

0-----0

THE VICTORIA YOGA CENTRE presents a special workshop for students of all levels

0.

CIRCLES OF PEACE YOGA FOR THE NEW YEAR

> with ROBERT DILL SUNDAY, JAN 18# 10 am to 2 pm.

> > in the yoga studio Victoria YM-YWCA 880 Courtenay Street

FEE: \$15" YOGA CENTRE & Y MEMBERS

Refreshments will be served after the workshop (bring your leftover Christmas Cake)

This workshop will explore the debail and precision of yoga asanas with the light of inner dance and softness of the breathe. In the last hour we will create a meditation circle through dance, voice, and silence.

Robert Dill has studied yoga since 1976 and gives classes at the Y and James Bay Community Centre, and has conducted workshops in various west coest communities During the last year he has led sacred wicle dancing in Victoria

> For information # registration contact Robert Dill at 388-6876 or 388-7844

Please register in advance Make chaques payable to the Victoria Yoga Centre % 120 Linden Ave., Victoria, B.C., VAV 4E1



0

0

2

Yoga Centre News

by Linda Shevloff

The Yoga Centre's Annual General Meeting was held at the home of Derek and Shirley French on Saturday, December 6th.

Malalling

President's Report

After the minutes of the last meeting were read and adopted. Trish Graham gave the president's report. Trish noted that it has been interesting to look back on a year that has developed her growth and maturity. We started last year with a look at where we were going, with a strong emphasis on looking at the feasibility of having a physical space for the Yoga Centre. As ideas were explored it became clear that the situation at the Y worked well, but that a few minor problems needed to be resolved. Members worked at bringing about some of these changes and some are still being worked on. We also looked at how the Centre functions, and it seemed there were a few people going to a lot of meetings, so changes were made in this area. The program committee was cancelled, and the agenda of meetings was changed last fall so that every second meetings was a business meeting. Another development this year is that the Yoga Centre is now exploring the possibility of forming a B.K.S.Iyengar Association as part of the Yoga Centre If anyone is interested in being part of the planning sessions, please contact Trish Graham or any executive member. The workshop on Yoga and Health was most successful and realised about \$600.00 for the Iyengar Scholarship fund, which is used to sponsor people for local workshops, trips to India, and other conventions. Trish thanked all people who helped her in her role as president.

"Treasurer's Report

Jim circulated the report and pointed out that we had ended the year with a \$322.70 credit. He went on to highlight the report in areas that he felt needed explanation. There is still money outstanding from teachers for insurance premiums. There are still Geeta books available. Although memberships were down a little, the workshop earnings increased this year. Jim asked that when people signed invoices, they itemize their purchases so that he knows what costs are associated with.

Program Report

Trish reported that the Judith Lasater Workshop went well, as did the Ramanand Patel Workshop. The Sunday workshops are well received. Marlene Miller will be running a "Light on Yoga Workshop" on December 14th to celebrate Mr. Iyengar's birthday. The Yoga and Health Workshop was very successful, but Trish wished to apologize to Marlene and Shirley for not thanking them for the work they did. Trish presented each of them with a poinsettia.

Newsletter Report

Linda thanked everyone who had worked on the Newsletter last year. The subsidy given to the Newsletter from the Centre was less this year, and there could be a number of reasons for this: fewer Newsletters printed, ten issues rather than eleven annually, more revenue from advertising. Michael Shevloff is taking care of the membership list and he reported that there are 34 honorary members, 82 associate members and 39 full members. Linda felt that the Newsletter would become more viable if more people bought associate memberships in order to cover the costs of receiving the Newsletter. In the new year, Shirley French will be helping with editing, and Don Carmichael will be doing more work on trying to increase advertising. Derek read a letter from a reader who complimented the Centre on the look and content of the Newsletter. The next Newsletter



Elected at the Annual General Meeting of the Yoga Centre Back: Jim Rischmiller, Shirley French, Trish Graham, Michael Shevloff, Jennifer Rischmiller, Derek French Front: Linda Benn, Marlene Miller, Carole Miller, Leslie Hogya, Linda Shevloff, Donna Fornelli

meeting will be held at the Shevloff's house on January 9th.

Other Business

1.Donations are still welcome for the wedding gift for Nance Thacker. Pass these on to Jim Rischmiller.

 Trish thanked the members who are retiring from the board: Bill Graham, Bruce Ingimundson, and Norman Mackenzie.

3. A person is needed to co-ordinate the sale of T-shirts. Please contact Trish if you are interested.

 Shirley proposed a vote of thanks to Trish for the work she has done as president.

Election of Officers

Linda Shevloff

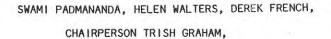
Derek French conducted the nomination of officers, and presented a list of those willing to stand for election. With the support of the vote of all present, the nominees were declared elected by acclamation. The officers of 1987 are as follows:

President: Trish Graham Vice President: Marlene Miller Second Vice President: Derek French Treasurer: Jim Rischmiller

Other members of the executive: Shirley Daventry French Michael Shevloff Leslie Hogya Carole Miller

Carole Miller Linda Benn

After the election of the officers, the meeting drew to a close.



YOGA AND HEALTH

INTRODUCTION

This past November, the Victoria Yoga Centre presented a one day workshop on Yoga and Health. The workshop examined the many levels of health, with discussion focussed on the way to achieve health in today's society. A panel chaired by Trish Graham and consisting of Dr. Derek French, physician, Dr. Helen Walter, psychologist, and Swami Padmananda, spiritual director of Shambhala House, Victoria, spoke respectively on physical, mental and spiritual health. Shirley Daventry French and Marlene Miller led asana classes after the panel discussion, and then Bill Graham and Jennifer Rischmiller served a wholesome vegetarian lunch. During the mid-afternoon, participants were divided into groups for exploration of

the views presented by the panel. Questions and comments arising from the group discussion were presented by group leaders to the entire group. A relaxation session led by Derek completed the workshop.

This issue of the Newsletter features the Yoga and Health Workshop. The talks presented by the panelists are reproduced here. As well, the questions and comments from group discussions are also included. Even some of the recipes are contained within. For lack of space, the regular columns, "Leslie" and "Reflections", will be omitted this month, but will return again in February.

by Linda Shevloff



WORKSHOP PANELISTS: SWAMI PADMANANDA, DR. DEREK FRENCH, DR. HELEN WALTERS

LETTER FROM JESSIE

Metchosin Dec.6,1986

Dear Linda,

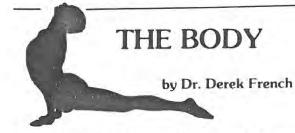
Thank you for a most delightful December issue of the Newsletter. I hope we will all have more merry yoga in 1987.

I would also like to share with you a few reflections on the Yoga and Health Workshop. I don't know what was more wonderful: the substance of the workshop, the panelists, or the tangible dedication and unpretentious manner in which the running of the workshop was handled. Everyone was so supportive of everybody else, I came away with the feeling, "I want to know these people better." I could have stayed a week. And then there was the food!!!

I am thankful to the panel for sharing some of the story of their personal journey, starting from their field of expertise to asking and receiving help from the others. I was particularly moved by Helen's story. It gave me new resolve to stay the course, to walk the path wherever that may lead me. More than ever I am convinced that yoga gives us the tools and the guidance to play this cosmic game of life we all participate in. Perhaps we should call it, "Truth or Consequences".

Thank you Victoria Yoga Centre!

Om Om Jessie Sleuymer



Madame President, fellow panelists, ladies and gentlemen, welcome to this day of exploration.

I could be a little less formal and say "Hello everybody", and I am sure that phrase would be acceptable; but what if I said "Hello everymind" or "Hello everyspirit". I think you would probably agree that I would be outside the familiar conventions of North American speech. I also think this reflects that the focus of our society is on the tangible, material world that which can be directly experienced with the senses.

In a conference on Health, it would be appropriate to give attention to the body, and I assume that my presence on this panel has something to do with the fact that I am a physician. It may also have something to do with the fact that I am the husband of Shirley the lady who first thought about this day.

What of my fellow panelists, specialists in the sphere of mind and spirit? Well, I think that if we are talking about health, tradition says that these areas are also vital.

There have been healers of broken bodies reaching back before recorded history, but there have also been people who worked to heal the mind and people to help give a larger meaning to our passage on earth.

I believe that there is another segment of the community that lays claim to being the oldest profession. In that the services rendered have in many religions been accepted as a symbol of a more mystical union - perhaps these transient experiences of ecstasy could also have a transcendent healing function.

In the past, I understand that the different roles I am describing could be found in one person. Today, however, we are offering you a trinity.

I have no advance knowledge of the contents of my colleagues' talks so that it is possible there could be some overlap. No matter: a well known black preacher was asked the secret of his success. He replied, "Well, first I tells them what I'm going to tell them. Then I tells them. Then I tells them what I told them."

What is it that I would like to tell you?

Perhaps the first thing would be to consider the credentials of the panel. The subject is Yoga and Health. What do I know about either of these subjects?

I earn my living as a doctor of medicine. Given the training and examinations today, I think you can assume that I possess an expertise in that area. But does that carry over into other areas? We are all familiar with the phenomenon of actors and actresses using their celebrity as a platform to speak out on politics; perhaps the degrees dangled before you today represent a similar scam.

I have been a student and practitioner of medicine for thirty seven years. In medical school I learned about normal anatomy and physiology. This could be considered to be a study of the body in health, although the bodies we were dissecting were not particularly healthy - in fact they were dead, which is just as well considering the nature of our activities.

The closest I got to the study of healthy bodies was in playing various sports and certain social functions, subject of course to the moral restraints of what my children call "the olden times."

In medical school there was little discussion of what constitutes a healthy person or how this desired state could be achieved or maintained. Certainly there was very little discussion of the role of the mind in health or disease, and no discussion of the possibility of a spiritual dimension as a factor in these states.

Medical school is primarily a place where I studied disease and ways of modifying disease. This was how I began my professional career: with a fairly extensive knowledge of the way in which a body was put together, and some knowledge of diseases and how to treat them.

The problem that I and my colleagues in general practice faced was that over 50% of the people walking through the office door and thereby designating themselves as patients, do not have any disease detectable by current methods of investigation. The patient is suffering, feels ill, is not healthy, but is not diseased. What can one do?

There are several responses possible. Pray that medical science will discover more sophisticated methods of investigation that will discover a disease process where none was detectable before. This process is underway, and undoubtedly future advances will move more people into the diseased category.

One can move to a speciality or hospital practice where the patient population is screened by a G.P. so that the people forwarded for further investigation are more likely to have a disease. Or, as Mark Twain points out, "To the man who wants to use a hammer badly, a lot of things look like nails that need hammering."

So it is possible to medicalise the 50% of problems for which no disease can be found. These problems often represent the individual's response to the stresses and strains of life, so that events such as the mental and physical suffering that accompanies the loss of a "significant other" can be dealt with by prescribing medication.

This process has already gone about as far as it can go with the statement by Paul C. Mohl, Director of Psychotherapy Services at the University of Texas Health Center in San Antonio to the 1986 Annual Meeting of the American Psychiatric Association that :

"Psychotherapy is a biologic treatment that acts through biologic mechanisms on biologic problems. Meditation, dream interpretations, and empathy become simply different ways to alter different neurotransmitters. Modern developments in basic neuroscience are uncovering the underlying medical nature of psychotherapy."

This is a brave new world indeed, and I would wonder where concepts such as free will and personal responsibility fit into this scheme of things. However what Dr. Thomas S. Szasz describes as this monumental medical megalomania (all mediated by neuro transmitters, of course) is not one sided.

I have patients who experience persistent symptoms of anxiety and mild depression, ongoing fatigue, a pervading sense of their lives not working well often associated with minor disturbances of bodily functions that combine to rob them of their vitality, joy and a place in the sun. Their medical file will contain a multitude of reports of investigations conducted over a period of years, but each year a 'new' disease becomes fashionable as the possible explanation of these problems. This year, I believe it is a hidden infection with candida albicans - a form of yeast. Last year it was hypothyroidism; the year before, hypoglycaemia. Food allergies and vitamin and mineral deficiencies are perennial starters.

The hope expressed here is that if only the doctor were smart enough or the test sensitive enough, a bona fide disease state would be found to which the appropriate therapy could be applied, the patient cured and he would live happily ever after.

Sometimes the script does unfold in this fashion to the mutual satisfaction of both doctor and patient. Sometimes a disease is found, the cure applied but the patient finds that although he is cured he is not necessarily healed.

Sometimes the patient is right all along, and there is said to be a gravestone marking the final resting place of an alleged hypochondriac which reads, "I told them I was sick!"

All too often no specific disease is found. The patient continues to feel unwell, the doctor feels frustrated and either an uneasy truce is established or the patient goes off to repeat the cycle with another medical doctor, or moves into the uncharted waters of alternate therapies.

Whatever the outcome, the underlying premise here is that the individual is the victim of a disease entity which seems to be imposed upon them from without, or from a part of their own body or mind that seems to be 'not me': as in a cancer, where normal cells escape from central control (me) and multiply in a rebellious and destructive fashion.

I certainly went along with this idea in the early years of my practice. I had studied disease; I tried to treat disease. I was paid by a branch of Government called the Ministry of Health but which in fact is really a Ministry of Disease (this name, however, is poor public relations).

So training and practice in medicine would not equip me to talk about health. Before you head for the door and ask for your money back, I would remind you that we do have two other speakers who will have a different perspective.

Events through the years have brought me face to face with the limitations of my training and my life, and forced me to become a student again.

A painful back injury was the most dramatic trigger. I was disabled and suffering, but I had no identifiable disease. Medicine offered bedrest or surgery - the first works in most cases, but does not get to the heart of the problem. The second is an option of last resort.

The other event - less dramatic, more pervasive - was a growing sense that although I had all the accoutrements of 'the good life', there was also a haunting sense of incompleteness, a 'something' missing. I was ready for change and like many poweful changes, initially it crept up on me.

It began when I observed Shirley practising some yoga postures that she had learned in a class at the Y. They looked like a good form of physiotherapy for backs. I tried them; they worked! I had become a student of yoga. Almost imperceptibly this has brought about a fundamental change in the way I view myself, the people around me and the world.

The World Health Organisation defines health as "A state of complete physical, mental and social well being and not merely the absence of disease and infirmity."

Yoga has opened to me the possibility that the body and mind are the vehicle or temple of the spirit. The World Health Organisation definition makes no mention of spirit, but I would find it difficult to experience mental wellbeing without some sense that this journey through life had some meaning. Without mental wellbeing, I believe that sooner or later physical wellbeing is lost.

I see this interconnection of body, mind and spirit not only in my personal life, but as a daily experience in my professional work.

For example, a man enters my office seeking relief for a persistent back pain. At one level I am able to see the mechanical dysfunction that is the immediate cause of the pain. At another level I notice the poor posture and tense



Marlene Miller leading the asana class

musculature that can be important factors leading to his jammed-up back. Sometimes in the course of treatment the dificulties, responsibilities or anxieties that are reflected in his collapsed posture and the holding patterns of his muscles can be verbalised, and for many people, especially in middle age and on, there are glimpses of the unresolved existential anxieties in which the search for meaning will often loom large.

I used the example of a back problem but it would apply equally to the many bodily dysfunctions of which people complain - the musculoskeletal, gastrointestinal, genito-urinary, respiratory, cardiovascular, and 'things that go bump in the night' symptoms.

The 50% of patients without certifable disease will often fit into this category, but I believe that in many of the people with organic disease these factors may also play an important role.

The neon sign outside the Colwood Pentacostal Church is a continuing source of homespun wisdom. The latest gem is: "Ulcers - not what you eat but what eats you." The question, "What eats you?" has a decidely yogic flavour to it. As I ply my trade on a day to day basis, earning a right livelihood, I try to make contact with the people who enter my office in a way that has meaning for them.

I am very proud to be a member of the medical profession - although I know that at the moment it is fashionable to knock it and/or sue it. In the treatment of injuries and disease it has many wonderful achievements on the record, and these accomplishments will continue to expand. Please don't throw out the baby with the bath water.

It is also important to recognise that in the area of illness without disease there are important gaps in medical understanding and training. There are many voices within the profession now saying we should retreat and treat only those with identifiable disease areas within the understanding and training of medical practitioners.

Such a retreat would be hailed by our Ministry of Disease, which regularly sends me bulletins saying it will pay tens of thousands of dollars for surgery to replace diseased coronary arteries but please don't bill them thirty four dollars for taking the time and giving advice that might prevent the problem developing in the first place. Who looks after the orphaned patients who are suffering, but without disease - only time will tell. For me at the moment yoga fills this gap in my medical training.

I sometimes fantacise a utopia in which all parents and children practise asana and pranayama on a regular basis. Bodies would remain strong, supple and flexible. The lungs would fill with energy promoting oxygen, and the emotional life of the individual would be expressed freely instead of being locked up in bodies that with the passage of time begin to look more and more like the figures in a Herman cartoon.

Will it ever happen? I don't know. Most people who come to the office are still looking for the magic bullet. The essential message of yoga is that we are not hapless victims but co-creators of our suffering and co-creators of the means to become whole, healed, healthy. This is not the most popular message I can offer; but I do keep trying.

If I may sum up and, as the preacher man does, tell you what I told you. It would be that :-

(1) Good health is much too important to be left to health professionals. It is an individual responsibility.

(2) It has been my experience that Yoga in all

its manifestations is an excellent vehicle in which to move towards wholeness and a state of good health.

I began by saying "Hello everybody". I would like to close by saying:

Thank you - Every One.

Om, Om. Derek French



THE MIND

by Dr. Helen Walters

I'd like to take a few moments to talk about psychology..about what kind of psychologist I am. Psychology is a very new profession, barely one hundred years since it grew out of and separated from philosophy. The profession has changed and grown enormously. Its theories span a multiplicity of human thought, of human belief, of human expression. Some of the ideas range the horizon of the archetypal, the collective unconsciousness of the Jungian, to the mechanistic scientific incredibility of the behaviour modifier, to the mystic waverings, searchings of the transpersonal.

Then, there is the whole field of measurements, mental, psychological testing, a process that has become so everyday in our lives that we simply accept the questionable validity of its stereotyping. If you want to be admitted to university, apply for a new job, it is often standard procedure to get assessed, get your mental head measured.

All of these theories, all of these practices are underpinned by certain basic assumptions that for the most part are so accepted by each of us that we are often not consciously aware of how these ideas shape our lives, nudge us into positions, places that we might if we thought about it seriously object to, be horrified by.

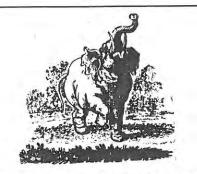
The notion of normal is such a construct. Am I normal we ask. Do we fit. Am I normal, according to whom. How you might wonder do we put that piece together with the also widely help belief that each of us is one of a kind, unique?

I grew up in a very violent family. From an early age I recognized that the adults around me, my parents, were in pain. I grew up with a dedicated desire to help alleviate that pain. It didn't take me too long into the study of psychology before I realized that I also, if not primarily, sought to help myself.

In that pursuit I have studied many different models of psychology. I began as a clinical psychologist administering personality and intelligence tests in an institution for the retarded, Woodlands School. I wrote long involved reports full of esoteric psychological language, read the report once at a diagnostic clinic to which only physicians, psychologists and nursing supervisory staff were allowed. Then the reports were locked up, one set in my office. one set in the medical records. This is not helping I said. There must be something else.

By this time I am experienced. I get a job as a supervisor of the children's clinic in Burnaby. At that time the Burnaby mental health center was the only mental health facility, not a hospital, in the whole province. It was a mausoleum. an underground river of psychoanalytical meandering. Teams of professional psychologists, psychiatrists, social workers spent hours examining the minutia of one or two families. We subdivided the family members. We especially paid great attention to the mothers. I began to see the inherent blame that is perpetrated by our so called scientific approach, the inherent prejudice, especially toward women. There must be a better way to help I sold. I left the crypt.

I became a full fledged behaviour modifier at a very prestigious research institute. I, we, examined minutia of a different kind. How many times in one hour did a mother yell at her child. Gradually I caught on that the minutia examination was simply another side of the mirror. There must be another way to help. I became a pragmatic. If it works, if it helps, use it. I continued to search, to study, to learn. Somehow I kept the faith, the faith I had transferred to psychology.



Three years ago I learned that psychology by itself is not enough. Psychology did not lower my rising blood pressure. Psychology did not fill the vague sense of emptiness, the nagging questioning search for purpose.

Psychology told me and I then told myself that everything was, is just fine. My life was in order. I had none of the icjkies. I was not psychotic. I was not neurotic. I just had a rise in blood pressure and everyone knows that the condition is hereditary. My father, my sister, younger, my brother, older, all have it. It is hereditary.

Psychology told me that I was going through a life junction, a mid-life crisis. Everyone experiences a certain amount of turbulence in these places.

My inner voices didn't believe. They continued to mag at me, to raise doubts. I worried that I had such a voice. I wondered how I could remove its loudspeaker. I calculated, I plotted to soundproof its vibrations. My blood pressure rose calmly to new highs. Blood pressure is affected by psychological factors the voice said. Be quiet..only within limits. What can you lose it whispered. It boomed back, a lot of face for goodness sakes. If it's psychological it must, it is..my fault. That is ridiculous cause and effect reasoning. Helen, you know better than to think like that. You know only too well how complicated it is. There all kinds of variables that affect blood pressure. Heredity, as you've said, diet, life experiences, individual responses to stress, personal contexts such as values,

beliefs, expectations and on and on. My blood pressure continued its clam ascent. My conscious, logical mind became even more agitated. Somehow medication seemed to be admitting failure, defeat. I knew better. I still didn't get the message. My unconscious was speaking to me about other matters. This medium was not the message. My conscious mind leaped from branch to branch in great swoops of logical tree top swinging. I questioned my intuition logically. I accepted my logic unquestionably. I was anxious. I felt awful.

Finally I decided to give psychology one last go. Because this was a blood pressure problem and because everybody knows that blood pressure has a physical base I cleverly reasoned that it would be useful to see a medical person who has training in psychology. Fortunately at a hypnosis workshop that I had attended had met several such people. I made a decision. I chose one of the physicians that I had met at the workshop. I a practitioner of hypnotherapy had decided to take some of my own medicine.

I told Pat of my decision. I told her of my choice of person. "What are you going to see him for?", she spontaneously blurted(she is usually much more discreet), "you don't even like him." I turned red from the inside out. In that moment I began to see that there was more to this than necessarily met my logical eye. Instantly I realized that I had chosen the person I knew would not challenge me. A position totally opposed to my value of directness, of honesty, my ordinary life stance.

I changed my mind. I called Derek. Derek who I intuitively knew would challenge me to explore, go further. I was afraid. I was afraid of being afraid and so began the softening of the callouses, layer upon layer, pressing from the inside out.

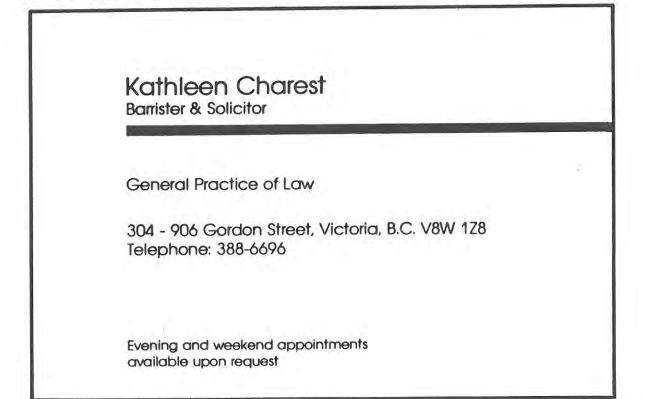
Derek and I both practice hypnosis in the model articulated by Milton Erickson. There are a number of basic assumptions that separated this use of hypnosis from the mechanical suggestion type of approach that many practitioners use. The Erickson model teaches that hypnosis is naturalistic...we all experience hypnosis every day of our lives..daydreams, visualizations, reveries, some kinds of meditations are ordinary examples of this natural process.

This kind of hypnosis makes the assumption that when we are stuck, we are in fact using the naturalistic capacities that we all have to alter our state of consciousness in negative ways. In other words, pain, psychological pain is a state of mind, a special entrenched state of mind.

Of course I accepted all of this, knew all of this when I went to see Derek. I also knew that I was different. I knew, after all that everything was fine in my life. I could and did give him all kinds of terrific explanations of how fine everything was. After all it was clear I had none of the usual kinds of stress. I had close, satisfying personal relationships. I had a life work that I enjoyed, was good at. I was comfortable financially, clearly I had no stress in my life.

My unconscious did not agree with these conscious mind explanations. Derek and I agreed to focus our sessions on dreams. A way we both agreed to bypass my intellectualized, explaining conscious rational mind. Finally, finally, my conscious mind stood at attention. My dreams were often violent, frightening. I dreamed that I was being attacked, chased. I had unfinished work at an unconscious level..no question.

Derek spoke a great deal about yoga. What kind of metaphor is this I wondered(therapists who use indirect hypnosis tell a lot of stories, use many metaphors). What is this yoga. Just another physical exercise. I



Jogged regularly at that time. I didn't need anymore physical exercise. Mind you I could use a little bit of flexibility. I could never touch my toes with straight knees, even in grade school. OK I'd try a few lessons.

Marlene was, is a marvelous teacher, very patient, highly supportive. I was amazed at what I couldn't do. How difficult everything seemed to be. How unyielding, stiff, resentful my body was. I got angry. This isn't going to beat me. I'm going to learn this stuff. I started regular classes. I thought, I really thought I knew myself. How does my body remember all of this pain? Frequently in class I would have unexpected memories. I remembered once in a shoulder opening pose that I had been forced to wear a harness as a child to correct my bad posture. The rememberings were so vivid. I felt the straps. I felt the press of the unshed tears. Maybe there is something psychological to this yoga I said. I was much too intelligent, much too informed not to understand that I needed my body to live. Much too aware to accept the old Cartesian split of mind and body. I noticed; my teachers commented. Don't push. Don't force. Who me? Then there was the fear. I was stunned to meet it. No wonder one of my favorite buttons stated, Chicken Little was right. Once, my first back bend over a bench six inches off the floor I knew that I was falling off a six foot cliff. Then there was, is the resentment. I don't have to do this stuff. This is ridiculous. What is growth producing in forcing myself through all of these contortions.

Helen, you have always strived for great honesty. You are just mad and sulky about what you are discovering about yourself. You have been so busy forcing your body to do what your conscious mind thought it should that it is now simply telling you what that has felt like. You are breathing easier. You are moving more freely. On your fiftieth birthday you showed everybody how you could touch your toes(knees straight). I was living in the clouds of intellectual smuggery. I was split from my body. In therapy I learned that part of the emptiness was the vacuum of my spirit locked in another split. Another separation from myself.

Now there is a psychological process I recognize I said. That is called disassociation, a part of ourselves splitting off from another. I breathed a short sigh of habitual relief. At last I recognize something in this strange territory. I am back to an old familiar, well trodden path. Hurrah, I can explain myself to myself.

Disassociation is a very powerful capacity that we all have, a hypnotic capacity that can, if I choose, allow me to be here in this room and be in another space, place in my mind..it is the capacity that allows me to sit in the dentist's chair and distract myself from the pain, to remove my attention from the drill and all of that activity. It is the capacity to function clearly, with limited attention to certain aspects of myself. As you no doubt can appreciate this capacity is most useful in our every day lives.

But what happened to me? How did I get so continually disconnected, so dissociated from aspects of myself that I began to register somatically the pressure?

There are of course many pieces to the puzzle. I grew up in a family where my survival often depended on me removing myself(in the psychological sense) from pain. I live in a culture that teaches, subtly, directly beliefs, behaviors that re-enforce the logical, the rational, the intellectual. I spent years in different universities practicing these mental splits. I grew up in a religion that taught me that this world was not important..it's the next that counts. Like a bank of post office mail boxes I slotted my being into tidy compartments, all separated from each other. Who had the universal key?

I may have believed that I needed my body to live but I certainly was not living in it much of the time. My body was definitely a second class citizen in the territory of my being. Hatha yoga taught in the Iyengar method certainly is insisting on eliminating the separations from my internal landscape. Practicing hatha yoga regularly is a continual experience of connecting, opening, integrating.

There is one last piece to the puzzle. I was quite right in my analysis as far as I went with it, that the usual causes of stress were indeed absent from my life. I simply did not in spite of all of my training recognize that this physical/mental being also has a spiritual dimension. Again I knew all that. But I rationalized it this way. I said I left the catholic church thirty years ago. I'm finished with religion. Another compartment of my mind locked up. It simply did not



by Swami Padmananda

I am pleased to be here with all of you from the Yoga Centre. What a wonderful, cooperative event this is. You know it doesn't always happen this way though you would think in yoga that it should.

Both Derek and Helen have raised some very interesting points. When I began to think about my topic, I wondered what in the world I would talk about as being "spiritual". "Spiritual" is a word that has many meanings to many occur to me that spiritual could have any other meaning than to be a catholic. As a catholic I was taught that there is only one true church and I had opted out of that therefore I must be finished with that. It is incredible to me today to accept that I actually called that kind of reasoning logical. Of course it wasn't, isn't. It simply is an example of disassociation at work.

It seems fitting at this point to hand over this discussion to Swami Padmamnada, another one of my teachers, who with compassion and delicate grace assists me in the continuing process of introducing myself to myself within the context of the greater whole.



people, or no meaning, or a very rigid meaning connected with religion as Helen mentioned. Any time we put something into a box in that way, immediately it loses some of its personal application. "Spiritual" is something else, and everyone has to think about it for himself and come to some sort of definition. However, there are a few broad aspects of it that we can look at.

Helen talked about this idea of being "normal": the idea that we are fed by

all of our surroundings, by everything in our culture and in our life telling us what "normal" is. I think at some point, everyone reaches a stage when all those definitions no longer quite fit and it becomes necessary to think for ourselves about what we mean by "normal" and what we would like it to mean.

In the book, Programs of the Brain by English biologist Y.Z.Young, he makes the point that worship is an inborn Part of every human being. Although we ignore and downplay this part of ourselves, it is going to come out in a variety of ways, and I think that we can see it does in the adulation that is given to various prominent people in our world. If this is, in fact, a part of ourselves, then perhaps we should begin to think a little more seriously about what we do with it. Do we just allow it full free reign to be at the mercy of the lower instincts of ourselves? One of the things that yoga can do for us is help us focus these inborn tendencies into higher levels so we don't get caught in instinctual behaviour. Yoga says that we are more than just body or mind. It is up to each one of us to find out what that "more than" is.

Before we can think about being spiritual beings, we have to first of all become human, and I don't know how many of us ever think about what it really means to be human. We have distinguished ourselves from the animals by calling ourselves human, but what does that mean? I have found in the work that I've done that many people try to associate themselves with the animals. In India, people are able to see the divine spark within animals, and are able to see the place of animals within the wholeness of creation, which according to them is all God anyway, but it is in varying degrees. They have the monkey God called Hanuman; they use elephants a great deal as a symbol of purity and delicacy. Although this enormous bulk of animal looks and can be so clumsy, nevertheless, there is something about this animal that can be very delicate. What is the difference in this way of approach? I think it is being able to see the wholeness of creation and ourselves as part of it, but ourselves at a different place, the human place.We are a bridge between the world of matter, the material world, and the world of the spirit. We can't place ourselves on any lower rung of the ladder of evolution. We must take our rightful place as human. We have to figure out what that is and perhaps some of the characteristics we have to consider are things like compassion, concern for others, and the outgoingness that comes from a less than self-centred attitude. Yoga means divine union. Yoga also means the method or the path by which we reach this divine union. Perhaps this bridge between the physical, material world and that of the spiritual is the path that we must trod. There are many paths, there are many temperaments of human beings, and there are a lot of different ways of getting there. Three of the main limbs of yoga are karma yoga, the yoga of action, bhakti yoga, yoga which means opening the heart, and nada yoga, which deals with the mind and wisdom. What we have to do to become whole human beings ourselves is to bring these three into balance.

The work that we do at Shambhala House is based on a system of Kundalini yoga which Swami Radha learned in India and practised for twenty-five years herself. It combines most of the different aspects of yoga. A great deal of work is done in Kundalini yoga on the mind. On the other hand, hatha yoga is also a part of the Kundalini system. We deal with the devotional aspects and the mental aspects. In the mental aspects is something we call "yoga psychology", which on the surface looks not too different from western psychology, and in fact in many of the results we get, it is not too different. Anybody who begins to work on himself is going to find that he gets along better with himself and has less stress. He is going to get along better with the people he lives with, but the main difference in yoga psychology is that this result is not the main purpose. The main purpose in



Trish Graham ringing the Tibetan bell

yoga psychology is to clear away the obstacles that stand in our way to attaining this union, first of all in ourselves, the union of our own body, mind and spirit. When we have that wholeness complete, then we can begin to think about the union of this little individual whole with a greater whole, or God.

The Kundalini system is basically a system of symbols that for thousands of years has been passed from teacher to student in a verbal way. In the last century it has begun to be written down in a scholarly way. Arthur Avalon has been one of the many scholars in this work. In our western world, people have come over with little pieces of this Kundalini yoga, and they have sensationalized it. One of the reasons that Swami Radha wrote her book, Kundalini Yoga for the West, was to counteract some of this sensationalism. Another reason was that she had people coming to her who had been given some extra power that they could not handle, which they were not in any condition to handle, and they had been left by whoever it was who gave it to them. They had been given practices to do that did this, and then they would come to her.

The basis of the Kundalini yoga that she taught was called, "laying the foundation" or character building. In other words, one should clear away the junk before trying to get any extra power. One of the basic premises within the Kundalini yoga system is that the power within any human being is a neutral force. The energy is neutral. So, if we want more of this energy, we have to be very sure that we're not going to increase whatever problems we already have. That is what we're doing by using the Kundalini book as a guideline. We work on the problems that we already have in life, in getting along with ourselves. What are the things that keep pestering us, that bother us, that give us these uneasy feelings, this stress that sends our blood pressure rising? Even if life on the outside looks fine, is there something inside that keeps nudging us a little bit? We'll never find out unless we investigate.

The process of Kundalini yoga is the process of clarification. I'm constantly asking people, "What does it mean? What does it mean to you?" In yoga nobody is really going to give you the answers. They will give you the methods, but then it is up to each one of us to find our own answers. Only we can find the answers for ourselves. Only we can really go into the depths of our own beings and listen for that little voice. Nobody else can do that. How far we get depends on how badly we want to get there.

As Helen said, we have all been conditioned to accept values and ideals that have been put upon us by all kinds of other people: first of all by parents, mostly in a well-meaning way, by the world in which we have grown and lived, by people we've admired and tried to emulate, and by societal standards that say, "This is normal."

I experienced this when I suddenly was flipped out of my "normal" situation which wasn't fitting me very well anymore, and I arrived at the ashram. Something had been telling me that this was not enough, that there had to be more to life than this. I guess I opened myself sufficiently at that point that something was able to happen, and it did. My whole life was turned around. I never feel that I actually went to the ashram; I was plucked from here and put there. That is the way it happens if you allow it to. Then I had to deal with statements like: "You're a little peculiar you know. You're pretty strange. Gosh, what have you done? You can't just do this. This is a nice life." Then I realized, ah ha, I'm also becoming a real threat to people.

