m. to 1:00 p.m.
Followed by refreshments

FEE: Yoga Centre/Y Members \$10.00
Non-members \$12.00

This workshop will be geared to Introductory/Level I but will be a challenge to all levels of ability.

Donna has conducted classes and workshops in the Victoria area and in Eastern Canada for the past thirteen years. She is a longtime student of Shirley Daventry French and Swami Radha and is administrative assistant for the Y's Yoga program.

PLEASE PRE-REGISTER:

Make cheques payable to:
Victoria Yoga Centre and mail
to: 432 Sue Mar Place
Victoria, B.C., V9C 3E1

For further information phone Donna
at 474-4184



suitable warm ups caused them to spasm even more. I was then put on the back bend bench and my lower back muscles really went into spasm. I realise that over the years when my back has gone into spasm there has often been a connection with feeling overloaded.

The afternoon of the morning that my back went into spasm, I had a massage from Kusam (an Ayurvedic massage practitioner). After the massage my back felt better for a while and then it went into an even more painful spasm. The muscles on each side of my spine close to the sacrum felt like rocks.

I decided to stay in bed and do pelvic tilts (cat tilt) periodically which had helped on previous occasions, although this was the most severe spasm I had even experienced. I felt a long way from home and from the resources and comforts usually available to me. I returned to class having missed one day after receiving Geeta's message to come back. It was painful to walk, more painful to sit, and I arrived at the class with a feeling of trepidation.

The program I was given was as follows :-

1. Twists. 6 on each side sitting on a low stool using the large post for extra leverage.
2. Twists. 6 on each side, standing with one foot on a higher stool, resisting with the knee against the post using the hands on the post for extra leverage.
3. Same again using a rope for extra leverage - the rope around the post near to the statue of Patanjali. Geeta or one of the assistants would twist me vigorously.
4. Pelvic Tilts lying on my back, one foot against a post, the other leg straight and next to the post. Repeated 5 mins. on each side.
5. Supta Padangusthasana with the foot of the leg on the floor braced against the wall.
6. Sitting straddled on a bench, about chair seat height, with a bolster, lying on the bolster and reaching for its end. An assistant would lengthen my back using hand pressure.
7. Sitting straddled on a bench, about chair seat height, but this time sitting with both legs on the same side. This was another version of the twist. An assistant would come by and help hold my buttocks down.

The following asanas were done using the beam for support :-

8. Trikonasana. 6 times to each side.
9. Pavritta Trikonasana. 6 times to each side.
10. Ardha Chandrasana. 6 times to each side.
11. Pavritta Ardha Chandrasana. 6 times to each side. Geeta or one of the assistants would give support and move me vigorously into these asanas.
12. At first I found it too painful to use the backbend bench, but as the muscles relaxed I was put on the backbend bend with support under my shoulders and with my feet high on bolsters.
13. Therapeutic Sarvangasana with a chair. 10 minutes.
14. Halasana over a high bench. This gave incredible relief. 10 minutes.
15. At first my back was too painful for Baddha Konasana. This was added after several days. If I found anything too painful I was not made to do it.

What I learnt:

After the first session of this program my back felt much better. I learnt that in spite of my fear of moving, the often vigorous movements brought relief and did not hurt. I observed how the standing poses lengthened my back muscles. The variety of twists were excellent and their effect dramatic. The surprise to me was the vigour with which I was encouraged to work with them. My back muscles took time to fully release. Every day after class my back felt better, but by the end of the day or if I had been sitting it would become painful. Walking was helpful.

I realised how much fear is involved when my back is in spasm. I have this awful feeling that I will not be able to walk or move easily again. Working with Geeta and her assistant taught me to work through that fear and come out on the other side.

After five days I rejoined the class although I would go to the wall or bars for support when I needed it. I began to work with back bends. Again, I had to deal with my fear. Geeta kept an eye on me and I would let her know when I thought I had gone as far as I could with that

session. I also learnt how important it is to tilt the pelvis correctly and to do warm-ups for the hamstrings before going into Paschimottanasana. It is also important to be cautious if my lower back is tense.

Since I have been back from Pune, I have continued to apply what I have learnt to my practice. My standing poses have become stronger and my twists have more depth. My increase of awareness of how my back functions has carried over into other asanas. I start my practice every day with 10 minutes over the backbend bench beginning with a bolster under my shoulders and another under my feet. After about 3 minutes I remove the bolster from under my shoulders and after about 6 minutes I remove the one under my feet. Next I do Supta Virasana, and then go on to whatever asanas I am working with that day. Odd days (on the calendar) are backbend days and even days are standing pose days.

I am finding my backbend bench very helpful whenever I need to relax. Also at this point I am not feeling that I am carrying too much on my back. I have begun working part time in an office job and I was tense in the new situation. I found that a session on the back bend bench, and deep breathing and asanas very helpful after work.

I hope this will be helpful to you and others.

With best wishes for happy backs,

Hilda. ★

EDITOR'S NOTE

The newsletter welcomes any articles that you would like to have published. You don't have to be on the staff to write articles. If you have any thoughts on yoga, your experiences, or any other articles related to yoga, please send them to the editor.

Thank you.

LINDA SHEVLOFF

Yoga Centre News



by Bill Graham

Yoga Centre Monthly Meeting

The October Yoga Centre Meeting will be an open meeting to discuss the business of the Centre. It will be held at the Graham's home, 3305 Wordsworth Street, at 7:30 p.m., October 17th. All executive are asked to attend. If you need directions, call 592-5338.

This year, Centre meetings will alternate between discussion and study meetings and business meetings. Last month's discussion on "What is yoga?", led by Leslie Hoggia was a good start for the new format. Leslie did an excellent job of presenting an overview of the topic, and the conversation which followed was both interesting and rewarding.

The business meeting is also in a new format. Previously, the Centre executive held meetings, the program and newsletter committees held meetings, and there were general business meetings. For many of the executive and committee members, this meant that they were either dealing with or hearing reports on the same business as many as three times. To reduce duplication, the executive decided to eliminate the program committee, and to combine the executive and general business meetings in a single open executive meeting. Business to be discussed at the October 17th meeting will include planning the Centre's programs and workshops for the coming year. Anyone interested is welcome to attend. If you have items you want added to the agenda, please call Trish Graham at 592-5338, evenings.

Newsletter Committee Meeting

The next meeting of the Newsletter Committee will be held on October 10 at 7:30 p.m. at Linda Benn's home, 160 Beach Drive. The main business will be planning the issues for the next year. The meeting is open to anyone interested in the newsletter.

Yoga: A Gem for Women

The Yoga Centre has copies of Yoga: A Gem for Women by Geeta Iyengar available for sale for \$20.00 a copy. If you would like to order one, please call Jim Rischmiller, 384-9169. For those outside Victoria, the book is available by mail from Timeless Books, Box 9, Kootenay Bay, B.C. V0B 1X0, for \$19.95. Write for more information. American readers should write to Timeless Books, Box 9, Porthill, Idaho, USA 83853.

Sunday Workshop Series

Donna Fornelli will once again be coordinating a series of Sunday morning yoga workshops at the Victoria YM-YWCA. Several suggestions have been made for theme workshops, and details will be finalized at the October 17 business meeting. If you would like to take or lead one of these workshops, please let Donna know before the meeting (474-4184), or plan to attend.

Yoga and Health: A Special Day

The Yoga Centre has scheduled a day-long workshop to examine the relationship between yoga and all aspects of health on Saturday, November 22. Please note that the date has been changed from the announcement in last month's newsletter. There will be presentations by Derek French, Swami Padmananda, Helen Walters, Shirley Daventry French, and Marlene Miller. The program includes a panel discussion on yoga and health, your choice of an asana or breathing and relaxation class, a nutritious lunch, group discussion sessions, and a closing relaxation. This promises to be a very useful session. Plan now to attend.

Yoga Teachers' Insurance

By now all local yoga teachers should have received a letter from Jim Rischmiller, Yoga Centre Treasurer, asking for information so that he can assess the fees for teachers' insurance. Actually, by now Jim thinks he should have received your reply. If you have received Jim's letter, please get the requested information to him as soon as you possibly can. If you are a teacher and have not received Jim's letter, please phone him at 384-9169 to discuss your coverage.



CONGRATULATIONS AND BEST WISHES TO OUR FRIEND, NANCE THACKER. SHE AND ROD WILL BE MARRIED IN TORONTO ON OCTOBER 24th.

Yoga Calendar

OCTOBER 1986:

October 3 - 5:

Iyengar Yoga Workshop with Ramanand Patel in Seattle. Contact Richard or Carolyn at 206-547-7446 for more information.

October 17:

Meeting of Victoria Yoga Centre at 3305 Woodward Ave, at 7:30 p.m. See Yoga News for details. Everyone is welcome to attend this meeting

NOVEMBER 1986:

November 8:

A Day of Yoga from 10AM to 4PM with Shirley Daventry French, \$30, to be held at 3318 Olympic View Drive. Contact Shirley at 478-3775 for more information or to register.

November 22:

Yoga and Health, Physical, Mental, and Spiritual. To be given at the Y, 10 AM to 4PM. See ad this issue for more details.

DECEMBER 1986:

December 27 to January 7:

Vipassana Meditation at Cornet Bay, Washington State. Contact Evie at 479-6641 for more information.

Notice Board

FOR SALE IBM PC JR. COMPUTER with colour monitor, \$1000 or best offer. Leslie Hogya 383-6301

ROOM FOR RENT

Quiet vegetarian will share a lovely rural home. Pets welcome. \$220 per month. Phone Evie. 479-6641

**The Victoria Yoga Centre
is pleased to present
a Workshop on**



YOGA AND HEALTH

Saturday, November 22nd 1986

from 10 am to 4 pm

In the Unitarian Church Hall

106 Superior Street, Victoria, B.C.

A Yogic Look at physical, mental and spiritual health with:

Dr. Derek French, *Physician*

Dr. Helen Walter, *Psychologist*

Swami Padmananda, *Spiritual Director,*

Shambhala House, Victoria

Fee: \$32.00 (Yoga Centre Members)

\$36.00 (Non-Members)

This one day workshop will examine the many levels of health, and present participants with ways of best achieving good health in today's society. There will be panel discussions, asana classes for students at all levels, group discussions to help participants focus on the role of yoga in achieving optimum health in their lives. A vegetarian lunch will be served.

THIS WORKSHOP IS OPEN TO ALL – no previous experience is necessary. Register early – limited registration.

For Registration or Information contact:

Trish Graham 592-5338 (evenings) or Shirley Daventry French 478-3775

Cheques should be made payable to Victoria Yoga Centre Society and

mailed to: Trish Graham

3305 Wordsworth Street

Victoria, B.C. V8P 4B9

Next month, on Saturday, November 22nd 1986, the Victoria Yoga Centre is sponsoring a very special workshop on Yoga and Health to be held in the Unitarian Church Hall, 106 Superior Street from 10 am to 4 pm.

A medical doctor and a psychologist who are deeply involved in the practice of yoga will join a spiritual teacher to form a panel which will consider health from physical, mental, emotional and spiritual perspectives and explore the relationship between these different levels.

Participants will be offered a choice between two yoga classes taught by experienced Victoria yoga teachers. One will teach breathing and relaxation techniques and offer an introduction to yoga postures for people with little or no previous experience of yoga. The second is an all levels yoga-asana class for those with some experience.

After a nutritious vegetarian lunch prepared by members of the centre, there will be small group discussions led by yoga teachers and experienced students. These will give everyone a chance to express their personal viewpoint and explore how they might use yoga in their own lives as a means of promoting and sustaining health.

These discussions will be summarised as the whole group comes together for a question period and final comments from the panellists.

The day will end with Group Relaxation.

Panel Members

and Guest Speakers:



Helen Walter, PhD is a psychologist who has worked in the mental health field for 28 years. She has been in private practice since 1978 in Sidney/North Saanich specializing in hypnotherapy. She has been practising Iyengar Yoga and studying Kundalini Yoga for the past two years.



Swami Padmananda made a lifetime commitment to spiritual goals and selfless service when she was initiated by her teacher, Swami Radha of Yasodhara Ashram. She is the director of Shambhala House, Victoria, a yogic teaching centre which offers courses, workshops, counselling and satsang (a time of chanting, prayer, inspiration and reflection).



Derek French, MD is a physician in general practice with a special interest in musculo-skeletal disorders, chronic pain syndrome, stress management and hypnotherapy. He has been in private practice in Victoria for 26 years. He has studied yoga for fifteen years, and is a student of Swami Radha and B.K.S. Iyengar.

The Introductory Yoga Class will be taught by Shirley Daventry French. The All-Levels Class by Marlene Miller. Shirley and Marlene are students of the Yoga Master, B.K.S. Iyengar and experienced teachers of his method of yoga. They are also longtime students of Swami Radha.



RAMANAND PATEL

SEPTEMBER WORKSHOP

By Michael Shevloff

September is the time of year for me when my schedule is changed from the carefreeness of summer days to a fixed timetable of activities. One of these is yoga classes at the Y. The classes always provide me with new ways to work my practice and help me to focus my attention to detail. I like to take the workshop that is usually scheduled just prior to the start of classes because it emphasizes the fact that it's time to get back to some serious study. The week with Ramanand Patel provided a start for me and many others this year as we spent five evenings working with our asanas.

Workshops provide an opportunity to spend a lot of time working on a single pose. As we sat in Virasana at the beginning of the class, Ramanand told jokes to lighten the atmosphere. He also asked others to share their jokes, and consequently I remember spending longer in Virasana than ever before. I also remember moving out of this pose directly into Urdhva Mukha Svanasana and realizing, with the rest of the class (judging from the noises I heard), that flexibility does not always imply elasticity.

The week was well-paced as we worked on different poses each evening, moving to different parts of our bodies to provide a complete class in the course of the week. I also enjoyed the varying pace that Ramanand set as we moved from evening to evening. I remember Monday as an intro, Tuesday as gruelling, Wednesday seemed easier, back to work on Thursday, and a little



bit of fun on the Friday. This was my experience and I know from talking to others that it was different for them. Each of us has those poses that touch on our emotions strongly and these times are the most challenging.

In each class that I take, I usually learn some detail that I can use in my practice. With a workshop, I often learn many. I recall that Ramanand commented that he was often discouraged that his students hadn't practiced the various poses he had shown them from one year to the next. I do not practice all of them because of the way I have structured my practice, but I do incorporate certain details that are discovered during the workshops. A new focus for shoulders and finding the root of my neck will help me in Urdhva Mukha Svanasana. The finger and toe work we did have created other points of awareness. There are many others, and probably for different people there

were different learnings. Some people probably learned to listen to directions, as Ramanand did not tolerate anyone who could not distinguish left from right.

As a final memory, and one that I am sure anyone who does yoga will appreciate, the talk which accompanied Savasana on the final evening was very powerful. I should write a book one day on the Savasanas I have experienced, not the physical pose but the talks(both by teachers and the ones I create for myself). Each one has the distinctiveness of a dream, and some find special ways to bring me totally within and then back out again; Ramanand's was one of these.

Thank you for the lessons.

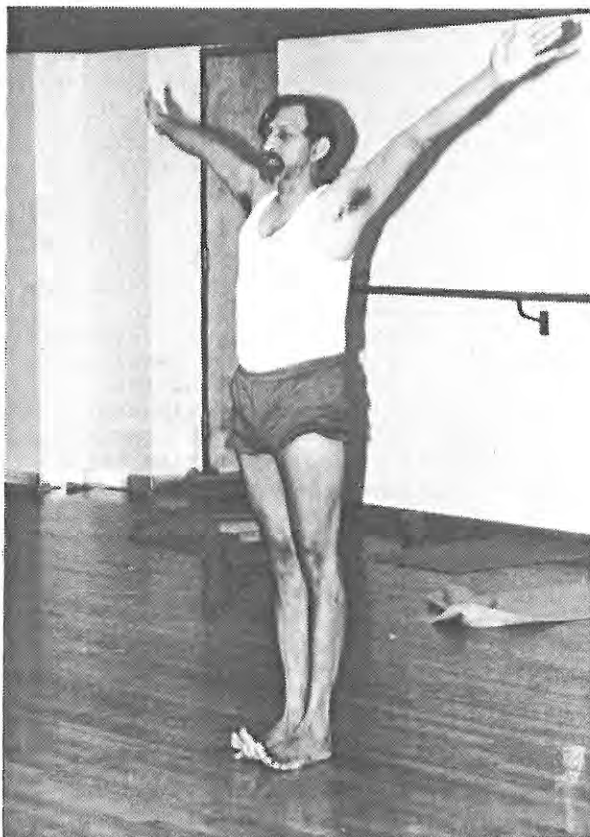


REFLECTIONS OF A WORKSHOP ORGANIZER

by Beatrice Briggs.

At the end of April 1985, Ramanand Patel, one of the most respected Iyengar yoga teachers in the country, came to Chicago at my invitation for five days of workshops. Thirty participants attended the weekend classes, and fifteen were present for the Teachers' Workshop on Monday and Tuesday. Filling the classes was no problem. Two weeks after the notices went out, I had to begin putting people on a waiting list. This flood of interest, while gratifying, raised inevitable questions about how one gets on the mailing list for special workshops. Is there an "in crowd" that gets preferential treatment? Are there any criteria for selection of participants? And, why is it that we are so eager to spend our time and money to work for a few days with an out-of-town teacher whom we may not ever see again, or at least not see for several months or years?