I truly believe that everybody has within them this little voice that says there has got to be more in life. Just collecting people and things The kind of Kundalini work that we do helps us to find that "more", helps us all the way along to find out what is preventing us from living that "more" while at the same time giving us some practices, good concrete methods like the Divine Light Invocation.

One of the most important ideas that we all must come to grips with in the spiritual life is the idea of responsibility. I know that women are particularly bad at this, (or good, depending on how you look at it). We become very good at taking responsibility for everything around us, outside of ourselves. For a long time that is fine - that makes us feel just great. We're doing what we should do. When we finally get the message that there is somebody else here that we should be taking responsibility for, it is very hard. We get stiff shoulders and sore backs and stiff necks because we are still trying to carry around all these responsibilities that we have tried to take on over our lifetime. It really is quite simple to turn it around, but we make it extremely difficult. If we turn it around, what we're obviously doing is giving back to those we took it from, the responsibility that they obviously should have for themselves, and, we're taking on the responsibility for ourselves. We're the only ones who can do that. We have some sort of vague ideas that somebody else is going to do it for us and look

after us. I think that is what we want, somebody to look after us. You live my life for me; I don't want to do this; this is too big for me.

Yet, in doing that we can't ever have the victory that comes of the freedom we gradually find by taking on the responsibility for ourselves. No one can ever really tell anyone else about it. You can only experience it. The power of choice is ours. The responsibility is ours. The fact is that we really do all create our own pain, but we don't have to do that either. At some point when we begin to think that there has got to be more than all this running around after the same kinds of things year after year, that there must be something that would make life worth living, really worth living, when these thoughts begin to arise within us, then it is our duty to ourselves to do something about them. It becomes our duty to honour that spiritual being that is within us, to give it acknowledgment, to take time to be holy. Om Om.

COPY IT!!!!! At our Quick-action Copy Centre Fast. economical, 384-0565 high-quality copies from your important papers . St. Inventory & order forms Thesis 3335 Oak Price lists Legal records Bills & cheques Job applications Tax forms Resumes Correspondence Specifications Reference materials Club notices Fort St. Try this convenient 3 service SOONIII Quick Copy Centre



SUMMARIES OF THE SMALL GROUP DISCUSSIONS

I Leslie's Group

The fact that Derek French joined our group definitely influenced initial discussion which centred on two words, "illness" and "disease". Disease means a malfunction in the organism, and illness means things are not well but the problem is not organic. Fifty percent or more of people walking into doctors' offices are not diseased, though they may be ill. Some people are unwilling or unable to take responsibility for their state of health, and, in Derek's view, don't want to be well. They want to be in less pain and don't want any bother, but if it means doing anything more than taking a pill and sitting back to wait for a cure, they won't do it.

One woman in the group who went to a new doctor had the experience of reviewing her medical history. The number of doctor visits increased and were clustered around periods in her life when she was going through a lot of change and stress. She said it was unnerving to have the story of her life replayed so vividly in just twenty minutes.

Several people commented on changes they felt when they began doing yoga. There can be a release of energy and less need for sleep. Someone asked, "What does one do when finding oneself awake in the middle of the night, meditate?" Derek mentioned that he has had that experience. He gets up to write and reflect.

I joked that we are brought up to believe that we need eight hours of sleep...or else! This may not always be true, so our preconceived ideas have to be examined.

The topic of reflection came up again later. Swami Radha teaches us to reflect and write. We must look at what we've done and think about it, not to blame ourselves for mistakes but to learn for the next experience. Writing is also important to keep us in touch with our purpose and goals in life.

All members of our group were moved by, one man who told us of his own near death experience. He was diagnosed as having cancer. He had to undergo surgery and chemotherapy. Since that time it has become very easy for him to make decisions because his priorities are clear. The little irritations in life no longer hold much power for him; they are kept in perspective. This elicited an account of another experience from a young woman who said that after her father had a heart attack he became more approachable, more human. He accepted her for who she was without his own expectations.

We ended on a lighter note when Derek reminded us of a current saying, "Life is suffering and then you die." Someone else said, "Yes, but the suffis optional."

by Leslie Hoyga

II Michael's Group

Our session began with a roundtable discussion on why each us had attended the Yoga and Health workshop. The common themes which were expressed were that the workshop was a place where we could come and be in touch with the yoga community in Victoria, where we could talk about topics we had in common with each other, where we could gain some reenforcement by being with like-minded people. In some cases people had attended becauses friends and relatives were going to be there and this was something to do together.

The panel speakers had each dealt with one of three aspects(physical,mental, and spiritual) and we talked about the need to maintain awareness on all levels and to work on all of the levels if we wanted to enhance our lives and achieve a balance.

We explored how competition is evident in all of our practices and how strong the need is to have some guidestick to measure ourselves and our progress with.

As we talked we noted that there were many people attending the workshop who worked in the health care field. We found out that there is a change occurring in the teaching and the current practices in this field so that now the body is not just seen as a physical entity.



We came back to the idea of vigilance and working on all levels. We spoke of pride and how it hurts when we fall from one of the wagons. Then we wondered why. As children we were used to falling down, picking ourselves up and then carrying on again. As adults we felt that this was no longer the expected pattern. We wondered how long it was going to take to learn this vigilance, but no one could offer an answer.

We talked about Iyengar yoga, how it appears to be growing as the kind of teaching that is being done in North America now. We attributed this to the physical emphasis that has been evident in teachers of Mr. Iyengar's method. An apparent overemphasis on the physical was quickly corrected by Mr. Iyengar when he visited last year.He had not intended to overemphasize the physical and stressed that the spiritual side was to be learned as well as the physical. This is now being passed on through the Iyengar teachers.

We ended our discussion by affirming how lucky we were to have so many fine teachers to help us.

By Michael Shevloff

III Jennifer's Group

In our group many people had been doing yoga for years while others were very new to the practice. One of the first topics we focussed on was stress, and many questions and comments arose in relation to the effects of stress on the body.

We discussed the use of yoga as a diagnostic tool that can help raise one's body consciousness and eventually counteract chronic tension. One person wondered whether the adrenaline induced by stress stayed in the system and acted as a poison, and whether there was a way to get rid of it physically. Do specific yoga postures help to cleanse our bodies? What role does food play in our stress? Can we get rid of stress by finding our spiritual self?

Later the panel commented that we all need a certain amount of stress in our lives. Swami Padmananda noted that we are all very anti-stress, but in order to move forward there has to be a certain amount of stress. We have to distinguish between the necessary stress required to do something and the kind of self-induced stress we create when things do not work out to suit our expectations. Derek explained that adrenaline is not a toxin, but rather a very powerful hormone that is released in response to certain normal physiological reactions. The problem is that adrenaline is like a chemical lead foot on the accelerator of your car. If you have some problem that disturbs you, and you need to react in a certain way, adrenaline is released into the body and it has a tremendously powerful effect on all the organs of the body and the brain. If, however, you go through hundreds of reactions each day, the effect on the body is detrimental.

Adrenaline is not a poison or a pollutant. It is made and broken down very quickly by the body, and the breakdown is excreted in the urine. The response of the organs to the presence of adrenaline when those responses are prolonged or exaggerated can be a problem. If you have a steady stream of adrenaline being poured into your body, then it is toxic because it harms the body. Exercise is important because it discharges the emotional reactions. That is why breathing and yoga are important because they unwind that spring a little bit.

A mantra can help to crowd out the worry thoughts. You do have a choice about worrying. You don't have to spend your time worrying.Padmananda noted that we



should appreciate the power which we give to words. Mantras are words of power that have the effect of changing mental patterns and neutralizing negativity. We then have to do something to find out where the negativity and tension are coming from.

One person in our group asked what was meant by "equilibrium". Swami Padmananda answered that it is the positive point at which you come into a state of balance. Equilibrium is the state of balance that we are constantly coming into, where we learn, and solidify ideas. It is not a finished place, but it gives us a sense of balance from where we can travel.

IV Donna's Group

Our discussion began by someone making the statement, "Ill-health comes when feelings are repressed." Repressed grieving was an example given. Expressions of the inner mind and spirit are powerful "medicine". Depending on how these expressions are directed, they can either help or hinder health. If one has a problem of a spiritual or psychological nature, then the appropriate counselling needs to be sought. If illness has expressed itself on a physical level, then it needs to be dealt with by a physician. The point was made by one group member that we have invested so much power and authority in the medical profession, we cease to accept responsibility for our own health. With all the information and advice that is available to us, it is necessary that we extract what is important and what works for us as individuals.

We discussed how each of us has within the power to help the healing process. The Divine does its work through the medical and other helping professions, yet it seems not many doctors have the gift to unlock the innate healing powers in their patients. They treat symtoms, but often the cause is deeper than the physical level. Several women in the group have or have had a serious illness. They described how, along with being treated by a physician, they have used their own healing powers. The subconscious mind picks up on key words. Positive affirmations are healing. The most powerful practice for self-healing used by these women is the "Divine Light Innvocation". The benefits derived were briefly discussed and the overwhelming consensus was that it really does work.

The conversation then switched to the topic of taking responsibility for our own attitudes, however ingrained they may be. It was generally agreed that we must not see ourselves as victims We of behavior learned in childhood. want to change and that is why we attend workshops like these. We have learned that we are not alone and that making the "right" decisions often involve "risk". We need to give ourselves the flexibility to do what is right for us. Yoga gives us the techniques to open up the wisdom we all carry within to allow the healing to take place on each level....mental, spiritual, and physical.

-respectfully submitted by Donna Fornelli

alo

¹Divine Light Invocation by Swami Sivananda Radha, Timeless Books.





Jennifer Rischmiller and Bill Graham with their culinary delights

YOGA AND HEALTH RECIPES

By Bill Graham

Since the "Yoga and Health" workshop, several people have asked me for the recipes for the food Jennifer Rischmiller and I served at lunch. I'm happy to pass on these recipes on, and to have the opportunity to credit the original sources for these recipes.

Lentil Soup

At Shirley French's suggestion, I based the soup on a recipe from the alwaysreliable <u>Moosewood Cookbook</u>. The following should serve from 4 to 6, but multiplying it by 8 certainly produced more than 45 could eat.

Simmer the following for 3-4 hours in a covered pot:

- 3 cups raw green lentils (rinsed) 7 cups water
- 1 tsp. salt
- 2 large bay leaves

Add, and continue to simmer for 3-4 hours more:

- 3 cloves garlic, crushed
- 1 cup chopped onion
- 1 cup minced celery with leaves
- 1 cup chopped carrots .
- Add 30 minutes before serving: 1 small can tomatoes 1/2 cup chopped parsley' 2 tbsp. red wine 1 tbsp. molasses 1 tbsp. red wine vinegar Juice of 1 lemon 1 tsp. Worchestershire sauce 1 tsp. crushed thyme 1/2 tsp. cayenne pepper 1/4 tsp. cloves Lots of black pepper Salt, if needed.

Serve with a sprinkle of lemon juice, and freshly-chopped green onions.

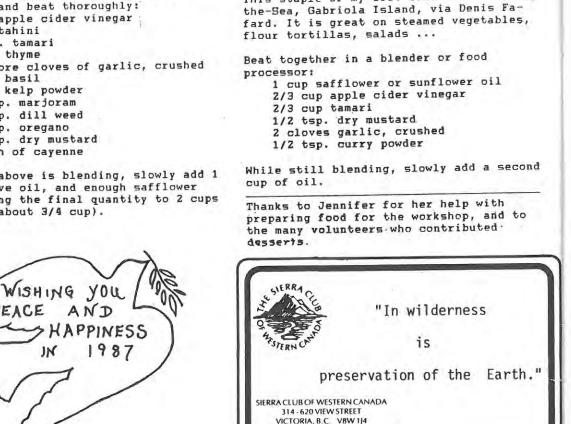
Ambrosia Salad Dressing

This recipe came from a vegetarian restaurant of the same name in Calgary. I had forgotten about it until I was looking for a dressing to serve at the workshop. Put the following it a blender or food processor and beat thoroughly: 2 oz. apple cider vinegar ; 2 oz. tahini 2 tbsp. tamari 1 tsp. thyme 1 or more cloves of garlic, crushed 1 tsp. basil 1 tsp. kelp powder 3/4 tsp. marjoram 1/2 tsp. dill weed 1/4 tsp. oregano 1/4 tsp. dry mustard A pinch of cayenne

While the above is blending, slowly add 1 cup of olive oil, and enough safflower oil to bring the final quantity to 2 cups (probably about 3/4 cup).

PEACE

JN



386-5255 for information

Yeast Dressing

This staple of my diet came from Haven-by-

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
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.

Notice Board

EVENTS

WORKSHOPS

HAPPINESS IS BEING SINGLE The Centre for Self Awareness presents an evening event entitled, "Living Successfully Single". Jan.10. 7:00 -11:00 PM. Cost \$5. at the door. To be held at MacLaurin Building, Room 144, University of Victoria. Call 474-5524

Centre for Self Awareness invites you to attend

Celebration of Life Sunday Service 11:00 AM concurrent youth program U Vic MacLaurin Building

UNCLASSIFIED

A COURSE IN MIRACLES

Mondays Jan. 12 to Mar. 23

call Sabina or Michael 384-5560

IDEAS, INVENTIONS wanted for production of outdoor food, clothing, equipment. Contact: Sierra Club, #314 620 View St. Victoria, B.C. V8W 1J4 386-8644

RESOURCES

SAANICH TRAVEL CENTRE LTD.

TANYA DARLING sales representative

call 479-7191 bus. 384-3792 res.

Centre for Self Awareness presents a workshop

Life Planning - Goal Achieving

January 17 9 - 4:30 PM University of Victoria MacLaurin Building Room 144

Cost \$30. Call 474-5524

TRANSFORMATION

Seminars in the Illuminated Mind are unique, accelerated courses focussed upon transformation and change. PERCEIVE your own inner being, its incredible beauty and wisdom in the stillness and guidance of Dr. June d'Estelle's class. Accelerated growth HAPPENS. Next class Jan.30,31,Feb.1. No prerequisite. For information call Joy. 595-8531.

EDUCATIONAL KINESIOLOGY E.K.1 is an effective method to integrate the left and right hemispheres of the brain through movement for improved learning skills, better memory, less stress and increased mental and physical coordination. Sat. Jan. 31. 9:30 -5:00 PM. 384-5560, 598-4551

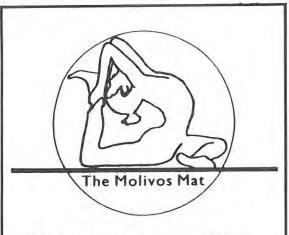
EDUCATIONAL KINESIOLOGY

Sabina Pettitt, M.Ed.

Consultant

Bux 1624, SIN E. VICTORIA. BC VOW 2X7

Tel. (604) 384-5560



The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$24 plus \$4 mailing. Canada \$30 (plus \$2.10 in B.C.) plus \$2.25 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh PI. #NL SAANICHTON, B.C. VOS 1M0

Yoga Calendar

JANUARY 1987:

January 10:

Teacher's meeting at the Victoria Y. Asana at 9AM followed by a meeting. Contact Shirley for details.

January 11:

Vancouver workshop with Maureen Carruthers(Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

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.

January 18:

Sunday workshop at the Y. This workshop will be led by Rob Dill.

January 24: Tyengar teachers(Victoria and Vancouver) meeting to be held at the Victoria YMCA starting at 10AM.

FEBRUARY 1987:

February 6,7,8:

Weekend workshop in Calgary, Alberta with Shirley Daventry French sponsered by the Yoga Association of Alberta. Contact David McAmmond at 229-2188.

February 8:

Vancouver workshop with Gail Malizia (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

February 14, 15, 16:

Yoga Postures Breath Control and Philosophy with Judith Laseter at The Center for Yoga in Seattle Washington. Contact Richard Schactel at 206–547– 7446 for information an details.

February 20,21:

Workshop with Shirley Daventry French on Gabriola Island at the studio of Norma Hodge. Contact Norma at 247-9616.

MARCH 1987:

March 1:

Sunday Workshop at the Victoria Y from 10AM to 1PM. Emphasis on women "Coming into Balance". Contact Leslie Hogya or Celia Ward for details.

March 15:

Vancouver workshop with Shirley Daventry-French (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information. Or Wendy Davis at 251-7697.

March 20,21,22:

Spring break workshop with Maureen and Bruce Carruthers at the Victoria Y. Contact Marlene Miller for details.

APRIL 1987:

April 12:

Vancouver workshop with Maureen Carruthers(Level II) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information. April 26: Sunday workshop at the Y.

MAY 1987:

May 9th and 10th:

Intermediate(Levels I and II) for students and teachers to be held in Vancouver. Contact Susan Bull at 530-6467 for details.

May 15:

Vancouver workshop with Susan Bull (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

June 5,6 and 7:

Annual Yoga retreat is planned for these dates.

August 14-21:

Yoga '87, North America Iyengar Convention to be held in Cambridge Massachusetts. Write to Yoga '87, 91 Harvard Street, Cambridge Ma 02140, for details.

September 1987:

A workshop to be led by Ramanand Patel. Dates and details to be announced.

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 tal 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	
		vsletter Subscription (\$15.00)	

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

CREDITS

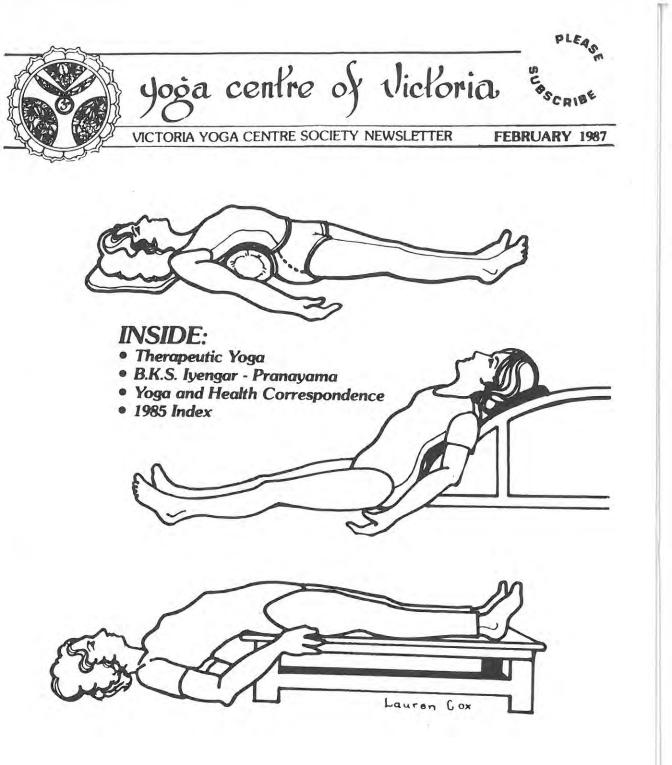
Editor; Linda Shevloff Paste up: Linda Benn Typing: Linda Shevloff, Shirley French, Donna Fornelli, Michael Shevloff Photography: Linda Benn, Helen Walters, Jim Rischmiller Distribution: Dave Rocklyn Assembly: Judith White, Karen Truax & Yoga Centre Volunteers Printing: Monk Quick Copy Centre

16

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

DEADLINE FOR FEBRUARY ISSUE JANUARY

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





There's nothing like a bout of the 'flu to encourage reflections on the uses of energy. When I am in abundant good health and energy is flowing it's so easy to take it for granted and use it indiscriminately. Yet one of the aims of yoga is to learn not to take anything for granted, and another is to become mindful about how and where we focus our energy.

My bout of illness dragged on for nearly a month during which I experienced a variety of different symptoms; just as my body's defences repelled one invader another made its onslaught. Fortunately for me, none of these symptoms were really severe but combined to take the edge off my activities. Once in a while I would do something mechanically like run up or down the stairs, and be instantly reminded that my energy was not flowing normally and I needed to pay attention and slow down.

I became aware that I rarely (if ever) walk up and down stairs. I move quickly around the house, and obviously many of these movements are made with little awareness. A yoga student is encouraged to live life fully, to the maximum and to play the edge; but living on the edge without awareness is stupid. A fall is bound to follow. My virus compelled me to withdraw from this edge, review the situation and behave in a manner more appropriate to my physical state.

As a child, how I used to hate the expression "It's a blessing in disguise" when my mother voiced these words to mitigate some disappointment or other. I would stand there fighting off the tears and angrily protest "It isn't fair!" When this scene was reenacted with my own children, I would solemnly tell them that life isn't fair. Now I begin to understand that although the lessons which come my way often feel "unfair", they are always relevant. My recent indisposition was a blessing in disguise. After a struggle to come to terms with what was happening to me and not what ought to happen, i.e. I am a healthy person who gets sick rarely and fights it off quickly, I began to let go. I accepted the enforced slower pace of life and began to enjoy this interlude which coincided with the Christmas/New Year season. Some lessons began to emerge.

t

r

1

I

d

r

1

t

۲.

¢

5

Just before Christmas I had been reading a translation of the Gita by Kofi Busia, entitled The Gift, The Prayer and The Offering, and a particular sutra had struck a chord: Chapter I, Verse 3 which Kofi translates as follows :-

"The mind becomes purified by cultivating friendships with contented people, by being kind and compassionate to the sad and fearful, by being indifferent to the ill-intentioned, and by being accommodating to the well meaning."

As I withdrew from people because of my illness, I had time and space to reflect on this verse which kept returning to my mind. There were no classes to teach or meetings to attend because of the Christmas break. It was quiet at home because none of my children were able to return for the holidays. If I had been well, I would have spent some of my time socialising; instead I stayed quietly at home for the best part of three weeks.

On those few occasions when I did go out, what encouraged me to make the effort? Once I went to lunch at the home of a longtime dear friend whom I see rarely because we are both too busy with our work. The second outing was another lunch date with two good friends, one of whom was about to leave Victoria for several months. When I was feeling better I ended my isolation by venturing out to spend an evening at the home of two other friends. One thing all these people have in common is that they are students of yoga - by no means always. "contented" but striving for contentment by working on themselves; people whose friendship is worth cultivating, and whose companionship is stimulating, positive and supportive.

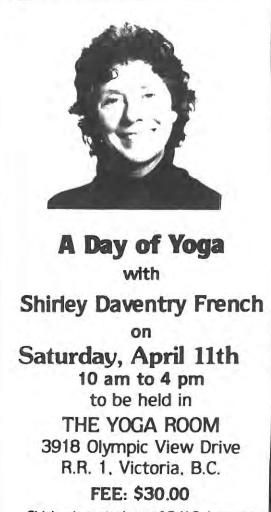
The same sutra also kept coming into my mind as I wrote Christmas greetings to some of the important people in my life. I spent time thinking about each person and why their name was on this list. With some it was obvious: my children, close family, longtime friends. Others I had met only a few times and yet they had had a strong and positive impact. All were teachers and mentors in some way. They are not all "contented people", some are "sad and fearful", but all are "well-meaning". Even though I was feeling unwell and had less energy than usual, it was a priority for me to take this time to express my affection and gratitude. Once all these messages were on their way I realised that despite my weakened state I had enjoyed this task even more than usual.

I had been forced to focus and concentrate. I don't always do this. One of the things I really have to watch in using my energy wisely is taking on too many small tasks, which of themselves take very little time but when added together take a big slice out of my life and siphon energy away from other more important commitments.

It makes very good sense to keep company with or keep in mind good natured, well meaning people, who at the very least are looking within for the sources of their discontent and unrest. Those who have begun to take responsibility for their own lives make good companions for one's own spiritual quest.

It also makes very good sense, as Patanjali says, to practice indifference to the ill-intentioned. Such people are a tremendous drain of energy. I know! Although it's impossible to avoid them completely; it is possible to avoid wasting energy on them - but it isn't easy. Sometimes it's difficult to identify them, because they are often clever and seductive, masking their true motives. Soft voiced and sweet on the outside but strong and self-willed within, I have heard Swami Radha describe such people as "an iron fist in a velvet glove". My problem is that having identified what lies underneath the surface I want to bring it out in the open, expose and confront it, and all of that takes up time and energy.

On several occasions I have wished that certain difficult people who were not well disposed towards me or my work would leave town, disappear, get out of my life. Once or twice they did - only to be replaced by someone else who behaved in exactly the same way. The only possible way for me to get rid of this problem is to work on myself, to stop responding like a puppet to another's actions. If, as Patanjali urges, I can become indifferent then it doesn't matter at all whether that person is here or not. All I have to do is clarify my purpose, set my own goals, establish priorities, and then



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 go about my business. When I do this my energy flows freely, but I need the occasional nudge to let go of some encumbrances. A break from regular routine can facilitate this, whether that break comes in the form of a holiday, a sabbatical like last year's trip to study in India, or a bout of the 'flu. It was not my conscious choice to take the latter course this year, but it was a valuable time nevertheless.

Sometimes something has to be taken away before we really appreciate it. Now that my energy is coming back I intend to use it well.

EDITORIAL NOTE

When we met Mr. Iyengar in India last winter he spoke repeatedly about the importance of sharing the teachings we receive with others doing the same work. He likened his pupils to a family, a worldwide family, which has a responsibility to maintain contact and offer support to each other. This month we are delighted to have contributions from students of Mr. Iyengar in Calgary, Alberta and Nashville, Tennessee who have taken the time to write to us. In the true spirit of Yoga, they offer their experience and pass on information for the benefit of others. Many thanks to Erin Murphy and Patricia Oughton of Calgary, and Dr. Mary Schatz of Nashville.

by Linda Shevloff

Yasodhara Ashram Kootenay Bay, B.C.

January 22, 1987

Dear Linda,

It was a pleasure to read the recent issue of the Victoria Yoga Centre Newsletter, with the report on the "Yoga and Health" workshop. The quality and obvious love with which each newsletter is presented is a gift to everyone in the Yoga community. May I express the appreciation of all of us at Yosodhara for your offerings and service.

With much Love and Light,

Terence Buie



The Wheel of Life

Friday, Feb. 13th, 7:30 - 9:30 pm; Saturday & Sunday, Feb. 14th & 15th, 10:00 am - 6:00 pm Travelling Buddhist teachers often used paintings of the Buddhist teachings to show the path to Liberation. The Wheel of Life, a symbolic Tibetan painting which describes human existence in its many aspects, will be introduced by Terence Buie. The weekend will focus on the practical application of these ancient teachings in life today.

Fee: \$100.00; deposit \$25.00

Terence Buie is the general manager of Yasodhara Ashram and publisher of Timeless Books. He has been a resident of the Ashram since 1973; and is a graduate of the 1976 Yoga Teachers Course. Terence is a senior teacher at the Ashram and, at the present time, he has a particular interest in Buddhist studies.

Friday, March 13th, 7:30 - 9:30 pm; Saturday & Sunday, March 14th & 15th, 10:00 am - 6:00 pm Our bodies hold the key to many levels of self-awareness. In this workshop you will focus on your body as a vehicle for psychological and spiritual development by creating your own unique "body-map". Your drawing will serve as a guide for an exploration of your personal path to the integration of body, mind and spirit. Fee: \$100.00; deposit \$25.00

Yoga Centre News

By Jennifer Rischmiller

Yoga Centre Program

At the short business meeting on January 16, 1987, some of the events for the coming year were confirmed:

February 20	Yoga centre business meeting.
<u>March 1</u>	"Coming into Balance" workshop led by Leslie
March 20-22	and Celia at the Y. Workshop at the Y with Bruce and Maureen
	Carruthers which will focus on the therapeutic aspects of the asanas.
March 27	Yoga centre program meeting.
April 24	Yoga centre business meeting.
April 26	Workshop at the Y. (TBA)
<u>May 22</u>	Yoga centre program meeting.
and 12 6 .	

<u>June 5-7</u> With Shirley Daventry-French. June/July Summer party (TBA)

As you can see, the Yoga Centre meetings alternate business and programs. The business springs easily to mind but we are having more difficulty deciding on topics for discussion. Last year the people who attended the Yoga Centre meetings thought they might enjoy looking at topics they felt would help thehn in their journey. The two discussions already held have been very interesting, the first on "What is Yoga" and the last one on "How is Yoga put into Practise". Although there have been leaders in these discussions, Leslie then Marlene, it has been easy for the other people present to express themselves (some

more easily than others!). If you have a subject you would like to look more closely at and you think it would lend itself to a group discussion, please contact Trish Graham, 592-5338. The Yoga and Health workshop proceeds amounted to \$693.78, a very successful day in all ways. The members of the Yoga Centre voted that one third of these proceeds be given to Shambala House for them to choose a person to whom to give a scholarship for one of the workshops at Shambyla House. The remaining money will go to the B.K.S. Ivengar Scholarship Fund. Watch out for our bulletin board at the Y. Marlene is building one and we have permission to put it up -I'm not sure where but I'm sure it will be obvious! 23

New Members

We would like to welcome the following new members to the Victoria Yoga Centre Society:

Naoko Yagyu, Tokyo, Japan Margaret Edwards, Victoria, B.C. Rachel French, Victoria, B.C. Jean Linton, Victoria, B.C. Lois McMillan, Orangeville, Ontario Wendy Hamilton, Auke Bay, Alaska Pat McKenzie, Victoria, B.C. Lauren Cox, Victoria, B.C. Lauren Cox, Victoria, B.C. Melinda Perlee, Oakland, Calif. Carol Atkins, Warburg, Alberta Doris Small, Sioux Lookout, Ont. Tom Fanyon, Victoria, B.C. Trevor Smith, Victoria, B.C. Luanne Wolfe, Campbell River, B.C.

Additionally, to those who renewed this month, thank you for your continuing support.

IMPORTANT If you regularily pick up a newsletter at your Y class, why not take out a subscription? As you can see from the list of names above you will be joining a global community of readers. Think about it.



The Victoria Yoga Centre is pleased to present a workshop with two of Canada's foremost "lyengar" yoga teachers:

MAUREEN AND BRUCE CARRUTHERS

Maureen is a sensitive and compassionate teacher who is a long time student of Mr. B.K.S. Iyengar. She has studied intensively with Mr. Iyengar on several occasions.

Bruce is a medical physician, who also has studied and worked very intensively for varying periods of time with Mr. lyengar in India.

Maureen and Bruce bring to their yoga the unique interpretation and creativity of Mr. B.K.S. lyengar. They have exceptional grounding and understanding of the effect asama has on the body, mind and spirit.

The focus of this workshop will be exploring the effect asana has on the problem areas of your body, and the therapeutic application of asana. Participants must be students of "Iyengar" yoga as the workshop is for Level 1/II students, and the teachers.

SCHEDULE: MARCH 20, 21 & 22, 1987

Friday

Sunday

REGISTRATION FEE: \$85.00 Yoga Center Members \$95.00 Non Members

MAXIMUM REGISTRATION: 25 participants

LOCATION: DANCE STUDIO, YM-YWCA VICTORIA 880 Courtney Street

Saturday 10:00 - 12:00 pm

TO REGISTER: Mail cheque payable to: VICTORIA YOGA CENTRE SOCIETY c/o Marlene Miller 4174 Morris Drive Victoria, B.C., V8X 2K3

6:00 - 8:00 pm

1:00 - 4:00 pm 10:00 - 1:00 pm

Phone: 727 3745 (Before 8:00 am)

Billet accommodation is available for out of town participants.

The B.C. Connection: Maureen and Bruce Carruthers of Galiano Island

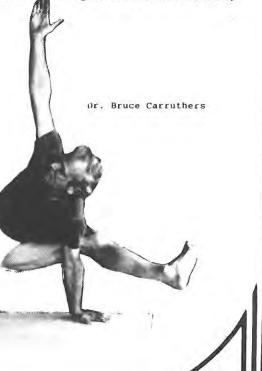
Ten years ago, the first major Iyengar Yoga Workshop was held in Victoria. The teachers were Maureen and Bruce Carruthers. Forty people attended and, with the exception of a few local teachers, most of them were new to the Iyengar method of yoga.

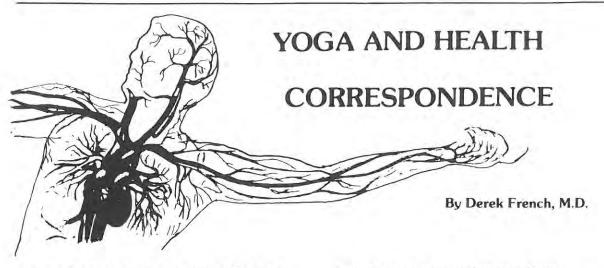
This was the beginning of a strong connection between Bruce, Maureen and the Victoria yoga community. Their influence can been seen in the levels system we use in the Victoria "Y" Yoga program, as well as in our apprenticeship and ongoing teacher training program. Their influence can also be seen in the number of Victoria teachers who have made the effort to travel to India and study at Mr. Iyengar's Institute. Anyone who has contact with Maureen and Bruce can see their devotion to their teacher and respect for his teaching.

This link between student and teacher is a fundamental part of yoga. The student must surrender his or her self will to the divine just as it says in the Lord's Prayer: "Thy Kingdom come, Thy will be done on earth as it is in heaven." A Yogacharya or Master Teacher like Mr. Iyengar is a link in this chain; his wisdom gained out of his experience puts those who study with him in touch with the divine spark within themselves - that is those who are willing to listen, suspend judgment, surrender and do the work!

Bruce and Maureen have been doing their work in yoga quietly and consistently for many years. Their teaching is sensitive and creative, arising out of their personal practice. It also reflects their persistent efforts to bring quality and refinement into all aspects of their lives. At the end of March, Maureen and Bruce are coming to Victoria for another workshop to be held at the Victoria YM-YWCA. This time it is not for beginners. Now, thanks partly to their influence, we have many well trained teachers and plenty of classes in Victoria where people can begin their study of Iyengar Yoga. For teachers and experienced students of Mr. Iyengar's method, however, the weekend of March 20 - 22 will offer an opportunity to explore the teachings of yoga with two fine Canadian teachers and two charming individuals.

Participants will explore ways of working with their own problem areas as well as the therapeutic application of yoga-asana. Bruce's training as a physician and Maureen's many years of teaching experience combined with their ongoing practice and study of yoga provide a firm foundation for the work they do together.





It was a great pleasure to hear from Dr. Mary Schatz of Nashville, Tennessee in response to my request for additional opinions regarding yoga students doing inverted postures after suffering a stroke. (November 1986 newsletter)

Dr. Schatz was kind enough to include a photostat of a letter from Mr. Iyengar giving suggestions for a sequence of asanas to be used when working with the student she describes in her letter. A portion of the letter is reproduced below.

A brief glossary follows for those readers who are not familiar with the arcane language used by doctors when they communicate with each other. (Almost as bad as yoga teachers using sanskrit!).

Derek French, MD

Letter from Mary Shatz, M.D. 23 November 1986

Dear Derek,

From across the many miles of longitude and latitude I am responding to your fervent plea for help in your most recent Yoga and Health article in the Victoria Newsletter.

Enclosed is a letter I received from Mr. Iyengar last May. I had written him about a student of mine who had a spontaneous rupture of a berry aneurysm followed by a massive cerebral hemorrhage. During evaluation, it was discovered that she had a second unruptured aneurysm on the opposite side. She underwent emergency craniotomy for removal of the hemorrhage. A week later, she underwent a second craniotomy for clipping of the second aneurysm. Miraculously, she had no residual neurologic deficits! When she asked her neurosurgeon about doing inversions, he told her that her arteries now are stronger and safer than they were before her surgery and that she could do inversions as soon as she felt like it. I began working with her with the beginning poses Mr. Lyengar suggested. Very gradually she had added additional poses and occasionally now will practice headstand, only briefly. She must be very careful in all of her yoga practice to avoid holding her breath. This creates head discomfort and great uneasiness.

In this case in which the etiology of the hemorrhage is well documented and the ruptured and unruptured aneurysms have been clipped, she can proceed with a gradual development of the normal yoga practice with great confidence. However, as you state in your article, in many cases we are unsure of the cause of the hemorrhage and the usual causes indicate diffuse or multifocal disease which is not amenable to surgical correction. Therefore, I support your most cautious approach to inversions in cases where the etiology of stroke is unknown. After studying Mr. Iyengar's sequence and practicing it a number of times, I realize that the thread connecting the poses is that of gradually beginning to take the head lower in both flexion and extension of the neck. Then if those are

tolerated well, active inversions are introduced. Perhaps, this same approach would be useful in a young person with no evidence of recurrent embolic disease or significant atherosclerosis.

I would like to take this opportunity to thank the Victoria Newsleter for the wonderful service it provides to its many readers in Canada and the U.S. Dissemination of the pearls brought back from India in your recent interviews and articles (especially the interviews with Mr. Iyengar, the article on Geeta's sequencing of asanas and the menstrual asanas) are especially invaluable to all of us. The personal articles by Shirley and Leslie about incorporating yoga into one's everyday life have made me feel quite close to your whole group. I applaud the way you are approaching organizing the Canadian Iyengar community for more effective support and communication.

I am looking forward to seeing you, Shirley, Bruce, Maureen and my other Canadian yoga buddies in Boston next summer.

> Warm regards, Mary Schatz.

Excerpt of a letter from B.K.S. Iyengar May 1 1986

Dear Mary,

About cerebral hemorrhage, you can make her begin with forward bends, Uttanasana, dog pose, Setubandha Sarvangasana, Viparita Karani to begin with. Later you can add Halasana, Sarvangasana and some cycles, and Viparita Dandasana on the prop. If she responds without any ill effect, head balance can be introduced after foward bends, followed by shoulderstand and cycle finishing with one or two forward bends. After sometime, she can do everything.

B.K.S. Iyengar

GLOSSARY (compiled by Derek French)

berry aneurysm: a sack-like dilatation of arteries and veins usually present at birth. It sometimes looks like a raspberry, hence the name. The walls of the blood vessels may be unusually thin and prone to leak blood. cerebral hemorrhage: blood leaking from a ruptured blood vessel which may damage the surrounding brain tissue.

craniotomy: an operation whereby a portion of the bony skull is removed to allow the surgeon access to the brain.

embolic disease: problems caused when material (blood clot, fat, air) moves along a blood vessel and plugs the artery downstream - cutting off or reducing the blood flow to the tissue supplied by that blood vessel.

atherosclerosis: a plaque-like material attached to the lining of an artery - usually has a high cholesterol content. The plaque may narrow or close the artery reducing the blood supply; the roughened surface may allow the formation of a blood clot (thrombosis) - a portion may break off and plug the artery downstream (embolus); the plaque may weaken the artery wall leading to leakage of blood (hemorrhage).

APOLOGY

The newsletter apologizes to Jennifer Rischmiller. She was not listed on the Yoga Centre executive as secretary. She also wrote one of the group reports from the Day of Yoga.

A Recipe for Rage

Aeuter

SYDNEY, Australia - A Sydney lawyer, charged with assaulting his wife for serving only vegetarian food, told a court today he might continue to beat her until she gave him a square meal.

He had lost his temper on a day that began with carrot juice and ended with no dinner prepared for him, he said.

"This has gone on for at least six years," Robert Walker, 45, said in a written statement.

Magistrate Roger Davey did not convict Walker. Instead he released him on a 12-month good behavior bond.



B.K.S. IYENGAR SPEAKS ON PRANAYAMA

The following statements concluded two interviews with Mr. Iyengar by members of the Victoria Yoga Centre, which took place in India in November 1985. (See the May and September 1986 issues of this newsletter for the main section of these interviews. Some extra copies are available, and copies of the tapes can also be supplied on request.)

Mr. Iyengar: For example, about prana. We speak of energy. Now I have come to the conclusion that I can explain more clearly than others have done so far. That is a very good question. What is prana?

God is one but he is called different names. Energy is one but it is called different names. It has only just come to me how it is produced in our systems. We are made up of five elements. The base is the earth, the expansion is the ether, in between are the other three elements - air, water and fire. We cannot live without breath. That is as old as civilisation. This has given me an idea that normal breathing is like water flowing in a river; though it has got a current because there is a flow, does it produce electricity? Does any water which has got a current produce electricity? Take for example just ordinary running water? It has a current but cannot produce abundant force to create energy.

So what do scientists do to produce electricity? They build a reservoir and then direct the water so that it falls down at speed on to a turbine and the turbine revolves. Similarly the spindles of the muscles in our body act as turbines. Normal breath cannot produce electricity, although it does produce a current. There is life in running water whereas a lake is stale water; compared to stale water, running water is better. If there is no movement of the breath in a body, it's dead like a stagnant lake. It is this movement of the breath which helps a minimum production of electricity or nectar of life termed as "prana". Right practice of pranayama makes the air go deep into the lungs like a waterfall, and the air which is drawn in brings into fusion the element of fire and the element of water. Fire and water are anti-elements to each other water cools fire, fire evaporates water - so naturally element (water) and anti-element (fire) produce life force as prana. When we do pranayama this stream of air activates the spindles like a turbine, and in that activation the fusion between water and fire takes place in our body, produces energy which is known as prana triggering the central nervous system as well as spreading that energy into the bloodstream.

It only struck me in 1985 to understand what prana is. In pranayama, water and fire come together with the help of the air, in a place known as the element of earth. For production there must be a place, for distribution there must be a space. One is the factory, the other one is the distributor; in between are the three important elements called raw materials. As we are made up of five elements and they are already there in the body, we draw these five elements which exist in the external atmosphere through breath to refine the inner elements for activation to filter the human system.

Why should we do pranayama - so that it is taken deep so that the ion which exists in air works for the air cells to magnetise them to draw the ion nearer them to filter the blood. Unless the ion moves near the magnetic cells of the lungs, they cannot grasp. Just as a magnet slowly taken closer to an iron ore will grasp the ore if it comes within its power, so also deep breathing makes the ions to go nearer where the air cells absorb, grip them and produce the life's nectar.

That's why pranayama is essential. Provided, as I said, the lungs are clear, you should penetrate, and these chakras are nothing but the various transformers - how much they can store in various places so that it can be distributed. This meaning has come just now; no books have explained. So what is prana and how is it produced in our system? It took me years to know the fusion between water and fire like negative current and positive current produces electricity. These two coming together produce a new lightning fire; that's why Kundalini is everywhere.

C						
Yoga Ce	entre	New	slottor	"Complete Attention,		
Yoga Centre Newsletter				Integrity, Intensity		
	Inde	ex:		and Concentration"		
				by Roger Kelly	APR	10
		1 1000		COVER		
	PART IN	/ - 1985		by H. Tarnow	FEB	
mb				by N. Thacker by N. Thacker	OCT NOV	
The Index for the	Newslet	ter has be	en compiled	by N. Hacker	NUV	
by one of our vol Rischmiller typed	unteers,	Dave Rock	lyn. Jennifer			
prepared three ot	her parts	ey have pro	eviously	D		
Forface curee of	ner parts	s to the Il	ndex:	Dietiker, Walter		
PART I: November,	1981 to	December	1982	"Feace"	FEB	6
(appeared	in Janua	rv. 1985	issue)	"Letter"	NOV	5
PART II: January,	1983 to	December.	1983	Dill, Gay		
(appeared	in Septe	mber, 1985	issue)	"People for		
PART III: January	to Decen	ber 1984		Planetary Peace"	FEB	13
(appeared	in June,	1986 issu	ie)			
We hope our reader	s find t	he INDEY	useful ac	"Russian Journal"	OCT	13
there are many ini	Formative	and enter	taining	" " "	NOV	6
articles is past i	ssues.	We do have	extra		DEC	6
copies of most of	the issu	les.				
		MONTH	PAGE	F		
		() GIAT III	PHOE	Fafard, Denis		
A				"Treasurer's		
"Aadil Palkhiva	la in			Report"	JAN	14
Seattle"				"Message from		
by Carol B		DEC	14	the President"	SEP	6
"Ahimsa in the	Practic	e		"Fine Focus, A"		
of Yoga"		citate -		by Shirley		
by Toni Mo	ntez	MAY	CVR	Daventry French	SUM	15
				Fletcher, Karen		
B				"Tadasana" "Letter"	JUN	17
BACK PAIN				"Salamba	SUM	6
"Hurting not Ha	rmina"	SUM	7	Sarvangasana"	SEP	5
BHAGAVAD GITA		244	÷	French, Derek	JEF	5
"Kathryn Kelly	quotes			"Letter"	JUN	7
Dr. Lan"		DEC	8	"Hurting not	ever w	
Brophy, Carol				Harming"	SUM	7
"Aadil Palkhiva.	la in			"Reflections"	NOV	2
Seattle"		DEC	14	"Rilke's Letters		
				on Love"	NOV	13
<u>C</u>				"Letter"	DEC	5
CARTOONS:				French, Shirley Daventr "Reflections"		-
by Nance TI	hacker	JAN	19	Refiections"	JAN	3 0
	9	FEB	19	n	FEB	2
10 14		MAR	З	ar an	APR	2 2
		APR	3		MAY	23
		MAY	14	· · · · · · · · · · · · · · · · · · ·	JUN	3
		SUM	4	"Ramanand Patel,	1. mar 1	5
Cit.		SEP	13	A Return Visit"	JUN	16
		OCT NOV	10 12	"Reflections"	SUM	3
и	"	DEC	12	"Hurting not		
"Children and			* *	Harming"	SUM	7
Disarmament"		FEB	10	"A Fine Focus"	SUM	15
	-	122 C	25	"Reflections"	SEP	2

	OCT	2	and the second second second	
"Interview with			Teachers Course"	APR
Famanand Patel"	OCT	6	"Life after the	
			Yoga Teachers Course"	SUM
			Ingimundson, Lisa	
			"Peace Child"	FEE
6			"Satsang"	MAF
Gamble, Don			Ingimundson, Sue	
°Shambala News		-	"The Way to	
and Views"	OCT	5	Shambala" (Poem)	MAR
-4	NOV	16	INTERVIEWS	
	DEC	16	with Swami	
"Gifts of Shambala			Padmananda	MAR
House"			with B.K.S.	
by Norman McKenzie	MAR	10	Iyengar	SEP
Graham, Bill	THAT.	10	with Ramanand	
"Seva, an Update"	JAN	8	Patel	OCT
"Newsletter Flow	Onia	0	Iyengar, B.K.S.	
chart"	JUN	10	"Interview with"	SEP
"The Spirit of	0014	10	"Iyengar Yoga in Japan"	
Service"	SUM	10	By Tim McKenzie	APR
Graham, Trish	5011	10		
"The Spirit of	SUM	10		
Service"	0011	10		
Service			<u>k</u>	
			Kade, Nettie	
			"Recipe"	APR
_			Kelly, Kathryn	
<u>н</u> Марри Birthday,			"Quotes from	
Shambala"	MAR	CVF	Dr. Lan, (Bhagavad Gita)	DEC
	THAR	LVF	Kelly, Roger	
Haves, Rod "Interview with			"Complete Attention	١,
B.K.S. Iyengar"	SEP	CUR	Integrity, Intensity and	1
Hogya, Jean-Guy	SEF	COR	Concentration"	APR
"Peace Child"	FEB	12	KUNDALINI COMMENTS	MAR
	FED	12		
Hogya, Leslie	JAN	6		
"A Mother's Yoga"				
	FEB FEB	4 14	L	
"Recipe"		4	LETTERS	
"A Mother's Yoga"	MAR	4	from Derek French	JUN
"Interview with	MAD		Karen Fletcher	SUM
Swami Padmananda"	MAR	5	Jessie Sluymer	SUM
"A Mother's Yoga"	APR	5	Leslie Hogya	SEP
	MAY	6	Judith Rayburn	OCT
	JUN	5	W. Dietiker	NOV
0 W	SUM	5	Derek French	DEC
	SEP	4	Jessie Sluymer	DEC
"Letter"	SEP	5	"Life After the Yoga	
"A Mother's Toga"	OCT	4	Teachers Course"	
u u	NOV	4	by B. Ingimundson	SUM
	DEC	4	"Listening to the Pony	
"Hurting not Harming"			Within"	
by Derek French	-	2	by Celeste Varley	APR
and Shirley D. French	SUM	7	Lotus Ponds, The Picture	
			from Yadodhara	(
				FEB
1				
Logimundeon Bruce				

Ingimundson, Bruce "Notes from the

M		
MacKenzie, Norman		
"Gifts of Shamba	15	
House"	MAR	10
MacKenzie, Tim	APR	12
MAXIMS	HER	12
Zen Proverb	JAN	CUR
Rilke	DEC	CVR
Swami Padmananda		
"Message from the	DEC	10
President, A"		
	CED	~
by Denis Fafard	SEP	6
Miller, Marlene "Return to Poona"	NOV	4.0
	NOV	10
Montez, Toni		
"Ahimsa in the	· MAY	-
Practice of Yoga"	MAY	CVR
"Mother's Yoga, A"		
by Leslie Hogya	JAN	6
	FEB	4
96 - 95	MAR	4
	APR	5
	MAY	6
56	JUN	5
	SUM	5
	SEP	4
	OCT	4
n 4 4 1	NOV	4
	DEC	4
N		
"Newsletter Flowchart"		
(Pictures of Productio	n)	
by Bill Graham	JUN	10
"Notes from the		
Teachers Course"		
by B. Ingimundson	APR	6
Fadmananda, Swami		
"Interview with"	MAR	5
Maxim	DEC	10
<u>P</u>		
Palmer, Sara		
"Peace Child"	FEB	12
"Peace"		
by W. Dietiker	FEB	6
Peace Child (Play)		
Comments by		
Sara Palmer	FEB	12
Mandela Pritchard	FEB	12
Jean-Guy Hogya	FEB	12
Lisa Ingimundson	FEB	12
"Feace Filgrim"		

Excerpts from		
Writings	FEB	8
"People for Planetary		
Peace"		
by Gay Dill	FEB	13
POETRY		
by Sue Ingimundson	MAR	11
by Nance Thacker	SUM	19
Pritchard, Mandela		
"Peace Child"	FEB	12
"Process of Clarificatio	on.	
The"		
by Swami Radha	JUN	18

R	
Radha, Swami "The Process of	
Clarification"	JUN 18
"Ramanand Patel, A Re	
Visit"	
by Shirley D. Fr	enchJUN 16
Interview with	OCT 6
"Workshops"	
by J. Rischmiller	OCT 12
Rayburn, Judith	
"Letter"	OCT 15
Readers Survey Results	
by M. Shevloff	OCT 10
RECIPES	1997 GG.
Eggplant Parmesa	1
by Leslie Hogya	FEB 15
Vegetable Chili	
by Nettie Kane	APR 22
Phil's Cookies	SEP 16
"Reflections"	
by Shirley D. Fre	erichJAN 3
ы н	FEB 2
	MAR 2
50 80	APR 2
н	FEB 2 MAR 2 APR 2 MAY 3 JUN 3 SUM 3
н и	JUN 3
н	SUM 3
й и	SEP 2 OCT 2 NOV 2 of DEC 2
	0CT 2
by Derek French	NOV 2
by Linda Shevlot	f DEC 2
"Retreat with Maureen	
Carruthers, A"	
by Linda Shevloft	
"Fetrospective 1985, A	" DEC 9
"Return to Poona"	

by Marlene Miller "Rilke's Letters on Lo	NOV ve"	10
Extracts by		
Derek French	NOV	13
Rischmiller, Jim	0.4	
"Ramanand Patel		
Workshops"	OCT	12
"Russian Journal"		
by Gay Dill	OCT	13
и и	NOV	6
	DEC	6
<u>S</u> "Salamba Sarvangasana"		
by Karen Fletcher	SEP	5
"Satsang"		Ŭ
by Lisa Ingimundso	MAR	10
"Seva, An Update"		
by Bill Graham	JAN	8
"Shambala News and View		
by Don Gamble	OCT	5
н н	NOV	16
0 N	DEC	16
Shevloff, Linda		
"A Retreat with		
Maureen Carruthers"	SUM	18
"Interview with		
Swami Padmananda"	MAR	5
"Interview with		
Famanand Patel"	OCT	5
"Reflections"	DEC	2
Shevloff, Michael		
Readers Survey		
Results	OCT	10
Sluymer, Jessie		
"Letter"	SUM	6
H .	DEC	5
Snakes and Ladders		
(Game)	MAY	9
"Spirit of Service, The		
by Bill and Trish		
Graham	SUM	10
I		
"Tadasana"		.o
by Karen Fletcher	JUN	17
Tangve, Trevor		1.1
"Trikonasana"	NOV	3
Tarnow, Haley		
COVER	FEB	
Thacker, Nance	JAN	19
Cartoon	FEB	19
		0.3

	MAR	з
A1.	APR	з
	MAY	14
	SUM	4
Poetry	SUM	19
Cartoon	SEP	13
COVER	OCT	
Cartoon	OCT	10
COVER	NOV	
Cartoon	DEC	19
"Treasurer's Report"		
by Denis Fafard	JAN	14
"Trikonasana"		
by Trevor Tangye	NOV	8
⊻ Varley, Celeste "Listening to the		
Pony Within"	APR	8
ы		
"Way to Shambala, The"		
by Sue Ingimundson	MAR	111
YASODHARA ASHRAM CRAFTS		
"The Lotus Pond"		
(Picture)	FEB	14
	2.201	

CORRECTION

We apologize for missing the key ingredient in the yeast dressing in the January issue. Here is the entire recipe again.

Yeast Dressing

This staple of my diet came from Haven-bythe-Sea, Gabriola Island, via Denis Fafard. It is great on steamed vegetables, flour tortillas, salads ...

Beat together in a blender or food
processor:
 1 cup safflower or sunflower oil
 2/3 cup apple cider vinegar
 2/3 cup tamari
 1/2 tsp. dry mustard
 2 cloves garlic, crushed
 1/2 tsp. curry powder
Blend in:
 1/2 to 2/3 cups of engevita yeast

While still blending, slowly add a second cup of oil.

1. Lie over a bolster - 5 to 10 min.

THERAPEUTIC YOGA

Part One: From Personal Experience

by Erin Murphy

I would like to thank Shirley Daventry French for asking me to join and be part of the Canadian Intensive last November. When I arrived in Pune not knowing whether or not I would be allowed to go to class feeling as I was, Shirley said, "Erin, I am just glad you are here." Thank you Shirley, I can't express what those words meant to me.

It's been a year since Pune: a year of surrender, a year of doing my practice and trusting. With the trust has come understanding of where I am and what I am doing. At times I become tired and discouraged, but even then, I am still grateful for what I have been given.

A year ago I was in India knowing I was too ill to do the Intensive, and yet knowing I had to be there. My very good friend Hilda Pezarro said to me, "Erin, you are so very sick, something good will come out of this." She was right. Mr. Iyengar gave me a therapeutic practice for my lungs which he said was a very old problem. He stood in front of me and said, "You must understand, God has sent you to me." I understood with all my heart.

It's a practice that anyone doing Yoga can benefit from. I have been able to share my gift with others, two of whom have arthritis and have found doing the practice daily gives them a great deal of relief. Some of my fellow teachers do it when they are tired or just very busy. They also take part of the practice and incorporate it into their regular practice.

As I describe the practice and give you the times for holding, please remember to increase gradually. When Mr. Iyengar said I must do this practice daily, I said that yes I would work at it. He turned around and said, "<u>NO</u> you must not WORK at it!"

Please keep this in mind as you approach the following asanas, and remember the first Yama -Ahimsa (non-violence), for it is a spiritual practice.

m	1	11		00
Chan	200	27	and the second second	- 3
and	~	C.S.	\sim	\sim
		3		

 Supta Virasana using a bolster (even if you are able to lie flat on the floor) - 5 to 10 min.

3. Sit in front of the high end of a backbend bench (chair can be used) with a bolster behind the upper back and your head tilted back on to a blanket or pillow - 5 to 10 min.

	-
1 1	
	SAL

4. Sirsasana against the wall - 5 to 10 min.

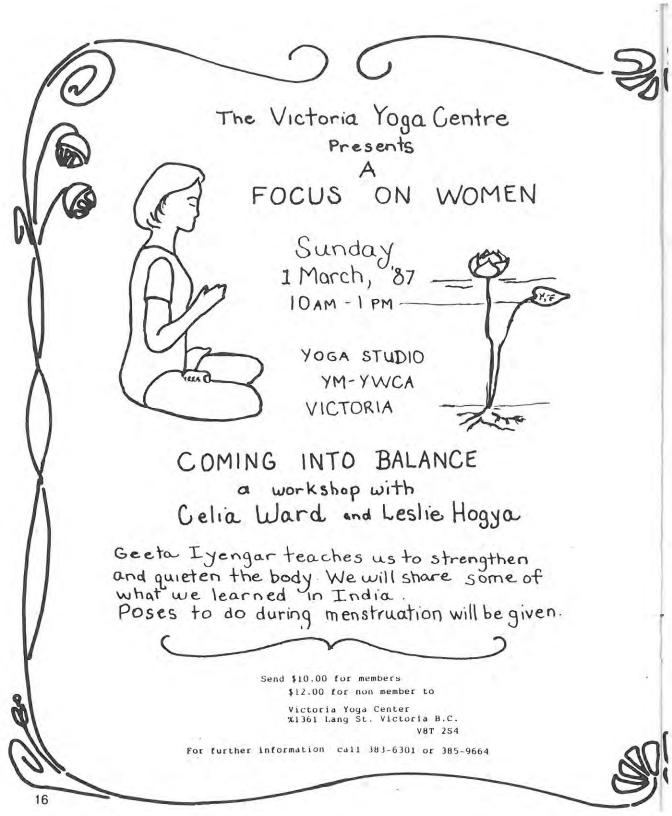
5. Hang inverted from a rope - 5 to 10 min.

6. Janu sirsasana resting upper body and head on a bolster and putting weights on your back and head. Sandbags are best, but other weights can be used if you first put a rubber mat on your upper back and head. Have the weights in front of you and lift carefully into place. Increase time gradually up to 10 min. both sides.

7. Paschimottanasana, legs slightly apart putting bolsters in between your legs. Puli the bolster up so that the abdomen can relax against it. Use weights and increase time gradually to 10 min.

8. Twists: put chair against the wall and stand with one foot up on the chair. Using your knee and hands on the wall, twist 3 times to either side. I have a narrow wall between two doorways so that I am able to get a good grip with my hands. Next, sit on the chair and twist 3 times to either side.

continued on page 19





LESLIE HOGYA

COMING INTO BALANCE

CELIA WARD

Early in my life, I somehow picked up the idea that I could get my way by appearing weak and helpless.

I remember once when I was twelve, my father asked me to help him carry a large bulky box to the garage. It wasn't very heavy, but I acted as though it weighed a ton. My wrists went limp, and I was a very ineffectual helper. My dad said, "I've seen you out there in the backyard slugging a baseball; you can be strong enough when you want."

This took me aback. I remember it so clearly all these years later. It did take me a long time to want to be strong.

Going to India confronted me with a lot of old fears. I was worried I wouldn't have the required stamina for the course, or I would get sick. In July before the trip, I was incapacitated with a bad neck; an old injury had resurfaced. I was in such pain that I couldn't walk across the street without feeling it. I was ready to cancel the trip...How would I be able to stand on my head for ten minutes with my neck in such a condition?

Luckily, I received a lot of help from my yoga friends and encouragement from my family, and I id get better. One of the things I learned in India was that even with an injury or weakness there is almost always a way to work a pose. If my neck was bothering me, I would hang upside down in the ropes during headstand and do shoulderstand on a chair. Doing the supported poses helped strengthen my body and build stamina.

I came to realize that before the trip I had been so worried about not being able to hold poses for a long time, that I had worked in a hard and aggressive way. My muscles were not strong enough to give my neck adequate support. However, I kept pushing until eventually I hurt myself.

By practicing what I learned in India, I have been able to bring my body and mind more into balance, with both softness and strength.

On the first of March, Celia Ward and I will be exploring some of the things we learned in India from Geeta Iyengar. I will work on building strength, and Celia will be demonstrating the cycle of poses we were taught to do during menstruation. Come and join us at the Y's Yoga Studio!

by Leslie Hogya

eslie

By Leslie Hogya

I don't like competitions or awards, especially for young children, and my sons share this aversion with me. I'm not sure if they picked it up from me, or if when they expressed the slightest unhappiness about competition, I seized upon it gladly.

When one of my sons was in grade one, he was supposed to be in an all-school track meet. One of the older girls became ill after running a race during practice. He refused to participate in the meet. Luckily, his teacher supported his decision, and needless to say, I was delighted and impressed.

My other son played soccer for awhile. He only liked the practices and the free hot dogs at the end of the last game. He didn't like the pressure of the games even though he did a good job.

Simply because some kids like to play around with baseballs and soccer balls, adults seem to feel the need to get them organized. They create teams, coaches, uniforms, schedules for practice, and games. Ninety percent of the children would probably be happy just to have a free-for-all on an empty field with their parents or friends.

Then there are awards days at schools. I did not let my children participate when they were younger, and later they both went to schools where the awards were downplayed. At Discovery School, Awards Day means that everyone gets recognized for his contribution during the year. They get awards for everything, from most improvement to sense of humour. At other schools, a dozen students may be singled out for awards while two hundred students are left out. Why should two hundred children leave school feeling bad for the sake of one dozen who feel good?

At some junior high schools, awards are given during a special gathering outside of school hours, so that only those who are receiving awards are in attendance.

People who disagree with me say, "But the world is a very competitive place." Yes, that's true, but there is plenty of competition without adding to it. There is natural competition. The only competition that makes sense is with oneself.

We don't give children an award for learning to talk, walk, or skip: the child's own desire to do it keeps her going, and the accomplishment of the task is its own reward.

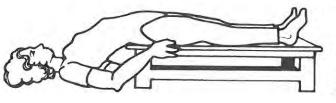
Recently there was a drama festival in Greater Victoria School District. It was a showcase. The kids performed for each other. There were no extrinsic awards. The students learned from each other, and their reward was the audience reaction - the applause and the laughter. Other awards would have made a few feel terrific, while the remainder could have felt like losers.

Carole Miller, a yoga teacher and a drama teacher in Victoria, has campaigned for this type of drama festival for several years, and would not participate in any other type. When enough of her colleagues agreed with her, the change was made.

In spiritual life, there is no competition that counts, than with oneself. I am the only one who knows if I am living up to my potential, to my ideals. As Eknath Easwaran says, competition "breeds distrust, suspicion, and jealousy wherever it goes. As our security increases through meditation, we find we do not need to compete, for the source of joy and wisdom is within us." (p.38. The End of Sorrow) Therapeutic Yoga

continued from page 15

9. Setu Bandha Sarvangasana, using a backbend bench or long low bench (see Plate 99 in <u>A Gem</u> for Women) - 5 to 10 min.



- 10. Sarvangasana supported 5 to 10 min.
- 11. Halasana supported 5 to 10 min.
- 12. Viparita Karani 10 min.
- 13. Savasana.

The above should be done under the guidance of a qualified teacher.

Namaste Erin Murphy, Calgary, Alberta.

Drawings by Lauren Cox

What is Yoga?

Yoga means union.

It is learning to work from one's inner being, discovering the spark of divinity within each of us. It is taking information and working with it until it becomes knowledge, knowing from one's own experience. Yoga is a tool in which we can each in our own way learn that we have the ability to cope with what we have been given. It's not a quick fix or magic pill. It takes time. It means learning patience and discovering how we work. It's being responsible for who we are, seeing ourselves with honesty and humour.

by Erin Murphy

Part Two: Patricia Oughton

What a blessed relief it was to discover last March, with Erin Murphy's help, the wonderful practice of supported yoga poses.

The frustration of trying to maintain a daily practice when I could no longer hold any of the more demanding poses due to rheumatoid arthritis, was suddenly removed.

Having the Presbyterian work ethic firmly ingrained into my psyche, the first impression was that nothing much was happening. No sweat. No pain. All that lying about on cushions seemed so passive (if not downright sinful). However, I soon discovered that all kinds of subtle things were happening in this gentle yet intensive practice. No matter how sore I was when I began each day, I invariably moved more freely, with less pain, and felt beter on completion of the series.

One of the special benefits of supported practice is the removal from the physical struggle of endurance, so that you can really get into the essence of the poses as you hold them for extended periods of time. Even the most advanced student of Yoga could probably benefit from occasional use of this method for exploring subtleties, fine tuning, and just generally working from the inside.

Since mid-September, I have been pain free and have eliminated all anti-inflammatory and pain medications.

Would I have achieved this miraculous state without this therapeutic Yoga programme? I can only say I am enjoying my renewed good health and continuing my daily practice. Who knows? Some day I may even get back to some of those wonderfully invigorating Iyengar Sun Salutations that I love.

Thank you Erin,

and Bless you, Mr. Iyengar. Patricia Oughton Calgary, Alberta.

Notice Board

ADVERTISING IN THE NOTICE BOARD:

Our rate is \$.50 per line, with up to 48 characters per line. The minimum charge is \$4.00 (8 lines). Additional lines are \$.50 each. Choose either small case or capitals. Bold print and underlining are available. Print clearly.

EVENTS

Centre for Self Awareness invites you to attend

CELEBRATION OF LIFE Sunday Service 11:00 AM concurrent youth program

U Vic MacLaurin Bldg.

EDUCATION

CREATIVE SPEAKING EFFECTIVE LISTENING

Private Training Institute Courses CGA Accredited Speaking Course -start monthly

CSC Communication & Speaking Corp Jean WcKee 383-8394

TRANSFORMATION

Seminars in the Illumined Mind are unique, accelerated courses focussed upon transformation and change. PERCEIVE your own inner being, its incredible beauty and wisdom, in the stillness and guidance of Dr. June Estelle's class. Accelerated growth HAPPENS. Joy 595-8531

NEURO-LINGUIGTIC PROGRAMMING

LEARN THE SKILLS TO TAKE CONTROL OF YOUR LIFE - TECHNIQUES FOR COMMUNICATION AND CHANGE

FOR WORKSHOP INFORMATION PHONE THE NEURO-LINGUISTIC CENTRE OF VICTORIA, 382-4483

WORKSHOPS

Centre for Self Awareness presents an

EMPOWERMENT SEMINAR

Feb.21 9:00-4:30PM U.Vic Commons Bldg. green room cost\$30 for info. call 4745524

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	I Month	
Full page	\$36.00	If you wish to buy an ad, or require any further information,
½ page	18.00	
1/4 page	12.00	please contact our Advertising Manager, Carole Miller,
Business card	9.00	
		at 721-3477.

20

WORLD PEACE MEDITATION

A GROUP MEDITATION WILL BE HELD ON THE LAST DAY OF EACH MONTH TO SUSTAIN OUR COMMITMENT TO PEACE. OPEN TO ALL. TIME IS 6-7PM. PLEASE CONTACT BRIAN MARTIN, 1855 COCHRANE ST.592-0339

RESOURCES

GAANICH TRAVEL CENTRE LTD.

TANYA DARLING soles representative

call 4797191 bus. 3843792 res.

THE NEURO-LINGUISTIC CENTRE

COUNSELLING PROGRAMS FOR: WEIGHT REDUCTION CIGARETTE OR DRUG ADDICTION RELATIONSHIPS STRESS MANAGEMENT PHONE: 382-4483

PEACE ON EARTH

A MONTHLY NEWSLETTER CELEBRATING LIFE BY ACKNOWLEDGING PERSONAL EXPERIENCES OF PEACE. PLEASE CONSIDER CONTRIBUTING YOUA UNIQUE INSIGHTS AND EXPERIENCES.(ARTICLES, POEMS, ART, ETC.) PLEASE CONTACT BRIAN MARTIN 1855 COCHRANE ST. 592-0339

UNCLASSIFIED

IDEAS, INVENTIONS WANTED FOR PRODUCTION OF OUTDOOR FOOD, CLOTHING, EQUIPMENT. CONTACT: SIERRA CLUB, #314 620 VIEW ST. VICTORIA, B.C. V8W 1J4 386-8644

Kathleen Charest Barrister & Solicitor

General Practice of Law

304 - 906 Gordon Street, Victoria, B.C. V8W 1Z8 Telephone: 388-6696

Evening and weekend appointments available upon request



The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

• NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$24 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.25 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

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

FEBRUARY 1987:

February 6,7,8:

Weekend workshop in Calgary, Alberta with Shirley Daventry French sponsered by the Yoga Association of Alberta. Contact David McAmmond at 229-2188.

February 8:

Vancouver workshop with Gail Malizia (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

February 14, 15; 16:

Yoga Postures Breath Control and Philosophy with Judith Laseter at The Center for Yoga in Seattle Washington. Contact Richard Schactel at 206-547-7446 for information an details.

February 20,21:

Workshop with Shirley Daventry French on Gabriola Island at the studio of Norma Hodge. Contact Norma at 247-9616.

MARCH 1987:

March 1:

Sunday Workshop at the Victoria Y from 10AM to 1PM. Emphasis on women "Coming into Balance". Contact Leslie Hogya or Celia Ward for details.

March 15:

Vancouver workshop with Shirley Daventry-French (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information. Or Wendy Davis at 251-7697.

March 20,21,22:

Spring break workshop with Maureen and Bruce Carruthers at the Victoria Y. Contact Marlene Miller for details.

March 27:

Victoria Yoga Centre meeting at the Graham's(3305 Wordsworth) at 7PM.

APRIL 1987:

April 12:

Vancouver workshop with Maureen Carruthers(Level II) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

<u>April 26:</u> Sunday workshop at the Y with Susan Bull.

MAY 1987:

<u>May 9th and 10th:</u> Intermediate(Levels I and II) for students and teachers to be held in Vancouver. Contact Susan Bull at 530-6467 for details.

May 15: Vancouver workshop with Susan Bull (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

May 22: Victoria Yoga Centre meeting. See next monthe issue for time and place.

JUNE 1987:

June 5,6 and 7: Annual Yoga retreat is planned for these dates. Saltspring Island Centre. August 14-21: Yoga '87, North America Iyengar Convention to be held in Cambridge Massachusetts. Write to Yoga '87, 91 Harvard Street, Cambridge Ma. 02140, for details.

September 1987: A workshop to be led by Ramanand Patel. Dates and details to be announced.



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

Postal Code	Phone
	Postal Code

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.