The "who gets in" questions are relatively easy to answer. First of all, the number of participants is limited by two factors: the size of the workshop space, and the requirements of the workshop teacher. After that, the policies of the workshop organizer play the key role. In my case, I try to attract those people who I think will benefit the most from the experience and who will balance the composition of the group. In this instance, I decided that this would not be a workshop for beginners, and furthermore, that participants should have at least one year's experience with an Iyengar-style teacher. After all, the Iyengar approach is very distinctive, uses a particular vocabulary, and takes a little getting used to. Chicago is blessed with several experienced

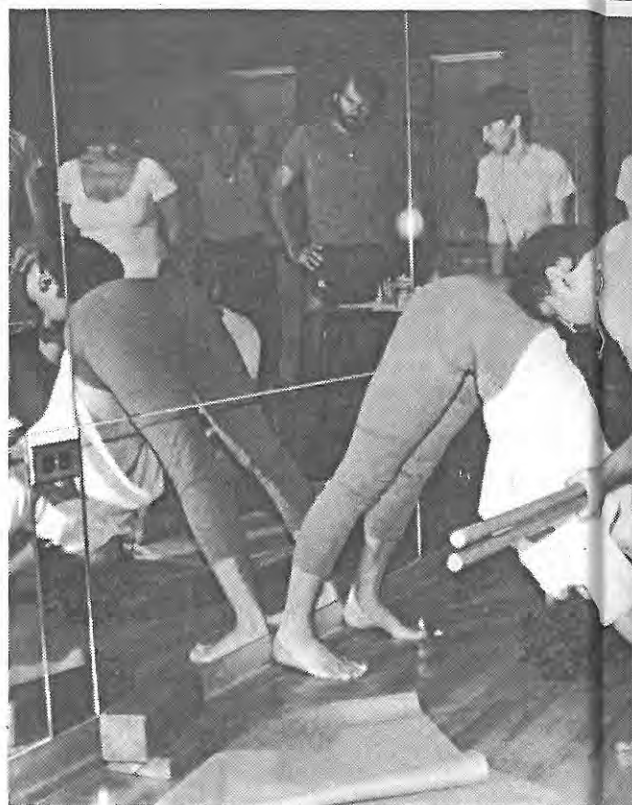


teachers who can introduce newcomers to Iyengar yoga. My choice was to encourage those teachers to attend the workshop with Ramanand and let them pass on the information to their students.

In addition to giving priority to those who had previous Iyengar training, I made a special effort to contact those people who had worked with Ramanand before. Making a personal commitment to a particular teacher is an important part of the Iyengar tradition. While we can all learn something from every teacher, some of us have established an on-going relationship with one or two "gurus" who are special to us. I wanted to honour those commitments to the extent I could. Half of the participants in the April workshop had worked with Ramanand before.

Thirdly, I have a bias in favour of "regionalism" in organizing workshops of this type. That is, I believe in including teachers and students from elsewhere in the Midwest, particularly those who live in areas that are less well-served by visiting teachers, or in which the yoga community is smaller and less well-developed than in Chicago. Inviting these out-of-towners is a good way to share our "wealth" and also keeps us from being too insular and in-bred. Approximately one-quarter of Ramanand's workshop participants were from outside the Chicago area.

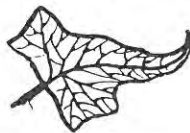
Once a workshop mailing goes out, however, I maintain a strict policy of "first come, first served" in accepting registrations, including those people who hear about it from some other source. Anyone is welcome, as long as they meet the guidelines regarding previous Iyengar experience, and there is space available. Twenty-five percent of this spring's group were people I had never met before.

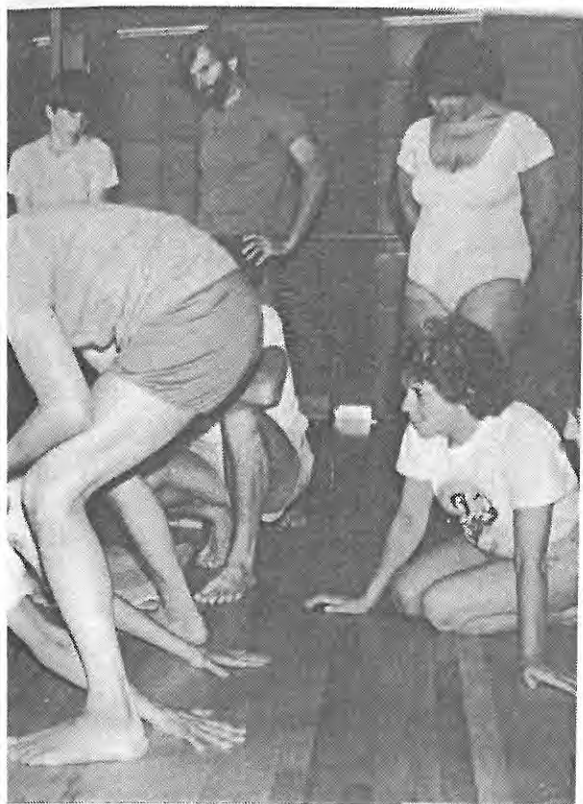


"Thought affects your posture. If you in any way, change will not occur immediately you think, you modify your life. If, for example, you think of being frightened, then you are tense in your upper chest. If you think of your knees, such as the shin bones that we work on, about it will modify the position."

--Ramanand Patil

Interview,
Yoga Center





try and re-shape your bones in
tely, but thought is energy and as
for example, you continuously
going to stoop your shoulders.
e, then you are going to close
yourself as straightening certain
worked on in class, thinking

tel--

, October, 1985
the Newsletter

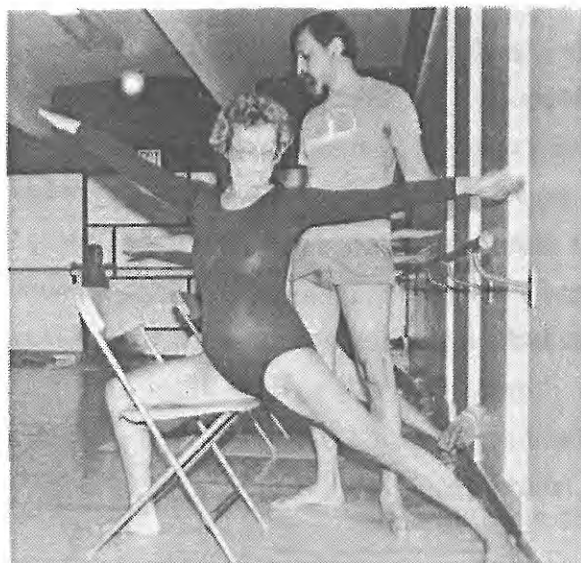
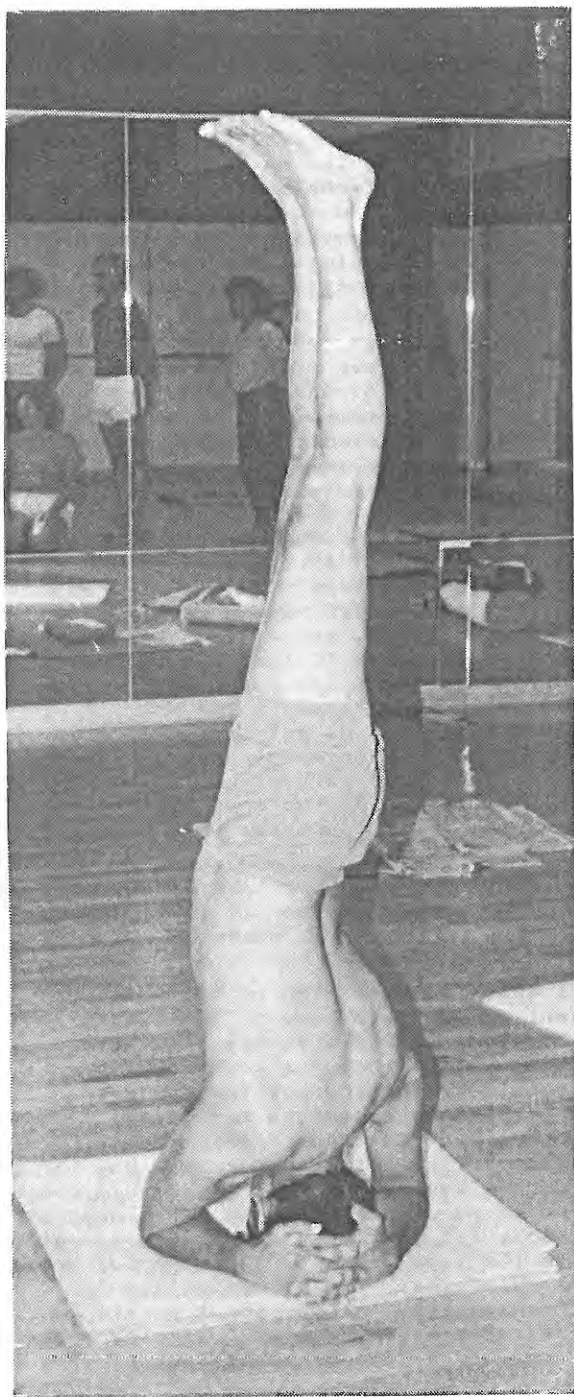


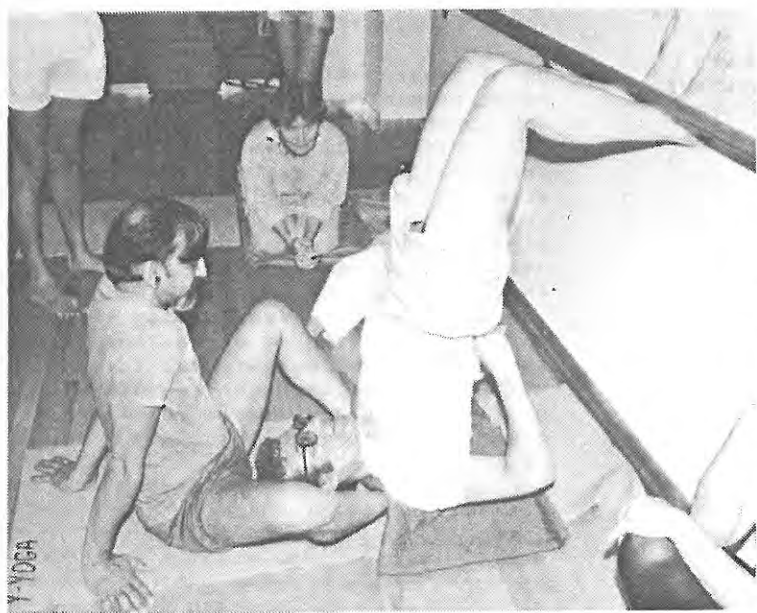
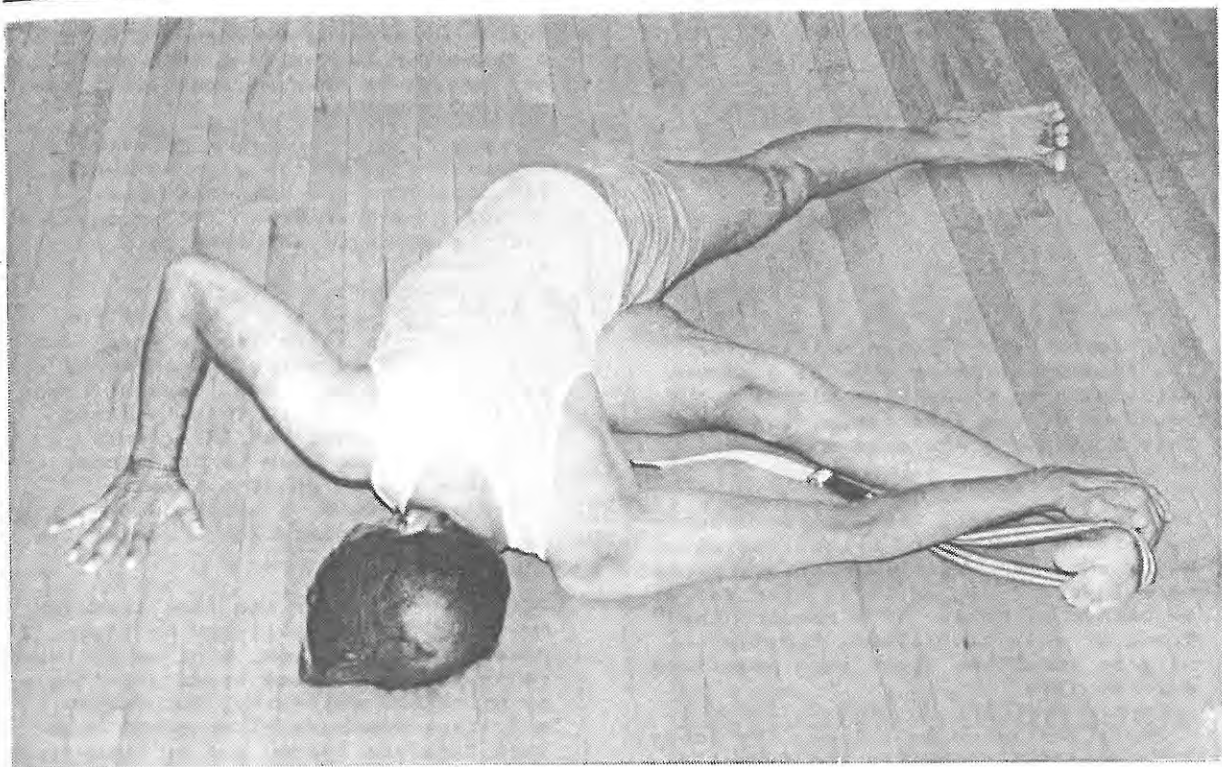
Still more mysterious (and therefore more interesting) than how people get into the workshops, is why we flock to these events. A partial list of reasons might include the desire for inspiration, advice on a particular problem, new techniques for teaching or practice, and contact with others in the yoga community. These are all noble and legitimate explanations, but not, I would suggest, the whole story.

Do not misunderstand. I think that going to a workshop is fun, challenging, and an important part of any serious yoga student's growth; but, the real work occurs at home, where we have to come to grips with our own "stuff" during our daily (?) practice. The next time you hear about a special teacher coming to town, inquire, by all means. If, however, the workshop is filled, or you can't afford the time and money, or you do not meet the prerequisites for participation, do not be upset. Just drag out your yoga mat and get to work on making your personal practice come alive, following the instructions of your own best teachers: your body and your breath.

I think we also sign up for workshops out of laziness, greed, insecurity and boredom. If our practice is at all well-established, we know what we should be working on. That we are avoiding that work is not likely to be cured by a weekend of intensive asanas. In fact, the workshop may be just a way of continuing to avoid the poses we already know we hate. What about all that "stuff" we were taught in the last workshop we attended? How much of that have we assimilated? Are we ready for new input or are we just "workshop junkies", signing up for classes out of habit, not hunger?









Four years ago, I began writing for the newsletter on my role as a parent. While helping Linda Benn with the paste-up of the last issue, I decided that I needed a new design and direction.

In the past year I wrote a lot about my trip to India, and wrote less about being a mother. My children have grown more independent, so it is time for me to change my focus. As a result, the focus of this new column, "Leslie", will be about how I put yoga practices into my life.

I chose the lotus as a logo. The lotus is a powerful symbol in the Kundalini system. I wrote about its meaning in my Kundalini class. The lotus flower is beautiful and pure, blooming on the surface of the water; yet under the water there is deep, dark mud where the roots take hold. I can acknowledge and use the mud in my life, and grow beyond it. If I wallow in it, I will never bloom. If, on the other hand, I am cut off from my roots, the bloom will fade. The mud sustains life, yet the petals are pure and unstained.

The lotus floats on water, grows through water. Water is a symbol for the mind. Water is colourless, yet it takes on any colour near it. It can fill any shape of vessel; it can run, or it can be stagnant. Water can be calm and unruffled, but the slightest breeze can ripple the surface. Water can be clear, letting the light penetrate into it, or it can be murky.

My mind can alternatively be any of these as my moods vary, as ripples of change disrupt my calm, as doubts stir up the mud beneath.

The lotus growing through the water is a symbol of how writing this column has helped me make my commitment more evident in my life.

My practice is no longer private. Wherever I go in the yoga community, I get questions and comments about things I have written. I have emerged feeling stronger and more able to live my ideals.

I have also used the symbol of the lotus to help establish my yoga room. For about three years, we have had a spare room in our home. Several times I have put a desk in this room and said it was mine, but invariably, something would need to be stored in the room and it would fill with clutter, or someone would need a place to stay temporarily and I would give up the room.

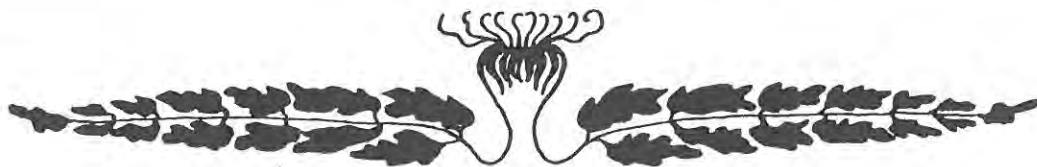
This summer, after the last teenager moved on, I reestablished my claim. I cleaned out the room, hung up my yoga ropes and props, and began painting a mural on the wall: sky, mud, water, and lotus blossoms. I bought a desk that fits the space, put my typewriter in place, and cleaned out shelves to make room for this year's work and studies.

Now I have a retreat. Teenagers can crowd into the kitchen, the family can watch television or even sleep, but I will still have a place to practice hatha yoga, study, write, or simply be alone.

Virginia Woolf said that every woman needs a room of her own. I agree! The instant I open the door, the lotus blossoms floating serenely on their water well remind me of the purpose of the room and of my purpose: to grow with awareness through the waters of my life and mind, toward the light, toward flowering.

by Leslie Hoggia





PSYCHOLOGY AND ASANA

This article was published in the October 1985 issue of the Iyengar Yoga Institute Review. Carol Cavanaugh is a yoga teacher in the San Francisco area. The article is reprinted with her permission.

"The majority of men lead lives of quiet desperation." -Thoreau

In the course of living our lives, all of us run up against dams in our personalities. Feeling deeply the love for another human, our behavior may be to shut that person off or belittle them to nothingness. Sensing our capacity to contribute something valuable to the world, we may use our talent poorly, staying for years in an inappropriate career or mobilizing few of our skills in an appropriate one. We find ourselves sabotaging our best chances for happiness and success. Or we make a point of achieving all the best in life...and find ourselves unable to get any pleasure from it once we have it.

If we even allow any of this to come up to awareness, we may begin to feel like a prisoner within our own self. As Americans, we believe in the value of individuality. We cherish the uniqueness of our personality. Yet something seems to have gone horribly wrong, at moments when our uniqueness becomes a trap, when our cherished ego becomes our prison.

By Carol Cavanaugh

And somewhere in the midst of all this, as we are confronting or avoiding our central life dilemma, we take a weekly yoga class. In the class we are taught to lift the inner arch of the foot, to make the hips parallel, raise the breastbone, and stay in the pose longer. We are taken into handstand, against our will perhaps, or with excitement that we are now becoming strong and acrobatic. And something mysteriously happens, the self shifts and changes and grows.

Or does it?