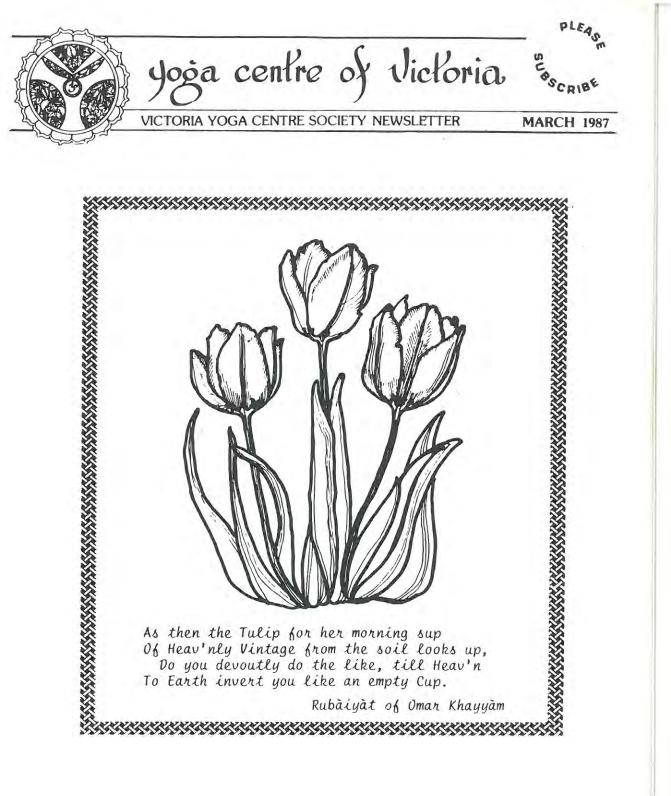
The Society Newsletter is published at the beginning of each month, providing current information on events concerning yoga in Victoria and area, and at the Yasodhara Ashram. Published by the Victoria Yoga Centre Society.

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: Jim Rischmiller, Linda Benn
Assistant Editor: Shirley Daventry French	Drawings: Lauren Cox
Paste-up: Linda Benn, Lauren Cox	Assembly: Judith White, Karen Truax &
Typing: Jennifer Rischmiller, Shirley French,	volunteers
Linda Shevloff, Michael Shevloff,	Distribution: Dave Rocklyn
Bill Graham	Printing: Monk Quick Copy Centre

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

DEADLINE FOR MARCH ISSUE FEBRUARY 13





Reflections

By Shirley Daventry French

This morning as I practised Pavritta Parsvakonasana (one of the more difficult standing asanas), I felt I was making progress. As I learn to let go of some of the fear and inhibition which has been holding me back, the pose is beginning to open up for me. To reach this place has taken me seventeen years. A slow learner - you might think!

Before beginning my practice I had been looking through a brochure which promised that if I participated in a certain intensive weekend seminar, I would attain "knowledge which once took years of study". This brochure had been sent by a young person totally unknown to me trained by someone else I had never heard of. I get a lot of similar invitations to participate in all kinds of workshops and seminars; many of them from people who, after a few years, claim expertise in a number of disciplines any one of which involves a lifetime's study.

It's interesting to contrast these "experts" who offer short cuts to enlightenment with my teachers who demand constant vigilance and a lifetime's commitment to the work. Yoga is traditionally taught through an apprenticeship system where the pupil practises and studies in close contact with the teacher. The teacher guides the pupil along a path which he or she has already travelled. There is mutual responsibility and dedication to the evolution of the individual soul.

Perhaps I am not only a slow learner but someone who prefers to do things the hard way. Sometimes it's true that I do have to learn my lessons the hard way, but, believe me, I have tried many ways of removing my pain without making the necessary changes and in the long run they just don't work. Over the past ten days I have been reflecting a lot on how I came into yoga and the winding path of my journey since then. Recently I entered a synagogue for the first time to celebrate the Bar and Bat Mitzvah of the twin son and daughter of Carole Miller who introduced me to yoga. At the evening banquet to celebrate this event, I was reunited with my very first yoga teacher, Jessica Tucker. Last weekend I travelled to Gabriola Island to teach a workshop in the studio of my first lyengar Yoga teacher, Norma Hodge. These three women have all played very important roles in my life and I shall be. eternally grateful to them for showing me this path. It

cli

cei

the

BCI

haj

bul

801

wh

Mai

mo

BLI

qu

qu

tr

81

te

ea

Ma

DE

sh

di

88

tr

to

10

AL

kn

A1

118

ar

pc

yc

10

ha

pc

13

Se

tl

ne

8

WI

t

1

t.

A

ū

K

1

Т

S

At one time I could see the necessity of making some very significant changes and was thrashing around wondering how to do this. Within a very short period, I began attending encounter groups, took a course of Tai Chi, joined a Women's group, became actively involved in politics, was initiated into transcendental meditation (TM) and enrolled in a yoga class.

The encounter groups helped me get in touch with many feelings which were lying beneath the surface. Unlike many of my English compatriots, I was comfortable about displaying emotion (often I felt that the stork had made a mistake and I should have been deposited in Italy instead). Gradually I began to see that many of the emotions I acted out were not what I was truly feeling, and also how destructive much of this acting out was. Although I usually felt much better after my emotional outbursts, all those around me felt much worse. From observing my companions in the encounter groups I could see that bottling up these emotions wasn't the answer, and I began to ask where do I go from here?

One place I went was to a women's group which, in the vernacular of those times, we called a "consciousness raising group". It was very valuable in teaching me to develop my own role as a woman in this lifetime and how to be strong without losing touch with my female nature.

I also tried to meditate. Twice a day I sat down and fidgeted - mentally and physically. It wasn't just that my mind jumped all over the place, my body was so restless too. I was healthy and all my life had been fit and athletic. Movement came easily to me, but when I tried to sit still it was another story. I enjoyed attending both the yoga and tai chi classes. Afterwards I felt more calm and centered than I had for a long time; but it was the yoga class to which I was drawn most strongly. On one level nothing much seemed to happen and very little seemed to be changing, but I wanted to be there. I knew there was something there for me and I wanted to find out what it was. I had found my path.

Many times since I have tried to deny this, and move away. If I was in a dry period, I would start looking at other methods which promised quicker results. If things were moving too quickly and there were a lot of changes, I would try to pull back and find somewhere to hide. At such times I would not feel gratitude for my teachers, and think to myself "There must be an easier way!"

Many people, like the person whose brochure promised instant enlightenment, have offered me shortcuts. One meditation teacher when discussing the difference between yoga and TM, said that studying yoga was like taking the trans-continental train to travel from Vancouver to Toronto, whereas TM was like travelling by jumbo jet. A voice within me asked: "But what are you going to do when you get to Toronto." I knew that I had work to do along the way.

All the sages of yoga, including Patanjali, warn us about seeking or obtaining powers before we are ready to use them wisely. You don't give powerful tools, for instance a power-saw, to your children. When we begin the spiritual journey we are children - often more like babies. Hopefully before coming into our own power we will have begun to question the use of this power and made contact with our Higher Self. Until such time as we are absolutely sure that our guidance comes from the divine will and not from our ego, it's a wise choice to travel slowly exercising caution and restraint. When we can recite the words of the Lord's Prayer and truly mean them: "Thy will be done on earth as It is in heaven.", then perhaps we will be ready to travel faster.

APOLOGIES to Kofi Busia and to Patanjali for two indetected errors in last month's "Reflections". Kofi's book, The Gift, The Prayer, The Offering is a translation of Patanjali's Yoga-Sutras, not Che Gita as stated. Also the verse quoted was Section I, Verse 33 (not 3). I was very clear in my mind that this verse was one of Patanjali's sutras, so when I proof read the article (enumerable times) my eye saw what it expected to see not what was really there. Of course, as all who work on the newsletter know, the minute the article is printed any errors jump out at us from the printed page.

LETTER

My Dear Shirley,

I want you to know that I enjoy thoroughly reading the Victoria Yoga Newsletter; it inspires me tremendously. Some of the articles are very interesting, informative and inspiring. For example, in the January issue, I read Derek French, your husband's article "The Body". How right he is!

I try to do yoga every day if I can, but sometimes the devil in me gets the better of me and I miss doing yoga for a few days; then I have to pay the price of feeling unwell. As soon as I start doing yoga again, I spring back to my normal self.

I hope many readers will have been inspired by this article, "The Body"

Love, Khairoon Quadir

Congratulations Ramanand!

Ramanand Patel's many friends, students and colleagues in Victoria send him many blessings and much light on the opening of his new yoga studio at :-

> 252 El Paseo de Saratoga San Jose, Ca. 95129 Phone: (408) 374-YOGA

(Don't forget to make a note of Ramanand's next teaching visit to Victoria: September 5th to 10th 1987.)



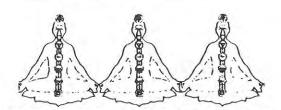
A Day of Yoga with Shirley Daventry French on Saturday, April 11th 10 am to 4 pm to be held in THE YOGA ROOM 3918 Olympic View Drive

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



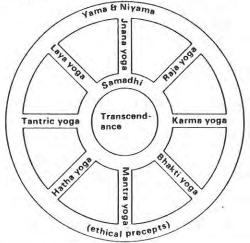
HOW IS YOGA PUT INTO PRACTICE?

by Marlene Miller

This article was taken from a discussion led by Harlene Miller at the January meeting of the Victoria Yoga Centre.

At the September meeting of the Yoge Centre, Leslie Hogya led a talk on "What is Yoga?" We discussed yoga as a way of life, a lifestyle which involves self study that in turn affects the practitioner's way of life. To me, the next logical step for discussion is "How is Yoga Put into Practice?"

There are two issues arising from this question. They are, "What is practice?" and, "What is put into practice?" It seems there are two different types of practice, formal and informal. Informal practice consists of the yoga I practise during a working day, karma yoga. I need to look at my attitude toward work; am I just seeking acknowledgment, just looking for a pay cheque? The formal practice involves pranayama, asanas and other traditional methods. These can be depicted in wheel form.



My conscious beginning of putting yoga into practice began, like many other North Americans, by attending asana classes. At first the practice was simply the discipline of attending weekly classes, then twice weekly

classes. After a bit of time and with the encouragement of my teacher, Hilda Pezzaro, it occurred to me that I should do daily practice. This started with sporadic fifteen minute sessions between classes, and now it has grown, some ten years later, to daily practices of up to two hours plus.

I became intrigued by exercises I heard about, and soon asked the question, "What is an ashram?" Shortly afterwards I found myself at the retreat and study centre of Yasodhara Ashram, where I learned very quickly that the path of yoga I was on did not involve retreat from life. Instead, I was introduced to the concepts of self-study and spiritual life. Swami Radha, in her book *Eundalini Yoga for the West*, says that, "During the time that the foundation is laid, the aspirant will need special tools to help in this development. Yogic exercises and spiritual practices provide these tools."

Hatha yoga approaches the spiritual goal through the body. "Asanas (postures) bring steadiness, health and lightness of limb." "A steady and pleasant posture produces mental equilibrium and prevents fickleness of mind." Thus the body is made a "fit vehicle for the spirit." (*Light on Yoga* by B.K.S. Iyengar)

I have found that the regular asana practices have in fact helped me to maintain a fit and healthful body, and have had a positive effect on my mind. I am more attentive, and self confident.

Taking time to focus on breathing, or pranayama, has caused my emotions to become a little bit quieter, eofter.

At the Ashram I was introduced to many different practices and was given the opportunity to experience each of them for a short time. This "sampling" enabled me to choose those practices which seemed most helpful for me.

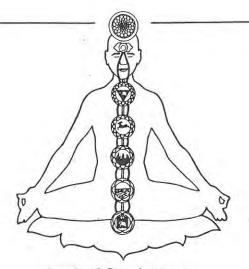
The first practice I learned was keeping a spiritual diary. This meant taking the time, usually just before retiring, to reflect and write about the day, to look at myself and see what progress had been made, to note where attention was needed to deal with such things as undesirable habits or problems. It provided me the opportunity to simply empty my mind and get things off my chest.

The Divine Light Invocation is the most consistent and regular practice that is part of my everyday life, and has been ever since the visit to Yasodhara Ashram. Sometimes my days are so full it is difficult to do all practices that I would ideally do, but I always do the Divine Light Invocation. (see *Kundalini Yoga* for the West by Swami Sivananda Radha)

Chanting a mantra is a discipline which has had profound effects for me. There are different ways to chant specific mantras, with different tones and timing. Chanting in a variety of ways has helped me to listen to myself. Also, it has had a centering effect, and has given me the opportunity to express emotions and feelings. Chanting before pranayama has been particularly helpful because it causes my breathing to become regular and my diaphragm to soften.

Karma yoga, the yoga of action, is most interesting as I connect with my daily "worldly" job as a secretary. Here, my attitudes and interactions with people are really challenged. In Karma Yoga, " actions are performed as offerings for the good of mankind or the lave of God." (from Yoga by Sophy Hoare) It is "selfless service" in which we are to act without expectation of reward. The motivation for any action can be scrutinized, and there are abundant opportunities to practise work for the sake of the task and not for possible reward (including a paycheque). A true yogi would recognize that the rewards belong to the Divine.

Another path of yoga, the Tantric, is a form in which the focus is on the latent power at the base of the spine. Many of you might more easily recognize this as Kundalini Yoga, the self study through the cakra system. This practice recognizes the female principle and the rising of energy through the body, particularly the spine or susumna canal. There are many types of practice based on this system. For me the most notable is the writing of papers about myself and then through discussion, deepening my self-knowledge. The danger inherent in Kundalini is that various powers can be developed, but if your motivation is for reward and self-aggrandizement damage can be done.



Levels of Consciousness

Jnana Yoga is the study of spiritual texts such as the Bhagavadgita, the Upanishads, the Bible, and the Sutras. It is the yoga of wisdom and knowledge. The book reports which I am writing for the Ashram Teachers Course are a form of Jnana Yoga for me.

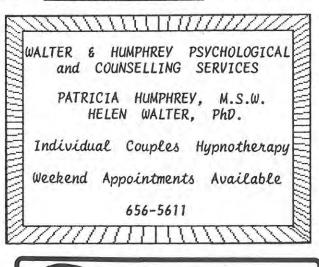
The yoga of devotion, worship and love is Bhakti. The disciple or aspirant worships the Divine through the guru who has become for the disciple the embodiment of the Divine. Attending satsangas regularly has helped me to focus on worship.Swami Radha's teachings are passed on to us through Swami Padmananda. I think of the Divine aspects flowing through these two people and appealling to the Divine in all of us. It is not the personality which we worship, but the Divine that manifests in them.

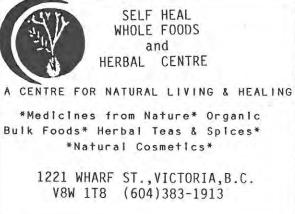
The practice of bringing the mind and will under control through meditation is known as Raja Yoga, the "royal" or "kingly" way. It can be active as well as passive. When an asana is done well and the body is there, we have the opportunity to go inside and find the meditative quality. All through the day there are opportunities to practise.

I can look at all that I do throughout the day as a practice of one type of yoga or another. There are formal and informal practices. Formal, for me, would be the Divine Light Invocation, asana, pranayama, and my spiritual diary. Informal involves the yamas and niyamas, the attitudes and motivations I carry, most easily labelled as Karma Yoga.

I agree with Sophy Hoare when she says: There are many types of yoga but they are not opposed. They have been likened to the different strands in a rope. In practice it is impossible to live one kind of yoga without living others. All yogic paths lead to the same goal and have as their starting point certain basic rules of conduct, known as yoma and niyama. (Yoga by Sophy Hoare)

Diagrams: Kundalini Yoga for the West by Swami Radha







Victoria Yoga Centre is pleased to present a workshop with two of Canada's foremost "Iyengar" yoga teachers:

BRUCE AND MAUREEN CARRUTHERS

Maureen is a sensitive and compassionate teacher who is a long time student of Mr. B.K.S. lyengar. She has studied intensively with Mr. lyengar on several occasions.

Bruce is a medical physician, who also has studied and worked very intensively for varying periods of time with Mr. Iyengar in India.

Maureen and Bruce bring to their yoga the unique interpretation and creativity of Mr. B.K.S. lyengar. They have exceptional grounding and understanding of the effect asana has on the body, mind and spirit.

The focus of this workshop will be exploring the effect asana has on the problem areas of your body, and the therapeutic application of asana. Participants must be students of "lyengar" yoga as the workshop is for Level 1/11 students, and the teachers.

SCHEDULE: MARCH 20, 21 & 22, 1987

REGISTRATION FEE: \$85.00 Yoga Center Members \$95.00 Non Members

Friday 6:00 - 8:00 pm Saturday 10:00 - 12:00 pm 1:00 - 4:00 pm Sunday 10:00 - 1:00 pm

MAXIMUM REGISTRATION: 25 participants

LOCATION: DANCE STUDIO, YM-YWCA VICTORIA 880 Courtney Street

TO REGISTER: Mail cheque payable to: VICTORIA YOGA CENTRE SOCIETY c/o Marlene Miller 4174 Morris Drive Victoria, B.C., V8X 2K3

Phone Marlene Miller-727-3745 (before 8 am) or Linda Benn-598-8277 (anytime)

Billet accommodation is available for out of town participants.

PSYCHOLOGY AND ASANA

By Carol Cavanaugh

ABOUT THE AUTHOR: Carol Cavanauth is the Director of the Iyengar Yoga Institute of San Francisco, and Editor of the Iyengar Yoga Institute Review. She has studied in India several times with B.K.S. Iyengar, and is also a longtime student of Ramanand Patel. This article was originally published in Volume 7 Humber 1, the July 1986 issue of the Iyengar Yoga Institute Review.

Yoga is not one of the black-and-white arts. but is instead a field with limitless shades of gray. By this I mean that there are many ways in which one may practice, for example. Virabhadrasana II. It is physically possible to do the pose quite incorrectly, or to have good action in some areas of the body and not others, to use all of one's energy and passion or a minimum of it, to hold the pose for a longer or shorter period of time. When we are truly doing yoga, we bring maximum energy and concentration to the pose, bringing life into more and more of the body, with minimum incorrect action. Yet even "maximum" is a nebulous limit which is to be discovered through practice, is different for each person and will shift over time. This is what makes yoga such an individual art, and one which leads to lifetime study, for the boundaries of the practice can always expand farther outward. Yet yoga's advantage can also be its disadvantage, for it is not clear or easy to know in this field what is "possible" or "not possible", what is "correct" or "incorrect." Feedback is not obvious.

Take, by contrast, the field of carpentry. In yoga, we may be able to get by for most of a lifetime by creating 99% of the correct action in the knee joint. The knee may takes years to give the feedback that it has been improperly worked. Suppose now that a carpenter were to cut a door 99% correctly. Say that three sides have been cut absolutely to size, then the mind gets bored and careless, and cuts the final side to be 8'3" instead of 8'4" (one inch out of a hundred off, hence a 1% error). Well, that door is not going to fit. There is obvious and immediate feedback that concentration has not been sufficient, that effort has been lacking. Action here is black or white, correct or not correct. on be be

Th le or th

fe

CI

wi

DI

gi

I

8

m

t

n

g

a

i

t

i

٥

W

i

÷

d

¢

e

ŧ

ç

\$

ĩ

.

In laying the floors for our studio, the plywood subflooring supplied by the building's owner was "almost" level, one sheet ," higher than its neighbor. This 99% correct action caused our workers endless headaches, as they tried to lay an oak hardwood floor above it, and sand it so that the surface would be absolutely level for the bare feet of voga students practicing standing poses. In the classroom, some globs of tar had been spilled on the subflooring by the roofing contractor. I learned a major lesson about how my own mind operates, as I helped to scrape off that tar. Within about an hour, we had reduced many of the globs from 3/4" in height to about .". My tendency at this point was to say "good enough", and drop my efforts. But what can be defined as "good enough" in one field can be "obviously incorrect" in another. A section of the floor which pops up ,", and underlying glue which doesn't adhere to the subflooring, are unacceptable to the carpenter and unacceptable to the tenant of a house. It is obvious that only 100% correct action is sufficient.

Now, in which parts of our life do we operate from black-and-white, and at what times do we operate from shades-of-gray? The sciences, in general, tend to operate with an expectation of exact precision. A mathematical problem yields just one correct answer; if another answer is derived one's steps can be traced back to an error in calculation. We would not be impressed if a dental hygienist's tool was a sixteenth of an inch off, and landed in the softness of our gum rather than along the rim of the tooth. We would be even less impressed if a neurosurgeon decided a sixteenth of an inch off was "close enough", and cut into a motor pathway of the brain instead of excising a tumor. Astronauts miles up in outer space need to fire their rockets with extreme precision so as to land on

one certain patch of land on planet Earth-being "only a few feat off" the runway wouldn't be good enough.

The humanities, by contrast, offer much more leeway. In writing this column, I might choose one word which is a little less descriptive than another word I could have found, but my failing will not glare up at you from the page. A talented artist may use 90% of his or her inspiration in creating a piece, and the critics will still be impressed. Similarly, when a yoga pose reaches 90% of perfection, a person may dwell in the illusion that he has gone as far as is possible. (Through Mr. Iyengar's method, of course, yoge has been made a vastly clearer science, in which there are more specific points of awareness. As a teacher, part of his genius lies simply in his never allowing a student to think that he has gone as far as is possible.) We who work in areas involving "shades-of-gray" need greater internal motivation, and greater inner honesty. to do our work in an excellent fashion; immediate external feedback is not forthcoming as it is to the carpenter or the neurosurgeon. We need to monitor ourselves more closely, watching for the mind's decision that our work is "good enough", that we can stop and rest. It is at this point that we have to judge our decision, to evaluate whether it has come prematurely. Perhaps, with one more burst of energy, our work could move from competence to excellence.

So far I've talked about the quality of what we do. There's also the quantity of what we do. We never know, until life really gives us a challenge, how much we might be capable of doing. The mind has a funny way of making an intellectual decision "I've given enough to this project; it's time to stop; I need a rest" as soon as its boundaries begin to be stretched even the tiniest amount. Who set these boundaries? Ware they set by physical capacity? Were they set by our deepest nature, the part of us which knows our divine purpose? Or were they set by ancient self-concepts, or unwillingness to grow into the unknown?

This spring and summer, at the Institute, we had a project which was really beyond our capabilities. During this period, there were a few people who worked beyond all "normal" expectations of what one person could do. I saw people working for 10, 12, even 14 hours at terribly monotonous and physically demanding construction tasks (painting ceilings 14 feet above a stairwell, laying and sanding floors, etc.), then getting up the next day to practice yoga and teach a demanding schedule of classes. And continuing to do that day after day, week after week. Many of us didn't give that much, but I'm sure we had to revise our assessment of how much we were capable of and expand it outward quite a bit. Before I did it, I thought that it would be a negative experience to come in to my job on my day off, begin a monotonous construction project, observe my desire to quit, and then keep going for many more hours. Once I actually decided that I was not going to give into my negativity, the experience of disregarding boredom and fatigue became enormously exhilarating and liberating for me.

"It is said that 1% inspiration and 99% perspiration is needed. For yoga we need 100% inspiration and 100% perspiration." ---8.K.S. Iyengar

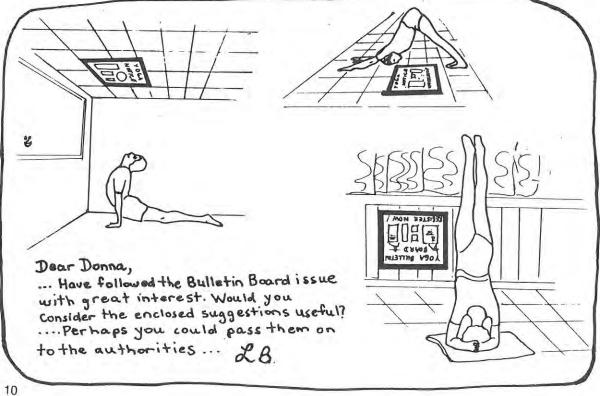
Now let's relate all these ideas and experiences back to yoga. Yoga practice can be a mirror which shows us how we can deal with many situations in our lives. In turn, events in our lives can illuminate for us the personal baggage we're carrying with us into our asanas. Yoga practice gives us tangible feedback about how we deal with fatigue, boredom and challenge in our lives. When the legs are strong and the groins open enough, what little switch in our mind clicks to bring us out of Virabhadrasana II? When strength in the neck and shoulder muscles is adequate, why is it difficult to stay in headstand beyond our "normal" length of time? How did we establish that "normal" length of time, or degree of effort, in the first place? Sometimes the amount of effort we can give to a pose is determined by physical limits. Often it is determined by self-imposed mental boundaries, by the ego's unwillingness to stretch.

In turn, we can learn how we deal with the "black-and-white" situations in our lives-those situations requiring precision and giving immediate feedback as to whether action was right or wrong. These situations give us a model for how we should approach yoga practice. Why stop when the pose is 90% well done? Even a poor mathematician can see that performing 90% of the calculations on the equation always yields nothing. The benefits only come when the work is truly completed. The point is less obvious, but no less true, in our asana practice. To cut a door to the wrong size makes that door, and the effort put into it, useless. To develop our practice in a wishy-washy way leaves us short of reaching the potential of

yoga practice. The Yoga Sutras say that one may use mild, medium or intense methods of practice, and point out that "Samadhi is nearest to those whose desire for it is intensely strong." Can we approach our yoga practice as we would a math problem...carrying the action of the pose all the way through till a "solution"(or, resolution) comes?

Of course, all of these ideas relate to another area of interest. In the overall sweep of our lives, everyone, even the mathematician, operates from a "shades-of-gray" mode. Rarely does life present us with black-and-white decisions. Almost never is there obvious immediate feedback on whether we acted correctly., put in enough effort, whether we really gave 100% to our life. Consider some of the major life decisions faced by most individuals: how much effort to devote to schoolwork, the choice of the right career, the amount of energy invested to make oneself successful in that career, the choice of a mate, the work which one does to make that relationship succeed, the raising of children, the ethical decisions which one makes

throughout life which define us as a person. All of these are areas in which we are likely to put in a certain quantity of thought, energy, intention and activity. Then, at a certain point, we decide that where we are is "good enough"; the psychological push or drive stops for a time or for good. We pull back into a receptive, accepting mode; we rest on what has been accomplished to date. How do we know whether we gave our all? When we fail to meet a goal, perhaps we let some negativity in the ego surface, or perhaps that goal was never an appropriate one for us. When we succeed, perhaps we merely reached a level of competence, received some compliments, and decided to rest there. Perhaps we were only at a plateau, and a little more effort could have pushed us beyond, into excellence. Life's issues are usually so murky that it is hard to evaluate a situation until we have years of perspective. Yoga gives us a tangible field in which we can observe ourselves and our reactions, cultivate the habit of giving our all, and learn to surrender our attachment to our work at that point. 公



A MEETING OF THE VICTORIA AND VANCOUVER

IYENGAR YOGA TEACHERS

Vancouver and Victoria Iyangar yoga teachers met for an asana session and a meeting at the Victoria Y.M.C.A. in January. It was our second joint session of the fall/winter season.

In the morning, Marlene Miller guided us through a model practice session, using the example of Geeta Iyengar's lessons which she had recently experienced in India. She explained that Geeta had stressed the importance of order when doing asana. Body energy is affected differently by different poses, so it is important that students follow the traditional order to bring the body into proper balance.

After asana we discussed the lesson. In India, the Iyengars have seen many students from the West who have not followed a particular order when doing poses, probably because they have not understood it. Mr. Iyengar experiments with method and order, but he, unlike the vast majority of practitioners, has studied asana intensively for many years. He has the knowledge to allow him to experiment. Consequently, Mr. Iyengar can observe a group of yoga students and then decide what poses should be given to them and what order the poses should take. We need to be aware of the traditions. We talked about variation within order. Order can stretch over two weeks or a month so that you are not doing the same poses every day. In India, different poses are emphasized at ' different times of the year; for example, in the summer they do not do extensive standing work since it is too hot. Order should not cause teaching and practice to degenerate to repetition and cliche. It is important to remain flexible, spontaneous and variable.

After lunch we proceeded with a short business meeting. We talked of forming an Iyengar Association that would bring the Vancouver Island and Vancouver groups together. Many positive feelings were expressed on this matter, but at this time people were not ready. The Vancouver teachers have been through many changes in their organization recently, and most of their energy is now being used in becoming grounded once again. Most felt that a united community will evolve in the future.

As teachers, we agreed to continue to meet for the purpose of sharing the teaching of Mr. Iyengar. There was interest in developing links in our teacher training programs. We also spoke of organizing a meeting of Canadian Iyengar yoga teachers after the conference in Boston this summer.

Another meeting of our groups will be planned for the fall.

by Linda Shevloff



Marlene Miller leading Victoria & Vancouver teachers in asana practice

TEACHER'S DIRECTORY

by Shirley Daventry French

In India last year we discussed with Mr. Iyengar the possibility of forming a Canadian Iyengar Yoga Association and, as a first step, preparing a directory of Canadian teachers of Iyengar Yoga. Mr. Iyengar approved of this idea and we have been considering the best way to go about this. In Mr. Iyengar's own words :-

for all Canadian Wengar Yoga Teachers

0

"Those who have learnt from me and my pupils can be published and those who had no direct contact but use books to teach may be referred as such to clear the doubts in the minds of the readers."

The Victoria Yoga Centre has undertaken to produce this directory, and we plan to have it completed for the North American Iyengar Yoga Convention in Boston this August. Having received Mr. Iyengar's blessing, the next step is to gather names. We have made contact with teachers in the major centres of Iyengar Yoga in our country who are willing to compile a list of teachers in their area. Their names are listed below. If you live in a rural or isolated area and are not in contact with one of the major centres, please contact either Marlene Miller or myself in Victoria or the person listed who lives closest to you.

When it is ready, this directory will be published in our newsletter. It will also be available as a separate brochure so that other associations can distribute it through their mailing lists and as a handout.

Obviously there are costs involved in such a project, therefore we are asking all teachers to pay a fee of \$10,00 towards these costs. We do hope to make this as complete a directory as possible. It will be an important first step in helping Canadian teachers become better acquainted with each other and with the work which is going on in our country. Secondly it will help those who wish to begin studying lyengar Yoga to find a qualified teacher. Thirdly, Canadians tend to move around a lot and this directory will be helpful to travelling yogis. Please make this project known to all Canadian students of Mr. Iyengar who are sincerely teaching his method of Yoga, and who maintain a link with him and his work - whether this is a direct link or an indirect one through their teacher(s).

Traditionally the yogic teachings are passed down through a line of teachers.

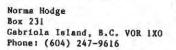
To allow sufficient time to complete this project before the convention, all names together with \$10 for each listing must be received by us in Victoria before April 30th.

> Namaste Shirley Daventry French Phone: (604) 478-3775

If you wish to be listed in the <u>Canadian Iyengar</u> <u>Yoga Teachers' Directory</u>, please send your name, address and telephone number to one of the teachers listed below for your province. If there are any teachers from Yukon or Northwest Territories, send your name to Marlene Miller in Victoria, B.C. or the person closest to your home :-

British Columbia Marlene Hiller 4174 Morris Drive Victoria, B.C. V8X 2K3 Phone: (604) 727-3745

Claudia MacDonald 4465 Quebec Street Vancouver, B.C. V5V 3L6 Phone: (604) 874-1968



Alberta Liz McLeod 27-F Meadowlark Village Edmonton, Alta. T5R 5X4 Phone: (403) 484-7594

Erin Murphy 9971 Wilde Road S.E. Calgary, Alta. T2J 1G6 Phone: (403) 271-4770

> Saskatchewan Marlene Harper, 2411 Cross Place Regina, Sask. S4S 3C8 Phone: (306) 584-2737

Manitoba Karen Fletcher 950 Jeseie Road Winnipeg, Man. R3M 1A9 Phone: (204) 284-6339

Ontario Marlene Mawhinney P.O. Box 50 Queensville, Ont. LOG IRO Phone: (416) 478-2115

Maritime Provinces James Traverse St. Johns, Nfld. A1C 2G8 Phone: (709) 737-7688 5547 Victoria Road, Apt.01 Halifar, Nova Scotia B3H 1M6 Phone: (902) 429-7285

> <u>Please note</u>: Cheques payable to Victoria Yoga Centre.

Quebec -

Marie-Andree Morin

Montreal, Quebec H2T 3A3

Phone: (514) 277-6100

72 Le Marchand Road

5896 L'Esplanade

Newfoundland Beverley Winsor

"You are old, father William," the young man said,

"And your hair has become very white; And yet you incessantly stand on your head Do you think, at your age, it is right?"

"In my youth," father William replied to his son,

'I feared it might injure the brain;

But, now that I'm perfectly sure I have none Why, I do it again and again."

from Alice's Adventures in Wonderland by Lewis Carroli

OVERHEARD IN CLASS

Teacher to stiff student practising Supta Virasana supported by a bench and a bolster : "You seem to be making some progress."

Student: "Yes, I am - when I started working with this asana it was a forward bend !"

THE VICTORIA YOGA CENTRE is pleased to welcome

SUSAN BULL

as a guest teacher for last Sunday workshop of the season.

Susan has studied lyengar Yoga extensively with senior teachers for ten years. She has been to India on two separate occasions and for the past seven years she has conducted classes in the greater Vancouver area.

This workshop is for lyengar students of all levels. Please join us!

SUNDAY, APRIL 26, 1987

at the Victoria YM/YWCA Yoga Studio

from 10:00 a.m. to 4:00 p.m. (light lunch supplied)

FEE:

Yoga Centre/ Y members \$28.00

Non-members \$30.00

Please make cheques payable to the Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1.

For further information phone Donna Fornelli at 474-4184.

Susan Bull of Vancouver

T

b

r

Tb

h

a

T

n

R

p

A

2

T

W

P

a

d

P

D

1

I first met Susan Bull when she was living in the basement apartment of Maureen and Bruce Carruthers' three storey Vancouver house, and we were both studying yoga with Maureen. At that time I was travelling to Vancouver each week and stayed overnight with the Carruthers, so I had a chance to meet Susan out of class and get to know her personally.

I could see that she had a lively and questioning mind and was very sincere in her quest. I also recognised the imp in her. One of the many benefits of staying with Maureen was that she served early morning tea in bed, after which we would have a light breakfast and go off to class. I have fond memories of Susan poking her head around the door of Maureen's kitchen with a pot of hot, steaming, wonderful smelling coffee in her hand and asking with a mischievous look, "Would anyone like a cup?" Can a duck swim? Maureen could never understand how Bruce and I could be so insensitive as to drink coffee so soon after tea - but then other people's temptations are always a mystery.

At this time Susan was apprenticing with Maureen to teach the Iyengar method. She was a dedicated student who learned her lessons well. Now she is one of Vancouver's leading teachers of Iyengar Yoga, and on Sunday, April 26th we are delighted that she will be teaching in Victoria for the first time - a one-day workshop at the Victoria "Y".

Susan has studied in India with Mr. Iyengar on two occasions, and continues to refine her practice and teaching through ongoing training with Maureen, Bruce and other senior Iyengar Yoga teachers.

When she was preparing to go to India for the first time Susan had a place in class but not enough money to get there. It's been interesting for me to observe how all those who really make it a priority to study at Mr. Iyengar's Institute somehow manage to get there. In Susan's case the miracle was achieved by selling one of her most prized possessions - a fine plano. She is an excellent classical Continued on page 23

A MISSION IN CALCUTTA

This month we are pleased to include an article by Thelma Kennedy, R.N. who has recently returned from working as a volunteer with Mother Teresa's Sisters of Charity in Calcutta. She began her work in Kalighat, which was the first home opened for the dying and destitute, and her story is called Kalighat Lady.

Thelma was born in England and trained as a nurse in Ottawa. She worked in Banff, Revelstoke and the Yukon before coming to Victoria in 1973. For the last twelve years she worked as a nurse practitioner in a busy general practice clinic before going to India.

At the next Yoga Centre Meeting on Friday, March 27th we are going to show a video on Mother Teresa and her mission to bring love to everyone with whom she comes in contact - no matter how poor, how sick or how disadvantaged. Thelma has agreed to come to this meeting, join in our discussion and share some of her experiences of working with the "poorest of the poor"

Please join us at Linda Benn's home at 160 Beach Drive at 7.30 pm on March 27th for an interesting and inspiring evening.

KALIGHAT LADY

by Thelma Kennedy

A tear rolls down her wrinkled brown cheek. Her eyes look in to mine as she tries to smile. She is old and in pain, one of the many destitute people who come for help to this Mission in Calcutta, given with love by the Sisters of the Missionaries of Charity.

From her conversation, the Sisters learned she had been married. Her husband was dead. Two of her many children lived to become adults. She lived with them and was able to contribute to the family, cooking and minding the grandchildren. Then disaster struck: the whole family died of starvation, and she was left alone living in the street eating scraps, holding out her bowl for baksheesh. Finally, unable to move and starving, she was brought to the Mission.



Thelma Kennedy

She has been in bed for some time. I have bathed her and after changing the bedding fed her with a spoon. The meal was nourishing; two alices of bread, a banana, hot tea in which I soaked pieces of bread making them easier for her to swallow. After the meal was finished she gripped my hand showing her thanks, happy for a short time. Later the terrible sores over her body will be dressed by the Sisters. She is so emaciated that having an injection is very painful.

The street noises from the busy market place outside the Kalighat Mission, drift through the barred windows. Goats bleat, chickens sqawk, but neither the chatter of people, nor the blaring horns of the cars disturb her sleep. The breeze stirs the sheet covering her body but she slumbers on. I hold her hand as she sleeps, looking at her fine features. A face that could still smile, her grey hair cropped short, gold earrings in her ears, a bangle on her arm. What is your story little lady? Where do you come from? Where is your family?

As I sit by her bedside, my mind starts to wander. Perhaps long ago as a young girl she lived in a small village, helping her family till the land. The days would be long and hard work for a girl. Every member of the family would be expected to work in order to ward off starvation. India has always had famines, violent storms and strife between religious factions. I see her in my mind as a lithe young woman, bending as she ground the maize, carrying produce in a basket balanced on her head, her long shiny black hair falling in braids, her colorful sari fluttering in the breeze.

Her family would have arranged a marriage for her, a time for joyous celebration. She would live at her husband's home, helping his mother with the daily tasks. Perhaps later when the children were born and the land no longer supported the many family members, her husband and children would walk many miles to the growing city of Calcutta, proud of its gleaming new buildings built by the British, and look for work there.

In Indian life disease, poverty, violence take their toll. Possibly her husband became a rickshaw wallah, padding in his bare feet between the shafts, up the narrow streeets, hoping for a lightweight passenger - one who would pay him an extra rupee. At night she would bathe his feet, sit beside him and encourage him as he sat exhausted. It would be easier for her to find work with a British family, washing clothes, tramping in the suds, slapping them on the stones with her bare hands.

It is a constant struggle to exist and live in that city. There is no housing, medical help or schooling for the children, and very few pleasures except on Festival Days when the family would dress in their best clothes, worship one of the many Hindu Gods, giving what money they could to ask for good fortune.

Was this her life? Hopefully she has known some happiness, some joy. She stirs now and croons to herself in a soft voice. A song of worship, love or dreams?

Dear little lady, I hope you know I care.

POEMS

LOST ART

From small to big Prepared for the material world With spiritual misunderstandings.

Many hours are spent

Trying to lose The restrictions which formed

Protecting the life Of the youth become man.

YOGA I

Elegance noted. Assimilated into daily prayer, But again unoticed as inner tyrants Demand attention.

VOGA II

Positions, postures, Attained from inside Obtained by stress.

Clay to be molded In poses for rebirth God shapes us, Once again.

GOAL

Humility before the CHRIST Is formed in a seated forward bend. As exaltation from Warrior Alignment in the dog pose And release in inversion: Bowing-ever better bowing-Than before.

by Howard Martin



By Leslie Hogya

When I find my temper continuously on a short fuse. I need to stop and look at what is happening. My fuse has definitely been short this winter! Luckily, one morning I found I had the house to myself and no pressing assignments to beckon me to my desk, so I had a perfect opportunity to look within. I did a long asana practice without interruption or deadline. Too often I try and fit in a practice before another commitment, or before I need to study. Other times my practice suffers from pure laziness and procrastination. My body was in need of movement; I had just finished typing a thirty page paper and studying for an exam. My back was suffering from "studentitis", or the round-shouldered, desk sitting hunch.

I knew that part of the reason for my temper was the deadline I had just met. I hadn't been giving enough time and energy to the little problems of running a household.

It was a treat that particular morning to surrender to my practice and let the magic of yoga go to work on my mind and body. As I lay down at the end of Savasana, it suddenly came to me what the problem was. I was involved in a power struggle (again) with my son. The issue this time was food.

Swami Radha reminds us that when we find ourselves in the same situation over and over, we just haven't yet learned what we need to diffuse it. I knew that the food wasn't so much the issue as the power I had given it.

Food, however, is an issue. It is much easier to be in control of a child's food intake when he is very young. When I did regulate my children's food, they ate brown bread, homemade soup, cookies made from oatmeal and raisins. Now when they have a choice, they want white bread, chocolate cookies, pop and Campbell's soup. When I was a child, I remember sitting at the table gagging on some green vegetable that had been stone cold for several hours because I wasn't allowed to leave the table until I finished my food. I vowed never to do that to my children! Well, I didn't do that, but somehow food became an issue.

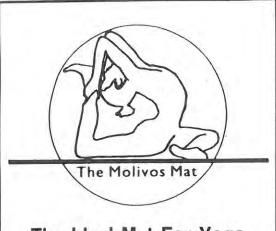
I don't like the fact that my kids do not eat what I think and know they should. I know food additives and sugar have a detrimental effect on my son. We did an experiment for a month (with his cooperation) to see if we could find out why he was having so many problems settling down at school. He had been getting into trouble because of his behaviour. I went to the school. I went to several doctors. I got out Dr. L. Smith's book, *Feed your Kids Right*, and I tried to help him eradicate some of the bad habits that had wormed their way into his diet.

He was willing to experiment because he was worried that he would have to leave his school, and because Hallowe'en would be his reward. During the month he went without sugar his teacher really noticed the change in his attitude and ability to concentrate. After Hallowe'en he was sick and had a lot of problems again at school. He began to see for himself what sugar does to him. Realizing for oneself is really the only way to effect change.

But yet, he is still a boy. All his friends buy candy, and he loves it; it is so seductive and sweet. So, the struggle still goes on. I'm trying to be more objective and not let the power play become the issue. The pediatrician we saw helped me see that. He advised me to consider that the food isn't as important as our relationship or his self esteem. He also pointed out that eliminating sugar wouldn't be a magic wand that eradicates all our problems.

When his behaviour deteriorated again recently, I tried to find the cause. I found out he was getting chocolate from kids at school. I keep trying to find the most constructive way to handle this. I <u>am</u> learning to recognize the power struggle. Maybe a few more uninterrupted asana sessions...





The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

• NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

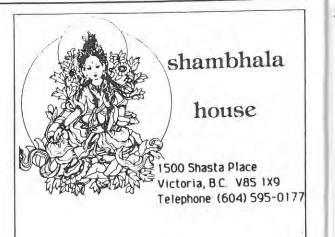
• SAFE: It insulates from a cold floor and protects you from dirt and splinters and – you won't slip and hurt yourself.

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

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



The Dream Journey

Friday, May 22nd, 7:30 - 9:30 pm; Saturday & Sunday, May 23rd & 24th, 10:00 am - 6:00 pm Margaret White will present a slide show and lecture on Friday evening, showing how dreams and visions have been expressed through the art of various cultures from ancient times to the present. This presentation will form the introduction to the workshop, but will also be open for others to attend.

ł

١

To unlock the meanings in the messages from our dreams we need methods to help us understand our personal symbolism. This workshop will present techniques to help each person to gain this awareness and to explore practical ways to apply insights gained.

Workshop fee: \$85.00, \$20.00 deposit Slide show fee: \$7.50

Margaret White received her Yoga Teachers Certificate in 1980, and has been a resident of Yasodhara Ashram since 1981. She has worked intensively with dreams since 1960, and has led dream workshops in the Ashram and many Canadian cities.



Shambhala News & Views by Swami Padmananda

It is a long time since our column has appeared in the Newsletter, so I would like to take this opportunity to wish everyone the very best in 1987. May this be a year of personal yogic fulfillment and expanding awareness.

As I write this, we are preparing for the arrival of Terence Bule and looking forward to his workshop on the Tibetan Wheel of Life this weekend, February 13th to the 15th. Terence has worked with the symbols of this ancient painting for the last two years and has found it personally a very helpful tool. His insights will no doubt provide much stimulation for others in their own search. Unfortunately, this workshop coincides with the celebration of the Bat Mitzvah and Bar Mitzvah of Jenny and Adam Miller, but we may be able to bring Terence back to do another for those of our friends who will therefore be unable to attend this one.

It is always a special blessing to have visitors from the Ashram, and we are pleased that Terence will stay with us for a few days after the workshop before travelling on to Calgary to take his workshop to the Shambhala House there. Shambhala House Victoria has been comparatively quiet since the beginning of the year. Swami Radhananda, who was with us for a few weeks before Christmas, Swami Radha, Ian MacKenzie, Norman and I spent a quiet Christmas here and then went to the Ashram immediately afterwards. We were there for New Years and for the Ashram meetings, then Norman and I drove back on the 6th to get everything in order for the beginning of classes. Swami Radha stayed at the Ashram for the month of January and left for the

sun and warmth of Los Angeles the first week in February. She will be there until June, when we may be fortunate enough to have her with us in Victoria again for awhile.

Although it has been quiet here, our other senses have been given a workout during the month of January. As an aftermath of the flood in our downstairs last November, we have had the parquet floors in two rooms redone. Anyone who has come to classes during that time can attest to the strength and pervasiveness of the fumes that arose day after day. Several of the daytime classes were held out in the sunroom, despite the fact that lack of sun made it rather chilly. However, bundled up in coats and boots, the work continued.

Next month, on March 13th to the 15th, we will be offering a workshop in which participants will be able to use their creativity to describe pictorially their feelings about themselves and their bodies. As always, when the unconscious is allowed expression, the results are illuminating, and it is great fun as well. Hope to see you then!

May the Light and the compassion of Divine Mother Tara be with each one of you, and guide you on your own unique Path of Yoga.

OM TARA OM

Notice Board

ADVERTISING IN THE NOTICE BOARD:

EDUCATION

CREATIVE SPEAKING EFFECTIVE LISTENING

Private Training Institute Courses CGA Accredited Speaking Course -start monthly

C

CI

Yo

CSC Communication & Speaking Corp. Jean McKee 383-8394

PEACE ON EARTH

A MONTHLY NEWSLETTER CELEBRATING LIFE BY ACKNOWLEDGING PERSONAL EXPERIENCES OF PEACE. PLEASE CONSIDER CONTRIBUTING YOUR UNIQUE INSIGHTS AND EXPERIENCES. (ARTICLES, POENS, ART, ETC.) PLEASE CONTACT BRIAN MARTIN 1855 COCHRANE ST. 592-0339

RESOURCES

GAANICH TRAVEL CENTRE LTD.

TANYA DARLING sales representative

call 479-7191 bus. 384-3792 res.

Our rate is \$.50 per line, with up to 48 characters per line. The minimum charge is \$4.00 (8 lines). Additional lines are \$.50 each. Choose either small case or capitals. Bold print and underlining are available. Print clearly.

EVENTS

Centre for Self Awareness invites you to attend

CELEBRATION OF LIFE Sunday Service 11:00 AM concurrent youth program

Rm. 144 U Vic MacLaurin Bldg.

WORLD PEACE MEDITATION

A group meditation will be held on the last day of each month to sustain our commitment to peace. Open to all. Time is 6-7PM Please contact Brian Wartin 592-0339.

EDUCATIONAL KINESIOLOGY 1

This is a certification training workshop held Friday, March 6 12-8 PM with a follow up Thursday, March 12 7:30-10 PM. Cost is 90.00 Coll Sebine et 384-5560

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	
Full page	\$36.00	If you wish to buy an ad, or require any further information,
1/2 page	18.00	please contact our Advertising Manager, Carole Miller,
1/4 page	12.00	
Business card	9.00	5

at 721-3477



he first North American Iyengar Yoga Convention

will be held from August 14 through August 21 of

1987 in Cambridge, Massachusetts on the historic

will be an opportunity for people from across the

and beautiful campus of Harvard University. It

continent to meet and to learn from each other as well as to

Yogg '87 • 91 Harvey Street • Cambridge, MA 02140 • 617/864 9156

celebrate B.K.S. lyengar and his teaching.

WORKSHOPS

Centre For Salf Awareness presents a workshop

Celebrating Our Sexuality

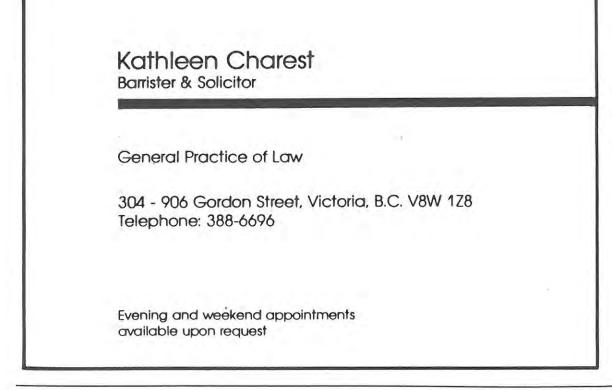
Sat. April 4 9:30-4:30 PM U.Vic. Rm. 144 MacLuarin Bldg. Cost \$30 for info. call Gail 474-5524

Here Are Some Highlights:

• Mr. lyengar will attend the convention and give a demonstration of yoga asanas.

• The days will be filled with a wide variety of classes, workshops, and seminars on subjects ranging from working with children, senior citizens, and a variety of physical problems to student/teacher relationship, yoga philosophy and the practical aspects of operating a yoga studio.

• All classes will be given by the finest teachers from all over the continent.



IYENGAR YOGA TEACHERS' MEETING Saturday, April 4th 1987

Victoria and Vancouver Island teachers please note: there will be a teachers' practice session and meeting at the Victoria "Y" on Saturday, April 4th. The practice session will start at 9.00 am with the meeting to follow at 10.30 am (pot luck brunch as usual). At the meeting we will discuss teaching in a program of different levels of classes (such as the "Y" yoga program) i.e.

- which asanas to introduce at which level

- important asanas in introductory classes.

Contact Marlene Miller at 727-3745 for further information.

TONING WORKSHOPS

Release your voice for deep inner healing. Channel your Higher Self. Heal the child within.

> <u>April 12th</u> 1-5 p.m. <u>June 14th</u> 1-5 p.m. QUEENSWOOD HOUSE 2494 Arbutus Road

Cost of each workshop is \$50. \$25 for students and seniors. Registration by mail or at the door. For further information or registration please call **pamela patterson** at **731-4316** or write to: #106-2033 West 7th, VANCOUVER, V6I 1T3

Yoga Calendar

March 7:

Day of Yoga at the home of Shirley Daventry French. Contact Shirley to register.

March 15:

Vancouver workshop with Shirley Daventry-French (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information. Or Wendy Davis at 251-7697.

March 20,21,22:

Spring break workshop with Maureen and Bruce Carruthers at the Victoria Y. Contact Marlene Miller or Linda Benn for details.

March 27:

Victoria Yoga Centre meeting at Linda Benn's home, 160 Beach Drive starting at 7:30. A video about Mother Theresa is planned to be shown.

APRIL 1987:

April 11:

A Day of Yoga with Shirley Daventry French. Contact Shirley for details.

April 12:

Vancouver workshop with Maureen Carruthers(Level II) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

April 24:

Victoria Yoga Centre meeting at Donna Fornelli's home, 432 Sue Mar Place(474-4184) at 7:30. This will be a business meeting.

April 26:

Sunday workshop at the Y with Susan Bull in the Yoga Studio from 10AM to 4PM(light lunch supplied). Contact Donna Fornelli at 474-4184 for further information.

MAY 1987:

May 9th and 10th:

Intermediate(Levels I and II) for students and teachers to be held in Vancouver. Contact Susan Bull at 530-6467 for details.

May 15:

Vancouver workshop with Susan Bull (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

.

May 22:

Victoria Yoga Centre meeting. See next months issue for time and place.

JUNE 1987:

June 5,6 and 7: Annual Yoga retreat is planned for these dates. Saltspring Island Centre.

AUGUST 1987:

SUSAN BULL Continued from page 14

pianist with a degree in music and one of the ways she earned money was by teaching music, so this was a real sacrifice and an act of faith.

She established her priorities, explored her options, faced her challenges, and as a result matured into a fine teacher who like all good teachers teaches out of her own experience. Do come and join her at the "Y" on April 26th. You may even get to share a cup of coffee with her after the workshop 1

By the way, I am very pleased to tell you that Susan now has another plano.

> Om Namah Sivaya Shirley Daventry French

August 14-21:

Yoga '87, North America Iyengar Convention to be held in Combridge Mossochusetts. Write to Yoga '87, 91 Harvard Street, Cambridge Ma. 02140, for details.

September 1987:

A workshop to be led by Ramanand Patel. Dates and details to be announced.

COPY IT!!!!! At our Quick-action Copy Centre

Fast, economi high-quality of from your im	cal, copies portant papers	384-0565
Thesis Price lists Bills & cheques Tax forms Correspondence Club notices	Inventory & order forms Legal records Job applications Resumes Specifications Reference materials	3335 Oak St.
Try this convenies service	at	794 Fort St.

MONK Quick Copy Centre

SOON!!!

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

Address
City Postal Code Phone

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 Mr.B.K.S. Iyengar.

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.

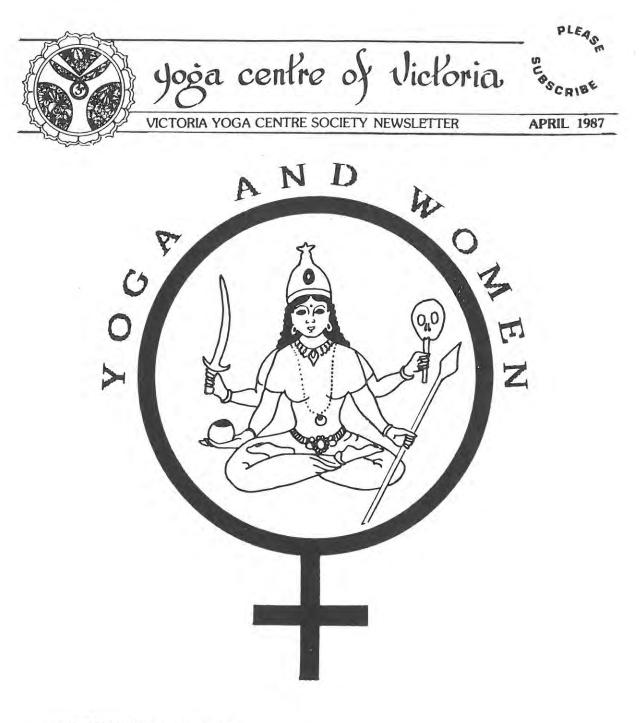
Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, B.C., V8X 3X1, telephone 479-5847 CREDITS

Editor: Linda Shevloff Assistant Editor: Shirley Daventry French Paste-Up: Linda Benn, Lauren Cox Typing: Shirley French, Linda Shevloff, Michael Shevloff, Swami Padmananda Photography; Linda Benn Transcribing: Jennifer Rischmiller Assembly: Judith White, Karen Truax, and Yoga Centre Volunteers Drawings: Lauren Cox, linda Benn Distribution: Dave Rocklyn Printing: Monk Quick Copy Centre

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by writte n permission.

DEADLINE FOR APRIL ISSUE MARCH 13

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



THE FIRST CAKRA • MULADHARA SAKTI DAKINI

EDITOR'S MESSAGE

by Linda Shevloff

Yoga and Women

I was not very enthusiastic about the topic of this special issue, I must confess. "Women and yoga," I thought, "what is special about women and yoga? Yoga is beneficial for all humans regardless of sex. Why veer toward a feminist perspective? We are liberated individuals."

The phone rang this morning. It was Linda Benn, coordinator of pasts up and layout for the Newsletter, asking a question. I had given her all the material for this issue at a meeting last night. Something was missing. I had neglected to write this introduction to the "Women and Yoga" issue. "I'll write it as soon as I sweep the floor," I said. She laughed and told me to write that down. Women and Yoga.

While sweeping the floor and considering what to write, I was also wondering where one of my children was and what time to pick the other up from ball practice. I had planned on spending the afternoon doing a unit outline for Romeo and Juliat which I will be teaching in April, and the tests which need to be marked will have to wait until tomorrow because realistically, I do not have time now. This evening we are going out with a friend and I had to remember to phone her to arrange a time. I considered what to take out of the freezer for dinner. Salmon sounded good. I decided that I would have time for asona practice before dinner. Part way through practice I could put the solmon in the oven. I'm keeping track of my moods for Kundalini class. How would I rate my mood right now? I think it slipped from an 80 to a 50. "What has brought on the change?" I asked myself."I'll write about it in my paper tomorrow evening," I decided. There is a large hamper of dirty laundry waiting to be washed and no one is home but me. A flood of responsibilities. More than my mother had, and more than her mother

before her.

Most women I know fulfill many roles. They are householders, mothers and professionals. They are volunteers and yogis. Social pressures and traditional duties influence now more than ever before. How can we find balance in such potentially stressful circumstances? For me and for many, the answer is through yoga. It gives energy, health and peace.

"Women and Yoga" is the title of this special issue. All of the articles are by women and about women. You may wonder why we have devoted an issue to the female half of the population. The reason is that we need to recognize our particular needs in the world today. We require support, and nourishment in these changing times. It is important for us to acknowledge our special place.

I'm glad I wrote that down. Now, to the laundry...

4

7

<u>Congratulations</u> to Linda and Michael Shevloff. They received word that they have been accepted for the Yoga Intensive in July this year. The group was organized by Ramanand Patel. Linda and Michael are leaving at the end of June for a tour of various eastern countries.



SELF HEAL WHOLE FOODS and HERBAL CENTRE

A CENTRE FOR NATURAL LIVING & HEALING

Medicines from Nature Organic Bulk Foods* Herbal Teas & Spices* *Natural Cosmetics*

> 1221 WHARF ST., VICTORIA, B.C. V8W 1T8 (604)383-1913



Once I was travelling in a car with Mr. Iyengar. He was sitting in the front passenger seat and I was in the back. He suddenly turned round and asked, out of the blue: "Is Yoga masculine or feminine?" I replied, "Neither!" Mr. Iyengar went on to say, "Of course! How can people say that this is masculine yoga, that is feminine yoga?"

More recently I received an early morning phone call one Saturday from a beginning yoga student - someone who was taking classes from another teacher. She asked me whether yoga had anything to do with sexual energy, and the male and female coming together. Her boyfriend had told her that it did.

Well, it does - but perhaps my caller had got the wrong impression from her boyfriend. Perhaps her boyfriend had ulterior motives in bringing up this topic. Who knows? However, he was right.

The word 'yoga' comes from the root 'yuj' which means to join, to yoke, or to fasten. The practice of yoga is intended to unite the human spirit with the Supreme Spirit. Yogic texts make wide use of symbolism to help us understand the spiritual teachings. They describe energy in its unmanifest form as Siva, and the manifestation of that energy as Sakti. Siva is masculine, Sakti feminine. Siva is a God, Sakti a Goddess. Their union is often called a divine or mystical marriage. Both these principles are within us - we don't have to look outside for this marriage partner.

Yoga is neither masculine nor feminine, but it does require that we balance the male and female aspects within ourselves.

When I started yoga, I was more interested in the Women's Liberation movement than the liberation from all limitations promised by yoga. I rejected stereotypes which saw women as weak needing protection, and men as strong and independent. I knew many strong women and weak men. Most of the so-called 'strong' men in my family died at an early age of heart attacks, leaving their women to survive alone - which they did. Where was the strength here?

In my personal search for liberation, I gradually began to see that true strength comes from having a choice - from being able to stand firm and endure in certain situations, while at other times being able to yield and give way. I also began to see that both men and women needed to develop in such a way as to give themselves this choice.

A strong woman has to become more yielding - but so does a strong man. A weak women will have to develop her strength - but so will a weak man. True strength comes only when we have become sufficiently flexible to respond to each situation differently rather than with programmed behaviour. Otherwise it is not strength, but rigidity.

As a student of yoga it has been fascinating and often horrifying to observe the effects of sexual stereotyping in myself. My mother was fond of telling a story about me when I was very young but old enough in her opinion to take on some of the duties of 'daughter of the house'. We had just finished dinner and she told me to go and do the dishes. Without hesitation I turned to my older brother and said, "Will you wash or wipe?" My mother thought this was a very unusual response, but it never occurred to me for a minute that it was my place to do dishes while my brother sat and read a book. I was born a feminist. I observed that women who were obviously strong pretended to be helpless and manipulated others to get their own way. I found that very hypocritical and programmed myself to become strong and assertive.

As a teacher it has been interesting to see the programming in my students. For instance, when I am teaching a beginners' class and I demonstrate Chaturanga Dandasana (a yoga push up), I know that virtually every man in the class will expect to be able to do this pose whereas almost every women will expect not to. Then they proceed to fulfil their expectations. Women who carry heavy children and heave heavy bags of groceries, can't support their own weight. I often tease them that when they are crossing a road holding one sibling by the hand and another in their arms plus whatever parcels they happen to be carrying at this time - they don't just let go when they're tired and drop the baby and the groceries into the middle of the road. They endure their discomfort until they have reached a safe place to put them down.

Yoga teaches us that there is a reason for being born in a female or a male body, and lessons to be learned in this body in this lifetime. I have learned to value the female side of my nature and realise that to be truly 'feminine' is not to be weak or manipulative. Neither is it to be 'superwoman', carrying everyone else on my shoulders. It is possible to be both strong and soft, firm and pliable, yielding and enduring. By removing some of the outer layers of bravado, I have discovered more reliable sources of support, sustenance and strength within. Consciously I endeavour to develop and balance the male and female aspects of my self and become fully human. This has to happen before I can realise my divine nature. IS

IMPORTANT!

Canadian Teachers Directory

Local teachers - don't forget to send in your listing together with \$10.00 to Marlene Miller, 4174 Morris Drive, Victoria, B.C. V8X 2K3 before April 30th. Others contact the teacher in your area listed in the March newsletter. Extra copies of this newsletter are available on request. For further information contact Marlene at 727-3745 or Shirley Daventry French at 478-3775.



NOTES FROM

THE QUEEN CHARLOTTE ISLANDS

by Kathryn Kelly

UNNERSEN

R

R

ę

Island women! What about island women and yoga? There is a uniqueness for me living here on these particular islands in this little town of 700-800 people situated on the water's edge. mountains nestled behind. Island life can be as rustic and as easy as we can make it. There are quite a number of single women here, as well as the families and couples. I feel a very strong support system, emotionally, among the women here that I know. The "sisterhood". There is a quality to our knowing which nourishes very deeply.

Who are the women who are involved with yogo, at least in Queen Charlotte City? I passed out a questionnaire to a dozen women who participate in yoga class, and I received seven back. I thought it would be of interest to myself, who teaches the class, and also a fun way to contribute to this newsletter. Following is the information I received. Also, I'd like to mention that in the beginners class there are twelve women and no men, and in the Level I -II there are seven women and three men. Always, while I've taught here, more women take yoga than men. Is this the same elsewhere?

Question: Has the practice of yoga spread into your everyday life? If so how?

Answer: A couple of the women said "not really" but they hoped it would. For others, a definite "yes". They feel much keener awareness of body postures throughout the day; their bodies are more supple and strong. They are developing weak areas and acknowledging strong areas. There is a feeling of going beyond perceived limits.

Qustion: What benefits have you derived from yoga

continued on page 6

THE VICTORIA YOGA CENTRE is pleased to welcome

SUSAN BULL



as a guest teacher for last Sunday workshop of the season.

Susan has studied lyengar Yoga extensively with senior teachers for ten years. She has been to India on two separate occasions and for the past seven years she has conducted classes in the greater Vancouver area.

This workshop is for Iyengar students of all levels. Please join us!

SUNDAY, APRIL 26, 1987

at the Victoria YM/YWCA Yoga Studio

from 10:00 a.m. to 4:00 p.m. (light lunch supplied)

> FEE: Yoga Centre/ Y members \$28.00

Non-members \$30.00

Please make cheques payable to the Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1.

For further information phone Donna Fornelli at 474-4184.

Susan Bull of Vancouver

In the spirit of following Mr. Iyengar's wishes, we did several things when planning our yoga program for the 1986/7 season. We reduced the number of major workshops. We invited Canadian teachers to teach those workshops. We set up a number of one-day Sunday workshops to be taught by experienced Victoria teachers. On Sunday, April 26th, we are beginning a new tradition having invited Susan Bull of Vancouver to teach our last Sunday workshop for this season. It will be Susan's first teaching visit to Victoria, and we hope to give her a very warm welcome.

Vancouver is a major centre of Iyengar Yoga and the place where it first gained a foothold in Canada. Thanks to Norma Hodge, Maureen and Bruce Carruthers, the teachings made the leap across the Strait of Georgia to Vancouver Island and sparked the beginning of another major Iyengar Yoga centre in Victoria. Since then we have continued to work together in the spirit of goodwill and mutual support.

Susan Bull has been a director of the B.K.S. Iyengar Yoga Association in Vancouver for many years and an active participant in the work of that organisation. She apprenticed with Maureen and Bruce Carruthers and began teaching seven years ago. Susan has taught consistently since then. She has travelled twice to India for intensive study with B.K.S. Iyengar, and continues her ongoing training with Maureen and with other senior Iyengar Yoga teachers.

Susan is highly regarded in Vancouver as a fine teacher and dedicated student of the yoga of B.K.S. Iyengar. Her workshop on April 26th will give you another opportunity to experience the high quality of the work being carried on in Mr. Iyengar's name in this part of Canada.

(For further information see advertisement this issue or phone Donna Fornelli 474-4184)

K. Kelly continued from page 4

Answar: Students felt relexation, a sense of peace, physical well-being, and a glimpse into alternate methods of healing. One student felt more control over desires, and contentment at living in the present. Yoga helped some overcome addictions to alcohol and drugs, reduce competitiveness, overcome resistance to change, increase selfesteem and energy levels, and improve posture.

Two women commented on their health problems . One of them, after starting yoga six months ago, had migraine headaches. She had not had any for twenty years. She feels that yoga had caused the release of something. Also, one day she had a painful shoulder which she couldn't rotate or lift. Fourteen years earlier she had had a bursitis of that shoulder. After one day the pain was gone and she now feels the shoulder is new and more open.

The other woman had a regular practice and then due to mononucleosis had developed a sporadic practice. As her physical practice decreased, her studies increased. She quotes B.K.S.Iyengar: "If one pushes too fast and hard with hatha, the forces and changes come before one is ready to handle them and can then manifest themselves negatively. This woman felt that she pushed too much and that was why she had months of little practice. Now, she thinks and feels a balance is taking place and she is nearing the centre point of stability.

By receiving these women's answers I feel closer to them. I know a little more of what they are experiencing within themselves. I've reflected on these answers, and something that I've felt before surfaced again. That is, due to scheduling of classes there is rarely time to sit and discuss. I wonder if this could be beneficial once every month or so.

Having done this little exercise of Yoga and Women, I'm now curious what men experience with yoga.

MENSTRUATION SERIES

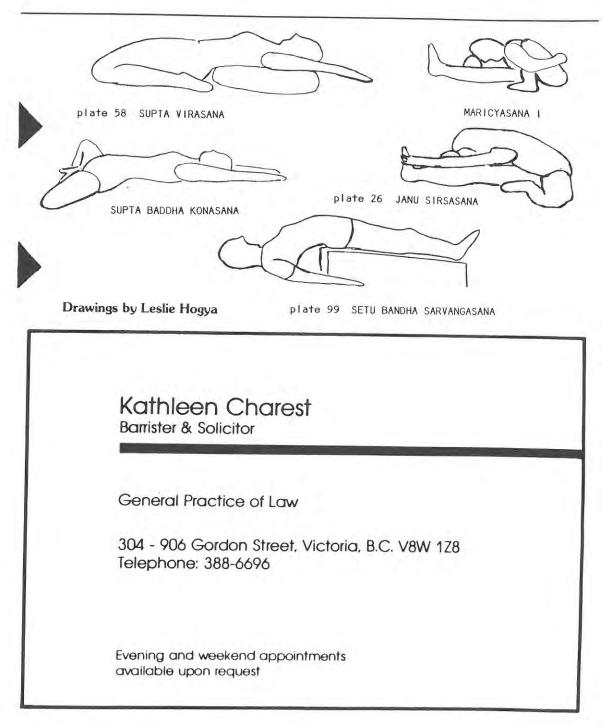
- given to Cedia Ward at Pune, 1985

Anney Time

The following series of poses are recommended for women who are menstruating. The plate numbers refer to the photographs in Gaeta Iyangar's book, <u>Yoga:A Gem for Women</u>. The illustrations Leslie has drawn are meant as reminders. They are not a guide to exact poses.

.....

Plate	No. Asena Approx	k.Time
58	Supta Virasana	5 min.
62	Matsyasana	2.5 min.
		each side
26	Janu Sirsasana	1.5 min.
		each side
28	Triang Mukhikapada	1.5 min.
	Pascimottanasana	each side
27	Ardha Baddha Padma	1.5 min.
	Pascimottanasana	each side
29	Maricyssana I	1.5 min.
		each side
31	Pascimottanasana	5 min.
41	Upavistha Konasana	2.5 min.
		to centre 1.5 min.
		each side
35	Baddha Konasana	5 min.
38	Supta Baddha	10 min.
	Konasana	
	Recline over	10 min.
	backband bench	
99	Setu Bandha	10 min.
	Sarvangasana	
	(on bench)	
212	Savasana	



BALANCE

by Kathleen Charest

Yoga is my balance. I began to study yoga four years ago, the summer after my first year at law school. I had been at university for four years then. I was doing very little physically, a lot mentally. Yoga was my first step back to a body I had abandoned along my cerebral way.