We feel better and stronger in ourselves. We look better. We have more energy, and our physical problems are improved. We sense our life changing; our progress is rapid; we shed many unwanted habits and patterns. And yet chaos in our lives, perhaps, increases. We find the central block

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in our personality still lurking behind a boulder or a pebble, to burst out at odd moments. Issues move from a gross plane to a subtler plane, but do they ever really go away?

How much can we expect from yoga?

"Your bodies live in the past; your minds in the future. They come together in the present when you practice yoga."

-B.K.S. Iyengar

Many people who are seriously involved in a physical discipline (be that yoga or the martial arts, or bodywork systems such as Rolwing or Trager) feel that our emotional or psychological blocks correspond to "stuck" or bound areas of the physical body. This concept is not unheard of even in the common vernacular. Consider the expressions such as "weak in the knees", "butterflies in the stomach", or "pain in the neck". It is my personal experience that as I find and face weaknesses and rigidities in my own body, and watch them dissolve over minutes, weeks, or years, I am brought up against the dams in my personality. My current fear of going into handstand with both legs, for example, is like my old fear of going into the unknown-- into a room full of people I don't know, or into a new life situation where there are no comforting roadmaps. It is fear of extraversion, of taking the initiative rather than waiting for life to take care of my needs. For me, these are very old issues. Yoga gives me opportunity to see them tangibly manifest in the present, and a concrete way to work through issues which otherwise would remain nebulous and intangible. I have observed repeatedly over the years that the universe offers me some real-life situations to challenge a psychological block just as I am working through a physical block in my yoga practice.

Iyengar says that "When a man knows what introversion is, what extraversion is, then he develops very well." How true this is! As humans, we unconsciously choose (based on upbringing, experience, culture...who cares, really?) a little group of possible human behaviors

Shirt Sales

Local yoga teachers and students please note: Yoga Centre and Shiva Beaver T-shirts are still available for sale at the Victoria "Y", however they are now locked in a locker, and must be requested in advance. For details on how to you can get one of these shirts, ask a teacher, or if they don't know, telephone Jim Schmiller at 384-9169.

which are familiar, comforting, safe and useful to us, wall them off with concrete, and then say "This is me".

Once we've done that, we've excluded ourselves from all the other possibilities we have as humans. This is known as getting old...becoming set in one's ways. This is also known as resentment--we see other people getting benefits from a personal trait we've decided we don't have, having an option that our "personality" doesn't allow us. Since we feel that our "personality" is permanently formed, our best option becomes to hate whomever is getting what we're not. Yoga, of course, opens us up to new possibilities of behavior. The breaking up, or should I say melting down, of physical rigidity corresponds to the discovery of new options in other realms. Kofi Busia puts it nicely when he says:

"You should be indifferent equally to all postures, to all attitudes. Then when you're confronted with a situation where compassion is needed, you pick that up and use it. When you're confronted with a situation where justice is required, you pick that up and use that. When you are confronted with another situation where humility is needed, you pick that up and use that. When you are confronted with a situation where dignity is needed, you pick that up and use that. You should be able to face all directions of the compass with equal ease. Unfortunately, most of us can't. Knowing dignity well, we keep going to it and it becomes pride because we never go the other way to pick up humility." (1)

If all these ideas about yoga were true, one might imagine that life would become increasingly easier for the person who practices yoga. The obstacles to actualizing one's potentials would gradually disappear, one would hence lead one's "ideal" life, and the personality would become very stable, an island of calm in

Footnote 1: The Gift, The Prayer, The Offering by Kofi Busia, 1984, Oxford Ashram Publications



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a sea of chaos. Witness the media image of the yogi, sitting in a blissful lotus, unmoved by passions. This image is to some degree shared by beginning yoga students, who often see us as inspiring role models and assume that we have mastered the major challenges of life. Even the Yoga Sutras tell us that "Yogas citta vrtti nirodhah": Yoga is the cessation of the fluctuations of the mind.

Yes, reader, I know that many of you do not feel that the preceding paragraph applies to your life. Please do not cringe in embarrassment; do not decide that yoga is a fraud, and hence your many years of dedicated practice have been a waste. For the fact is that after a few years of practice, life seems more chaotic for many of us, we become more aware of our blocks, and we feel less stable. An analogy was presented to me years ago which I still find useful in conceptualizing what is going on here. Think of a pipe which has not been used for years. The bottom of it will be filled with dirt, sludge and other nefarious substances. If you shoot a current of fresh water through the pipe, all the sludge will be stirred up and the pipe will seem very filthy indeed for a period of time. It will only be over the course of time that the pipe will become truly clean, as the crusted substances slowly break down and are washed away. And it will be those substances which have been there the longest, which are most ingrained, that will take the longest to wash away. So it is with yoga in our lives. Our lives are the pipe, our personal blocks are the sludge, and yoga is the water. We can live dull, unfulfilled, but relatively pleasant lives within the confines of our familiar "personality". Our yoga practice provides the impetus to go through processes which are sometimes painful or even horrible, but which ultimately are necessary if we are to grow.

"We reach enlightenment not by
imagining figures of light, but
by making the darkness conscious."

-C.G. Jung

Let me dramatize my ideas by creating a little story about a fictitious person. For literary convenience I will say that this person is female; it could also be male. For this woman, the "sludge in her pipe" is a belief that she is not very competent. So she is probably in an undemanding career, and people around her unconsciously know to help her out, to pick up the slack should a challenge arise.

Her unconscious structure is not thus tremendously challenged. In other words, we all know people who are "helpless"; they get a lot of help. The price she pays daily is frustration, as her natural intuition of how to do things correctly arises, and withers away untapped inside the surface of her own skull, while someone else does it for her. The only clue to this suicide of potential may come from the person's dislike of, for example, a co-worker who is bossy. She knows she could do it better--if only she could do it at all! So, this dislike is a vrtti; an obstacle to the practice of yoga since the Yoga Sutras advocate an equal attitude to all beings.

Now, this person begins to take yoga classes. We may assume that she will approach at least some poses in yoga with the same sense of incompetence. (Of course, if she is deeply ingrained in a sense of incompetence, she will probably stop coming to class early on.) But gradually, with the badgering or gentle support of a teacher, she sees that she can do poses which were previously incomprehensible to her. Maybe a wise teacher even asks her to hold another student's arms as an adjustment is given in the pose. Competence is growing, and so unconsciously must be a psychological sense of competence. What is the result after some months of practice? The person has more and more natural and normal impulses to deal with her own life issues, but everyone is still "helping" her and hence nothing is being done her way. So anger arises, dissatisfaction with the boring job increases, and dislike of the bossy co-worker may escalate into murderous rage. Is this person, at this point, a living example of the way yoga affects someone's life, a walking embodiment of the Yoga Sutras?

Well, months of frustration will hopefully culminate in the person's developing enough courage to get a better and more challenging job in which more competence is displayed. Growth has now occurred, some unconscious possibilities have been actualized. Some sludge has been swept out of the pipe, but first

it was stirred up so that matters seemed to have gotten much worse, with many "un-yogic" feelings aroused. In the new situation, our friend will have a much better chance of truly practicing the Yoga Sutras, for her internal and external environments have become more congruent. The issue was not to forcibly repress or eradicate anger toward the bossy co-worker so much as it was to develop her own atrophied skills; once this has been done, anger is irrelevant and drops away of its own accord. Thus the "un-yogic" emotions of frustration and irrational anger, when the woman learns to see them clearly, were beacon lights to her, a gift from God telling her that something in herself was out of balance.

Another hurdle which can arise on the path is the development of what I will call a "false self". This led me to a couple years of personal doubt about the yogic path. Simply stated, when one develops a new competence which was previously impossible, one doesn't immediately deal with one's new capacities in the best way. For example, let's take someone who has always felt weak and dependent on other people. The practice of yoga enables this person to feel stronger within the self, and gives a positive time each day to explore being alone. Gradually, there is a less desperate need to have other people around all the time, since internal reservoirs are being developed to fill the drought.

It would be nice if this person moved immediately to a capacity to be either alone or in company, either strong or vulnerable. Unfortunately, however, human psychology often doesn't work that way. What is possible is that for a period of years the person will run amok with strength, at the expense

of the positive qualities arising from their soft, gentle side. All of the ego's ancient silly fantasies may come up: "If only I depended on no one"... "If only I were so strong that no one would ever see me being weak"...etc, etc. The strength garnered from the practice of yoga seems to give the possibility of actualizing these ego fantasies, immature as they are. (Of course, such fantasies sound so immature when we actually verbalize them that we are more often happy to leave them unconscious, and let them simply dictate our actions.)

One must have a certain amount of deep commitment to yoga to work through this period. The ego has gotten what it wants, and would perhaps be happy to leave matters as they stand. But sooner or later, with sincere practice, this convenient structure will have to crumble, for the issue hasn't truly been worked through. How the person sees things is as follows: "I am a weak person, but I have put on top of that weakness a lot of strong muscles, and a lot of impressive vigor, so that no one, including myself, will see my true weakness underneath." This is vastly different from allowing oneself to contact one's own deep, natural springs of internal strength and vitality; the latter is what we seek to do in yoga.

But it is rather difficult to be untrue to oneself, or to live out of balance, for an indefinite period of time. Eventually, this person is going to have to go back and unite the positive sides of the old "weak" personality (probably sensitivity, emotional depth, and vulnerability) with a necessary sense of internal strength; thus finding the "true" self. Ideally, a person can manifest both sides of the coin; fragility and strength. As Kofi said above, one should be able to pick up any characteristic of the entire repertoire of human behaviors, as it is required. As we begin to do this, we unite with the fullness of our potential as individuals, and through broadening the boundaries of our "selves" come into greater harmony with the rest of the universe. ★



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Saturday, Nov. 15, 10:00 am - 6:00 pm

Sunday, Nov. 16, 10:00 am - 6:00 pm

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Saturday, November 29, 8:00 - 9:00 pm

Sunday, November 30, 8:00 - 9:00 pm

The Rose Ceremony is a dedication of ourselves to the Divine, in whatever form we perceive. It is a time to reestablish our commitment to the very finest within and to affirm the highest ideals in our lives. The ceremony takes place over two evenings, the first being the dedication of all the pairs of opposites that make up life, and the second the burning of old resentments which may prevent us from attaining our true potential.

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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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 Yasodharā 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.

CREDITS

Editor: Linda Shevloff

Photography: Linda Benn, Derek French

Paste-up: Linda Benn, Jennifer Rischmiller, Leslie Hoya

Distribution: Dave Rocklyn

Typing: Michael Shevloff, Shirley French, Bill Graham, Donna Fornelli, Jennifer Rischmiller, Linda Shevloff

Assembly: Judith White and the Victoria Yoga Centre Volunteers

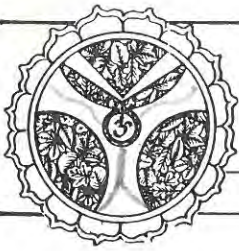
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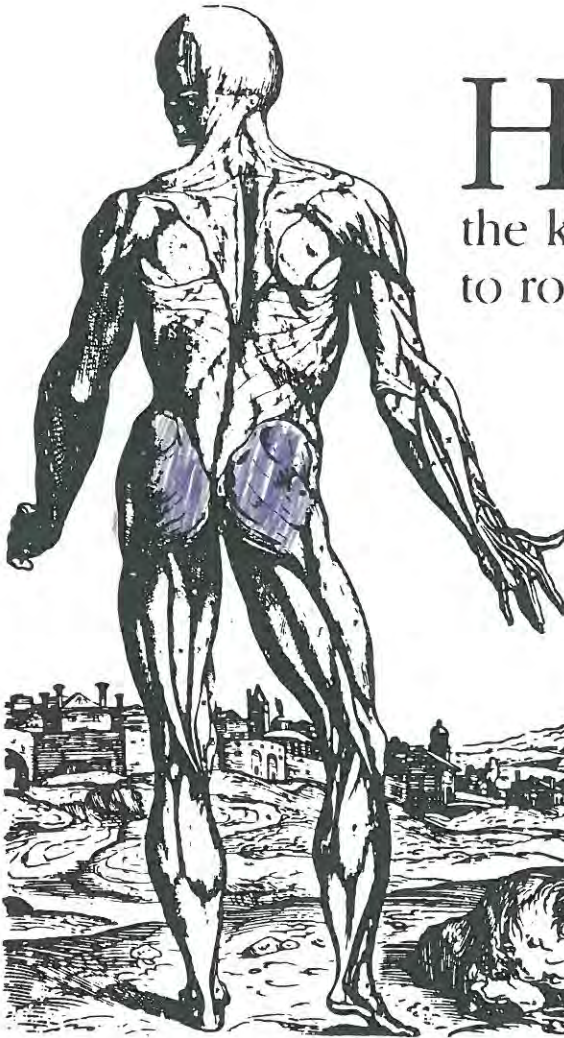
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HEALTH IS THE STATE
where the soul is given
the key of the body
to roam at will.

— B.K.S. Iyengar

A woodcut from De Humani Corporis Fabrica

by Andreas Vesalius, a 16th Century anatomist.



Reflections

By Shirley Daventry French

This month's newsletter contains several articles and reports about a very special weekend on Galiano Island shared by thirty two British Columbia teachers and student teachers of Iyengar Yoga.

I rarely use the verb "to share". Sharing implies an equal division, an apportionment, a joint experience - in other words, a "two-way street". Nowadays the phrase "I want to share this with you" is so often used in a monopolistic way to draw attention and importance to the speaker - more of an imposition than true sharing. However, on Galiano Island we really did share - our work, our food, a lovely space and a flow of ideas which generated a more conscious awareness of each other.

It was not a time for making decisions but for expression, reflection, consideration and reinforcement of the reason we had come together in this beautiful place. We were there because we are all students of B.K.S. Iyengar. We were there to practice yoga, and that is what we did - formally in asana and pranayama classes, and informally in many other ways.

The idea for this weekend arose early this year when I returned from India. Derek and I travelled to Galiano Island to visit Maureen and Bruce wanting to see their new home and bringing them news of Pune. We discussed Mr. Iyengar's encouragement that Canadians work together and make the most of their own resources. We discussed the idea of a Canadian association.

Canada is a huge country, but big ideas often have small beginnings. In this instance, a good place to begin seemed to be with the Vancouver and Victoria groups. I suggested a get-together at Bruce and Maureen's studio. They agreed. Galiano Island, which is one of the many gulf islands between mainland British Columbia and Vancouver Island, seemed to be eminently

suitable. Not only is it very beautiful and peaceful, but both groups would have to leave home to get there.

Maureen and I joked that if no others came, at least we could have a pleasant weekend together doing our yoga and sharing our work. Nevertheless, we were delighted at the enthusiastic response.

This gathering of teachers from Victoria, Vancouver and other Island points was symbolic of something which seems to be happening across Canada. There is an increasing interest in establishing an east-west link. Until now we have gone about our business in our respective areas in relative isolation knowing more about the American groups south of the border than Canadian groups to the east or west of us. This is a Canadian trait. But Canadian yogis are becoming curious about each other, about the way Mr. Iyengar's work has developed in our country, what we can learn from each other, and how we can work together. We have begun to look at the possibility of traversing the vast distances involved and making contact with each other.

Recently I had a letter from the people organising next year's Iyengar Yoga Convention in Boston saying they were concerned that they knew so little about Canadian teachers. I replied that this was not surprising since we knew very little about each other, but that we were trying to remedy this.

The Galiano connection was a major step. It was an opportunity to observe and appreciate the high quality of the work being done in this part of the world. The sincerity and dedication of the teachers was evident.

Shortly after the Galiano weekend I went to Winnipeg where I had a chance to meet and work with another Canadian group. To many people (not me of course!) it might seem that Winnipeg is in the middle of nowhere. As my plane descended after crossing miles and miles of flat prairie, I was astonished to see a large city below. In this city I found a group of warm-hearted people studying Iyengar Yoga whose work is of a very fine quality, open and eager to learn. There are similar groups that I know of in most of Canada's major cities and many small communities.

There is no doubt in my mind that the spirit of Iyengar Yoga is alive and well in our country, and that we have much to share. ★

Yoga Centre News

by Bill Graham

Yoga Centre Program: 1986-87

At the October 17 business meeting, the members present decided on the Centre's program for the coming year. The following is an outline of the program planned. At press time, we have not had confirmation of teachers for all events, so I have not included their names here. Watch future issues for details as plans are finalized.

November 22 Yoga and Health Workshop (details below)

December 6 Annual General Meeting and Party (details below)

December 14 Iyengar's Birthday Party and Celebration of Light. Sunday all-levels workshop with Marlene Miller.

January Sunday Workshop (Teacher TBA)

January 16 Monthly meeting. Discussion topic: How do we practice yoga? Focalized by Marlene Miller.

January 24 Vancouver-Victoria Teachers' Meeting. (See Report on Galiano Meeting, elsewhere this issue)

February Sunday Workshop. Topic: Yoga and Womens' Health, especially the menstrual cycle. (TBA)

March Sunday Workshop. (Vancouver teacher TBA)

Spring Break

March 14-22 Extended Workshop (TBA)

May Annual Weekend Workshop/Retreat (Leader: Shirley Daventry French)

August 7-12 Ramanand Patel Workshop (sponsored by the "Y")

Yoga and Health: A Special Day

Registration is growing for the Yoga Centre's day-long workshop examining the relationship between yoga and all aspects of health on Saturday, November 22. There will be presentations by Derek French, Swami Padmananda, Helen Walters, Shirley Daventry French, and Marlene Miller. The program includes a panel discussion on yoga and health, your choice of an asana or breathing and relaxation class, a nutritious lunch, group discussion sessions, and a closing panel and relaxation. Plans were completed at the October meeting, and the day promises to be both interesting and useful. Plan now to attend. For registration, send cheques to:

Trish Graham
3305 Wordsworth Street
Victoria V8P 4B9

For information phone Trish (592-5338) or Shirley Daventry French (478-3775).

Annual General Meeting

The Yoga Centre of Victoria Annual General Meeting will be held at 6:30 p.m., December 6th at the home of Shirley and Derek French, 3918 Olympic View Drive, in Metchosin. The meeting will be followed by the Centre's pot-luck supper and Christmas party. Please plan to attend. The business this year will include the committees' reports and election of the Executive for next year.

Nominations for Executive

Nominations are now open for the executive committee of the Yoga Center. Elections will be held at the Annual General Meeting, December 6th. If you are interested in standing for election, please phone Trish Graham, 592-5338 before November 30th. The executive committee is elected as a group, and positions within the committee are decided by the executive itself.