I gradually developed a regular practice and found that the balance I achieved between physical and mental work enhanced other aspects of my life. Also, as the physical/mental became more balanced I became interested in the spiritual. This was with great hesitation because, I think, of a strict Catholic upbringing which I rebelled against early on.

Last year I had many professional and personal changes in my life. During the last six months I took as a break it was as though I was grieving, although no one close to me had died. I stopped my yoga practice, not willfully or even consciously, but as part of my body's new awareness that the physical manifestations of grief were all I could deal with. Yoga pushes me toward the physical and I was already there.

I began meditating. This, again, gave me balance.

Now I have resumed my life. I started my own law practice in November and immediately needed the asanas again for balance.

The balance is also pleasure. From my first class I enjoyed the precision, the work, the total lack of outside concerns. Yoga is cleansing and energizing.

When I feel, in the midst of a totally chaotic day, that I am going to scream, I do Uttenasena or Supta Virasena and instead I laugh...usually. At least I can continue.

Namaste.

COMING INTO BALANCE

by Cynthia Kerkham

The night before the workshop, "Coming into Balance with Yoga" Leslie Hogya's husband Giles visited our home. He thrilled in telling me how difficult Iyengar yoga was compared with what I had been used to. "They use straps!" he shrieked, and grimaced as he struck a pose against my livingroom wall. "Really," I murmered. "Maybe I won't go tomorrow."

But I did go and everything was peaceful as I entered the lounge at the Y. It is a beautiful room with that wall of windows. The sun poured in, the church bells rang, "bend and stretch and reach for the sky..."

Leslie and Celia shared the class with Leslie leading the first half. Her style was strong: when I thought I was stretching, she would come up from behind and with a few deft movements show me I was not. Leslie described herself as endomorphic, explaining her need to use yoga to energize herself.

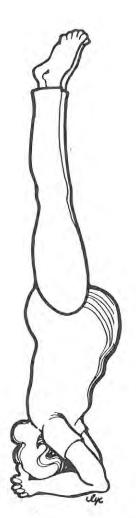
Celis taught the second half of what the workshop promised - - poses to practice during menstruation. She demonstrated how yoga can be used to calm the jangled nerves, to open and soften.

Thus I was reminded of the paradoxical symmetry of yoga, how it can both energize and relax, excite and calm, strengthen and soften.

Moving through the poses I remembered too how yoga has always been a form of travel for me. I move inside myself and draw nourishment from my spirit, or, when I hear the Sanskrit I travel to some eastern place of my imagination.

Home now and back to the demands of my four and six year old. I still see the clear yogic images of inner peace and strength rediscovered in the Sunday morning workshop. I want to keep those images alive and so I have signed up for a class on Monday. I'm glad I wasn't dissuaded by Giles' taste for the dramatic.

Thank you Leslie and Celia.



SALAMBA SIRSASANA

NOTE: Pregnant beginning yoga students should practice under the guidance of an experienced teacher.

YOGA PRACTICE

DURING PREGNANCY

by Sandra Mulcahy

This article is reprinted with permission from the Newsletter of The B.K.S.Iyengar Yoga Association of Australasia. December, 1986. Sandra Mulcahy is the mother of three children and has practiced yoga during each pregnancy. She taught pre-natal yoga extensively in the United States before going to Australia.

Pregnancy is a time for introspection, a period when many women live more closely in the present moment. Because it is also a time for personal growth and change, pregnant women may seek out yoga classes for the first time. They need to build self-reliance, to educate themselves about the physiological changes they are experiencing, and to develope self-awareness as they go through this major life transition. Yoga becomes a perfect expression for the integration of mind and body which is so vital during pregnancy and childbirth.

Many forms of movement may become uncomfortable during pregnancy, but with proper guidance and instruction certain yoga poses can be practised safely until delivery. Furthermore, the breathing used in yoga helps women during a time when it is essential to develope efficient breathing patterns. Finally, relaxation provides the key to awareness and energy. Through the breathing and relaxation techniques experienced in yoga, a woman can discover heightened awareness and the energy reserves she needs to endure the birthing process.

Pregnancy is a time for physical selfdiscovery, and yoga asanas are a means to that end. There are specific poses to aid in developing good posture, building stamina and endurance, opening the hip joints, freeing the diaphragm, strenthening the abdominals and toning the muscles of the pelvic floor. Tadasana, a pose emphasizing correct alignment of the spine and pelvis, essential for the pregnant woman. Practiced with awareness, it brings lightness and balance. During pregnancy, the normal centre of gravity shifts, pulling the spine out of its natural curves. The centre of gravity in a non-pregnant body travels down the line of least resistance where the joints are stacked one above the other with the head neatly

atop the spinal column. In pregnancy, however, the line of gravity may shift to the front of the nose, missing the shoulder entirely, travelling through the pelvis that is carelessly thrust forward, and down to misaligned feet. This unstable posture increases the lumbar curve and forces the back muscles to do extra work, which results in low backache **S**o common in pregnancy.

When yoga poses are practised well, the "pregnant waddle" that often results from poor posture should not occur. Tadasana is more easily practised with the feet wider apart, the little toes in line with the hips. As the pelvic structure widens to accommodate the growing uterus, this wider stance allows for more efficient alignment. Because pregnant women tend to compensate for the shift in their centre of gravity by standing further back on their heels, care must be taken to centre their feet and line up the hips with the ankle bones. As the growing uterus pulls the lower back toward the front of the body, the pelvis compensates by tilting forward. Although Tadasana is often practised by bringing attention to the front part of the body, moving the navel up from the pubis, it is more advantageous for the pregnant woman to concentrate on her back by visualizing the coccyx moving closer to This pulls the belly the pubic bone. up and allows her skeletal system to support the weight of the uterus by pulling it more in line with the pelvis.

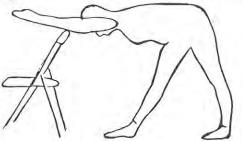
During the latter stages of pregnancy, the breasts prepare for nursing and can sometimes weigh up to three pounds each. It is no wonder, then, that the "prenant waddle" is accompanied by rounding of the shoulders and forward thrust of the head. To counteract this, lifting the sternum becomes essential in Tadasana. As the energy in the pregnant woman moves down toward the creative centre and attention focuses on the new being growing within, lifting the sternum can remind a woman to keep her heart open and remain available to the rest of the world.

Understanding the dynamics of Tadasana facilitates the practice of other standing poses which are so essential during pregnancy. As blood volume increases, the force of gravity makes it easier for fluids to pool in the legs. With thirty-five or so extra pounds to carry, a woman shifts her weight towards the heels, thereby compensating for the realignment of her centre of gravity. Again, standing poses can correct this imbalance.

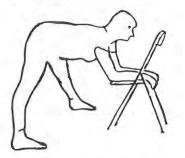
Utthita Trikonasana, Utthita Parsvakonasana, Virabhadrasana I and II, can be practised safely throughout pregnancy, although women in more advanced stages of pregnancy should hold the pose for a shorter length of time. These poses are extremely important for elongating and strengthening the spine and for building stamina and endurance. By stretching and strengthening the leg muscles in these poses, venous return is facilitated, thus lessening of pooling of blood and the feeling of heaviness. These particular poses allow the feet to root into the earth, the legs to become strong and steady, the spine to be supple, and the mind to be quiet.

Parsvottanasana helps counterbalance poor posture, especially in the upper part of the body, but it should be modified for the pregnant woman. Pregnancy is not a time for forward bends since as much space as possible should be created for the baby in the front of the body. In this pose, as the sternum moves forward, the back should be kept flat so that the natural curves of the spine are supported. This and other mild chest openers are most appreciated by pregnant women. They are able to expand the ribs and lift the diaphragm off the internal organs. By rolling the shoulders back and down in this pose, the sternum lifts and the upper back and shoulders are stretched, bringing relaxation into an area where tension is commonly held. As pregnancy

pro-advances asanas can be monified with the aid of props (chairs, belts etc.)

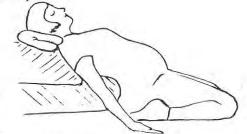


B.K.S.Iyengar says that,"The art of yoga is how to move the energy in your body to where you want it." During pregnancy, especially during the latter stages, pregnant women tend to forget. that anything exists besides their big bellies. Prasarita Padottanasana is a pose where the woman must consciously direct her energy into the thighs to protect the knees and facilitate the stretch of the hamstrings. In this pose the strain is taken off the lower back as the uterus moves forward and the spine elongates from the pelvic structure. For a brief moment, the weight of the uterus moves off the intestines. which are pushed up and back in the stomach cavity, thus aiding digestion. This pose must be modified to facilitate lengthening the spine and to avoid the forward bending movement.



After having stretched and strengthened primarily the leg muscles in the standing poses, <u>Virasana</u> is the perfect pose to follow. It facilitates a passive stretch in the thighs and maintains the elongations of the spine achieved during the standing poses. There are two variations of this pose which are par-

ticularly beneficial to the pregnant woman. Interlocking the fingers and turning the palms to the ceiling stretches the arms and shoulders and reinforces, the theme of creating space in the front of the body. Reclining Virasana using bolsters, blankets or pillows under the back is another variation that can be practised comfortably. The muscles next to the spinal column are able to sink into the support and the ribs expand, bringing in a full and undisturbed breath. The height of the support can be adjusted for maximum openess of the chest and relaxation of the spine.



Although the theme of creating as much space as possible in the front of the body should be carried through in all poses, it should not be taken to an extreme. Backbending poses become counterproductive after the third month.

The abdominals stretch considerably to accommodate the growing uterus, and although it is important to keep them toned it is more important not to overstretch them, for this may affect their return to normal length post-partum. The abdominals receive adequate attention while practising other poses, in particular the standing ones. Also backbends tend to expend energy. Pregnancy is a time to practise poses that foster well-being in the pregnant body and to focus all the energy inward to the growing child.

It is advisable to practise twisting poses following backbends. After the first three months, only the mild twists should be attempted, and <u>Bharadvajasana</u> (LIGHT ON YOGA, pages 251-2) is a perfect pose to practise. Twists relieve tension in the back by streteching the short muscles that attach the vertebrae to one another, and by counterbalancing the forward and

YOGAYOGAYOGAYOGAYOG



G

Ĥ

Ĝ

AYOGAYOG

THE VICTORIA YOGA CENTRE is pleased to announce

A Weekend Retreat at The Saltspring Centre with SHIRLEY DAVENTRY FRENCH June 5th, 6th & 7th

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

Yoga Centre Members \$120.00 Non-Members \$130.00

Shirley Daventry French is a senior student of B.K.S. Iyengar, and one of Canada's leading teachers of the lyengar method of Yoga. She has visited India several times to study at the lyengar Yoga Institute in Pune. Shirley is also a longtime student of Swami Radha. This rich and extensive training, combined with a lively humour and articulate style is a powerful catalyst for students seeking the next step in their inner journey.

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. Indoor accommodation is provided. There is also space for tenting.

Please make your cheques payable to Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1

For further information, phone Donna Fornelli at 474-4184

YOGAYOGAYOGAYOGAYOG

GAYOGAYOGAYOGAYOGA

I have known Shirley French for over 16 years. She is not only my teacher but I count her as one of my dear friends.

We met in the locker room of the Victoria, YMCA in Sept. 1970. I had just moved to Victoria and knew very few people. Shirley was open and honest and easy to talk to. Our friendship has grown through the years. We got to know each other better while getting to know ourselves better through Yoga classes, a women's group, dream group and workshops conducted by Swami Radha.

A few years after we met. Shirley took the Yasodhara Ashram's Yoga Teachers' Course. Upon returning home, she founded the Yoga Centre of Victoria. She and Derek held meetings at their home on Friday nights. I looked forward to these evenings because they provided a place for students of Yoga to discuss our ideas with others. We talked together, chanted together and shared together. Shirley provided the spork which would grow into an active working Centre.

Shirley has many fine qualities but the ones that stand out most are her warmth, perserverance, positive energy and her commitment. She is an inspiring teacher. She draws from her pupils their best because of her support and encouragement. Shirley is the teacher she is because she still actively engages in learning. She has travelled to India three times in order to study with Mr. Iyengar and his daughter Geeta. Shirley's classes are serious work but permeated with a joy of individual exploration

For the last couple of years, Shirley has conducted workshops, not only in Canada, but in the United States as well. This summer students of Lyengar Yoga will have the opportunity to work with her in Boston, Massachusetts. We are Indeed fortunate to have such an energetic, devoted teacher in Victoria. I thank Shirley for her guidance and friendship. by Carole Miller

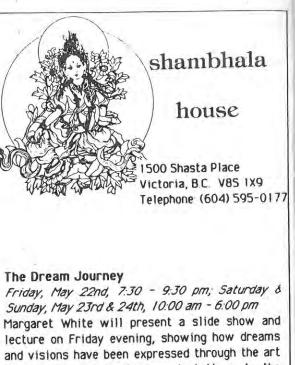
JAYOGAYOGAYOGAYOGA

Continued from page 11 backward motion of the spine. Another benefit of this pose is the gentle massage that occurs on the internal organs, in partcular the liver and kidneys. However, indigestion can be a problem, especially in the latter months of pregnancy, and twisting may exacerbate it. If the poses mentioned are practised in the order given, though, indigestion problems will most likely already be relieved.

CONVENTION BOUND

We are pleased to list the people from B.C. who will be teaching at the Iyengar Convention in Boston during August. They are: Shirley Daventry French, Marlene Miller, Carole Miller, Maureen Carrithers, Susan Bull, Claudia MacDonald and Lindsey Whalen





of various cultures from ancient times to the present. This presentation will form the introduction to the workshop, but will also be open for others to attend.

To unlock the meanings in the messages from our dreams we need methods to help us understand our personal symbolism. This workshop will present techniques to help each person to gain this awareness and to explore practical ways to apply insights gained.

Workshop fee: \$85.00, \$20.00 deposit Slide show fee: \$7.50

Margaret White received her Yoga Teachers Certificate in 1980, and has been a resident of Yasodhara Ashram since 1981. She has worked intensively with dreams since 1960, and has led dream workshops in the Ashram and many Canadian cities.



Margaret White is a student of Swami Radha and a resident of Yasodhara Ashram who kindly agreed to share some of her experiences with readers of this newsletter. She leads workshops on Women in Transition and Dream Interpretation at the Ashram and in other centres across Canada and the U.S. The following is a transcript of a conversation between Margaret and another Ashram resident, Linda Pelton.

Linda Pelton: You led the workshop Women in Transition last summer at the Ashram. What kinds of transitions did you find women were going through?

Margaret White: Career changes, changes in relationships or transitions that had been made a while before but that hadn't been resolved. The workshop was an opportunity for each person to look at different kinds of transitions, and then to deal with the feelings and honor the process of experiencing personal change.

There are some very important tansitions that everybody goes through. One of the main ones is making the break from being dependent on the parents in childhood, and starting to assert one's independence and to move away from the family. This is a difficult time for some teenagers. We do not honor that transition and make it helpful for young people. Ancient tribal societies knew that this was an important time for young people, making that change from being a child into becoming an adult. They would have some sort of a ritual that would enable that process to happen with meaning.

Linda: Was that true for girls as well as for boys?

Margaret: Yes. When a girl's menstrual cycle started there would be a ritual. I remember reading about one culture in which an archway was built decorated with flowers. The family would be on one side, and the rest of the tribe would be on the other side of the arch. She

by Margaret White

would have her toys and her childhood things that were meaningful to her. Before going through the arch she would give away her childhood belongings to other children, or have them burned. On the other side of the archway she would be met by the tribe, and they would give her gifts of a different nature. So it was as if she were walking through into a new way of being, giving up her child-self. IL was a very concrete way of representing that transition for a girl becoming a woman.

Linda: Do you think that we need concrete ways to recognize transitions?

Margaret: I think it's very important. The rituals that are connected with marriage ceremonies, such as the groom carrying the bride across the threshold, come from tribal customs. That particular ritual has to do with the kind of games that were played when the prospective groom would kidnap the bride and carry her off. Some of the actions have been retained, but we don't know the meaning of them. Whatever the transition you are experiencing, you can make up your own ritual that is meaningful for you.

Linda: Have you done that in your own life?

Margaret: Yes. When I first came to the Ashram and was working through the separation from my husband, I had some dreams that enabled me to process the feelings that I was going through and to sort out what was happening. I realized that one of my dreams was telling me that I needed to make some kind of commitment to my own inner masculine aspect--that throughout this separation process it was important not to separate myself from my own inner masculine. So I had a little ritual down on the beach, and I actually wrote out some vows that I wanted to make to myself.

Linda: Do you think there are phases in transition?

Margaret: Yes, there are three main phases. The ending is very often the first sign you have, but beginnings and endings can certainly overlap. You can have a new beginning when you are still in the process of ending something. Sometimes that can be very difficult because you need time to make the adjustment, to make the transition.

There is an in-between stage when you need to give yourself time to adjust to the ending, and to honor that, before preparing for the beginning. This in-between neutral stage can be uncomfortable because you may feel that you should be doing something, taking some action. It's important to give yourself a chance to just be in the moment. It may mean taking time to do some reflection, to do some spiritual practices - these help to clarify what is happening. Maybe you need to look back on some of the events that contributed to the ending and get clarification on that.

Linda: How do you think people most often mishandle a transition?

Margaret: I mentioned moving too fast: in other words, going into something new without giving yourself time to complete the ending and to allow things to be processed. It is a mistake to act too quickly. It's OK to be in that place of feeling a little unsure and uncomfortable. But you can get stuck in that place too, if you are afraid of taking a step and do not take advantage of an opportunity that may be presented having to do with a new beginning.

Transitions can be difficult because they mean leaving behind what is familiar and moving into something that may be unknown. And that can be frightening. In some of the tribal rituals, the person was taken away from the tribe to a place that wasn't familiar to him or her to spend a period of time alone or with other young people who were being initiated into the next phase.

This was a time of disorientation. The old identity was no longer acceptable. Perhaps the initiate would have an experience or a vision to represent symbolically the change that was happening. This would bring personal significance to the meaning of the transition. To change his or her identity the body would be painted or a new name would be given.

Then came the re-integration back into the tribe. They were brought to the tribe in a new way, and the tribe accepted them back as transformed people. It allowed the process of



MARGARET WHITE

change to happen in a very condensed way. In our own lives, that process might take months or even years to go through, but what is important is to recognize that this is a process, and to allow it to happen in its own time.

For myself, I experienced that kind of transition - letting go of old roles and old ways of being - when my children left home. Each one went to college, which was a gentle way of breaking away because they did come home for the holidays. But I realized that now I had to do something new with my life because I was no longer needed in the same way. I had to find out what I could do for myself to allow that new way of being to manifest.

Linda: So sometimes one person's transition, like a child's, can create a transition for those closest to them. It created one for you.

Margaret: Yes. I had to make the decision to do something. And for a while I was very uncomfortable because I didn't know what I was going to do, how I was going to <u>BE</u> in a different way. Finally, I started a career where I would be challenged in new ways. It is a problem for many mothers when their children grow up and leave. And if the mother ties her life too closely to her children then she tends to hold them back. It's important to find ways to break out of that.

Here is where Yoga can make a real difference. The ultimate transition we want is to higher consciousness. That's what Yoga is directing us towards. The ending is giving up the old ways of being, making a break with habits and negative thought patterns, getting rid of them so we can move on to new ways of being.

Spiritual practices are what really help in this process - the Mantra and working with the Light and Hatha Yoga. Dreams can give guidance, and daily reflection reveals what needs attention. I feel very fortunate to have these tools to give me the clarification that I need during my transitions.

I have been using Hatha to gain more understanding of my personal process of transition. There are poses that I associate with each of these three periods in a transition: the ending, the neutral zone, and the beginning. I have incorporated them into my own practice to help me gain insights.

I start with the sun salutation because that is definitely a beginning. It's a way of greeting the new day and invoking a sense of gratitude. I may not know what the new day, what my future, will bring, but I can offer a prayer of gratitude for my life, for the blessings I have been given.

To experience the feeling of the in-between state I do Tadasana. I am standing still in the moment: How am I standing? I reflect on what it means to stand without moving. Yet I must be ready to take a step if that is what is needed.

Vriksasana is a pose that requires balance. When I'm in tree pose, I have to balance, which is not always easy for me. This is an uncomfortable feeling similar to the state between an ending and a beginning. But then I move into the tortoise pose, Kurmasana, which gives me a sense of inner stillness as I withdraw my attention within, to reflect. And that's OK - to give myself time to do that. I need to accept this period of uncertainty and waiting.

In regard to endings, it is important to look at the past to see if there are any areas that need clearing up or resolving in some way. So the twisting poses, I find, are very helpful because I must turn and look behind me, which is looking back into the past. I first hold the pose on the right side and think: what does it mean to look at my past from this perspective, the more rational viewpoint symbolically? Twisting the other way is looking at the past from the left side of me, the more intuitive perspective symbolically. I look at my past from those perspectives and reflect on what that means.

To experience a positive approach to beginnings, I find that Virabhadrasana II is a very strong way of looking to the future. It gets me in touch with the warrior in me, with moving forward directly and with courage. Even if the future is not yet clear, I can prepare myself through my attitude by being willing to look at options.

When I do the sitting forward bends, they convey the message to me to surrender to my Higher Self - to surrender to the Most High and be willing to take whatever action is necessary to fulfill my purpose in life.

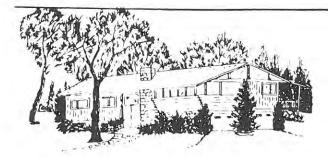
I end the series with Savasana, the death pose. The old has to die and be let go of - and that, too, is surrender. But the process leads me into a new opportunity, a beginning. This is just an example of how the different Hatha poses fit in with the phases of transition.

Linda: What are some of the things that help people to deal with that period between the ending and the beginning?

Margaret: It can help to do some writing and reflecting. I mentioned spiritual practices bringing clarity and strength on an inner level. It may be important to take a trip to a place where you've never been before, somewhere totally new, so that you have a chance to see things from a different perspective.

Linda: That sounds similar to what you said earlier about some tribal cultures putting a person out into unfamiliar territory.

Margaret: Going on a trip can be very healing. And it's not necessary to accomplish something. It may feel right to sit in the woods or by the water and just BE. Find ways to nurture yourself that are meaningful to you. Allow yourself to go through this uncertain period. Recognize that there will be times when it is uncomfortable, but that is part of the process. It is the only way we grow. I'm sure that when the plant pushes from the seed up through the earth, that it goes through a difficult period until it comes out into the light. It's the same thing for us. We have to go through a similar period as part of our growing process until we, too, come into the Light. $\frac{1}{\sqrt{3}}$



Shambala News & Views

by Swami Padmananda

When Linda Shevloff reminded me that the time was approaching for the next Newsletter contribution, she told me that this is to be an issue devoted to women. The classes here at Shambhala House are composed mainly of women, a phenomenon that has also been evident at the Ashram. It is difficult to know just why this is so, but it might be due partly to the need many women feel to know who they are, and to know their place in the world and in the universe. Although there has been some change in their position, imposed by society and by women themselves, it will probably be a long time before they can take a truly equal place in the world. The patterns of conditioning run deep and take great effort to change.

The yogic philosophy offers an excellent way to make the necessary changes and to discover worth that is based on self- knowledge and acceptance, rather than on competi- tion and "proving". The reflection and self-investigation that form such an integral part of what can be called "yoga psychology" lead one to an appreciation of the uniqueness and value of oneself and of all other human beings, male or female. Too often women seem only able to find their place by putting down men, or by out-doing them, whether in the home or in business. This usually leads to an aggressive attitude that is selfdefeating because it denies the best of the feminine qualities that women have at their disposal. If these qualities can be developed to their highest potential, a corresponding strength is discovered, and there is then no need for competition with anyone.

There are few women who recognize the strength that is theirs, and fewer still who use it in a constructive way. However, most of us know some women who are fine models of a solidly-based assurance, the ability to be their own persons and act from there. They can be an inspiration for all women to do the work on themselves that will bring that kind of independence and true self-assurance.

Every human being has within both masculine and feminine qualities, to greater or lesser degrees. In order to become whole human beings, it is necessary for all of us to develop both as fully as possible. The intellect and mind must be developed and sharpened, but not at the expense of intuition and feeling. Neither must the emotions be allowed to overcome reason and logic. The meaning of yoga is "union", first the union of the male/female within, and then the union of the individual consciousness with the Supreme Consciousness. When this is understood as the goal of life, there is less inclination to waste precious time and energy in undermining another, but rather to use whatever is available to us to reach our highest potential.

The Law of Karma is inexorable; it can be seen easily in the small details of daily life. It might be wise to think why women have found themselves in a second-class position for such a long time. Perhaps at some period of the distant past women had power which they abused, for which they have had to pay. Any kind of power corrupts unless it is handled wisely. Let us make sure, as we gain more power in our lives and in the world, that we are able to use it wisely, with continued on page 21



By Leslie Hogya

SUPERWOMAN - A SELF HELP GUIDE

Where is Superwomen? Able to leap buildings in a single bound, Financially independent, Emotionally adjusted, Psychologically integrated, Mentally sharp,linear,logical, Intuitive, Biologically in control - - making choices Physically energized and healthy, Spiritually secure, in touch, in tune. Yin and Yang in perfect balance.

Superwoman can have biologically perfect babies when she wants, works in a career that is challenging, satisfying, financially rewarding. She has a loving, supportive, significant other. Her investments are sound. She can understand RASPs and fix her own car. She has the insight to investigate and understand her own personality. She can read and discuss philosophy? She is physically supple, strong and beautiful. Of course she has no unpleasant body odours, or hair where it shouldn't be, no cellulite. She can do padmasana and fall out of arm balance into a backbend. She nurtures her own inner self.

Who are you? Where are you Superwoman?

In order to accomplish some of the things Superwoman must, she must stick to a strict daily schedule. For those of you who wish to emulate her, here it is:

3:00 a.m	. Aise and record dreams
3:30	Pranayama
4:15	Meditation, chanting etc.
5:15	Asana practice
6:30	Shower, dress, blow dry hair

7:00	Breakfast, walk the dog,
	onswer letters
8:00	Go to work
noon	Aun errands to post office,
	bank, read daily newspapers
1-4:00a.m	. Finish work day
4:00	Shop, garden, go to doctor,
and the second sec	dentist, massage therapist,
	acupuncturist, or self heal
5:00	Start dinner while having
	quality, meaningful
	conversation with children or
	others in life
6:00	Dinner, family problem
	solving
7:00	Help children with homework,
	work on car, income tax, iron
	clothes for next day, attend
	to any other family matters
	(on Monday nights attend yoga
	class, Tuesdays - Kundalini)
8:00	Read Bhagavad Gita, Great
	Expectations, and or Lao Tzu
	(on Mondays and Tuesdays
	still in class)
9:00	Do relaxation exercises, or
	go for a swim, socialize,
	laugh (on Mondays and
	Tuesdays do everything
	scheduled for 7 and 8 p.m.)
10:00	Write Kundalini papers, or
	analyze dreams, write a novel)
11:00	Time to relate to significant
	others in your life (your
	imagination allowed free rein)
12:00	Write in diary, reflect on
	day
1:00 a.m.	Sleep (and needless to say,

On weekends when the hours of 8:00a.m. to 4:00p.m. are free, Superwoman can go to professional development seminars, computer program class, yoga workshops, go on peace marches, do community volunteer work, attend children's school activities and fund raising drives, do major house and car repairs, entertain friends, go on family outings, watch public television, take trips or hikes, wash the dog, can the summer vegetables, bake bread for the coming week, tend the herb garden, get the Cappuchino machine repaired, learn to do Chinese cooking, self massage or read Sanskrit. These activities are self directed and can be rotated by season and interest.

dream)

A MESSAGE FROM NANCE

A letter arrived from Nance Thacker today. You remember Nance; she's the petite yoga teacher and cartoonist who had a predilection for wearing blankets on her head in the early morning. Before she moved to Ontario last year, she promised to send occasional cartoons for the Newsletter. Alas, nothing arrived. Then today in the mail there was a cartoon from Nance and a list of reasons why she'd been delayed. She seems to be going through mony changes. In fact, she's reached nirvana, moksha, the final stage of human development, and so of course she has less need for cartoons. For your enjoyment and information, here is Nance's list of excuses. (Some women who practice yoga are very creative.)

 I have been too busy with my course, my new hubby, new apartment, several jobs (the latter is the norm for me so it hardly counts), my new cat and dustballs on the floor.

2. I have been too lazy to write or draw cartoons. 3. I haven't adjusted to the changes in my life enough to allow me to update my perspective for my cartoons. In the light of my new situation, my old ideas no longer have the punch for me that they once did and so are not drawable at this point.

4. My life is filled with numerous relatives all of a sudden who are so eager for my company that I hardly have time for them all (Okay, I exaggerate a little.) let alone the time to write my version of the Great Canadian Novel for the Newsletter.

5. The pollution of Ontario has addled my brain too much to allow me to put together comprehensible material, AND life in the fast lane (I'm thinking of trading in my five-speed bike for a ten -speed.) is fraying my nerves leaving me with not enough nerve to submit materials for the Newsletter.

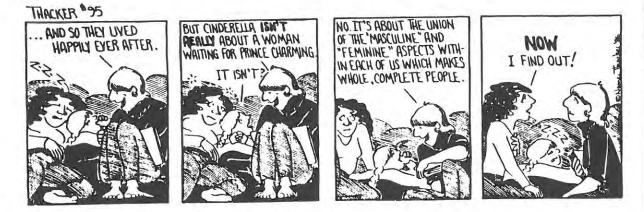
6. I have reached the state of ENLIGHTENMENT - nothing more needs to be said about this as I'm sure you all can relate to of what I speak.

7. No excuse.

8. All of the above except number 2.

\$

STRETCHMARKS



Notice	Board
ADVERTISING IN THE NOTICE BOARD:	EDUCATION
Our rate is \$.50 per line, with up to 48 characters per line. The minimum charge is \$4.00 (8 lines). Additional lines are \$.50 each. Choose either small case or capitals. Bold print and underlining are available. Print clearly.	CREATIVE SPEAKING EFFECTIVE LISTENING Private Training Institute Courses CGA Accredited Speaking Course -start monthly
VENTS	CSC Communication & Speaking Corp. Jean McKee 383-8394
Centre for Self Awareness invites you to attend	RESOURCES
CELEBRATION OF LIFE Sunday Service 11:00 AM	GAANICH TRAVEL GENTRE LTD.
concurrent youth program	TANYA DARLING
Rm.144 U Vic MacLaurin Bldg.	call 479-7191 bus. 384-3792 res.

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

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

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

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

ADVERTISING RATE CARD

size Full page ½ page	1 Month \$36.00 18.00	If you wish to buy an ad, or require any further information,
% page Business card	12.00	please contact our Advertising Manager, Carole Miller,
		at 721-3477.

Shambala continued from page 18

compassion and understanding, from a place of inner wholeness and strength. Women have the intelligence and strength to do what we have to do for ourselves; we don't have to wait for someone to do it for us. If we are able to think of ourselves as the Handmaidens of Divine Mother, we can be assured of developing the best that is within. And perhaps as our inner security and peace grow, we will find significant changes taking place in our worlds, and in the state of peace in the world generally.

Shambhala House will be holding no classes for the week after Easter, April 20-25. Both Norman and I wish you a happy Easter and renewal of the spirit that is symbolized by this time of newness.

OM TARA OM I

The Molivos Mat

The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh PI. #NL SAANICHTON, B.C. VOS 1M0



APRIL 1987:

April 11:

A Day of Yoga with Shirley Daventry French. Contact Shirley for details.

April 10 - 13:

Aadil Palkhivala is coming to Victoria the weekend of April 10 to 13. Classes in asana, pranayama, therapeutics, voice. Phone Gay Dill at 382-9570

April 12:

Vancouver workshop with Maureen Carruthers(Level II) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

April 24:

Victoria Yoga Centre meeting at Donna Fornelli's home, 432 Sue Mar Place(474-4184) at 7:30. This will be a business meeting.

April 26:

Sunday workshop at the Y with Susan Bull in the Yoga Studio from 1DAM to 4PM(light lunch supplied). Contact Donna Fornelli at 474-4184 for further information.

MAY 1987:

May 2:

One-day health enhancement workshop led by Bruce Carruthers. Galiano Island, phone 224-3030 for information.

May 9:

A miniworkshop with Shirley French for people familiar with Iyengar Yoga and wishing to delve into yoga psychology and philosophy. Saturday, 10am - 2pm. Phone 478-3775

May 9th and 10th:

Intermediate(Levels I and II) for students and teachers to be held in Vancouver. Contact Susan Bull at 530-6467 for details. Felicity Green will be leading this workshop.

May 15:

Vancouver workshop with Susan Bull (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information.

May 22:

Victoria Yoga Centre meeting. See next months issue for time and place.

May 30-31:

A weekend workshop led by Maureen Carruthers. Galiano Island, phone 224-3030 for information.

June 5,6 and 7:

Annual Yoga retreat is planned for these dates. Saltspring Island Centre.

June 5,6 and 7:

Weekend Health enhancement workshop led by Bruce Carruthers. Galiano Island, phone 224-3030 for information.

AUGUST 1987:

August 14-21:

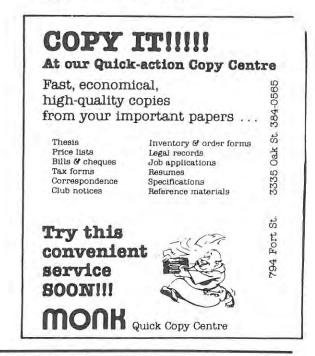
Yoga '87, North America Iyengar Convention to be held in Cambridge Massachusetts. Write to Yoga '87, 91 Harvard Street, Cambridge Ma. 02140, for details.

Proposed Sunday Workshops for the Fall:

Oct.18 Nov.21 Jan.24 '88 Feb. '88

September 1987:

A workshop to be led by Ramanand Patel. Sat. Sept.5 and Sun. Sept.6 - level II 9-11 am - level I 11:15 -1:15 Sept.8,9,10 Tues.,Wed., Thurs. - level I 5-7 pm - level II 7:30 - 9:30



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

Address		
City	Postal Code	Phone

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 Mr.B.K.S. Iyengar.

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 CREDITS

Editor: Linda Shevloff

Assistant Editor: Shirley Daventry French Paste-up: Linda Benn Typing: Linda Shevloff, Shirley French, Donna Fornellí, Carole Miller Michael Shevloff

Assembly: Judith White Drawings: Lauren Cox, Leslie Hogya Distribution: Dave Rocklyn Printing: Monk Quick Copy Centre

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by writte n permission.

DEADLINE FOR MAY ISSUE APRIL 17, 1987

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





Reflections

By Shirley Daventry French

The yoga centre's executive consists of twelve busy professional people. Add to them another half dozen individuals, and you have the working core of our centre.

As far as I know, none of these people is independently wealthy. They all follow a path of right livelihood to provide for themselves and their families. They all maintain a personal practice of yoga and devote large portions of their time to the yoga of working as a group within the yoga centre. They take classes in asana and pranayama, and study yoga philosophy and psychology. Many of them teach yoga and train others to teach.

They finance, write, design, publish and distribute this newsletter which in its five and a half years of publication has made contact with many yoga centres and invidividual students all over the world. They organise yoga workshops and retreats. They make, donate, locate and purchase yoga props, and then maintain this equipment. They provide scholarships for members to attend yoga workshops, courses and seminars here and abroad. They raise funds to support and sustain all of these activities.

Of course, no-one is forcing any one to do this work. Those who do it, do so because they like the work (most of the time), learn from it and grow from it. They function with an understanding that yoga cannot be contained in a compartment of one's life but must permeate all aspects of this life. They know that we must develop and use our talents and share our gifts.

The executive endeavours to do its work in the true spirit of karma yoga - renouncing the fruits of any actions. Perhaps this is the most difficult of all life's lessons. Sometimes this spirit is in short supply, we feel unappreciated, overloaded and wish it would all go away. At a recent executive meeting, one person posed the question, "How can we offer more support to each other?" It was a good question and prompted a valuable discussion. We discussed ways of encouraging more yoga students to become involved in the work of the centre. We also discussed the importance of offering each other personal support through dry or difficult periods along with encouragement to persevere and face our challenges.

bi

p:

tl

m

0

8

a

t I

g

τ

8

W

b

1

1

1

8

e

P

a

b

1

1

(

r c

3

Yoga is a spiritual practice. Spiritual practice will create changes in you and your life. That's why you do it. Nevertheless, no matter how desirable and beneficial these changes are, in the beginning they often cause disturbance, and feelings of instability and insecurity. At those times it's difficult to hold on to the belief that this work will eventually lead to harmony and peace of mind.

When I first started yoga I was greedy and wanted to change quickly. Fortunately, I found good teachers who counselled patience and perseverence, and who taught me the benefits of steady, regular practice. Such changes have to be paced so that they can be integrated with the minimum of disturbance to yourself and those around you, who may also be fearful about what is happening to you.

Sometimes we are able to take time off from our job and other responsibilities and go on a pilgrimage to India or to a spiritual centre in this country. There we receive guidance and support in making necessary changes without having to respond to the demands of society. Times like this have been very special gifts for me which have helped me over some difficult hurdles, and given me perspective on where my next steps should be. Most of the time, however, I have to do my personal work while fulfilling all my other responsibilities.

This is easier for me than for many people, because my work is in yoga and most members of my family practice yoga. Some people, like my companion on the executive who raised the question of support, are not as fortunate.

What happens when we practise yoga-asana is just the same as what happens in the rest of our lives. We are realigning and changing our body, and in particular our spine. This process involves stretching chronically tense and shortened muscles and ligaments, and bringing tone and elasticity back into others which have become dysfunctional as a result of being chronically overstretched. If we were able to bring the spine instantly back into correct alignment and optimum flexibility, the paraspinal muscles would not be ready to support this change. Through steady practice weak muscles are strengthened, chronically contracted ones are lengthened and both are better able to support the spinal column in basic good posture and a much fuller range of movement. During that period of instability, thanks to Mr. Iyengar's genius, students of Iyengar Yoga make good use of a variety of yoga props or supports.

In a similar way we require psychological support while making these changes. Ultimately we must find that support from within ourselves, but in the meantime external support is invaluable.

In either case, whether using props for support in the practice of asana and pranayama, or seeking the support of companions while establishing roots in yoga philosophy and psychology - sooner or later we must take a risk and stand on our own. Otherwise the props become restraints which hold us back from the light and inhibit our growth rather than promote it.

One of my favourite maxims of Mr. Lyengar is: "Until you have the inner light you must use the outer light." It's so down to earth and practical; it always makes me smile. It is ridiculous to stumble around in the dark when you can turn on the electric light or open the curtains and let in the sunlight. There are times, though, when we're completely in the dark and don't even know where to find the light switch or, worse, the electricity is off. Where I live this happens quite often during a gale, when one of the many huge Douglas firs in this area falls on the power lines and brings them down with it. It's prudent to keep candles, matches and a flashlight with full battery on hand. However, if we should find ourselves in the dark with no reserves, then a glimmer of light from a friend is most welcome.

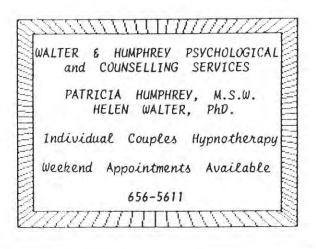
From what I have seen in India, families there have a strong spiritual foundation. This is not the case in the West. It was like a foreign language to me when on my first contact with Swami Radha, she said: "Take time to be holy".

Yoga is a quest for the divine. It is vital that you set time aside for your personal spiritual practices. This is a priority, but alone it is not enough. We have to pursue this quest here on earth - along with millions of other human beings. We have to learn to get along with the other people in our world. We have to learn to share, to give and to receive with grace and without attachment. Working in a group such as the yoga centre gives us many opportunities for this learning. It does have its disadvantages - you don't always get your own way, but this is only a disadvantage to the ego, it is of immense benefit to the soul.

In another Maxim, Mr. Iyengar says: "We are always seeking contact with heaven, but how many of us have made any reasonable contact with Mother Earth". The earth is full of people. The survival of the human race depends on us learning to live together in peace and harmony. Personal work has to be balanced with responsibility to the community. It's a fine balancing act which each individual must perform for themselves.

Down here on earth there is work to be done. If anyone out there feels they would like to join in the work of the yoga centre, contact a member of the executive. If you have more of a need right now to recharge your batteries - come to our June retreat! In either case - you would be most welcome.

<u>Teachers Directory</u>. Names are being received from all across Canada to be published in the Directory. We hope to have the Directory printed in time to go to the Boston convention.





The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

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

In Memory I Susan

by Leslie Hogya

Th ac yc Tł

Kı

SC

TH

F:

a

tl

e

uP

S

R

tw

a

p

Pb

W

e

Т

a

a

For many years Susan McGowan taught a Gentle Yoga class at the Y. She was a special person with a gift for passing on her gentleness to her students. Most of the time while she taught she was doing battle with Leukemia.

Susan died April 3, 1987 and was remembered at a beautiful service at the University of Victoria's Interfaith Chapel. Her husband Kim welcomed us to share our grief with him and his family. Her son and daughter both read special tributes to their mother. Each guest was invited to participate in the service by coming up and placing flower petals in front of her portraits and then taking a sweet she was particularly fond of.

The remarks made by all those attending the reception were a tribute to Susan's deep well of compassion she had for others even though she herself was so ill. All those who knew her and were touched by her will miss her greatly.

Yoga Centre News

by Jennifer Rischmiller

B.K.S. Iyengar Convention in Boston. Shirley Daventry French, Marlene Miller, and Carole Miller will be attending the convention. They have all been invited to teach at the convention. They will be taking T-shirts and newsletters from the Victoria Yoga Centre. Geeta's book is available at Sri Atman

Geeta's book is available at Sri Atman bookstore.

The newsletter committee has planned several more issues of the newsletter. We'd like to ask your help for some of these issues. There will be an issue on Yoga and the Y - A History. If any of you have been involved in yoga at the Y for many years, we'd like to hear from you. The October issue will focus on summer activities, we'd like articles on what you did for your summer.

The November issue will focus on Kundalini yoga. We'd like to hear from people involved and to publish some papers.

The December issue will take a look at Families and Yoga, to find out how they are affected by Yoga. Does everyone in the house do Yoga, do children participate, etc. We hope some of you will write for us.

Please contact Linda Shevloff, 470-5847, Shirley French, 478-3775, or Jennifer Rischmiller, 384-9169, if you would like to contribute a picture, poem, article. We'd also like to publish book reviews on a regular basis. Linda Shevloff is preparing a plan for book reviews to help people who would like to write one. The books do not have to be yoga related, we'd just like to hear what you have enjoyed reading.

The editorship is now being shared as a team effort. Linda Shevloff had already recruited Shirley French and now Jennifer Rischmiller will be training to help with some of the work load.

Typing has been a chore for Linda of late, so we have agreed that if, at any time, there are no volunteer typists available we will pay for the newsletter pages to be typed. This option will be used as the discretion of the editors.

Here is a tentative calendar of events up until December, 1987. Please watch for any changes in the newsletter. June 5-7: Saltspring Retreat led by Shirley Daventry French. Sept 6: Pot luck picnic at 3918 Olympic View. Sept 5-10: Ramanand Patel workshop at the Y. Yoga Centre meeting Sept 18: Yoga Centre meeting Oct 9: Oct 18: Susan Bull workshop at the Y Yoga Centre meeting Nov 13: Nov 22: Celebration of the Family workshop at the Y led by Leslie Hogya and Carole Miller Dec 5: Annual General meeting and Christmas party of Victoria Yoga 23 Centre

Friday, June 5, 8:00 p.m. Metropolitan United Church Quadra and Pandora Tickets \$6:00 Available at the door and at Sweet Thunder Records

Susan Osborn in Concert

Susan Osborn has been performing for over 15 years in North America and Europe. For 8 years she has been the guest vocalist with the Paul Winter Consort. Susan has touched audiences in a way that few can. Tears mixed with laughter are not uncommon, as one experiences her combination of spirit, rhythm, and intelligence. She is a breathtaking vocalist who consistently leaves her audiences awed by the power of her voice and presence.

A benefit to support Harmony House. Bringing music to people in institutions.



THE VICTORIA YOGA CENTRE is pleased to announce

A Weekend Retreat at The Saltspring Centre with SHIRLEY DAVENTRY FRENCH June 5th, 6th & 7th

ALL LEVELS

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

> Yoga Centre Members \$120.00 Non-Members \$130.00

Shirley Daventry French is a senior student of B.K.S. lyengar, and one of Canada's leading teachers of the lyengar method of Yoga. She has visited India several times to study at the lyengar Yoga Institute in Pune. Shirley is also a longtime student of Swami Radha. This rich and extensive training, combined with a lively humour and articulate style is a powerful catalyst for students seeking the next step in their inner journey.

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. Indoor accommodation is provided. There is also space for tenting.

Please make your cheques payable to Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1

For further information, phone Donna Fornelli at 474-4184

RETREAT

By Jennifer Rischmiller

Just now my life is a battlefield and the word Retreat raises cowardly connotation. I certainly do not consider myself a coward and am prepared to continue my battles, hopefully to victory, but at least to a "draw". The enemy I fight is me and often I have to gather reinforcements.

At this time, I retreat, take a new look at my position, decide strategies and gather my defenses. I know that the fight is mine alone but I need more skill and knowledge, always. Although it is not necessary to leave my home environment to retreat, there are less distractions if I am isolated in another place. I am also in the company of other people doing battle which helps me because I know they have some understanding of my battlegrounds. Thus is created a place where I feel able to deal with the challenges of my battles. A retreat is also a place where I can gain respite and gain strength to continue.

One of the reasons for my struggles is my lack of focus. There are many situations to deal with in my daily life and so few of them worked through on a conscious level, I'm just not aware enough of what is going on. At a retreat I can slow down, look at what I have done, what I am doing and what I would like to do.

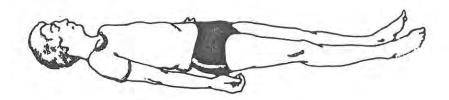
On a retreat, then, I can focus much more on my enemy - me. What is even better is that there is a guide to help me, someone who will pass on learning which will help me to focus my mind. Who knows what will be the focus, one only knows that help is always needed! In my experience (very limited), it has often been that the retreat leader is sensitive to know where the focus needs to be. I think the people who gather at retreats often have a common goal which helps to create an atmosphere of tremendous empathy. This atmosphere provides nourishment for

the scarred, battle worn person that I am. Helps me also to know that I do not need to fight so many battles, that I can let down my defences, there is little to fight or fear.



All in all, I return with strength, focus and knowledge that I can use to help me put my life in the order that I want it to be. Retreat is not something I can do frequently. When I do retreat, it leaves a lasting impression, something I can use for a long time, as the pieces fit in at various times and stages.

SHIRLEY FRENCH & KEIKO FUJIMURA



SAVASANA by Karen Fletcher

Karen Fletcher is an Iyengar yoga teacher from Winnipeg, Manitoba. She works on the Manitoba Iyengar Newsletter "PRANA", and from time to time contributes articles to the Victoria newsletter. Her insightful articles on asana are always appreciated.

In Sanskrit sava means corpse, asana is a posture. Therefore, savasana means a posture in which the body tries to be like a corpse. It is not a place of sleep where the mind drifts off into dreams, but rather a place where the personality is dropped away, the senses are drawn within and the body and mind become silent, while the intellect remains alert. Savasana for many of us is the hardest of all the poses.

For many years my yoga practice was the last thing I did before going to bed. Because of this I rarely did savasana. If I was going to sleep right away there was really no point in doing the final relaxation. Or so I thought. In retrospect, I think there were two things going on. One was a misunderstanding of savasana. Savasana is not sleep. Although a complete relaxation of the body is felt, it is not just a place to relax the body after asana. Savasana is a pose in itself, one that requires incredible discipline and long training to achieve.

The other thing that was going on was an avoidance of this discipline. I have always thought that I was a disciplined person, after all I have a regular daily practice. Yet the more I watch what is going on in my practice, the more I see how my mind works and how undisciplined and sly my mind can be. In asana the mind can stay occupied with the movement and refinement of the pose. Yet it is the stillness that is the asana, not the moving. In asana it is harder to remain in the present with the places that aren't moving than with the places that are. In savasana, once the body is positioned there is no movement. My mind often doesn't like that. It's very busy and can often fool me. Even as I feel that I am present with the savasana, the mind can be occupied on several levels, doing several things at the same time, only one of which is being with the savasana. That is not savasana; yoga is the cessation of the fluctuations of the mind, not seeing how many fluctuations can be present at the same time!

In Light on Pranayama, Mr. Iyengar devotes twenty-three pages of text and photographs to the correct positioning of the body for savasana (see Chapter 30). The process of savasana begins with this correct positioning and as with all asanas care is taken with the alignment. Any imbalances I have become obvious as I try to place the right and left sides of my body equally on either side of the midline of the body. As I let my weight settle evenly through the body and into the floor, I try to let my awareness settle evenly through the body. I become aware of the holding in the buttocks, the tendency to hold my ribs and chest up, to let them be hard. Can I let this soften so my heart can

open and risk being vulnerable? The rigidness in my thumbs keeps me in control, keeps my mind directing what is to happen. Can J let them relax and let my life flow a little more, release my need to have things under control, to go the way I want. As I feel my palms soften I feel some of the business in my mind release. The shortening in the back of my neck thrusts my chin forward, keeping me leading with my head and still in control. This slight shortening is enough to tilt the head so that my eyes roll up rather than turning gently down and in. When my eyes roll up it is easy for me to slip off in a dream or to move into a trance state, neither of which is savasana.

As I continue the releasing, the relaxing, I find a place of quiet a little deeper inside, a place of deeper relaxation. At this new place I sometimes find new places of tension, of holding, and as they soften, I find a deeper place of relaxation. And as the body becomes more silent, There is more silence in my mind. As I release each thought, there may even be the occasional silent space.

When I get up from savasana irritable and grouchy, I know that my practice has been incorrect. "In correct savasana there is minimum wastage of energy and maximum recuperation. It refreshes the whole being, making one dynamic and creative. The sadhaka experiences a state of serenity and inner oneness." (page 254 Light on Pranayama).



Kathleen Charest Barrister & Solicitor

General Practice of Law

304 - 906 Gordon Street, Victoria, B.C. V8W 1Z8 Telephone: 388-6696

Evening and weekend appointments available upon request

A WEEKEND WORKSHOP WITH BRUCE & MAUREEN CARRUTHERS

by Bisia Belinia

(Bisia is a registered massage therapist in Victoia. The therapeutics workshop in March with the Carruthers was her first yoga workshop.)

My weekend "body - mind" connection with Bruce and Maureen Carruthers began early Friday with two other types of manipulative body work before yoga. The first was a traegar session which, if you have never experienced it, is a soothing rocking and unrolling of the body. Its theoretical viewpoint is one of "working out the acquired tensions and stresses by assisting the major joint and spinal systems of the body to unlock."

I floated out to my next appointment, this one with my chiropracter. There was a very different rhythm here, and again it was one that was not my own, but the manipulative guidance helped me release further. Now I was technically adjusted as well as tension free, but I was also now floating in my sense of vulnerability.

This was the "body/mind" who came into Bruce and Maureen's three day yoga intensive weekend. It seemed that my "clay" was ready for yet another molding. The Carruthers presented their yogic practice with a different form of grace, precision, rhythm and guidance.

The major differences my "body/mind" experienced that Friday as I progressed from one to the other can be categorized as follows.

1. Whereas the first two styles of body attunement came from outside myself and were effort free, the third came from within and demanded concentration and effort.



MAUREEN AND BRUCE CARRUTHERS

2. The first two styles helped me to "let down" into myself, whereas the third energized me and left me fully aware of every stretched and working muscle. I was also made aware of those muscular imbalances that limited me from obtaining the precision and balance that asanas aspire one to.

3. A facet that they all shared was that they allowed me to reach my inner quietude, but now there were three perspectives, three choices to experience.

All three share the attitude of developing self-concern and selfnurturing, but the asanas provide what I see as the transition into doing. They provide the concrete, selfinduced, remedial ways of bringing back strength, balance, rhythm and trust in ourselves.

It is in the "doing" that connections are made. 자

RAMANAND PATEL ON YOGA PHILOSOPHY

Excerpts from a workshop on the "Philosophy of Yoga" taught by Ramanand Patel on August 31st 1985 at the Iyengar Yoga Institute in San Francisco. This article was first published in the Iyengar Yoga Institute Review in February 1986 and is reprinted with their permission and that of the author.

----- PART I -----

I was once talking with a Methodist preacher, and I commented that a philosophy we were talking about was not very practical. He said: "Philosophy is not meant to be practical." It really shocked me. Even though the ideals of philosophy may not be achievable for most people in one lifetime, philosophy has got to be practical; otherwise we are just playing with words. And any play on words for its own sake is not conducive to the betterment of life.

Because of the way we are as human beings, we need certain rules by which to govern our conduct. A certain foundation must first be established; later on, you can take greater liberty. In many senses, it is like doing the yoga postures. When first learning, you need to have a channel within which to work; you need to practice according to some well-experienced teacher's laid-down method. This channel may seem narrow to you. For example, my immediate reaction when I am asked for a list of poses to practice will be to say: "Standing poses." Not too many people particularly like that, and yet that is where the foundation of yoga lies. After you have worked for two or three years, maybe longer sometimes, you can then begin to take liberties and start practicing what you want to. There are so many permutations and combinations that you can forever play with the body and its postures. But to begin to play with it from the first day won't work. That's a fact of life.

When we talk of yoga philosophy, Patanjali sets out very definitive rules, which are not very easy to follow. Vivekananda clearly emphasized that you can practice all the steps of yoga as much as you like but if you don't pay attention to the first two steps, the yamas and the niyamas, you will not progress spiritually. Some of these are subtle and difficult to follow, involving rules of moral conduct such as satya (truthfulness) and ahimsa (non-violence). In our century, these are the two which have been most expounded upon, particularly after Gandhi's work. Gandhi started as a below average person, not particularly talented in any way. But having gone to the depth of these two yamas, to the degree he could, he really changed the fate of the planet.

Because we have rules, the immediate trap that most of us fall into is to react to those rules. In reacting, we produce complaints: about physical problems, about the people around, about the world in general. I think we are all put into various situations where our buttons are pushed. One way to progress spiritually is to minimize your complaints. By common sense you would know that when a person who rarely complains is making some objection, there must be some reason. If there is someone around you that complains about everything constantly, gradually you begin to ignore the person. I think God suffers from some of that disease also. If you complain constantly about everything, He stops listening to you.

Of all the laws that are given, whether they be the sutras of Patanjali or Hindu philosophy in general, the highest law is the law of love. When we talk of love in that sense, we have to think of divine love. All other aspects of love as we know it are really facets of that one single love.

Simply because we gather more and more knowledge does not necessarily mean we have progressed or advanced. The great difference between sages and scholars is essentially this: a scholar, staying on the same plane, can write fantastic books and commentaries, but will never write something that is really original. For example, Ramana Maharishi, a great Indian sage of the 20th century, didn't really talk much. He taught people by his presence. One day some Christian missionaries approached Ramana Maharishi, and with reverence asked him if he would show them how he communicated regularly with God. He said, "Sure, I will show you; come tomorrow morning at 3 am". So at 3 am the next morning they walked out of the city into the jungle, and after about two hours' journey they arrived at a leper colony. He started bathing these people's wounds, doing what service he could for four or five hours, and then packed up his things and said, "Let's go back." When they returned he turned to them and said, "You have seen my God." These are the kinds of incidents that really touch people very deeply. Now, lots of people have written commentaries about Ramana Maharishi that are good as information, but otherwise meaningless. They don't influence you; the real influence lies through example.

We talk of human love and brotherhood. I sometimes get a little upset when I hear that, because I think we should have more action and less talk. I was at a place where people were talking about the starvation that is going on in Ethiopia. Someone was trying to emphasize that we sometimes get too caught up into saying poverty is wrong, when it may not necessarily be all that wrong. In a strictly philosophical sense, what this person was saying may be correct. But another person got very upset, saying that because your belly is full it's easy for you to talk about this. This went on for five or ten minutes. Then I said: "It looks to me as if both of you are very upset. Why don't we do something more practical? At this place you are served a horrendous amount of food. You all eat too much. Shall I ask the cook to cut the food down to 50% of what is being cooked now? Whatever money is saved from that, we will send to Ethiopia." Out of the fifty people who had gathered there, not one stood up to say yes. The attitude was - like, okay, let's go on to the next question.

This bothers me, because then the talk is totally cheap; it is pointless talk. It's easy to philosophize on all sorts of things. But we must act on a daily basis, however little the action may be, toward the right cause. If you don't, then making a show outwardly or dressing up as yoga teachers doesn't mean a thing. That is where the practice of yama and niyama comes in.

I was in a house sometime ago where there was a lot of talk going on about how we don't need nuclear power. This started about 6 or 6.30 at night, and went on till about 2 in the morning. Usually I am very opinionated, and start talking very quickly and don't really care what other people think about it. But I caught myself and sat back, and listened to what was going on. At about 2 am someone turned to me and said, "Ramanand, what do you think about this?" I had a brainstorm, and looked around me and got up, and all over the house every single light was on, including in the bathroom which no-one was using. I turned all the lights off, including the one in the room where they were sitting. They did not need that light to talk. And I got in my car and left. I was so proud of myself !

Sometimes it appears that to show concern is good. Worry is a very peculiar word. Worry means to kill yourself thinking about something without doing anything about it. To sit here and worry about people in Ethiopia dying is pointless. If you are concerned, go do something, and then don't worry about it. Worry means you are getting caught up in the fruits of your actions. Let's say your capacity today is to donate \$100 to the fund for Ethiopia: go put the \$100 in and forget it. Stop worrying about it. Because worry diminishes your capacity to function efficiently in other aspects of life.

In the story of the Mahabharata, Arjuna is the leader of one army, and against him are his hundred cousins. There is a battle about to take place. Arjuna turns to Krishna and says, "My relatives, friends and teachers are all in front of me. If I kill them I will go to hell. I don't want to fight them, And of my own army, half of them will die in battle. Why should I start the battle?" It's a very difficult question. Krishna tells Arjuna that the people whom he thinks he is going to kill are already dead. "God has designed death for these people; you are simply an instrument of God. But see that you do not fire a single arrow with vengeance." The key is surrender to God, constantly, continuously. That is easy to say, and much harder to do. But start trying, little Then things stop bothering you. by little.

It is commonly taught in all religions that you give service to your fellow beings. No higher order is given. Yet we have to be careful, because sometimes we feel we are giving service, when we are not actually giving service. In the Bhagavad Gita, this particular aspect of how to do service without doing disservice is very clearly demarcated and explained. In one single sentence, the theme of the Bhagavad Gita is: do your duty without attaching yourself to the fruits of your actions. In other words, from



birth you have a right to act, but you have never had any right to the results of your actions, because you can't even know what they will be. If you get too caught up in the fruits of your actions, you will very often hurt yourself. So, given a set of circumstances, you do the very best you can. Although you will often fail, that's no reason to give up or to decide that what you are doing doesn't work. The ideal, usually, is not possible to achieve. And if you succeed, let the fruits of your actions be like a bonus to you, not your basic salary. There is only one basic salary, you know, and that is self-realization.

Two very strict laws of nature are that you cannot create something out of nothing, and you cannot completely destroy something that already exists. In physics they say, "Matter cannot be created or destroyed." The same is true of spirit. So whatever a particular soul needs at a particular time, that experience is given in this lifetime. It is not ours to judge, because we don't know the overall story. Of course it grieves us, because we are attached to the immediate. Through practice of yoga, through understanding this philosophy, slowly we come to recognize that we cannot fight the will of God. First, we cannot because we do not have the strength to, and second, we must not because we don't know better. Nobody knows better than God, so let it be.

There is another story which comes from the Mahabharata. There are nine devas, who are very playful. In a mischievous mood one day, they steal the sacred cow of a sage. The sage gets very angry, and curses the nine devas that they will have to take birth on this earth. The devas, frightened, come to the sage and apologize. So the sage says he will spare them from the curse, but since he already said this would happen, he can't take his word back. Sages never tell a lie, their words are so powerful that once they say something, it becomes the truth. So he says, "I cannot make it untrue, but I will change it. Out of the nine of you who did this mischief, only one was really responsible. So eight of you will die immediately upon birth the ninth will have to live here because he has some work to do." So these nine devas ask Mother Ganges if she will be their mother, since they cannot be born to an ordinary human. She comes to earth and becomes wife to a king. Her marriage contract with this king is that she will marry him and stay with him, as long as he does not contradict anything she does. She tells him, "When our children are born, if you contradict what I do with them, on that day I will leave you." The king agrees, not in his wildest dream imagining that this woman could kill her own child. So these eight children are born, and as soon as they are born she drowns them in the River Ganges. The king is overcome with grief at what is happening. When the ninth child is born he says, "No, Ganga, this time you will not do this. Enough." So she gives the child to the king and says, "You raise this child. I have to go. My work is finished." For people around the king, who do not understand the reason for what is going on, there is grief. But the eight children that died did not grieve, nor did Ganga who did what she had to do.

We get attached, and then grieve through that attachment, because we don't see the overall purpose of what is going on. Maybe being taken away from the material plane was in the best interest of a particular child. If you actually knew that, then you would have no grief.

There is a story about a little boy who is the son of a sculptor. He produces beautiful idols. In India, because of the caste system, most of the skills are passed on from father to son with

the hope that over generations, the skill will become refined to a high degree. This particular boy, at a very young age, started producing excellent idols which he would show to his father. Dad would always find something wrong with them, saying you could have improved here or there. So the son constantly tried to make better and better idols. As he became fifteen or sixteen years old, he became a little clever, and thought, "My dad always appreciates every other idol which anyone else makes. Whenever I take something to him, he says I can improve upon it." So he goes up to the attic in the house, and takes out idols that he made three or four years ago. He goes to his dad and says, "Look, dad, the neighbor's son made this. Don't you think it's beautiful?" Dad is full of praise for the idol, says it is fantastic. The son then tells his dad, "You know, I made this three years ago." And the father turns to him and says, "Son, you will never make a better idol now. You have lost the one driving reason you had to make better-quality idols, which was to please me." And the son never made any better idols. The same thing happens in Mr. lyengar's classes: if you so much as get a nod from him saying, yes it is okay, you have really gotten a lot. He has basically told you that your idol is made. I am not saying you should adopt Mr. Iyengar's philosophy in your teaching. You are teaching Americans and you are yourselves Americans; you may have to teach in a more supportive manner. But don't get too irate with Mr. Iyengar when he is not supportive of what you are doing. He has very good reasons; he comes from a very different philosophy.

Another word which comes up often is the word dharma, which is a very misunderstood word because it has been literally translated as meaning "religion". In the Western culture, religion means something very different from what the word "dharma" means. What is the dharma of fire? It is that which is its essential nature, without which you would not call it fire any more. The dharma of fire is to burn. If the burning quality is lacking, it is no longer fire. "Manov dharma", the religion of man as it is again loosely translated, means simply that which if it were lacking, you would no longer be classified as a human being. It's not two eyes and two legs which makes you a human being. It is something much deeper. It is the essential divine quality, without which you would not exist. The nature of divinity that is dharma in each one of us, when it is fulfilled and brought forth in your daily behavior, makes you a human being. Until then, you are struggling to become a human being.

What is this essential dharma? Again I will quote to you a story of Ram Tirth, one of the early yogis to come through America. He says it is very dark in a room, and you suddenly stumble over something, and you think it's a snake. Somebody brings a light, and says your snake is a rope. That person is not telling you that the rope is called a snake or the snake is called a rope. What he is saying to you is that that which you have mistaken to be a snake in reality is a rope. In that sense, when a Hindu sage comes to you and says, "I am God", it may sound like he is boasting. But it is not the same statement as when someone might say, "I am a king." "King" is an attribute of "I". "God" is not an attribute of "I", To say, "I am God" to a sage means that I am not that which you see me to be: these arms, these legs, this body. If I am anything, I am God. My essential nature is divine, without which I am no longer human. To call myself God, I am implying that everyone is God. We often don't consciously recognize that. The aim and purpose of yoga is to come to this recognition. It's not an intellectual recognition, but instead an experiential, practical recognition.

ł

1

You can read all types of literature with different descriptions about who God is. Anything one says to give a definition of God must of necessity fall short of describing God. I say 'of necessity' because who devised the language? Human beings, who are not perfect. Hence the language cannot be perfect, hence the description cannot be perfect. The only thing you can say about God is He is infinite, and more than infinite. Somebody asked me one day whether God has shape and form, or is without shape and form. If God is what I understand Him to be, then it is not my business to restrict Him to one or the other. He can be, at His choice, either or both. As soon as I set limits, then God is within those limits. So you don't have to have a personified God. I don't know God; all I know is that whatever happens around here happens through some mighty big force. I don't understand it, but there is some intelligence behind it; it is not haphazard. There are good reasons why things happen. Surrender your will to that Good Reason.

Even to deny God is in itself a religion, and hence a sort of acceptance. That's why God is so profound. It's like a fish trying to escape out of water and denying water. Its very existence depends on water; it cannot deny water. It may not choose to recognize the water, but that is really neither here nor there.

WHERE DIVORCE IS UNNECESSARY by Keiko Fujimura

When my son was in the third grade, his classmate Bobby often hung around our house. Late one afternoon I asked him whether he wouldn't like to phone his mother and tell her that he was having dinner with us. "I won't have to," he said. "She's not home. She gave me money to eat at McDonald's."

His divorced, working mother had a date, so the nine year old had to eat alone in a restaurant. I'm not condemning her. I have some understanding of love. Nothing and no one except one's lover matters when one is madly in love. It is a natural and barely governable emotion. But his reply saddened me greatly. Here was an innocent victim of divorce. It urged me to sit down and write about 'love' using a different frame of thinking.

More than twenty years ago, in a course on Comparative Religion I took at college, a professor declared that Buddhism was not a religion but a code of ethics. "Good god!" I thought. "What is he talking about?" I disputed his theory in a paper, but my English was poor, and I could not clearly articulate my ideas.

I was reminded of that period in my life years later, when I came across an article by Takeyama Michio, the author of The Burmese Harp. In it he too pointed out that many Western scholars claimed Buddhism was, in the strictest sense, not a religion, because it lacks the concept of a god. Let's conceptualize the definition of religion differently. Religion doesn't have to expound divine anthropomorphic beings as gods. We can argue that the fundamental premise of religion is to rely on a supreme goodness. Here is an example of a different frame of thinking.

Let's look at 'love' in a different perspective. Western thinking has been coloured for many centuries by Christianity. Dutsiders like myself view the Western god with awe and amazement. Your God demands that you love Him. He tells you He is the only truth and all others are false. He threatens you with the image of hell and He judgement if you do not love Him. punishes you by witholding salvation if you still do not believe in Him. And, with regard to our fellow man, He teaches that one ought to love but not threaten or punish even when things do not go as well as one might desire. He demands negative human passions be nut aside.

And yet, concerning love, it is written: "Ye have heard that it was said by them of old time. Thou shall not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." It equates "one's thoughts of committing adultery" "one with committing adultery." One has to be righteous in the realm of thoughts. For many generations right teachings such as this burdened weak souls. One was taught that the first falling in love and subsequent marriage were sanctified, but after that, no falling in love was permitted, not even in one's mind. Eventually, radical adjustments to this were made. If the first marriage were made void, a second, and even a third falling in love would not be sinful. Most Protestant churches nave sanctioned this notion, and hence therc are marriages, re-marriages, and yet again re-marriage. Finally it has come to free association where the pledge "until death do us part" is no longer heard nor a legal bother, so that the main discretion is the enjoyment of marital bliss, namely, two consenting adults having sex in the name of love alone; commitment or lack of subsequent breaking up will not constitute a moral nor contractual breach. Logical thinking!

Let me speak of a certain conception of love that one might consider Zen-influenced. Yamamoto Jyocho's The Hagakure has been translated into

English and, I understand, has been consulted by a large number of American and Canadian businessmen as a textbook of it Japanese business strategy. In fact, is about the art of living as an eighteenth century Samurai. Its main theme is that the essence of the Samurai's existence is imminence of death; so face it, and accept it. But the author also mentions the art nf loving, and his belief is that the essence of love is to conceal it within oneself. The purpose of a Samurai's marriage is foremost for the continuity of his house and not the securing of his The Hagakure teaches us to press love. love as deeply as possible into our hearts. Mishima Yukio. in his Introduction to the Hagakure wrote that the Western art of romantic love is to confess it, demand it, and get it, whereas that of the Hagakure is to hide it within until death, to deepen, and sublimate it. By doing this, the voltage of love would be raised, because love has a curious paradoxical trait: its energy dissipates once it is consummated. The less you conceal your love deep within your heart, the more it loses its intensity ---- in imagery, in symbolism, in ecstacy, in sorrow, in deepening of emotion, and in sublimation of object. In fact, it lowers the object.

Both Christian and Hagakure teachings aim at making us moral and noble, one by prohibiting even the of love, thought the other, by developing it to the maximum in your heart.

Now, let me suggest to you, the possibility of adapting a modified, if not corrupt, version of the Hagakure to modern circumstances.

If you happen to fall in love for the second or third or fourth time around -----the third love is inherently immoral compared to the first, is it not? Any new and exciting phenomenon transubstantiates to unexciting familiality, does it not? ---- keep it internalized and intellectualized. Keep him (her) what he is, a close friend and a confidante. Admit that you are in love, accept the fact and you may even contemplate having a brief affair if you must, but instead of trying to improve your marriage by marrying over and dver again, improve yourself. Divorce can be unnecessary. In your heart, your lover will become larger and more beautiful than life, whether he (she) is tangible or not.