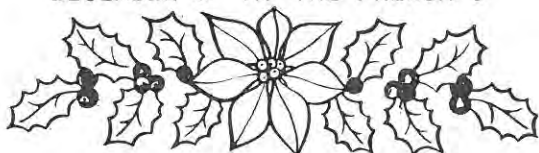
Yoga Teachers' Insurance: The Last Item

Jim Rischwiller still needs information from a few delinquent teachers so that he can complete the assessments for liability insurance. If you haven't answered Jim's letters or phone calls yet, please contact him at 384-9169 to report your hours. Teachers who have not reported will not be covered by our insurance policy. I promise this item will not appear in next month's Yoga Centre News.

ANNUAL GENERAL MEETING

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GOOD HEALTH IN TODAY'S SOCIETY.

YOGA AND HEALTH

By Derek French, M.D.

The Yoga and Health Workshop scheduled for November 22nd 1986 will provide an opportunity for members of the public and local yoga teachers to come together to explore ways and means of achieving good health. I use the word 'health' in a larger context; not just an absence of disease, but a state of physical, mental and spiritual wellbeing.

We live in an age of unprecedented material wealth and technological advances, yet we are confronted with the paradox contained in the phrase - "doing better but feeling worse". As a physician I have at my disposal powerful diagnostic and therapeutic tools that would have seemed miraculous to my predecessors a hundred years ago - and yet! And yet, for possibly twenty five per cent or more of the people who enter my office, these modern technical marvels can seem irrelevant as a way of dealing with the dys-ease and anguish confronting them.

Eknath Easwaran, the author of Gandhi the Man, writing in the Christian Science Monitor on the appeal of drugs in our society says :-

"You'll wonder if ever before have so many people with enough food, clothes and housing felt so desperate and dissatisfied."

I think this is the negative side of a very positive aspect of human nature. As Toynbee liked to point out, we are not merely physical creatures; we have a spiritual core, an inner self, which cannot be satisfied with material things. Just as the body needs food, the spirit needs meaning and ideals if it is to thrive.

Until a reasonable level of comfort is attained, energy and enterprise flow into the pursuit of physical well being. But there is a need in the human heart for purpose, which is not so easily satisfied. We can block it, hide it, deny it, but there comes a time when that drive cannot be appeased by any amount of physical satisfaction. Then work, pleasure, excitement, sensation, even the thrill of dangerous recreation, will only leave the heart more hungry.

At that critical point, if a person does not find something higher to strive for, he or she starts to squeeze life dry, blocked on

all sides, seeing no purpose in their existence and no way to discover one. Those with energy, sensitivity and drive turn to channels that ultimately prove self destructive."

Yoga is not a religion but a preparation and form of training to still the mind and open the heart to the existence of that inner self - and the relation of that inner self to the cosmos.

On this pilgrimage, it is only when the creative energies of an individual begin to flow freely in search of meaning and purpose that health in the fullest sense is possible.

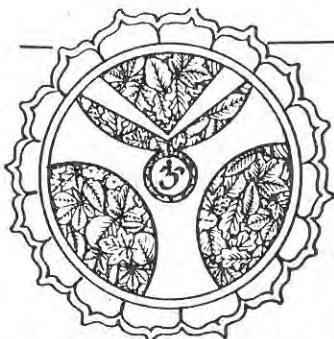


YOGA CENTRE LIBRARY

The library was originally organized by Sue Ingimundson and Lydia Weit. Since then the books have had several homes - Ingimundson's, Shambala House and under Trish Graham's bed. The books come mainly from garage sales and from donations by yoga friends. They have been very roughly grouped and cover many topics and points of view. We will list the books in groups in the next newsletters. They are for the use of anyone. Please contact Linda Benn at 598-8277 if you would like to borrow books or just browse through them.

The first group listed is all on the topic of DREAMS. Many of these books were donated by Richard Reeves.

- Colton, Ann 'Watch Your Dreams'
- Corriere & Hart 'The Dream Makers'
- Davis, Alan 'What Your Dreams Mean'
- Dunkell, Samuel 'Sleep Positions'
- Ellis, Havelock 'The World of Dreams'
- Fay, Marie 'The Dream Guide'
- Garfield, Patricia 'Creative Dreaming'
- Hart & Corriere etc. 'Dreaming and Waking'
- Jenks, Kathleen 'Journey of a Dream Animal'
- Lang, Andrew 'Dreams and Ghosts'
- Lewis, Naphtali 'The Interpretation of Dreams and Portents'
- Nicoll, Maurice 'Dream Psychology'
- O'Neill, Carl 'Dreams, Culture, and the Individual'
- Regush, June 'Dream Worlds'
- Robinson & Corbett 'The Dreamer's Dictionary'
- Singer, Jerome 'The Inner World of Daydreaming'



WHAT IS YOGA?

By Leslie Hogya

At the September Yoga Center meeting, I led a discussion on the above topic.

Whenever I answer that question, the answer is a little different. It will be different today than it was at the meeting.

For four years I entitled my column, "A Mother's Yoga". I am always saying, "I am going to do some yoga, or I am going to yoga class," but what does the word "yoga" mean?

One reason it is so difficult to talk about yoga is that the words used in yoga philosophy are Sanskrit words. They do not translate into English without using several English words or even a paragraph, and even then the meaning is far from precise. The word "samadhi", for example, does not really translate. It means transcendence, divine union, and cosmic consciousness. Not only that, there are many types of samadhi. It reminds me of the Inuit or Eskimos having many specific words for all the different types of snow, whereas we only have one word. In Yoruba, a West African language, they have none. So it is when we talk about yoga in English. There are no exact words to express it.

A common translation of yoga in English is "yoke" or "union"; union of the body, mind and spirit, or body, mind and speech.

One way yoga is defined is by saying what it is not. It is not a religion. This confused me for a long time. If it was not a religion, then why did I have feelings I associate with religion? The feelings I recognized and came to understand are spiritual

feelings. Religion is usually something organized with a dogma that must be believed and followed. The divine was out there embodied in some being. Yoga is the divine within. It is a philosophy, a way of living in the world which does not divide us into sections. It deals with the whole person, including the body, mind and soul. The belief is that within us all there is that divine spark of divinity. The goal is to unite that inner spark with the cosmic or universal. The answers to our purpose and our nature are within each of us if we quieten enough to hear them.

Another definition of yoga I was told is, it is not a set of physical exercises only. This also confused me. Why did I go to yoga class to stretch and move my body? I returned to the introduction of Light on Yoga by B.K.S. Iyengar to help answer that question.

"The third limb of yoga is asana or posture. Asana brings steadiness, health, and lightness of limb and not merely gymnastic exercises; they are postures...

Asanas have been evolved over the centuries as to exercise every muscle, nerve, and gland in the body...

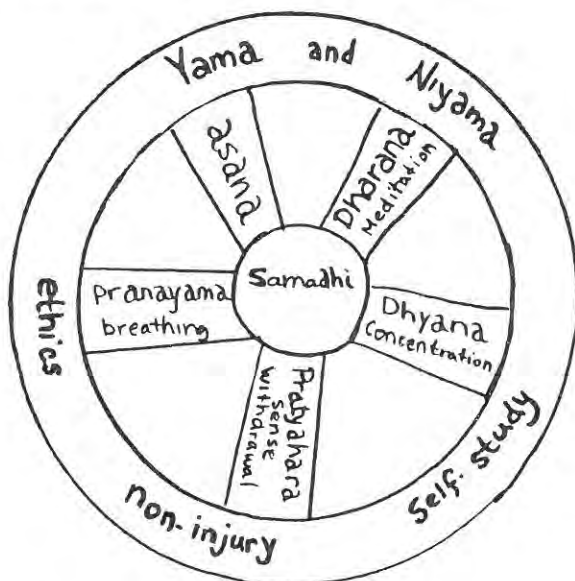
Many actors, acrobats, athletes, dancers... also possess superb physiques and have great control over the body, but they lack control over the mind, the intellect and the Self. Hence they are in disharmony with themselves... They often put the body above all else. Though the yogi does not overrate his body, he does not think only of its

perfection but of his senses, mind, intellect, and soul.

...A soul without a body is like a bird deprived of its power to fly.

(Light on Yoga, page 40-41)

Patanjali, the ancient philosopher, gives us the science of yoga as an eightfold path. This is often set out as a list which implies to me that it is a progression. Step one is done, then step two etc. Rather, it is interconnected and many aspects are usually being worked on at once. The emphasis on one often enhances another limb. The following diagram expresses this. The limbs are interconnected more like spokes of a wheel.



The ethical practices are the foundation. For most of us it would be impossible to master them before we proceed. They are the yamas and niyamas.

YAMAS:

Ahimsa-noninjury
Satya-truth
Asteya-nonstealing
Brahmacharya-continence
Aparigraha-nongreed



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NIYAMAS:

Saucha-purity
Santosha-contentment
Tapas-discipline
Svadhaya-selfstudy
Isvara Pranidhana-devotion

To me the yamas can be summarized in the first one, Ahimsa or noninjury. This is love for all living things and for oneself. Therefore, if I am performing Asteya, nonstealing, I am also practicing Ahimsa. The only one perhaps that does not fall under this rule is Brahmacharya which I would like to discuss later. Ahimsa is noninjury in thought, word and deed. It implies never thinking a hateful thought about another person. As Ghandi taught, "One can hate the deed but not the doer."

The niyamas can also be summarized by one, Svadhaya, selfstudy. If we know ourselves, we know where discipline must be applied. We can be content and purity is again coming from practice of Ahimsa.

Swami Radha's book, Kundalini Yoga for the West is the most useful book I know to help an aspirant on the path of selfstudy, especially when one writes the papers and reads them in Kundalini class under the skilled guidance of a teacher. By learning about myself I have discovered places where my energy is blocked and no progress or growth is possible until that energy is released.

As in all aspects of yoga, the more I learn the more I discover how little I have learned.

Ramanand was here recently and I thought a lot about we did and he said. We practiced concentration doing asana. We lifted each finger independently while doing sun salutation and full arm balance. It required all of my concentration; nothing else existed in the world but my finger lifted in the air. This also required that all other senses be

withdrawn, and so several of the limbs of yoga were working in harmony together.

Another point Ramanand made was that we need to make changes in the little things before we can do the big things like meditation. He used the example of complaining. How often we complain! If we stopped it would we not be practicing Ahimsa? Often aren't we complaining about someone else? A wise friend once said to me when I was criticizing a mutual acquaintance, "She's our friend. I don't talk about my friends behind their backs." I was duly chastened and fifteen years later I try to put that into practice as my own small way of practicing noninjury, although at the time I had not heard of Patanjali or Ahimsa.

In the course of my talk Derek French asked me how yoga has affected the quality of my life. It has affected every avenue of life for me, and without it being put into practice in my life all of the talk or knowledge on an intellectual level would be meaningless.

Derek's question was part of a long discussion which followed the above presentation as we devoured Jennifer Rischmiller's yummy upside-down cake. (Nongreed may be a part of my next life's learning.) ★

APOLOGY

WE REGRET THE ERROR MADE IN THE OCTOBER ISSUE OF THE NEWSLETTER. WE REVERSED THE ORDER OF THE LAST TWO PARAGRAPHS IN BEATRICE BRIGG'S ARTICLE, "REFLECTIONS OF A WORKSHOP ORGANIZER."

GALIANO ISLAND RETREAT



MINUTES FROM GALIANO

By Trish Graham

On October 5, 32 Iyengar yoga teachers from Victoria, Vancouver, Gabriola Island, and northern Vancouver Island met at the home of Maureen and Bruce Carruthers to share what we have learnt in various workshops, and to discuss how we might organize a truly viable B.C. Iyengar Association.

Saturday morning we had two asana sessions taught by Bruce Carruthers and Shirley Daventry French. After lunch we spent a period of time sharing insights that we had gained in the workshops that we had taken over the summer. Then we had a brainstorming session to explore issues about the organization and to set up an agenda for the next day's meeting. Sunday's format was similar but the issues that had come up were explored in greater depth.

I feel that many of the issues that came up need looking at by all Iyengar yoga teachers in the province, so I have presented these notes from the two days here. This article is prepared from my own notes and minutes supplied by Hilda Pezzaro. I'd like to thank Hilda for allowing me to use the minutes. Any inaccuracies present here are my responsibility.

I hope you will give these issues serious thought, and discuss them among local teachers. I'd appreciate hearing from Yoga Centre members. A meeting of all interested teachers will take place on the 24th of January and it would help if we have given these matters some thought.

On the subject of a B.C. Association.
Do we need to change at all? Do we need a

provincial Iyengar association in B.C.? If we do, what form should it take -- local chapters with a board of directors that meets regularly? Would the association be for teachers only, or for others as well? If open to all, why would anyone want to join? How can we work together more to develop as a professional group, to share and consolidate what we have learned?

We spent some time looking at the history of the present B.K.S. Iyengar Yoga Association. The Vancouver group is called The B.K.S. Iyengar Yoga Association and is registered in B.C. as a non-profit organization. In 1975 Bruce and Maureen Carruthers, Donald Moyer, and Barbara Landsberg started the Light on Yoga Association to foster the philosophy of Mr. Iyengar and to give workshops in B.C. Later the name was changed, when Mr. Iyengar said that he wanted associations to be known by his name.

The history of the Victoria Yoga Centre was also reviewed. The Centre began in 1976 as a support group for people who had studied at Yashodhara Ashram. This has changed over the years. Many Yoga Centre members maintain ongoing contact with the Ashram and with Shambhala House, Victoria. However, for many years now the main focus of the work of the Centre has been the yoga of B.K.S. Iyengar. Virtually all our active members study Mr. Iyengar's method of yoga; workshops and teacher training in this method are conducted by the Centre. All the trained Iyengar yoga teachers in greater Victoria are members of the Yoga Centre.

When we heard that Mr. Iyengar preferred groups doing his work to function as Iyengar Yoga Associations, we formed a special committee, called the B.K.S. Iyengar Yoga Teachers' Group. Rather than set up another separate organization, the members of this committee decided to continue to function under the auspices of the Victoria Yoga Centre.

The Victoria Yoga Centre sponsors regular workshops and study groups in Iyengar Yoga and has established an Iyengar Yoga Scholarship Fund. The Yoga Centre has not sponsored Ashram workshops since Shambhala House was established here three years ago.

The link between Vancouver and Victoria started when Shirley French regularly travelled to Vancouver to study with Maureen and Bruce Carruthers. Shirley was interested in the development of Iyengar Yoga in Victoria, and became a director of the B.K.S. Iyengar Yoga Association. Shirley has always encouraged other Victoria teachers to join. For a while some teachers did so in the hope that this Association would become a province-wide organization, and proposals were made along these lines. However, meetings continued to be largely taken up with Vancouver "housekeeping", which was of limited interest to Victoria teachers already attending their own "housekeeping" meetings in Victoria. In addition, travelling to meetings in Vancouver necessitated an overnight stay plus travelling expenses.

The strength of Iyengar yoga in British Columbia at this point is centered in local groups, but with a link between Victoria and Vancouver. Now the decision is whether or not to formalize these links? If a new organization is set up it would have to have parity with other B.K.S. Iyengar Associations in the world. Mr. Iyengar's guidelines and interests have to be considered. There were questions as to how much contact local organizations have with Mr. Iyengar's Institute in Pune. Should Victoria's group be called a B.K.S. Iyengar Association?

Shirley reported that Montreal, Halifax, Toronto, Winnipeg and other centres want connections with other Iyengar groups, and are interested in the outcome of this weekend. A federation of Canadian groups could be established.

There was a discussion about the Vancouver group being called the B.K.S. Iyengar Association. It was felt that we need to improve how our two autonomous groups work together. The structure of the B.K.S. Iyengar Association may have to be changed, so that there can be local chapters within it. We will also have to settle the issues of centralization, voting, travel, place of annual meetings, bylaws, etc., if we are to have a provincial organization.

It was suggested that subcommittees be set up in Victoria and Vancouver to look



into changes and that a meeting be set up in three months to discuss their recommendations. It was pointed out that the groups need to report back to their respective boards first.

A show of hands indicated that the majority of those present would like to establish a viable B.C. Association.

Networking

It was felt that we need to share the teachings gained from yoga workshops, since it is impossible for everyone to attend all the workshops in the area. There is a need for teachers to teach each other and to accept the excellent quality of the work being done locally.

We felt that a Canadian teachers directory would be useful to help people interested in Iyengar yoga to locate teachers. It would also be useful for people involved in yoga when they move to a new area. Marlene Miller of Victoria offered to work on this. Someone suggested that we might also establish

scholarships to bring in or to send teachers and students to study in other provinces. How can we share information better on a local, provincial, national, and international level?

Victoria talked about how our newsletter has helped develop cohesion among their group. We said we would be happy to publish any information that other groups submit, for example notice of events and workshops.

The importance of using our own resources before writing to Pune was raised. Mr. Iyengar has said that we should first ask our local teachers, send therapeutic questions to Bruce Carruthers or Derek French, and only if we cannot solve a problem among ourselves should the group send pooled questions to him.

We thought it would be useful to publish class times and locations in the areas where Iyengar yoga is taught, so that visitors could attend.

The Vancouver group now has a phone number listed in the Yellow pages. Victoria is looking into this possibility.

It was suggested that Victoria and Vancouver exchange their teachers in weekend workshops to get to know each other better. Another suggestion was that there could be a quarterly gathering of teachers from around the province.

We also planned another get-together on January 24, 1987 to further consider the issues discussed this weekend. Contacts: in Vancouver, Ann Gregory, in Victoria, Sue Ingimundson.

Teacher Training

We need to look at how we set our standards. How do we want to structure them? Do we want a B.C. Yoga Institute some time in the future? Are there any models we want to follow or do we want to develop our own?

Workshops

How many should we have a year, and with what proportion of local and international teachers? We discussed how could we better co-ordinate workshops between Victoria and Vancouver so that there is less conflict. A program contact person

was appointed from each city. They are Linda Shevloff in Victoria and Susan Bull in Vancouver.

Ideas were advanced for workshop topics which we might explore as a group. These include -- specific problems, how to read bodies, specific poses (ie. standing, headstand, etc.) Other topics included "what is yoga?", Aryurveda, and a study of the sutras.

India

People wondered how frequently one should study in India? Do we want B.C.-wide scholarships? How can we keep up to date on what is happening there, ie. rule and structural changes as well as the teachings.

House Keeping Issues

How do we function differently from the U.S. in direction, structure, priorities and evolution of our organization?

Linda Dion (Vancouver) and Jim Rischmiller (Victoria) are looking into joint liability insurance.

We also might want to look into fee structures of workshops for local and out of town teachers, and the issue of teaching environments and how can we improve them.

Perhaps one of the most important comments during this meeting was made by Derek French, who pointed out that an informal association of Iyengar Yoga teachers from Victoria, Vancouver, Vancouver Island and the Gulf Islands already exists. What we are exploring is what type of organization would reflect the work already being done, make best use of local resources and enable us to work together to propagate the Yoga of B.K.S. Iyengar. ★

A GULF ISLAND SOJOURN

By Derek French, M.D.

On the weekend of the 3rd October 1986, thirty two teachers and student teachers of Yogacharya B.K.S. Iyengar gathered at the home that Bruce and Maureen Carruthers have built on Galiano Island - one of the picturesque Gulf Islands situated between Vancouver Island and mainland



Dr. Bruce Carruthers

British Columbia. The house, spacious and elegant, with a specially designed yoga studio, provided a harmonious setting for the participants to meet together in a spirit of friendship, goodwill and quiet reflection.

Vancouver and Victoria contingents were complemented by teachers from Gabriola Island, Upper Vancouver Island and a visitor from Winnipeg who is studying yoga in Victoria. Many people already knew each other, and the meeting

provided an opportunity for a renewal of long standing friendships. For others, it was a time to put faces to names heard or read about on the yoga grapevine.

Sessions of Pranayama and Asana led by Shirley Daventry French, Bruce and Maureen Carruthers, Marlene Miller and Susan Bull, provided time for both individual practice and a chance to experience the teaching offered in Vancouver and Victoria. Each group took turns with the Karma Yoga of preparing and serving the meals. The weekend created time for the participants to talk together in pairs, small groups and two sessions with all the group present.

Maureen and Shirley explained that the idea for the meeting came out of a discussion earlier in the year - the subject: "What kind of organisational framework would be best suited to both spread the teaching of Mr. Iyengar and meet the needs of the teachers throughout the Province?"

No decisions were made other than the decision to meet again in January, but a lot of the basic spadework that is required before laying the foundations of a new organisation was done.

A group photograph was taken to facilitate the work of any future archivist, and the meeting adjourned with feelings of harmony and quiet accomplishment. ★

GALIANO ISLAND

By Jim Rischmiller

What a happy occasion to share a recent weekend at Bruce and Maureen Carruthers' home on Galiano Island with other followers of B.K.S. Iyengar from in and outside of Victoria. Some I had met previously at workshops or on the intensive in India, so it was a double pleasure meeting old and making new acquaintances.

Bruce and Maureen's house is built with a Japanese flavour, (a Japanese airtight house??) and has a beautiful air of spaciousness, but yet has charming nooks and crannies for secret assignments.

While not overly given to sunshine, the weather was dry and allowed some

magnificent misty views of the other islands. A highlight was the stroll to the Buddhist temple on a nearby ridge that provided memories of similar treks in India.

The impetus for the meeting was the need for sharing among Iyengar teachers. Mr. Iyengar's views are well known; however, groups of highly dedicated individuals dispersed over the distances we have in Canada, have to make special efforts to stay in touch with his core.

The meetings were very competently chaired by Claudia Macdonald and Irish Graham. They soon realized that there were too many topics to address at once, and therefore agreed to hold meetings more regularly throughout the year. Discussions took place around the name of the organization, teacher training and communications within the group. Special thought was given to those Sadhaka outside the Victoria - Vancouver area.

This was my first opportunity to receive instruction from "loose" Bruce, Maureen, and Susan Bull. I hope it is not my last. ★





THE TEACHERS' WEEKEND

By Marlene Miller

The teachers of Vancouver and Vancouver Island were brought together by their mutual interest in teaching yoga in the Iyengar tradition. The weekend was beneficial for me as a student and teacher of Iyengar yoga because I was with teachers of the same tradition. We participated in group practice and shared insights gained from attendance at recent workshops in western Canada.

The afternoon provided a valuable opportunity to explore methods of promoting the teachings of B.K.S. Iyengar. Meal time and free time in the evening allowed time to be with other teachers and get to know each other better. Thank you to Maureen Carruthers and Shirley Daventry French for bringing together the teachers of the Canadian West Coast. ★

REFLECTIONS ON GALIANO

By Sue Ingimundson

The yoga home of Bruce and Maureen Carruthers has become for me a place to heal and nurture myself.

On the weekend of October 4, although the focus for being there was different, my tired body/mind responded slowly to the healing environment.

Witnessing Galiano Island, still unspoiled and unpolluted, and experiencing mother nature in her fall habitat of glorious changing colours revived my spirit.

Renewing connections and enjoying companionship with the Vancouver yoga community lifted my spirit and gave me the strength and support I need as I move through a major life transition.

Sharing our experiences and understandings of Mr. Iyengar's work, plus allowing and accepting our own personal uniqueness, enriched the atmosphere of learning. I do, however, admit to feeling frustration because too little time was allotted for sharing the B.C. teachers' work, and too much focus was given to the gleanings of "international" teachers.

Can we as a group work together to share the same principles and ideals that we dedicate daily in the practice of hatha yoga? Can we integrate and harmoniously balance the union of male/female, yin/yang, light/dark and the relationships of the forces within?

As I daily practice Vipassana Meditation (vipassana - to see things as they really are and not as they

seem to be), I am given plenty of tests. I observe myself react towards the frailties of the human condition. Seeing selfishness, competitiveness, and judgemental attitudes, I am reminded to accept these aspects within myself and to assume responsibility and compassion for myself and others.

Is it not time now to value our worth, recognize our strength, and know it is okay to risk our vulnerability being open and honest with our criticisms rather than projecting them onto others?

We have in B.C. and Canada a network of teachers rich in knowledge and experience. The climate seems ripe now to honour them. ★

WHAT IT FEELS LIKE TO WANT TO STAND ON YOUR HEAD AND NOT TO

Feel it in the lower part of the back and in the shoulders,
a soreness, this is how the body cries:
in the belly, along the spine
an aching on the inner part of the shoulder blades
where people would have wings if they had wings.
Feel it in the neck,
on the back of the arms and on the wrists
eyes
sockets
behind the ears

technicolour hallucinations
diagrams out of the 'Book of Sun'
railroad tracks
grassy slopes
viaducts

It's all new information.
And it wouldn't do to underestimate any of it.

It's impossible to speak clearly standing
on one's head
or to communicate other than by
smiling
or breathing
and listening to everyone else
breathing

Standing headside down holding a telephone
breathing across to someone also headside down
holding a telephone



becomes really intimate. Listening to people breathing on the telephone is really powerful

Upper part of the spine wants it badly wife suggesting it's a waste of time feels so good being the wrong way up

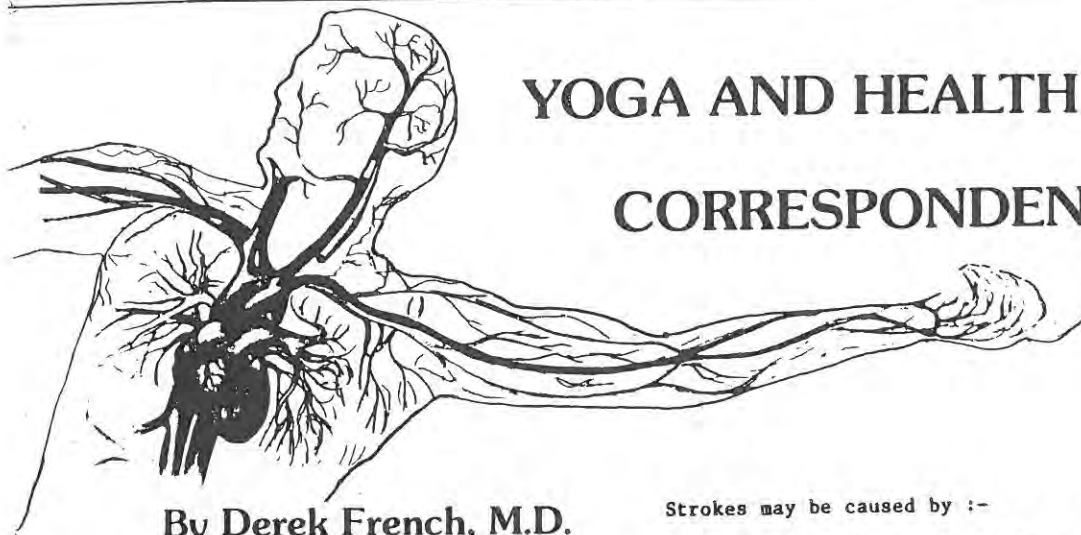
Three hours (or more) like that a day and you'd be into another dimension breathing and standing breathing and standing

The don'ts are not on a full stomach not if you have sinuses though standing like this will prevent them not to have intercourse standing on your head

ambition in this life: to do all three simultaneously meanwhile playing the violin sprouting wings over in a corner utterly and absolutely inconspicuous.

By Robert Sward

from
'Vancouver Island Poems', Anthology of Contemporary Poetry 1973
Soft Press Publishers, Victoria, B.C.



YOGA AND HEALTH CORRESPONDENCE

By Derek French, M.D.

This summer I received a letter from a teacher in Kingston, Ontario. She has a thirty five year old student who suffered a stroke two years ago. Initially he experienced weakness and loss of sensation on one side of his body, but subsequently has recovered much of the normal power and sensation of his affected side.

The teacher asks the question: "Which asanas would benefit him and in particular should he do inverted postures?" (Currently he does a brief handstand and a supported shoulderstand.)

The student provided additional information which suggested he was under stress at the time of the initial stroke and at one point in the recovery period was observed to have an elevated blood pressure.

I would like to respond to these questions in two ways: first dealing with the student as an individual, and secondly, discussing the general topic of high blood pressure and inverted poses.

The diagnosis in the student is not clear. Stroke is a general term which implies that a part of the brain has been deprived of its blood supply long enough to cause cell death and loss of function. Initially the loss of function can be extensive because of oedema (swelling) of the tissues adjacent to the site of injury. In the days following the stroke the oedema subsides and a partial or complete recovery of function may ensue. Improvements may continue for a year or two following the stroke as the brain attempts to establish new pathways, bypassing the injury.

Strokes may be caused by :-

- (1) Direct injury to the brain as in a fall or motor vehicle accident;
- (2) Blockage of a brain artery by thrombosis (blood clot);
- (3) Embolus, where the artery is blocked by a moving blood clot, fat globule or other displaced material; and
- (4) Haemorrhage or leakage of blood from a diseased artery or a congenital arterio-venous malformation (a weak portion of the vascular tubing present at birth).

It is a reasonable supposition that a temporary rise in blood pressure would have little effect in strokes of the first three categories, but would represent an increased risk in the fourth group caused by haemorrhage.

Unfortunately, in many 'strokes' despite extensive investigations it is not always possible to determine the cause.

Insofar as the particular student is concerned I would recommend that as much information and advice as possible be obtained from the attending physician.

In the absence of a precise diagnosis, the cautious approach of the teacher in limiting the use of inverted postures is appropriate. Inverted postures excepted, a balanced practice of all the other asanas would assist in recovering and developing the student's full potential and in this he is no different from the other members of the class.

The letter contained a second question: "Could the student be allowed to progress further with the inverted asanas?" The only answer I can give is to say that I don't know. One way of looking at the question would be to consider the benefits and the risks.

The Headstand (Sirsasana) and Shoulderstand (Sarvangasana) are referred to as the King and Queen of Yogasanas, and the regular practice of these asanas has been encouraged by yoga teachers reaching back to antiquity.

The poses are said to promote physical and mental balance and some teachers use metaphors to allude to their mystical effects. (Refer to Light on Yoga by B.K.S. Iyengar for a full discussion.)

Of the potential risks, a rise in blood pressure is the most relevant to this discussion.

All exercise causes an increase in heart rate and blood pressure. Exercises like walking, running, climbing stairs cause only moderate increases, although in those individuals with an elevated blood pressure at rest, exercise may cause much larger increases in the blood pressure.

Certain exercises such as power lifting of weights can cause enormous elevations in blood pressure. Beginner yoga students starting to practice shoulderstand and headstand often look and sound like weightlifters - with eyes bulging, faces red, muscles straining and heavy breathing. I suspect that with the asana practised in this manner, the blood pressure would be high and could represent an increased risk in susceptible individuals.

The act of inversion itself will initially cause the blood pressure in the legs to drop and the pressure in the arms (and presumably the brain) to rise. If the pose is held with ease, the blood pressure will stabilise at a level that reflects the muscular effort involved. This modest increase in blood pressure with effort would pose no risk to the student with a normal resting blood pressure but could be a source of risk to a student with an elevated resting blood pressure, and a further increment of risk if the student has already manifested vulnerability such as a stroke.

I am not able to quantify the additional risks in any meaningful way, and I suppose it really comes down to the decision of each individual.

One reasonable compromise might be to use supports for the poses (one of the strengths of 'furniture yoga'). In this way some of the benefits of inversion can be obtained without the risks attendant upon muscular strain.

As the reader, who has followed me thus far can see, there is no simple answer to these questions. I would certainly appreciate the opinions (hopefully printable) of the other doctors in the yoga community.

Bruce, Mary, Penelope, Joanne, Tom, David - where are you in my time of need?

Om Namah Sivaya,

cc Derek French, M.D.

(Note: Dr. French is unable to enter into personal correspondence with readers, but questions on matters relating to yoga and health are welcome and may be used as subject matter in this newsletter)



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YOGA AND MENSTRUATION

By Karen Fletcher

Karen Fletcher is a yoga teacher in Winnipeg. She requests that those who experience this series in future Intensives keep everyone informed of changes that occur.

Recently those of us who participated in the October '85 Canadian Intensive in Poona recieved a letter from Shirley requesting us to share our experiences on any of the special help we may have recieved during the Intensive.

I have thought many times over the months about writing up the menstruating series suggested by Geeta but have been hesitant to do so. I hesitated because sometimes writing about something and having it printed tends to make it gospel, to make it rigid. My feeling about the series that I was given by Geeta is that it was appropriate at that time but that it would, of course, evolve and change over time. With this in mind I offer what I experienced and have been working with.

The women who were menstruating were expected to do the following series on their own and not participate in the regular class at all, except to begin the class in adho mukha svanasana with everyone else. After that we moved to the side of the class and did:

Supta virasana - 5 to 10 minutes

Janu sirsasana - 3 times to each side, 1 minute
hold each

Triang mukhaikapāda pascimattonasana - as above
Ardha baddha padma pascimattonasana - as above
Marichyasana I - as above

Pascimattonasana - 1 minute

All of the forward bends were done by moving with integrity into the pose and at the place where movement forward ends, the forehead was supported with a blanket, bolster, or even a chair depending on the flexibility of the person.

[illegible]

Upavista konasana - 2 minutes to the centre,
1 minutes over each leg,
1 minute sitting straight up.

Repeat janu sirsasana, triang mukhaikapada pasc.,
ardha baddha: padma pasc., and marichyasana I one
more time to each side, with a 1 minute hold.
Repeat pascimattanasana with a 5 minute hold.
For the 1 minute holds, rather than looking at
my watch or setting a timer, I time the holds by
counting my breaths.

Baddha konasana:

- 1) Lying on a bolster, buttocks on a blanket, toes against the wall, have a rope tied low on the wall (I use a post in a hall railing) that wraps around the top of the pelvis. Hold at least 5 minutes.
- 2) Sitting on a block, bind the thigh to the calf with a belt tied firmly around the upper thigh and the lower shin/ankle. Place 50 pound weights on each leg, hold 10 minutes.
- 3) Remove weights above, still in baddha konasana, lie back over the back bender for 10 minutes. Then, sitting cross legged rest forward on back bender.

Setu bandha sarvangasana - done with the legs and pelvis supported on a bench, legs tied together. Depending on the height of your bench, a bolster may be needed under the shoulders for support. Hold 10 to 15 minutes.

Savasana.

I have found this series provides the opportunity for me to draw very quietly within. I can just watch the breath come and go. My partner and I have been suggesting in some of our classes that women who don't menstruate, and men, might do this series for several days at the full moon in order to have this quiet time every month. ★



Leslie

By Leslie Hogya

The beautiful days of fall pass one to another. Routines are established, buses are caught, classes are met, lunches are made, and my children get up and get themselves ready for school.

Several years ago, my eldest son was having trouble getting up on time to catch his bus. There was a lot of yelling, confusion, stomping, grabbing food, and scrambling for books until I decided that at eleven years old he was old enough to face whatever consequences there were for his being late.

"In nature there are neither rewards nor punishments...there are consequences." (A.G.Ingersoll 19th century)

It was Jean Guy's turn to learn that lesson this fall, and it was time for me to be reminded of it.

Night after night Guy had trouble getting settled, claiming he was not tired. He could not fall asleep. But the alarm in the morning never roused him, nor could I without a lot of cajoling, reminding, harping and nearly forcing him into an upright position. Then he would moan and groan, search for bags and shoes, complain he had nothing to put into his lunch, and beg for a ride or money to go out for breakfast. It was not fun.

At night he would beg to stay up to watch a special show or movie on T.V. (Why do shows and movies that appeal to kids begin at 8 or 9 p.m.? It is one of my pet peeves.) He would

MUSIC
from
THE HEART

SRI CHINMOY

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promise to get up, but this did not work either. Promises made before "Raiders of the Lost Arc" seem to get buried with the arc before the 7:00 a.m. alarm rings.

I finally "clued in". I said, "If you can get up every morning without me for one month, then I might let you stay up to watch something once in awhile."

This worked. He got his lunch started before bed, had his clothes organized, set his alarm, and got up and had breakfast. Once or twice his alarm has not gone off, and all I have to say is, "It is 7:30 Guy and you're not up." He gets up without complaint and still leaves on time.

I have given him lots of positive feedback for his accomplishment, mainly focusing on how much I enjoy the mornings now. A few times I have even slept in and have barely heard clicking of cupboard doors and rattling of spoons.

Now that the new routine is established it has given me breathing space to remember what happened when my eldest was his age. I know I do not ever have to go back to the negative pattern we had. If he sleeps in, he will miss his bus and be late and have to face his teacher. What else will happen? Nothing really. When he was younger I had to guide him and get him up and ready for school on time. Now, at eleven years, he is old enough to do it alone. It is just one more example of how my role as a parent has been gradually let go, and how more responsibility for their own lives has been put upon my children.



Shambhala News & Views

by Swami Padmananda

Greetings once again from Shambhala House Victoria! This fall has been a busy time, and our connections with the Newsletter became a little loose, so we missed contributing to the last two issues.

The work on our new Sun Room was completed in time that it could be used for the Music and Consciousness workshop on the week-end of October 10-12. Ian Mackenzie practiced his skills with the video camera, which gave an added dimension to the workshop. Once again the effects of sound on the mind and consciousness were evident as the thirteen participants symbolized through drawings the areas of life most important to them at this time and, with the help of Swami Radha, were able to decode the messages. I think all would agree that it was most helpful. It is awesome to realize that each of us has within the solution to life's problems, as well as the knowledge of our own unique Path.

The fall session of classes is well under way with a new group of seekers meeting on Wednesday nights, beginning the adventure of self-discovery and self-understanding; and the established classes continue their work with great honesty and sincerity. It is always a joy to see people finding a greater understanding within themselves than they knew existed. Such was the case with Jim Rischmiller, who has given permission to print his paper on what is often a

difficult concept for men, that of being a handmaiden to Divine Mother. I hope that others will find this an inspiration also.

To Be the Handmaiden of the Divine Mother on a daily basis 10/7/86

The divine Mother, S(h)akti, is the power of the Lord or cosmic energy. Her manifestations are countless:-- the five elements (Electricity, Magnetism, force, heat, light), Intelligence, discrimination, psychic power, lust, anger, greed, egoism, pride, fragrance, beauty, colour, devotion. She lies in the form of a serpent in the 1st Cakra Muladhara, coiled energy. Her manifestations include power, greed, will power, charm. Every person is a follower of Saktism.

Kundalini is S(h)akti Power, symbolised by divine mother -- pure consciousness. Self Realisation comes from comprehension of the divine father through the Kundalini. Since the divine mother manifestations are so many it follows that all human acts or being are her manifestations. This means that we are handmaidens to S(h)akti and must consider that all our acts and thoughts are of a divine nature. Our body is our temple and our path to God. When we sleep our Kundalini awakes. Our objective is to practice self surrender and devotion so that we can help the Kundalini rise and unite with the Lord.

Terence Buie will be a visitor at Shambhala House for a few days before we leave on October 23rd for Toronto and Ottawa. We will be doing a workshop and making contact with the supporters of the Shambhala Houses in each city. I will return on November 5th and, as Norman MacKenzie will also be travelling, all classes here will be cancelled for that two week period. I hope that this will give everyone an opportunity to do some extra work on their own, or just to

have a time of quiet that will give added zest to their investigations when we start again.

May each one of you be open to Divine Mother Tara's Light and guidance to direct you surely throughout every day toward your goal.



MUSIC AND

MY (UN)CONSCIOUSNESS

By Jim Rischmiller

This is the second workshop I have taken with Swami Radha and Swami Padmananda lighting the way. I am amazed at the wealth of material for reflection and direction that my own subconscious contains, and how, with skilled guidance, it manifests to provide clarity to my life. (Well, at least glimpses through the fog!)

The process at the workshop was deceptively easy. I simply listened to nice music and drew pictures of its significance to me. It became a little more difficult, however, to explain publicly to the rest of the group exactly why I had Genghis Khan and his troops in a pastoral scene from Vivaldi. (Swami Radha helped by asking interesting questions)

Having drawn the pictures, the final act was to read the story they contained. Often, with some enlightened rearrangement of their sequence, a new story became evident, and through it emerged the possibility of avoiding and accepting the traps from the past. As with all things, the more you put in, the more you get out, and sometimes we all need to put all in.

I feel humbled by the powers that I have seen placing help and hope in the path of need at these workshops. ★



SHAMBHALA HOUSE VICTORIA

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

Reflections on the Gita

Friday, Nov. 14, 7:30 - 10:00 pm

Saturday, Nov. 15, 10:00 am - 6:00 pm

Sunday, Nov. 16, 10:00 am - 6:00 pm

Over the centuries the Bhagavad Gita has been a source of inspiration for people of all cultures, and a weekend spent studying its messages can be most rewarding. You will find that reflecting on selected portions of this ancient Indian scripture will be both inspiring and revealing. This workshop provides participants with a method for contacting their own inner guidance, and gaining trust in the answers received to questions or problems.

Fee: \$100.00

Rose Ceremony

Saturday, November 29, 8:00 - 9:00 pm

Sunday, November 30, 8:00 - 9:00 pm

The Rose Ceremony is a dedication of ourselves to the Divine, in whatever form we perceive. It is a time to reestablish our commitment to the very finest within and to affirm the highest ideals in our lives. The ceremony takes place over two evenings, the first being the dedication of all the pairs of opposites that make up life, and the second the burning of old resentments which may prevent us from attaining our true potential.

If you wish to attend, please phone for further information. There is no fee for this ceremony, but you are asked to provide two roses for the first evening, and to make a donation to your favourite charity as an offering of gratitude.

WEEKLY ACTIVITIES

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:

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

Sunday evenings, 8:00 - 9:00.

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

Yoga Calendar

NOVEMBER 1986:

November 8:

A Day of Yoga from 10AM to 4PM with Shirley Daventry French, \$30, to be held at 3318 Olympic View Drive. Contact Shirley at 478-3775 for more information or to register.

November 15:

Iyengar Yoga Teacher's practice and meeting. 9AM to 1PM in the Y lounge. Practice 9 to 10:30, Meeting 11 to 1PM, potluck brunch. Call Marlene Miller at 727-3745 or Donna Fornelli at 474-4184.

November 22:

Yoga and Health, Physical, Mental, and Spiritual. To be given at the Unitarian Church from 10 AM to 4PM. See ad this issue for more details.

November 27 to 30:

American Thanksgiving Yoga Retreat. To be held at Salt Spring Centre. This workshop is sponsored by the Seattle School of Yoga and will be led by Felicity Green and Gail Malizia. For information call 525-3219(Seattle)

DECEMBER 1986:

December 14:

Sunday Yoga workshop at the Y. In celebration of Mr. B.K.S. Iyengar's birthday. This workshop will be given by Marlene Miller.

December 27 to January 7:

Vipassana Meditation at Cornet Bay, Washington State. Contact Evie at 479-6641 for more information.

JANUARY 1987:

January 11 or 18:

Sunday workshop at the Y. This workshop will be led by Rob Dill.

FEBRUARY 1987:

MARCH 1987:

March 14 to 22:

Spring break workshop is planned.

APRIL 1987:

April 26:

Sunday workshop at the Y.

MAY 1987:

May 29 to 30:

Annual Yoga retreat is planned for these dates.

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

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

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, B.C., V8X 3X1, telephone 479-5847

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Photography: Jim Rischmiller

Paste-up: Linda Benn, Lauren Cox

Distribution: Dave Rocklyn

Typing: Michael Shevloff, Shirley French, Bill Graham, Rosemary Lech, Linda Shevloff, Linda Benn, Trish Graham, Swami Padmananda

Assembly: Judith White and the Victoria Yoga Centre Volunteers

Printing: Monk Quick Copy Centre

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DEADLINE FOR DECEMBER ISSUE

NOVEMBER 14, 1986

VICTORIA YOGA CENTRE SOCIETY

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yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

DECEMBER 1986



SEASONS
GREETINGS



Reflections

By Shirley Daventry French

On Mondays I teach a class of teachers and experienced students. It is challenging but rewarding. It can also be incredibly frustrating. For instance, when a student who has worked sensitively and persistently throughout the evening to develop spine consciousness permits the spine to become gross once more in Paschimottanasana. Or in Sarvangasana (shoulderstand) when I observe the perpetuation of a collapsed pose - despite all the instruction, all the demonstrations and all the corrections which have been given again and again for this important asana. Fortunately, by the time students progress to Monday night's class they have usually overcome the other major obstacle and cause of a yoga teacher's frustration in Sarvangasana - the folding of the blanket.

My frustrations are, of course, my problem. During class and after as a teacher I have to examine whether what I am putting out is being received and understood. I have to consider and explore ways and means of sending messages to my students which will penetrate their ignorance, offer them a means of fulfilling their unique potential and an understanding of yoga as spiritual practice. I deal with my frustrations as best I can. I do my homework and I expect my students to do theirs and practice their yoga between classes.

Recently I experienced frustration of a different sort! Monday's class presents me with plenty of challenges - it also provides me with much material for this column. When I told my husband, Derek, that it would probably form the basis for December's column, he said, "Remember, it's the Christmas issue!". What was he suggesting - that it would be a good time for an inspirational message perhaps?

That had been my intention last Monday as I drove the fifteen miles from my home to class.

Recently I had had a conversation with a student-teacher who was concerned about bringing spirituality into the classes. I had given this conversation a lot of thought and intended to begin my class that evening with a discussion on how to elevate your practice to include the spiritual dimension. But God had other ideas - I had another matter to deal with.

The incident which triggered my frustration was an administrative matter concerning re-registration and involving the majority of students present that night. It was a recurrence of something which had happened before. I didn't want to deal with it again; I thought I had dealt with it last year but obviously not. I had come to teach; I wanted to concentrate on that. I wanted the class to focus on yoga as spiritual practice. However, Patanjali did not arrive at the order of his Eight Limbs of Yoga by accident or random choice, and it became increasingly evident to me that before any worthwhile practice of yoga-asana could take place that evening I had to deal with some yamas (disciplines) and niyamas (observances).

The students have their lessons to learn from this incident and I have mine. As is so often the case, my lesson involved surrender, letting go of expectations and dealing with reality - with what is happening not what I would like to happen. I had to accept that if I showed my frustration and spoke up, the students probably would not like it. They might not like me. They might not come back to class. I might lose them. However, better that than losing my self-respect.

As I considered my course of action, I was helped by the example of my teachers, B.K.S. Iyengar and Swami Radha. I knew they would not hesitate for a minute before saying what needed to be said. They are clear channels for the light whose concern is for our soul not our ego. Their work is more important to them than their personal popularity.

Once in India at the start of an Intensive, as forty students took their places and stood in front of Mr. Iyengar in Tadasana - in the first minute of that first class he loudly and at length confronted someone with their pride and ignorance. He was not concerned with making a good impression nor with the fact that the majority of students were working with him for the first time. His priorities were very clear, and he went straight to the heart of the matter.

On another occasion I was at Yasodhara Ashram attending a Women and Spiritual Life conference. Most of the participants had not met Swami Radha and were delighted when she agreed to visit us for a question and answer session. Written questions were collected and handed over to her. We all sat there waiting. Then I saw her expression as she looked at the pieces of paper in her hand, and knew that here again there were some fundamentals which needed attention before moving on to higher levels. The majority of questions had been hastily scribbled on torn and crumpled scraps of paper. Obviously little care and attention had gone into their preparation, and Swami Radha pointed out in no uncertain terms that what you get out of something is in direct proportion to what you put into it.

After Monday's class, as the week went on I realised I had an important lesson to learn here because I was presented with a similar situation in two other classes. And just in case I hadn't got the message, my dreams also reminded me that I needed to deal with my frustration.

I don't like having to spend a lot of time on organisation. When I teach I don't like having to pay attention to who is and who isn't registered for the class. Certainly I don't want to be forced to take regular attendance and treat my students like school children. Ideally we function as adults each fulfilling our own responsibilities.

When I agree to teach a class, I select a time for the class and find a suitable space. These arrangements may be made privately or through an organisation such as the "Y". I make sure this space is clean, warm, well-equipped and will be available for the duration of the course. I make a commitment to be there each week or, if something prevents me, to find a suitable substitute teacher. My commitment also involves regular personal practice and study of yoga so that I am adequately prepared to teach.

Whoever provides a space for a class will expect adequate remuneration; so will the teacher. Before attending a class or workshop, a student must register and pay the appropriate fee. In Victoria, through the Yoga Centre and through the "Y" Yoga programme we frequently offer scholarships to sincere students who are unable to meet the fees. Yoga in Victoria is not 'big-business', although we try to be businesslike. Most classes cost very little, and the majority of teachers work for minimal fees or as volunteers in the spirit of service.

Therefore, it is upsetting when students can't find the time to register for a class. Or when those who can well afford it are reluctant to pay the full fee because they will miss one or two classes. Whether they are there or not the building is there. Whether they are there or not the space is cleaned, heated and maintained. Whether they are there or not the teacher is there - week in week out.

In my Monday night class I did verbalise my displeasure in no uncertain terms. Having got that necessary business out of the way we had a good class where the students were attentive and worked hard. Afterwards one of the students came up to me laughing and said, "You played a good dragon lady tonight!" I would rather play the Christmas angel, but the casting director had other ideas.

My preference is to focus on inspirational topics such as light, peace and joy - especially at Christmas. This is a good time of year to pause and count our blessings. As a yoga student it's important that I acknowledge all those whose efforts make it possible for me to continue my study of yoga. It's important that I express gratitude for my teachers. It's important not to take them for granted. But, most important of all is that the teachings of yoga themselves are not taken for granted but revered as a tremendous gift - the most precious gift of all.

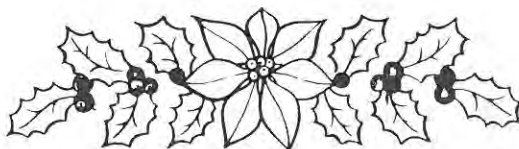
In its devious way, perhaps this is a Christmas message after all.

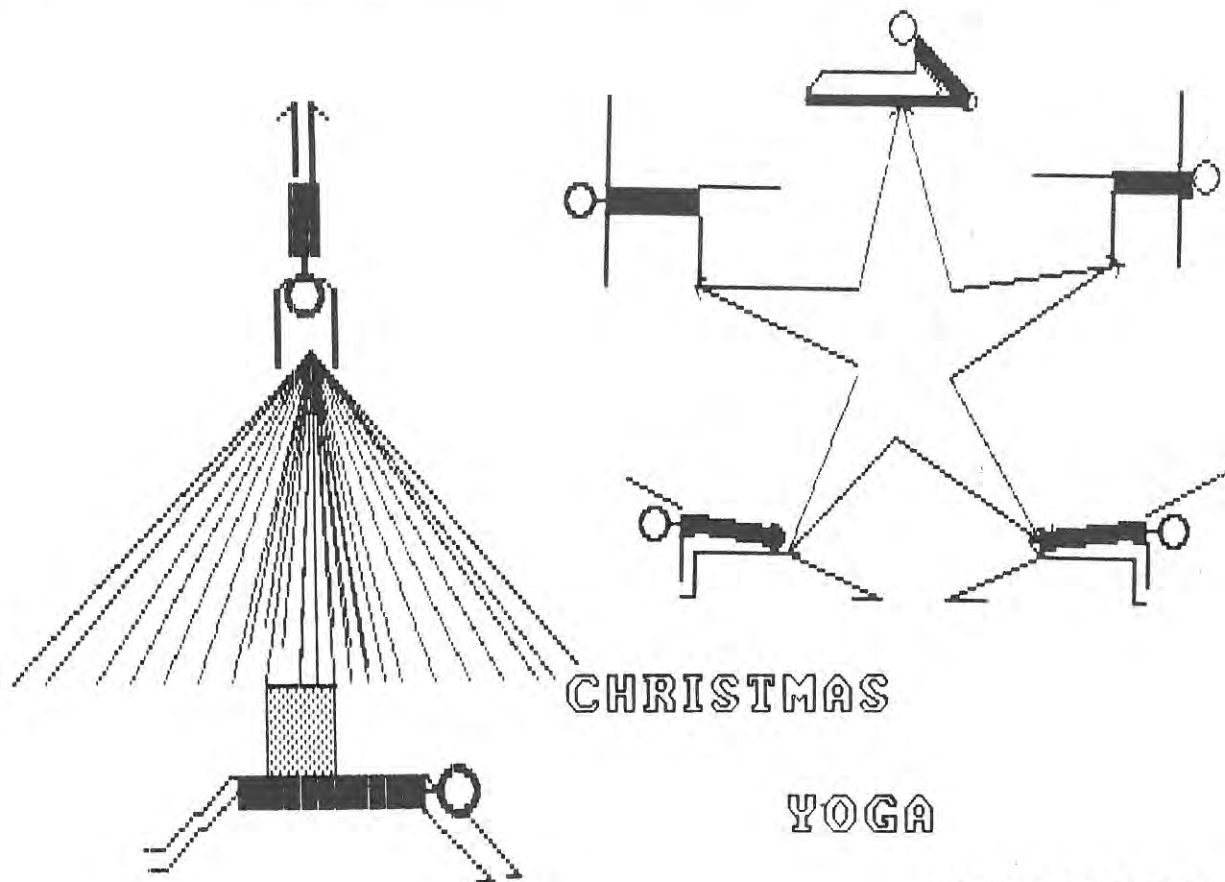
Peace and Goodwill,

Shirley

(This month's column dedicated to my Level II and III students from whom I learn so much.)

ANNUAL GENERAL MEETING
POT LUCK SUPPER & PARTY
DECEMBER 6 AT THE FRENCH'S



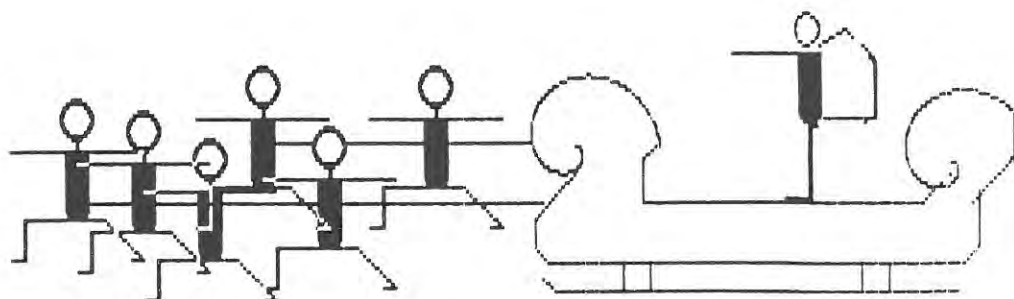


CHRISTMAS

YOGA

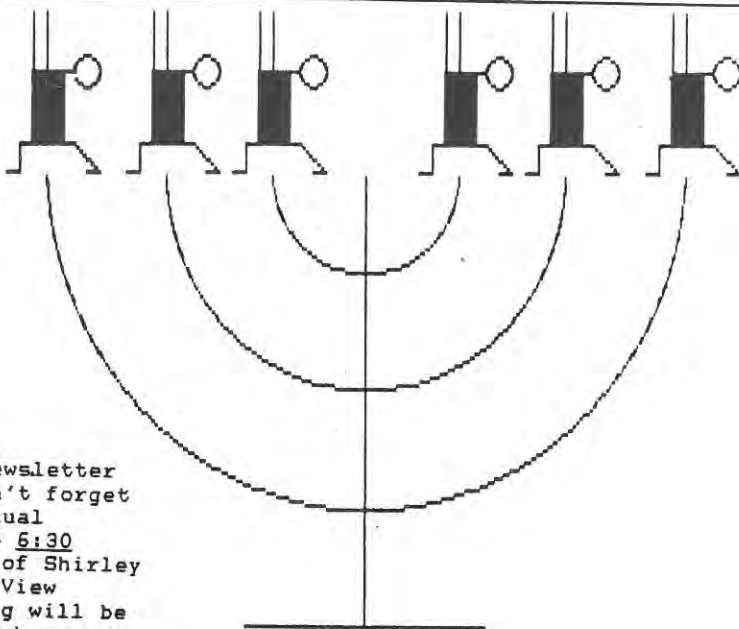
GRAPHICS

by Michael Shevloff



Yoga Centre News

Bill Graham



Annual General Meeting

For those of you who get the newsletter immediately on publication, don't forget the Yoga Centre of Victoria Annual General Meeting will be held at 6:30 p.m., December 6th at the home of Shirley and Derek French, 3918 Olympic View Drive, in Metchosin. The meeting will be followed by the Centre's pot-luck supper and Christmas party. These are always a wonderful chance to get together with your fellow yogis, so please plan to attend.

Celebration of Light and the Birthday of B.K.S. Iyengar

Two excellent reasons to celebrate by attending a Sunday workshop suitable for all levels. Sunday December 14, 10 a.m. to 1 p.m. followed by lunch. Marlene Miller will lead the workshop.

January Monthly Meeting of the Yoga Centre will be held on Friday, the 16th at the home of Leslie Hogya, 1361 Lang Street (383-6301). The discussion topic will be "How do we practice yoga?" Discussion will be led by Marlene Miller. There will also be a very short business meeting. Everyone is welcome to attend.

Sunday Workshop The first Sunday Workshop of the new year will be led by Robert Dill on January 18, at 10 a.m. Please phone Robert at 384-6876 for information.

Vancouver-Victoria Teachers' Meeting is tentatively scheduled for Victoria on January 24. The teachers will be discussing yoga for backs. Interested teachers please contact Sue Ingimundson for information.

New Assistant Editor of the Newsletter is Shirley Daventry French. Shirley will be helping Linda Shevloff, who is now teaching full time (as if being editor wasn't a full-time job itself!)



Yoga Centre News. To make up for all the extra help, I am turning the Yoga Centre News column over to Linda. Please contact her at 479-5847 if you have any events you would like included here.

I am moving to Ottawa for four months as part of my program in the School of Public Administration. I want to thank everyone in the Victoria Yoga Centre for their support and assistance over the past few years. I have really felt cared for in my work with the Centre, and I have learned a lot. I'm sure I'll appreciate being able to maintain contact through the newsletter while I'm away.

I want to wish Merry Christmas and a wonderful New Year to you all.

EDITOR'S COLUMN



by Linda Shevloff

As December approaches once again, I realize that another year in the history of the Victoria Yoga Centre is drawing to a close. This month a new executive will be elected at the annual general meeting. Reports by the various sub-committees of the centre will be presented, including a report from me about the developments in the Newsletter over the past twelve months.

The year has been a good one. Although we lost Nance Thacker to Eastern Canada, we gained Linda Benn, who has done an outstanding job with the layout and paste-up of the publication. We reduced our yearly issues to ten from eleven and thus gave ourselves a bit more freedom in the summer months. The newsletter committee has had many fruitful and thought-provoking meetings which blossomed into print throughout the year.

After collecting the various articles for the December issue, I discovered that I did not have as much material as I'd hoped for. We had planned a "fun" issue for this month, including an exam for the serious yogis who might want to have an objective evaluation of their yoga knowledge, as well as a creative arts section with drawings and poems for the aesthetic-minded. Although these delightful items materialized, the issue still appeared short.

I delved into my files to see what could be done. In a file marked "Island Yoga" I found just what we needed. Last summer, after a newsletter meeting, I wrote to

yoga teachers on the Gulf Islands requesting articles about yoga in their communities. The plan was to publish an Island Yoga issue. A few articles came in and I was waiting for more to arrive. They never did. The articles I had lay waiting in my drawer. I was pleased to rediscover them.

As it happens, the Island Yoga articles are particularly appropriate this month, not because it is Christmastime or the end of the year, but because they tie in very well with current discussions about our own yoga community in Victoria. In November the Iyengar yoga teachers of Victoria met to discuss and determine our future. We feel it is time to organize a B.K.S. Iyengar Yoga Association in Victoria, but as yet we do not know what form that will take. There are various possibilities. Much of the drive for organization comes from the wishes of Mr. Iyengar for teachers who use his name. In October, the Victoria, Vancouver and Island teachers met to discuss these ideas. The spirit of organization seems to be in the air.

After rereading the Island articles, I was reminded of the many pockets of Iyengar yoga flourishing throughout British Columbia, all of them appreciating contact with other Iyengar groups. I think it is appropriate to publish the articles in this issue. I realize how fortunate we are to have this newsletter to link us.

Many thanks to all of you who have contributed long hours throughout the year to make this communication possible. I would like to give special thanks to Linda Benn, Jennifer Rischmiller, Leslie Hogya, Shirley and Derek French, Dave Rocklyn, Bill Graham, Judith White and Michael Shevloff for their much appreciated efforts all year long.

Namaste,

Linda



VICTORIA IYENGAR YOGA TEACHERS MEETING, NOV. 15

Back: Cella Ward, Linda Shevloff, Carole Miller, Gay Dill, Jim Rischmiller, Leslie Hogya

Front: Jessie Sluymer, Marlene Miller, Anne Forester, Don Carmichael, Shirley French,
Donna Fornelli

Also present were Rob Dill and Linda Benn

REPORT FROM GABRIOLA ISLAND

By Phyllis Wood

I knew I wanted to spend my later years in a place surrounded by natural beauty, where hummingbirds, herons, swallows, house finches return year after year to the same spot to raise their families; a place where it is still possible to leave one's house unlocked without apprehension and to have space to grow enough to be reasonably self-sufficient, and to be able to touch the world ever so lightly. Such a place is Gabriola Island.

When I retired here in the summer of 1979, my only misgiving was that I did not think I would be able to continue with my yoga which had become very much part of my life. How wrong that assumption was.

I was first introduced to Iyengar yoga in 1977 while visiting my sister in England. She had studied in Poona and was teaching several classes each week which I attended. I was amazed at what they were doing. When I returned, I sought and found a very fine teacher, Ingelise Neerlund Segato, at the West Van "Y", very close to my home. It was easy for me to attend two classes each week, and I also went to weekend workshops when they came up. I

filled many notebooks, bought some good manuals, and did keep up a reasonable standard in my home practice after we moved, but I did miss regular classes and the energy and discipline that flows from the group situation.

Consequently, when Shirley French offered a course on the "Teaching of Asana", I drove to Victoria for two days each week before I returned home after the final class where I learned that Norma Hodge was moving to Gabriola and would be opening a yoga studio later that fall. I couldn't believe my good fortune, to be able to work under the guidance and direction of such an experienced teacher.

Working with, and being apprenticed to Norma has been an added joy to my life for the past six years, and now that Norma is not at present teaching asana classes while she receives therapy for her arthritis, I am happy to be able to keep the classes alive in her studio. For me, this teaching experience also serves as a great learning.

So, six years down the road and we have a well-equipped studio, a nucleus of hard-working, and like-minded students, some of whom come over from Nanaimo and as far away as Courtney, all pursuing growth through yoga. We hold four asana classes each week, and to add freshness and new insights are always appreciative and delighted to have outside teachers to present a workshop. Also, for the past three years many of us have been taking a Kundalini study course with Norma. We are also not that far-removed from Victoria and Vancouver and other neighbouring Gulf Islands, and we do avail ourselves of workshop opportunities as they arise. We are most fortunate, yes, the Light of Yoga shines strongly on Gabriola. ☆



"POTLUCK" FROM COMOX VALLEY

By Margaret Lunan

Personal thoughts were as varied as the unique dishes at the potluck dinner when thirteen people with a continuing interest in yoga practice gathered at Fanny Bay recently, to get a sense of ourselves in this community.

Jai, in Vicki Catchpole's class in Cumberland for three years, speaks of the struggle to overcome resistance to "going out, doing something healthful and mindful, to overcome the great force of laziness, tiredness, and fear of pain." Always at the end of an evening out though, she feels pleased with herself for learning to relax, for accepting the challenge that the body/mind/soul has to offer.

Vicki, who has as well been a part of Courtney classes for some years, says: "What's been so important to me lately is seeing how we, in this society, need a deep sense of respect for our own beings. Without that profound love and respect for ourselves, we cannot give either to others or to the world about us. To be in yoga classes and see how we develop that sense of respect for ourselves, is wonderful. The discoveries that come with going even deeper into a pose, lighten and soften us as we see that we are not static. Rather, we are ever-changing. We come to value change rather than fearing something new."

Annick, who first practised yoga (even a little bit of the Iyengar method) in Paris, France, expresses her delight at being part of a rural yoga community where the sense of intimacy allows for the sharing of books, ideas and food, for a start. "Yoga takes us from loneliness, alienation, frustration, and even unhappiness, to awareness, freedom, harmony and contentment. For my part, yoga has been, at first, a congenial activity to help me through difficult times. Now it is a part of my very being."

Jim Lister muses about the birth in the Comox Valley five years ago of hatha yoga in the Iyengar style. A mutual friend of the Listers and mine, Leona Gibb, now in Victoria, had acquired the use of a school library for meditation sessions. "We decided to combine our interests and nine of us made a start. When school closed for the summer, we began a two-year occupancy in the Community Health Centre where some Victoria teachings were passed on. Evenings ended with tea and potluck. A lot of people sampled those gatherings. Some have continued in classes, or have returned after an absence, hoping no doubt, that the teaching has improved. Both Vicki and I have attended workshops, and until recently I have had the privilege of attending Norma's classes on Gabriola Island."

The current classes are at recreation centres. They begin with a "hello" and end with a "namaste". It is only a conjecture, but perhaps there will be more students whose interest will continue beyond the Introductory classes, as we provide yogis with an opportunity to share themselves with one another. Phoebe Long is going to provide us with an introduction to Kundalini.

This would not be complete without a word about hatha yoga on Denman Island. I have loved my weekly classes there during the past two years. A new senior's facility is full of wall space and a lovely wood floor. The classes attract many fine people who are deeply committed to peace and environmental issues.

Thank you Victoria, for providing a wonderful model of dreams of a yoga community. Our embryo will grow.



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YOGA IN THE NORTHWEST

Terrace, B.C.
Nov. 13, 1986

Dear Linda,

I enjoy the Newsletter and decided to donate the following article as appreciation for all the inspiration from the articles, and especially for the classes from Shirley Daventry French.

I hope it might be of some interest and use, especially for those in smaller communities who are practicing Iyengar yoga.

Very best wishes to all of you in the Victoria Yoga Centre Society and greetings from Terrace.

By Jo Patterson

The Victoria Yoga Centre Newsletter reached me in Terrace yesterday, and as usual I read every word. I am very grateful for the group there in Victoria and enjoyed meeting many of you at the Saltspring retreat in July. Thanks to Leslie Hoggia for her hospitality.

Inspired by two visits to Yasodhara Ashram, one of which was the Intensive with Shirley and Derek French, I have made contact with others in Terrace, and we have been meeting to practice Iyengar yoga and offer mutual support. One group member, Doug Foster, attended the Intensive at the ashram in July. A number of other people practice yoga faithfully. With this growing community in mind and heart, I went to Saltspring with some ideas about an Iyengar workshop for Terrace this fall. In Shirley's class I met Gail Malizia, and she agreed to come to Terrace - a leap of faith!

There was a lot of work involved in organization, but it was joyful work because I thought that we were ready and that Gail would be a good instructor for us. Fortunately, both

intuitions were accurate. Our patron, Elaine Parmenter from Parks and Recreation, put out a good brochure and effective advertising. Northwest Community College provided an excellent space, two large new classrooms with a movable dividing wall. Although early registration was slow, we arrived Friday evening, October 24, to find a crowd of over thirty beginners, many of whom returned on Saturday for two more "Introduction to Iyengar Yoga" workshops. Even on Sunday for the more advanced workshop, there were eighteen participants, including local fitness instructors and guests from Kitimat and Prince Rupert.

As a participant I found the sessions excellent, and evaluations from others have been positive. Gail was creative and patient in dealing with all levels. There is sufficient interest for another series of workshops, perhaps in the spring or next fall. We will continue to meet as a group for practice and for mutual assistance, and several local hatha teachers are incorporating Iyengar yoga into classes.

Special thanks to the Victoria Yoga Centre Society for continuing inspiration to us. We're here practicing and ready for a trained Iyengar yoga teacher. Who knows...that person might even be one of us.



ALL IS ONE, ONE IS ALL

Lying on a watery bed
Lulled to dreams by tidal flow,
Cradled in a coracle
Connected to the pulse of all eternity,
The sea (from which we came)
Claims me.

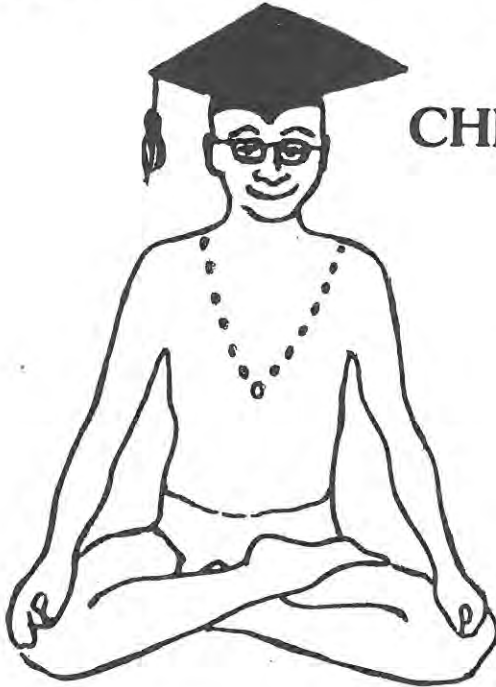
by Adele Carruthers



yoga centre of victoria

OFFICIAL 1986

CHRISTMAS EXAMINATION



Seasons Greetings fellow yoga students! Our felicitations and congratulations to all of you sadhus out there who have attempted to stay with the challenges and demands of the yogic path in 1986.

As you know a major part of yoga, either in the practice of asana or the meditative disciplines is concerned with the inner journey. As the Bhagavad Gita says in Chapter 4 Verse 22.

यदृच्छालभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

(For those of you, whose Sanskrit is a little rusty, we offer the following translation. "They live in freedom who have gone beyond the dualities of life, and who never compete. They are alike in success and failure and content with whatever comes to them.")

Noble and inspiring words are they not? However they stand in stark contrast to the Western way of life. Here we are accustomed to competing, success and failure, and to being measured.

The transition from our cultural norm to the ideas expressed in the Gita does not occur overnight and the process may be accompanied by feelings of disorientation.

The sadhu may well ask not only Who Am I ? but where am I ? and how am I doing ? Sometimes the still quiet voice within is too quiet to be heard and a longing for external reference points may rise up within the seeker. After all the secular universities have their examinations - why not that great university of life called yoga?

The authors have concluded that such a need does exist and as a labour of love present the following.

PREAMBLE:

The examination may be written in the privacy of your own home although you will require some assistance with the practicum.

Teachers may choose to administer the test to their students (there is no copyright). While the written form is acceptable, teachers wishing to strike terror into the hearts of their students and thereby earn their undying respect and devotion should consider the viva voce approach. This has the added advantage that the teacher can manipulate the questions in such a way that the answers the poor sadhu gives are always wrong or incomplete. This is a beautiful way of frustrating the Western intellectual achiever, shredding the ego, engendering humility and functioning in the fashion of a Zen koan.

Grading of this examination will vary according to the experience of the student. The most stringent marking will be applied to papers submitted by beginners. It is our personal experience that we knew more and had greater understanding before commencing yoga. After a few years of exposure to the process of yogic enquiry our weltanschauungs have become very wobbly.

A small percentage of papers will be selected for scrutiny with a high intensity marking system. Certificates awarded by W.H.I.M.S will carry a special value.

Certificates will be issued at the following levels:- Junior, Middle-aged, Senior and Grandparent categories. We considered adding a category of "Enlightened", but we experienced difficulty in developing the specifications.

Students applying for a certificate should forward their completed examination papers together with affidavits signed by two reliable informants stating that the student has concientiously followed the Yamas and Niyamas in daily life.



EXAMINATION:

Part I - Written or Oral

1) Have you or do you intend to commence a regular daily practice ?

- a) Tomorrow
- b) Starting on Monday
- c) Next year
- d) Sometime
- e) Never

2) The patella (knee cap) is a sesamoid bone situated in the tendon of the quadriceps femoris muscle.

- a) True
- b) False
- c) Don't know
- d) Don't care

3) For yogis, firmly established in a vegetarian diet: are you still drawn by the aroma of bacon and eggs frying? In your opinion is the consumption of these comestibles

- a) Illegal
- b) Immoral
- c) Fattening
- d) All of the above

4) Weltanschauung is

- a) An Austrian meat dish
- b) An asana
- c) A world view
- d) A bad attack of hives

5) The student is experiencing palpitations, night sweats, prickly feelings in the skin, light-headness. Are these symptoms due to

- a) Anxiety neurosis
- b) Male or female menopause
- c) Too much Chinese food
- d) Kundalini rising
- e) All of the above

6) Referring to question 5, how would you distinguish one cause from another. An essay form reply not to exceed three hundred words is required. (Students who have never written an essay can submit disjointed jottings on scruffy pieces of paper, but should also know that the examiners are biased.)

7) Draw an outline of the human body. Mark with crosses the location of the following parts of the body.

- a) The solar plexus
- b) Perineum
- c) Outer groins
- d) Knee caps
- e) Loins
- f) Floating ribs
- g) Eyes of the skin



MERRY YOGA from the Thursday morning class. Donna Fornelli, Don Carmichael, Howard Martin, Leslie Hogya Centre: Shirley French

8) Asana practice is considered to be

- a) Physiotherapy
- b) Aerobics
- c) Spiritual practice
- d) Elixir of youth

9) When practising Sirsasana your silhouette resembles a

- a) Banana
- b) Pear
- c) Fruit cocktail
- d) Other

10) Geometry - Pure. Match the descriptive terms with the appropriate angles.

- | | |
|-----------------|-------------------------|
| a) Right angle | 1) Over 90 degrees |
| b) Obtuse angle | 2) Less than 90 degrees |
| c) Acute angle | 3) 90 degrees |

Geometry - Applied. The teacher gives the command for Virabhadrasana Two - Release the front knee to a right angle. Nine out of ten students will have the ischial tuberosities (sitting bones) higher than the knee. Are these students

- a) Acute
- b) Obtuse
- c) Deaf

Part 2 - Practicum

1) Blanket Folding Time Trials - To be performed under the supervision of a Senior or higher grade teacher. Marks will be awarded for the precision with which three blankets are folded and aligned. (Local standard time to be used.) It is hoped that the universal adoption of this test will eliminate the frustration

teachers experience with some students fiddling around with blankets while others have completed a five minute shoulderstand.

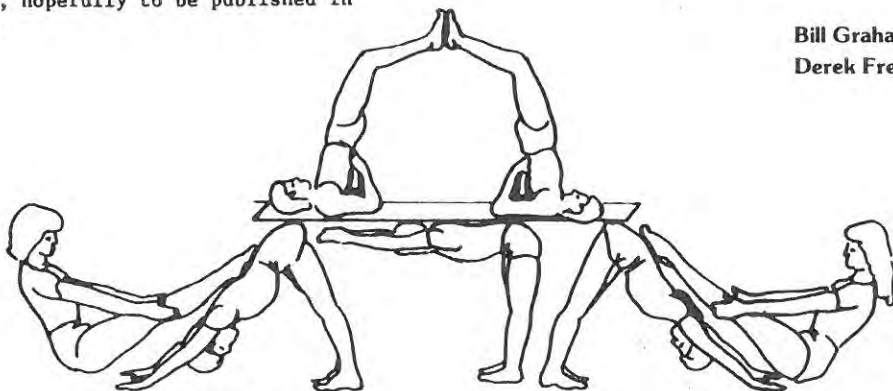
2) The candidate is required to put together the structure outlined in the diagram below. An engineering degree is not a prerequisite but it certainly helps. It is assumed that this asana or something like it is part of the student's daily practice. (For a full description of the benefits of this asana please refer to the treatise, A Structural Analysis of Yogasana by Buckminster Patel, hopefully to be published in California soon.)

3) Adho Mukha Tongue Asana. The student lies flat on the floor, forehead touching, palms down. The tongue is extruded slowly lifting the body off the ground. It is essential to keep the kneecaps up and the eardrums soft.

North American students are known for their verbal agility; this asana is guaranteed to reduce the chatter in class. (First seen at the Feathered Pipe Ranch, Montana.)

Om Namah Sivaya

Bill Graham
Derek French



Trish Graham



Why is she
doing this?

Learning to use
the ropes recently
installed in the
Y Yoga studio.



OUT OF THE CLOSET

By Derek French

I don't know about you
But I figure that somewhere
Inside of me
There has to be a poet.
Most of the time I function
In my cool calm rational mode;
Responsible.
But every now and then
Somebody breaks through.
Sometimes in a joke, a quip,
A turn of phrase,
The Imp emerges.
Sometimes I dance my poetry
And I have golden memories
Of leaping soccer pirouettes,
Floating down the ski slopes,
The sail boat cutting through the water;
Making Love.
Brief glimpses of ecstasy;
'Intimations of immortality' ?
Perhaps.
Tears at the opera, plays, movies,
Moved by somebody else's poetic vision,
Surely this speaks to the poet in me.
He doesn't show himself very often
Usually 'The Responsible One' is in charge.
He's old, always had been.
The Imp is much younger.
Young through eternity.
Fall is his time.
The summer energy blends with the sadness
of Autumn.
Time is running out.
He might die in the closet.

It's all Linda's fault,
Our editor.

"Let's have a December newsletter that's fun"
she says.

"Good" says I
"Everybody on the committee write something."
I have in mind some doggerel
or a few limericks.

"There was an old lady in Kew
Who got in a terrible stew'
Something like that.
Amusing, slight, revealing nothing.
Why uncover the Imp in public?
Well it doesn't really matter,
There are no savage critics lurking.
Anything written usually sinks into
The special silence reserved
For prophets and poets in their own land.
But on the road I meet people
Who say

"What you wrote five years ago
Really touched me"
Some of the seeds fall on fertile ground.
But then I don't really write for other people.
This is a note slipped under the door
For the Old One.

"We live in the same house,
Why not unlock the doors?
You may feel tired and weighed down
with responsibility

But Dancer and I are raring to go. .
We need to travel to King Arthur's court
And meet the Fair Damsel,
She who never smiles.
She will laugh when she sees the Innocent Fool
He is the knight who will find the Grail.



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SONNET ON THE HEADSTAND



The ragged edges of the whizzing world
Tear crude incisions, wrenching human souls,
Creating pain and fear; then stress unfurled
Constricts the energy that used to flow.
Complaining of desires unfulfilled,
Competing for the top job in the line,
Through over-stimulation we are thrilled;
Our bodies cannot bear so fast a time.
But balanced on the crown of a cultured head,
Despite the frailty of the musculature,
A passage clears allowing a golden thread
Of harmony to refine the links impure.
Until this dream of motion and time does cease,
Compassion for ourselves and all brings peace.

by Linda Shevloff

'TIS THE SEASON

HAVE A HAPPIER

NEW YEAR!

SUSCRIBE OR RENEW

YOUR

NEWSLETTER

SUBSCRIPTION





A CHRISTMAS THOUGHT

By Jennifer Rischmiller

When I hear "December" I automatically think of Christmas, so when I heard "December issue of the Yoga Newsletter", of course I thought of Christmas. The picture I have chosen to contribute to the December issue is the front of the card that was given to us by our son last Christmas.

For a long time now, we have been an isolated unit of four people spending a few special days together at a time when many people herd together in crowds. As the female parent, I felt it was my task to make whatever arrangements necessary to make a time for people to remember, because I have memories of past Christmases. Over the

years, I have begun to realize that a large part of the season is the spirit in the air. My efforts have been directed toward the realization of this spirit and bringing this spirit into our home, allowing it to penetrate every nook and cranny.

The bird in the picture is as elusive as the spirit I am seeking to share with my family. However, when it flies visibly through the air during the time we spend together, it is so beautiful. The other members of my family are now working toward the sharing of the spirit. Like the bird, it cannot be held but can fly through the soul and bring great happiness. ☆

YOGA FEVER

I must go down to the Y again,
to my weekly yoga class,
And all I ask are some sturdy props
and my teacher to take me to task,
And the muscle's stretch and the joint's
creek and the mind's wheel flipping,
And the salty sweat on my shaking frame
and the spine's nerves quaking.

I must go down to the Y again,
for the call of the yogic life
Is a long call and a lingering call
that releases me from strife;
And all I ask is a quiet brow and the
ego's grip breaking,

And a buoyant lift and a vigorous
length and appendages extending.

I must go down to the Y again,
to the exalted yogic life,
To Iyengar's way and to Radha's way
where the truth's like a sharpened knife;
And all I ask is an encouraging word
from a searching fellow-rover,
And a blissful sleep and a peaceful
dream when the long sivasana's over.

by Linda Shevloff

(with apologies to
John Masefield)

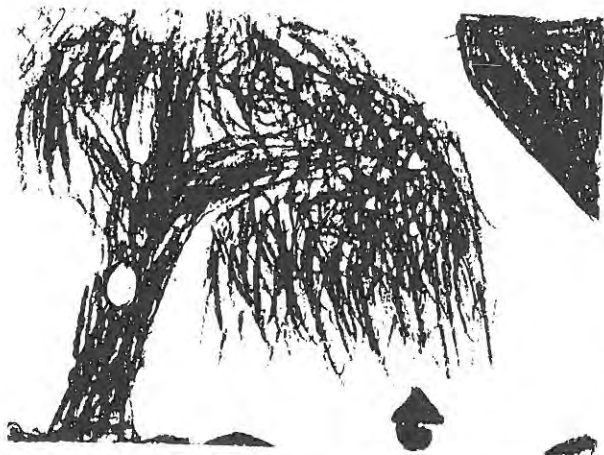
Leslie



By Leslie Hogya

In winter it is dark and cold, and it's a good time to gather 'round a crackling fire to read and reflect. I sometimes wonder if I was a bear in another life. I like to stay close to home, and I sleep a lot more. It is a real effort to get me to leave the house after dinner for anything. In The Wind in the Willows Kenneth Grahame describes this phenomenon quite well:

"In the wintertime the rat slept a great deal, retiring early and rising late. During his short day he sometimes scribbled poetry or did other small domestic jobs about the house." While Mole goes off in search of Badger, "the Rat, warm and comfortable dozed by his fireside. His paper of half-finished verses slipped from his knee, his head fell back, his mouth opened, and he wandered by the verdant banks of dream rivers."



Jean-Guy and I are reading The Wind in the Willows most evenings around the fire now. It's a cozy time for us as we enter the world of Mole, Rat and Toad. It is one of the most valuable and important times of the day for us. I regret the evenings that the T.V. takes precedence or I have other commitments and we don't have that time to ourselves out of the context of our usual roles as parent and child. I sometimes read to the whole family. It is not always easy to find books that appeal to everyone, and seldom does everyone sit down in the same room at the same time except occasionally to eat. One book that does bring us together though is Growing Up by Russell Baker.

drawing by Jean-Guy Hogya

This winter I have been spending a lot of time studying, but I find it difficult to apply myself in the late afternoon as the sun fades earlier and earlier. I love the description of Badger's retreat to the library after breakfast to work. He's not to be disturbed. It is understood by all the other animals that Badger is mostly napping over his books until he can decently emerge for lunch.

December 21st marks the return of the light, the winter solstice. Theoretically, the days begin to grow longer. The effect of this never seems noticeable to me until later as January seems awfully dark and particularly cold.

One blessing is the holidays. Almost every group has a holiday during winter; consider, Haunneka, Diwali, Christmas, Winter Solstice and New Year's. Regardless of which holiday is

being celebrated, in North America the holiday season seems to involve eating, drinking, being merry and partying. This goes against the staying home by the fireside theory. Perhaps the staying home comes later when we've all overindulged and we're broke.

I have always thought that the holidays come too early on in the course of winter. It seems that the dreary months of January and February need some lightening up. The only redeeming thing about February is that it's short. Actually I've often thought that it should be abolished altogether.

Meantime, this is December and a rare gift of golden sun is slanting low onto my desk. Two o'clock; time to make some more notes and try to stay awake until dinner.



*Dark
Heavy deep
Fearing hiding closing
Night box illness sleep
Opening lifting loving
Bright Clear
Light*

Leslie Hogya



QUESTION: Why did the shoe salesman want to quit his job?

ANSWER: Because he didn't like hanging around lower class joints and risk getting toe-main poisoning and knee-monia!

During a recent discussion, Derek French spoke of the rich tapestry of our lives, of the wealth of experience and knowledge that each of us gains each day. During the summer I worked part-time in a shoe store and I would like to make some general observations about my experience.

Do you hate your feet? I found out that most people do. Perhaps this hatred is a reflection of our general attitude towards our bodies. Very few people feel that they have normal, healthy feet that are easy to fit in shoes. Some even seem to take a perverse pride in their foot problems. Perhaps they do so for the extra attention they demand and receive. (does that sound like a yoga class?) In fact, there were a few times when I managed to satisfy the customer with the first fitting. This would result in the customer being frustrated because he had planned to indulge himself in a long session of searching and complaining. Some don't want easy solutions.

There are many people who do have painful, difficult feet. Toes that have been tortured for years in tight shoes now have tender corns padded with bandages, spacers between toes and raw-looking bunions. We have tools that look like instruments of torture to stretch shoe leather to accommodate distorted joints. Several people had broken various parts of the foot; others had arthritis; for many gravity was winning the battle and ankles bulged with fluids and pain; then there was the lady who had lost several toes to her lawnmower. Some complained bitterly that their formerly lovely feet had betrayed them. I found myself wanting to bathe and massage these neglected and painful feet. But it was not the time or place.

Apparently, doctors have different opinions about corrective shoes and orthotics. Some insist that their patients wear heavy, rigid shoes and others insist upon soft cushions. Either way, the doctors do not realize how difficult it is for their clients to purchase what they demand--especially poor people and women. There are few shoes that are sturdy, attractive, have good arch support and are reasonably priced. Shoe manufacturers don't seem to understand that many women are broad across the ball of the foot and yet remain narrow in the heel. Wearing sandals, running shoes and doing yoga appear to be a few of the causes of these 'abnormal' feet. A foot that is size 11 AAA looks amazingly different that a size 6 D and yet it accomplishes the same task--carrying incredible pressure per square inch for a lifetime. It is an engineering marvel, but fashion rather than reason seems to dictate out footwear.

I learned the futility of expressing value judgements to customers. I ended up embarrassing myself. What was expensive to one was cheap to another. One will wear red with purple and another only black. Some were colour blind. Opinions about fashion were not important but helping each customer to feel good about himself for a brief moment was.

I always tried to be honest but found myself in situations where I 'shaded' the truth in order to make a sale. It was interesting to watch myself playing these games with words and sometimes I didn't feel good about it later.

What I am trying to say is that even in such a mundane job, each moment is important. For in each moment I make ethical decisions as to how to best use the gift of Life. Is each action or decision true to the path I want to take? Do I treat other people with compassion and honesty?

The other night I had a dream which involved being impeded by hundreds of shoes dangling from a ceiling on strings. It confirmed what I had already decided--that it was time to leave shoe selling because it was interfering with what is important in my life; my family, yoga, and other interesting pursuits. But I am grateful for the experience, for new friends, and the opportunity to learn how to discreetly stretch and twist in a shoe store.

PS. Treat your feet well!!!



GOOD READING

YOGA CENTRE LIBRARY

Please contact Linda Benn at 598-8277 if you are interested in looking at the library or borrowing books.

This group of books is generally on the topic of doing yoga asana and exercise.

Alain, Yoga for Perfect Health

Bernard, Theos Hatha Yoga

Brown, Deena (ed.) American Yoga (articles from Yoga Journal)

Carr & Collins Yoga for All Ages

Christensen & Rankin Beginner's Manual, The Light of Yoga Society

DeChanet, J.M. Yoga in Ten Lessons

Devi, Indra Yoga for Americans

" Renew Your Life Through Yoga

Dunne, Desmond Yoga Made Easy

" Yoga for Everyone

Golden, Ruth Yoga, A Celebration of Life

Hittleman, Richard Introduction to Yoga

" Weight Control through Yoga

" Yoga for Physical Fitness

" Be Young with Yoga

Johns, June Yoga

Kent, Howard Day by Day Yoga

Le Boyer, Frederick Inner Beauty, Inner Light, Yoga for Pregnant Women

Phelan, Nancy A Beginners Guide to Yoga

Phelan & Volin Yoga over Forty

Ramacharaka Hatha Yoga

Rawls & Diskin Yoga for Beauty and Health

Smith, David The East/West Exercise Book

Vishnudevananda The Complete Illustrated Book of Yoga

Vithaldas The Yoga System of Health and Relief from Tension

Weinrib, JoAnn & David A Book of Yoga: The Body Temple



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Swami Sivananda of Rishikesh, India, instructed his disciple, Swami Sivananda Radha, to return to the West in 1956 and spread the yogic teachings.

Swami Radha's mission was to found spiritual centers to further this work. Since that time she has built Yasodhara Ashram into the strong center of Light it is today, and has also travelled extensively giving lectures and workshops. Recently she has established yogic teaching centers in Calgary, Ottawa, Toronto, Lethbridge, Victoria and Redwood City, California. They are committed to fostering the spiritual ideals upon which Yasodhara Ashram is founded.

These centers, named Shambhala (meaning the way to happiness), offer a variety of activities through which everyone may find their own way to happiness. Shambhala House Victoria, under the direction of Swami Padmananda, is a tangible expression of this inner harmony. Swami Padmananda was initiated into Sanyas by Swami Radha in 1977. Sanyas is a lifetime commitment to spiritual goals and selfless service.



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 1986:

December 6:

Annual General Meeting to be held at 3918 Olympic View Drive starting at 6:30 PM. The meeting will be followed by a potluck dinner and Christmas party. Come one come all.

December 14:

Sunday Yoga workshop at the Y. In celebration of Mr. B.K.S. Iyengar's birthday. This workshop will be given by Marlene Miller.

December 27 to January 7:

Vipassana Meditation at Cornet Bay, Washington State. Contact Evie at 479-6641 for more information.

JANUARY 1987:

January 18:

Sunday workshop at the Y. This workshop will be led by Rob Dill.

January 16:

Victoria Yoga Centre meeting to be held at 1361 Lang street. The focus of the meeting will be a discussion similar to the "What is Yoga" discussion held in the Fall.

FEBRUARY 1987:

MARCH 1987:

March 14 to 22:

Spring break workshop is planned.

APRIL 1987:

April 26:

Sunday workshop at the Y.

MAY 1987:

May 29 to 30:

Annual Yoga retreat is planned for these dates.

September/87:

A workshop to be led by Ramanand Patel. Dates and details to be announced.



— * — *Peace* — * —

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 (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

☐ 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, B.C., V8X 3X1, telephone 479-5847

Editor: Linda Shevloff

CREDITS: Photography: Linda & Don Benn

Paste-up: Linda Benn, Lauren Cox

Distribution: Dave Rocklyn

Typing: Shirley French, Bill Graham,

Assembly: Judith White and the
Victoria Yoga Centre Volunteers

Linda Shevloff, Linda Benn

Drawings: Trish Graham, Linda Benn

Lauren Cox, Jean-Guy Hogya

Printing: Monk Quick Copy Centre

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DEADLINE FOR JANUARY ISSUE

DECEMBER 12, 1986

VICTORIA YOGA CENTRE SOCIETY

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