This can be an especially useful notion when your loved one abandons you for a new love. Instances of abuse or even murder resulting from jealousy or changed heart might be averted if love energy could be transformed into internalized love rather than intense anger and hatred. When you think you are in love, in actuality, you are loving yourself more keenly than your beloved. That's why it is so painful if he does not love you. If you really love him, let him love, freely, whomsoever he desires. Then, you know your love is stronger and more beautiful than the love his new lover may bestow upon him. Mind you, it is sad and painful, but at least you have so beautiful a lover in your heart for as long as you want. And the pain ---- ruminate it until it becomes deliciously sensual.

It is also a helpful tool for those who are in one-sided a love You don't have to be relationship. frustrated and angry or try to rid your mind of your beloved. Why should you forget about a person so dear and precious to you? Make him your lover in heart and retain him as long as you can. You'll be surprised by another paradox, that your heart-throbbing lover will evaporate into thin air in less than two years, unless you are a master at retaining precious memories. Our mind is such a healthy traitor that we end UD forgetting anything as time goes by. The teaching of the Hagakure is a most sadly beautiful psychology of love. You can create the capacity for a deeper and different kind of love---internalized love. 23



By Leslie Hogya

Women have always sought to have some control over their ability to reproduce. Oracles and herbs from early times have been replaced now by the pill, sperm banks and test tubes.

When my own mother was pregnant for the third time, her mother-in-law (my grandmother), who had immigrated from Central Europe, quietly took her aside and said that civilized women had only two children and there were ways to "take care of this".

I am curious about the ways my grandmother knew about - .coat hangers, slippery elm?? When my mother had two more children, my grandmother gave up hope for her.

In recent years it has been the pill that has had the greatest influence over our attitudes toward reproduction. The number of children we have is within our control. We began to see this control as a right and a choice, whereas before having children was a blessing or a curse. Since the early days of the pill mankind has advanced the science of genetics, developing such techniques as artificial insemination and choosing the sex of the future child.

Now couples look upon having babies as a carefully planned shopping trip. Everything is carefully engineered to reproduce at a certain time for a certain sex and a genetically sound baby.

Consider the case of "Baby M". A couple wanted to have a baby but pregnancy may have jeopardized the mother's health (any pregnancy can do that). The father wanted to have his own biological offspring because his family had been decimated in the Holocaust.

A surrogate mother signed a contract to

allow Mr. Stern's sperm to grow the baby in her uterus. Then she changed her mind about giving up the baby. In court, a judge tried to decide who was to have the baby, the surrogate mother or Mr. and Mrs. Stern. In such a situation, he said that there can be no satisfactory solution.

On the other hand, there are many women who get pregnant accidentally and have abortions. There are teenage girls having babies yet they are unable to support them financially or emotionally. These babies become the "throw away kids" who are unwanted and left behind as the teenagers carry on with their lives without them. There are children around the world who are homeless because of war and famine.

It seems we only want babies when they are convenient and when they fit our ideas of what babies "should" be. We have two kinds of babies growing up now: the pampered, longed-for babies, and the neglected, unwanted ones.

I don't think past generations were any happier, but they did not expect things to always go their way. They put up with a lot which we would no longer accept.

This includes myself. I took the pill. I was fortunately able to conceive a child within six months of wanting to. If I hadn't and special means had been available, I would probably have tried them. If I had become pregnant at 15, I would probably have had an abortion because a pregnancy at that time would have "ruined my life". It certainly would have changed it, there is no telling where I would be now.

The problems of Baby M aren't going to end or go away. They're only going to increase as more people take control over more aspects of their reproduction. The legal battles will go on, and in Ellen Goodman"s chilling words, the children of surrogate mothers will know their mothers "did it for the money". (Ellen Goodman."Women Reduced to Receptacles." <u>Times-</u> Colonist.7 April 1987)

Where is the child in all of this? Do we own our children? If we own them then perhaps it is easier to think of Continued on page 22



Shambhala News

by Swami Padmananda

I have just returned from ten days in Los Angeles with Swami Radha and some of her students. It was a time to enjoy the company and the sun, a time to renew and to reflect. It was good to be with Swami Radha again for awhile, and allow the stimulation and inspiration of her presence to permeate my mind and being. It was good also to see how yet another house is becoming a center of Light as all who live there work with depth and sincerity to attune themselves to the best within. Wherever she is, Swami Radha creates an atmosphere that inspires others to accelerate their efforts in whatever way is necessary.

On Monday morning (Igot back on Sunday afternoon) the headlines in the Globe and Mail were "Environmental disaster looming, global study warns". It seemed like a continuation of the topics some of the Kundalini groups had been discussing just before our break, and which had formed part of my quiet-time reflections. We had been discussing the implications of surrogate motherhood and the "high-tech baby-making business" on the one hand and the controversy over abortion and the general overproduction of bables on the other, and what this is saying about our ways of living and being. There are great efforts made by scientists these days to produce life in a variety of ways, and at the same time there are unwanted babies everywhere. It seems that we have two extremes operating -- those who would play God by creating human life artificially, making bables just another commodity to satisfy the desires of the market, and those who play with the creative forces, bringing life into being thoughtlessly.

Two factors that are missing from both these extremes are respect for life and responsibility. In the heedless rush for progress, the good life, there has been little thought of consequences. We now have the capability of not only blowing up our world, but also appear to be in the process of destroying it through that very technological progress. Is there a way to make progress that will bring a better life to all people, without greed and the desire for power turning the whole world into a battleground, and ruining our planet through myopic self-interest?

I am reminded of Swami Radha's section entitled "Woman, The Handmalden of Divine Mother" in *Kundalini Yog. for the West*. I would like to quote from that:

When technological man has finished his creation It becomes destruction. Man is focused on his principles, his order, as he sees it. It is she, the woman, who picks up the pieces to give life a new

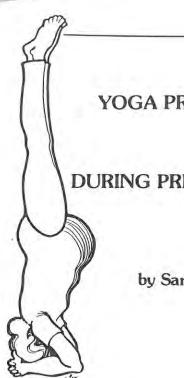
meaning.

When cultures reach a peak, subside into mediocrity or vanish, the female aspect of creation, the Goddess Sakti, starts a new cycle. Woman is Her handmalden. She must accept the burden of renewal after destruction. Through her, the Goddess transforms the barren land into fruit-bearing growth, and the bleak world becomes once again dazzled by a million colors of Her creation. Through woman the Great Goddess lets new life emerge and be tenderly cared for.

This applies not only to women, but to every human being. There is little that any one of us can do to change the overall picture, but we can each look into our own lives and find out how we can honour that creative aspect within giving it power so that it can transform our world and bring new life into it. There are many ways in which we put pleasure and gratification first, with little thought for consequences, either in our own lives or on a larger scale. How often do we think of respect for the life we have been given, or of the life that we take as food to keep ourselves healthy? Do we really take responsibility for all our thoughts, words and actions? The greater responsibility that we as individuals take for ourselves and our own evolution, the greater is the chance of changes taking place In the world. Intellectual development has made such strides that it is now time for an inner development to match so that we will not destroy both our environment and our social world.

Perhaps things like Aids and the present environmental concerns will make all of us think a little more of just what human life means, the place of sex in the reproduction of life, what it means to have human consciousness, and the responsibility that goes along with that. How can we truly be co-creators with God? It seems doubtful to me that anyone has the wisdom to really take or the role of the Creator alone. However, we can all be willing to cooperate with the creation of our own lives, the process of becoming more God-like. And the first steps in that process are simply to learn to be less selfish and self-centered, less greedy and ambitious to satisfy desires or so-called needs, more attuned to the Light within.

The Dream JourneyMargaret WhiteFriday, May 22nd, 7.30 - 9.30 pm; Saturday &
Sunday, May 23rd & 24th, 10:00 am - 6:00 pmMargaret White will present a slide show and
lecture on Friday evening, showing how dreams
and visions have been expressed through the art
of various cultures from ancient times to the
present. This presentation will form the
introduction to the workshop, but will also be
open for others to attend.The Dream
DescriptionThe provide
DescriptionMargaret White
Hargaret White
DescriptionMargaret White
Hargaret White
Hargaret White
DescriptionMargaret White
Hargaret White
Hargaret White
DescriptionMargaret White
Hargaret White
DescriptionMargaret White
Hargaret White
Hargaret White
DescriptionMargaret White
Hargaret White<



YOGA PRACTICE

DURING PREGNANCY

by Sandra Mulcahy

This article is reprinted with permission from the Newsletter of the B.K.S. Iyengar Yoga Association of Australasia. December, 1986. Sandra Mulcahy is the mother of three children and has practiced yoga during each pregnancy. she taught pre-natal yoga extensively in the United States before going to Australia. The first part of this article was printed in the April issue of the Yoga Centre Newsletter.

PART II

Setu Bandha Sarvangasana practised in a modified way can bring awareness to the buttock muscles, which with the abdominals control the tilt of the pelvis. It relieves tension at the base of the spine and brings a surge of new energy throughout the body. When this pose is practised well with no tension in the neck, throat or shoulders, pregnant women find it tremendously rewarding. Many pregnant women find shoulderstand uncomfortable, but Setu Bandha practised with a chair can give some of the same benefits without the discomfort of restricted breathing brought about by the weight of the uterus on the diaphragm. The muscles in the back of the

neck are stretched and the shoulders roll back and down to facilitate the openess of the chest. This pose also lifts the weight of the uterus off the pelvic floor, thus giving relief to an area which normally does not bear quite so much weight.

Setu Bandha Sarvangasana should be held for a very short time, and between times the woman should roll onto her side to rest. When lying on the back, pressure from the growing uterus can adversely affect the vena cava, which lies along the spinal column bringing blood from the lower extremities back to the heart. Any pose that requires the pregnant woman to remain on her back for longer than a few minutes should be avoided.

Baddha Konasana is one of the most beneficial poses to practise during pregnancy, In this pose, gravity, the breath and the muscles work harmoniously to release the inner thighs by the use of sandbags or by pushing with the hands while practising this pose. Because of hormonal changes, the joints becomes more movable, and by forcing the knees down uncomfortable pressure can be placed on the sacroiliac joint. It is more advisable to work internally letting the breath release the inner thighs, the knees moving closer to the floor with each exhalation. Beginners may find it more comfortable to sit against a wall with a lift under the buttocks to facilitate the elongation of the spine from the pelvis. Mr. Iyengar recommends the pose to prevent varicose veins and lessen the pain during labour.

Upavistha Konasana is another pose Mr. Iyengar specifically recommends because it brings circulation to the pelvic area. When practised correctly, it gives a stretch to the hamstrings and tremendous relief for backache. It should be practised with no forward bending motion, Instead, the spine should remain erect, the ribs extending laterally and the sternum lifting upward. When the ego intercedes in this pose it is easy to be too aggressive. By forcing the legs wider apart than necessary, the inside thigh muscles can tear instead of stretch. A ninety degreee angle will usually facilitate

substantial stretch. It is important to learn not to use force when practising yoga but to surrender with each movement.

Surrender is most appreciated in <u>Savasana</u> and is one of the most important poses to practise during pregnancy. B.K.S.Iyengar states that "In correct savasana, there is a minimum wastage of energy and maximum recuperation." What better qualities could be hoped for during labour. Savasana helps to quiet the mental chatter and to experience the present moment. By staying in the present moment, the labouring woman can let go of the discomforts in her body and keep her mind from wandering off to the future in the anticipation of the next contraction.

It is necessary to modify, the backlying position during Savasana. Because of the amount of time needed to practise this pose well, lying on the side with pillows under the head and the upper-This most knee is most advantageous. is to prevent the uterus from putting pressure on the vena cava. Once a comfortable position is achieved, the woman can let go of any stress or fatigue in the body and gather up energy and vitality. Savasana is a perfect pose to reinforce awareness of unrestricted breathing experienced in other yoga poses. Focusing on breathing during savasana can lead to a relaxed pregnancy and satisfying birth experience.

Breathing, especially during pregnancy and childbearing, should never be forced or controlled. It should be deep and relaxed, a balance between giving and receiving. Tension manifests itself in restricted breathing patterns and leads to lack of energy. As the pregnant woman prepares for the birth of her child, she must experience efficient diaphragmatic breathing.

Mr. Iyengar points out that there are three diaphragms in the body: in the throat, in the solar plexus, and in the pelvic floor. It is no wonder, then, that sounds are such a natural part of the labouring process, as the pelvic floor, diaphragm and throat work in harmony. By bringing awareness to the interconnectedness of these areas, pregnant women can prepare themselves to spontaneously expand and contract in any one of them.

Pregnancy is no time to learn patterns of breath control. It seems ludicrous to teach these methods (pant here, count there, hold and push!) for such a natural and spontaneous process as birth. These techniques tend to make the pregnant woman feel she can control her labour by using unnatural breathing patterns or distraction techniques. Pregnancy and labour then become something that happen outside of herself, and the women loses sight of the fact that she <u>is</u> the pregnancy and labour.

At

wh

as

Af

e>

UE

tł

10

TI

tł

WC

Tł

а

Mi

jŧ

SI

pi

ba

g

L

ma

Ci

S:

81

11

ei bi

a

b

F

Y

1

0

z

W

C

s

q

M

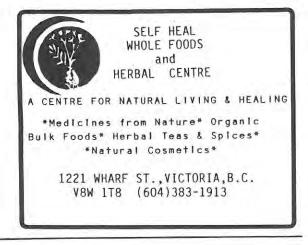
C

f

CZ

t

During labour, the uterus works involuntarily but is very sensitive to discord in the mother's body and mind. It is very helpful to visualise energy being brought in by the inhalation and pain lessening on the exhalation. With each breath the woman surrenders to the mystical event of childbirth, and by allowing the breath to respond freely it is more likely that the labour will progress without resistance. Through the regular practise of yoga, the pregnant woman builds strength and stamina for a healthy pregnancy and delivery, becomes more sensitive to her breathing, and achives a peaceful attitude to enable her to cope with the rewards and challenges of motherhood. 5



MAKE YOUR OWN YOGA PROPS

by Donna Fornelli

At a recent yoga gathering we were discussing where we could acquire additional yoga props, as most of us had had inquiries from students. After deciding the possibilities we would explore, the conversation turned to what some of us were using as props in our practice. We thought you might be interested in some of the ideas.

In place of a Setu Bandha bench, volumes one through twelve of a set of encyclopedias works quite well, stacked three or four high. These books of knowledge can also be made into a platform to practise Sarvangasana.

Make your own sandbags using the legs of old jeans. Sew up one end, pour in dry sand and sew up the other end. You might consider putting the sand in a ziplock type freezer bag first. Use some glue along the zip for a good seal.

Legs of old jeans also come in handy for making a bolster. If you happen to have some camping foamies that are no longer useful, simply cut the desired length from jeans and sew up one end. Then, roll up foam and stuff into cover made from the jeans and sew up the end. If the only old jeans you have happen to be the ones you are still wearing, following are instructions to make a bolster using storebought fabric.

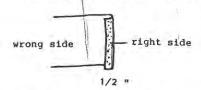
For Bolster and Cover:

You will need 1.3 metres of 150 cm(60 in.) or 1.5 metres of 115cm.(45 in.) fabric, .5 metres of interfacing, 1 spool of thread, one 22 inch zipper (optional for those who don't get along with zippers), cotton stuffing (3 to 4 meters of cotton batting or stuffing available at upholstery shops. Some futon shops sell scraps by the garbage bag at a reasonable price.) Method:

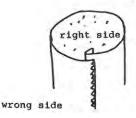
Cut 2 squares 67cm x 74 cm (26¼ x 29 inches) and four circles 9¼ in. or 23.5 cm in diameter. Cut 2 9¼ inch circles from the interfacing. Zigzag or straight stitch all the raw edges on the squares and circles of fabric.

For the bolster:

Make a fold 1/2 in. deep along one of the short sides of the squares, making sure the fabric is folded onto the wrong side of the fabric.



With the right side of the fabric facing you, take the zigzag edge and lap it over the folded edge and pin.



Place two interfacing circles on the wrong side of two of the fabric circles. Pin one of these to each end of the body of the bolster, making sure that right sides of fabric are together. Sew around 1/4 inch seam, then sew another row of stitching close to the first row. Stuff with cotton (or other) material until it is the desired firmness. Slip stitch bolster closed.

Cover:

Using the other square of fabric make a 1/2 inch fold along both of the 26 1/2 inch edges. Make fold toward the wrong side of fabric. If you suffer from zipperphobia proceed with the sewing instructions for the bolster. Slip stitch to close. If using zipper, stitch 2 inches of seam at each end of closing. Insert zipper and stitch in place. Then sew the two ends in place, right sides together.

PLEASE SEND US YOUR IDEAS FOR YOGA PROPS TO USE AND MAKE.

Notice	Board
ADVERTISING IN THE NOTICE BOARD: Our rate is \$.50 per line, with up to 48 characters per line. The minimum charge is \$4.00 (8 lines). Additional lines are \$.50 each. Choose either small case or capitals. Bold print and underlining are available. Print clearly.	RESOURCES GAANICH TRAVEL CENTRE LTD. <u>TANYA DARLING</u> sales representative call 479-7191 bus. 384-3792 res.
Centre for Self Awareness invites you to attend CELEBRATION OF LIFE Sunday Service 11:00 AM concurrent youth program	TYPISTS NEEDED for phone NEWSLETTER 479-5847
	NEWSLETTER 479-58

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

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

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

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

ADVERTISING RATE CARD

Size Full page	1 Month \$36.00	If you wish to buy an ad, or require any further information,
1/2 page	18.00	
1/4 page	12.00	please contact our Advertising Manager, Carole Miller,
Business card	9.00	at 721-3477.

Leslie Hogya Continued from page 17

them as possessions. If they are "possessions", they can be discarded if they don't fit any longer.

We do not own them. As someone said, we are their caretakers for God. Kahlil Gibran in <u>The Prophet</u> says it beautifully¹ Your children are not your children.

They are the sons and daughters of Life's longing for itself. They come through you but not from you,

And though they are with you yet they belong not to you. You may give them your love but not your thoughts, For they have their own thoughts. You may house their bodies but not their souls, For their souls dwell in the house of tomorrow which you cannot visit, not even in your dreams.... You are the bows from which your children as living arrows are sent forth ... For even as He loves the arrow that flies, so He loves also the bow that is stable. 23

Yoga Calendar

May 2:

One-day health enhancement workshop led by Bruce Carruthers. Galiano Island, phone 224-3030 for information.

May 9:

A miniworkshop with Shirley French for people familiar with Iyengar Yoga and wishing to delve into yoga psychology and philosophy. 10AM to 2PM. Phone 478-3775 .

May 9th and 10th:

Intermediate(Levels I and II) for students and teachers to be held in Vancouver. Contact Susan Bull at 530-6467 for details. Felicity Green will be leading this workshop.

May 15:

Vancouver workshop with Susan Bull (Level I) at the Dunbar Community Centre. Contact Anne Gregory at 263-9813 for information."

May 22:

Victoria Yoga Centre meeting. We will all be attending a Dream Workshop with Margaret White at Shambala House. The cost is \$7.50. Contact Shambala House for further information.

May 30-31:

A weekend workshop led by Maureen Carruthers. Galiano Island, phone 224-3030 for information.

June 5,6 and 7:

Annual Yoga retreat is planned for these dates. Saltspring Island Centre. Contact Donna Fornelli at 474-4184 for further information.

June 5,6 and 7:

Weekend Health enhancement workshop led by Bruce Carruthers. Galiano Island, phone 224-3030 for information.

August 14-21:

Yoga '87, North America Iyengar Convention to be held in Cambridge Massachusetts. Write to Yoga '87, 91 Harvard Street, Cambridge Ma. 02140, for details.

September 5-10:

A workshop to be led by Ramanand Patel. Sat. Sept.5 and Sun. Sept.6 All levels 9:30AM - 12:30PM at the Y. Mon. Sept. 7 Teachers/Experienced students 9AM-1PM at 3918 Olympic View Drive. Sept.8,9,10 Tues.,Wed., Thurs. - level I 5-7 pm - level II 7:15 - 9:15PM at the Y.

September 7: Annual picnic and potluck lunch to be held at 3918 Olympic View Drive starting at 1PM.

Planned Sunday Workshops for the Fall: Oct.18 - Susan Bull - "Celebration of the Family" Nov.21

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	().EL	
Name	9		_
Address		- EP	
City	Postal Code	Phone	
C (Mambas	e Money Order in the amount of \$	sletter Subscription (\$15.00) 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 Mr.B.K.S. Iyengar.

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

CREDITS

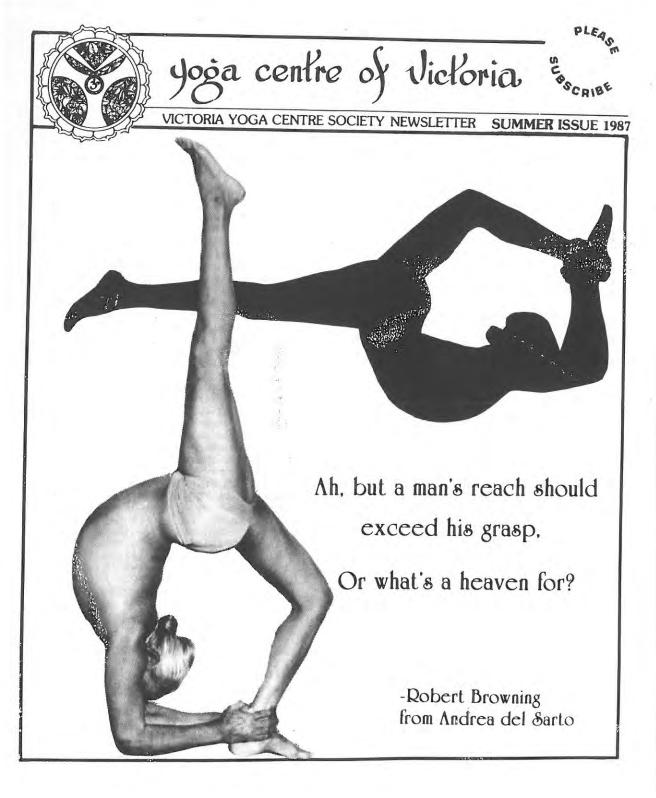
Editor: Linda Shevloff

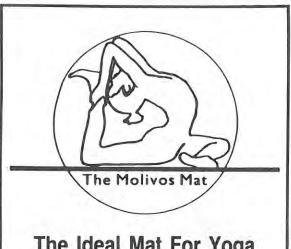
Assistant Editor: Shirley Daventry French	Assembly: Judith White
Paste-up: Linda Benn, Lauren Cox, Leslie Hogya	Drawings; Lauren Cox
Typing: Shirley French, Jennifer Rischmiller,	Distribution: Dave Rocklyn
Donna Fornelli, Linda Shevloff, Michael	Printing: Monk Quick Copy Centre
Shevloff	Photographs: Linda Benn

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by writte n permission.

DEADLINE FOR JUNE ISSUE MAY 20, 1987

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





The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet - it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and they stay put!

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

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

LIGHT - COMPACT - EASY CLEAN: It weighs only 13/4 lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

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

SUMMER ISSUE

By the time this issue of the Newsletter is published the annual Victoria Yoga Centre retreat on Saltspring Island will be over. Many members of our yoga community will be off on summer vacations and pausing from the normal rhythm of activities which stretches from September to June. This will be the last issue of the Newsletter until September.

The summer break will include more concentrated yoga study for several students from the Victoria area. My husband and I are travelling to Pune in July, along with a group organized by Ramanand Patel, to work with Geeta Iyengar Shirley French, Marlene Miller and Carole Miller will be teaching at the Iyengar Yoga Convention in Boston. Other students from our, region will be attending that convention.

As we will be sending copies of the Newsletter to the Boston convention, we have decided to reprint various Canadian articles from past issues which people have found helpful. Several of these articles focus on therapeutic questions. Norma Hodge, an Iyengar teacher from Gabriola Island, B.C., writes of arthritis and yoga. Hilda Pezarro of Vancouver discusses back problems, Derek French, a physician and yoga student from Victoria, examines yoga questions from a physician's standpoint in "Hurting Not Harming" and "A Painful Back". Besides the therapeutic articles we have included two articles on asana by Karen Fletcher, an Iyengar yoga teacher from Winnipeg, Manitoba, and an article on meditation and asana by Anna Forrester, a Victoria teacher.

Have an enjoyable summer everyone. Please feel free to send any writings concerning yoga to us. We are always looking for articles.

Namaste,

Linda Shevloff

TEACHER'S DIRECTORY

We are very happy to include with this newsletter a directory of Canadian Iyengar Yoga teachers from coast to coast. The idea of a directory had often arisen in my mind when students who were moving enquired whether there were any teachers of Iyengar Yoga where they were going. Sometimes I could help them, but sometimes the nearest person I knew was hundreds of miles away. Canada is such a huge country.

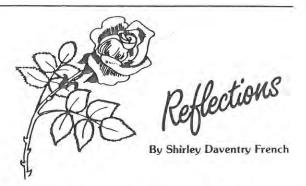
Then the idea came up again in the Fall 1985 when a group of teachers from Eastern, Central and Western Canada were in Pune for an Intensive Course. We discussed the possibility of forming a national association, and agreed that a teachers' directory would be a suitable and feasible first step. Mr. Iyengar gave his approval to this idea.

Since that time an effort has been made to reach as many Canadian teachers as possible and offer them the opportunity to be listed in this directory. We made contact with someone in each Province and asked them in turn to contact as many people as possible in their part of the country. Probably there are teachers in small towns and remote areas that we haven't yet reached, but perhaps they will see or hear about this directory and send us their names. We would be happy to print an addendum.

Some of the teachers listed are very experienced; others less so. Some have been to the Institute in Pune; others have not. Some work in groups in major centres of Iyengar Yoga and others in remote places on their own. There are three physicians who use Iyengar yoga in their work. When asked who should be included, Mr. Iyengar replied: "Those who have learnt from me and my pupils." Whether our contact is a direct one with the Master himself or indirect through those who have studied with him, we are all his pupils and owe him a tremendous debt of gratitude for the light which shines from Pune into each of our classes, large or small.

This directory has been prepared in the hope that it will foster Mr. Iyengar's work in Canada.

In the Light of Yoga, Shirley Daventry French



Recently I watched on television as Rick Hansen returned home to Vancouver after his two and a half year odyssey around the world in a wheelchair. One of the purposes of his "Man in Motion" tour was to raise public consciousness of the needs of the disabled in our midst, as well as funds for research and support services. A traumatic accident had deprived him of the use of his legs when he was a teenager, but his spirit triumphed over this adversity. He dug deep and found other resources physically, emotionally and spiritually. He urged others: "to be the best that we can be with what we have." This is a very yogic message.

Watching Rick Hansen, what struck me most, apart from his obvious courage and tenacity, was his unassuming manner and frequent acknowledgment of the team which had supported him. Although he was the one in the spotlight, his journey could not have taken place without the teamwork of those who travelled with him, and helped turn his dream into reality. Now, with this phase of his journey accomplished, he is asking us to share this dream by our own actions.

There has been a tremendous outpouring of emotion in response to this outstanding young Canadian, but as one C.B.C. journalist said: "Everyone responds emotionally, but he doesn't want your emotion. He wants you to do something."

Do something. Be the best you can. Fulfil your own potential. Overcome the obstacles which prevent you from reaching that potential. Don't let yourself be immobilised by physical, psychological or emotional disabilities. Face and conquer pain and indisposition.

In this case these words were uttered by Rick Hansen, but they could just as easily have come from Mr. Iyengar or Swami Radha or from any of the yogic texts I have read. Fulfil your

3

potential. Follow your personal quest. Share what you have been given. Support the work. Spread the yogic teachings by using your talents in co-operation with others for the good of the whole and not for personal gain. This is the essence of yoga.

To some extent we are all disabled, and to some extent we are all able. When we begin practising yoga we begin to explore not only just how able we are, but whether we are willing to develop and use those abilities. Is our spirit going to be imprisoned by our body or liberated by its development as a spiritual tool?

Once the decision to begin Yoga has been made, the door opens to the next challenge which is to develop self-discipline and continue to practise even in difficult times or dry periods when little or nothing seems to be happening. Perhaps the most difficult challenge of all comes when the practice is beginning to bear fruit. Then we must decide what to do with these fruits. We can do nothing and let them rot, but what a waste? We can feed the insatiable appetite of the ego, or we can offer them to the divine through selfless service and renunciation.

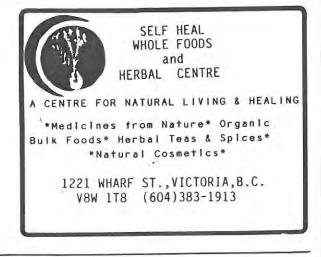
The ego is crafty and seductive and will devise many ways to sidetrack and delude you into serving its own ends, which is why it's important to follow the guidance of a teacher who will act as a channel of light until you have created a clear channel of your own. Very often what we claim to be our "intuition" is self-will in disguise!

When we begin yoga, we are spiritual babies, and we have to practise for many years before reaching maturity. After all, it takes eighteen years (or more) for the human child to mature; what arrogance to believe that in our spiritual life it is going to happen sconer. There are some people, saints, who are able to completely surrender their will to the divine and whose transformation does take place rapidly, but these are incredibly rare. In most cases the ego, continuing its game of deception, will try to convince you that you no longer need the guidance of your teacher long before you have matured sufficiently.

Whatever stage of maturity you have reached, once you have learned from a Master, you are indebted to repay that spiritual gift by practising what you have been taught, supporting his or her work and making the teachings available to others. If, in this process, you gain a reputation of your own - remember who made this possible and acknowledge that. This is not for the sake of your teacher whose evolution doesn't lie in your hands, but for the sake of your own soul. Gratitude is essential; until you express this you will receive nothing more. There would be no room because you would be so full of your own importance!

There was no sense of self-importance emanating from Rick Hansen when he was interviewed by the media, despite the fact he had accomplished an incredible individual feat; but it was not achieved single-handed, and he made sure people understood this. He deflected attention away from himself and expressed his gratitude to the team which had helped him prepare for his journey, and who accompanied him working very hard behind the scenes making his goal their goal too.

So much more can be achieved when those of us who share a common goal and purpose combine our energies and work together. As I mentioned in last month's newsletter, this is not easy because you have to renounce having things all your own way. Often it seems easier to just go ahead and do it yourself, rather than spend time trying to arrive at a group concensus. You have only to look at a child with an overbearing or overprotective parent to see where that gets you - one is unable to let go and the other is denied the opportunity to acquire a skill. Both are limited.



As we practice yoga asanas we learn to bend over backwards as well as to come forward. In our daily life we must learn to give and take. To be truly flexible we must be able to accept responsibility and leadership when that is offered and when we are qualified, but remain unattached to this role and willing to work behind the scenes as well.

Last winter in India, Mr. Iyengar talked to us about the importance of his pupils working together, of sharing the teaching, of putting personalities aside and keeping yoga as our focus. His message was printed in full in our

September 1986 newsletter. He also told us: "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, td exchange ideas."

Mr. Iyengar, like Rick Hansen, doesn't want us to get caught up in our emotions. He wants us to do something. First, for the benefit of our divine soul we must practise our yoga. If this practice bears fruit and some energy is liberated, use it for the benefit of humanity while dedicating your actions to the Most High.

Om Namah Sivaya.

Over the past few months I've had some very positive feedback from readers of this column. I even got my first letter from someone who enjoyed my ideas about "Superwoman"! My sister commented on how much I've grown in my writing. I feel that I'm more able to express the inner me.

Then I noticed how my ego was starting to swell. I tried to figure out ways to duplicate the previous success. I thought of writing a companion column about Slothwoman, but I didn't have enough ideas to fill the space. She sleeps as long as she wants, eats to her heart's content, and has a million excuses for why she never gets anything done. I dismissed that idea.

Luckily I came down to earth and realized I can only be who I am and write from there. In Kundalini class we have been talking about Swami Radha's teaching: we should not seek gratification from the work we do. We should not over-identify with it. Instead we need to get our gratification from our spiritual practices. There is a very fine line between accepting a compliment for work well done and trying to grasp at it and re-create it at whatever cost.

This past school year I took a studio course in art therapy. One exercise that really helped me grow and

By Leslie Hogya

understand myself a little more was getting in touch with the child within.

I journeyed back in time to childhood and made contact with my younger self. An image came into my mind right away: one of me with a bleeding knee. I was about four years old and had been playing ball next door on a gravel driveway. When I fell I cut my knee on a rock. My mother and father were in an operetta and had rehearsals every night. I came home crying and my mother fixed me up with a cold cloth, and soothing words. I can still remember my astonishment when she continued to get ready to go out for the evening. How could she leave me with a babysitter when I had been wounded!

I realized for the first time I wasn't going to get what I wanted. Regardless of how cute or pathetic I was, my mother was going out.

My mother probably does not even remember this event. The important lesson in it for me is that no matter how conscientiously I try to raise my children without traumas and upsets, they will still have them. Upsets are part of life on earth. What we want as children are god-like parents who have never ending supplies of kindness, understanding andlove. We want complete gratification and nourishment for both body and soul.

But of course no earthly parent can provide this. There inevitably will be those times when we don't get what we want, and we have to learn to accept it. If we don't experience disappointments as children, we will grow up into very unrealistic adults.

Getting in touch with that child within has been a very good experience. I enjoyed painting her. The same week I painted her, a paper I had worked on for another course was rejected. This little girl expresses the feeling of being rejected as well. My first instinct on having to rewrite the paper was to give up, quit school and go home. Instead I gave myself permission to feel upset and then I re-read the paper and decided it did indeed need to be rewritten.

Once again the idea of identification has come up. My ego was tied to being successful in all endeavors. By going back over my paper and rewriting it. I learned a lot about myself.



A PAINFUL BACK

by Derek French, M.D.

" The camel's hump is an ugly lump Which well you may see at the zoo; But uglier yet is the hump we get From having too little to do."

.....Kipling

It is estimated that 80% of all adults will be incapacitated with a back problem at some time in their life. Some of these people will present themselves in yoga classes looking for assistance, and some may experience back pain during or following a session of Hatha Yoga.

The spinal or vertebral column consists of 24 bones - 7 cervical, 12 thoracic and 5 lumbar, separated from each other by a tough, resilient shock absorber, the intevertebral disc.

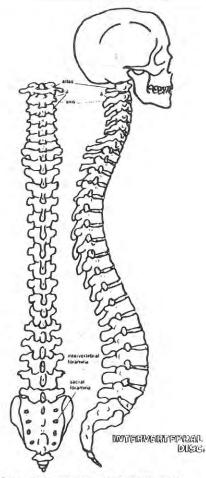
The skull is balanced on top of the 1st cervical vetebra and the spinal column in turn sits upon the sacrum, a bone formed by the fusion of five vertebrae. The sacrum forms the posterior part of the pelvic girdle of bone. Through this girdle, the weight of the trunk is transmitted to the hip joints, legs, feet and ground.

Below the sacrum are a variable number of tailbones (two to five) which form the coccyx. (See Plate 13, The Anatomy Colouring Book)

Each vertebra has bony processes which provide attachments for the powerful muscles and ligaments which support and move the spine.

Each vertebra contributes a section to the bony tunnel which houses and protects the spinal cord and its terminal nerves. Each vertebra supplies half of the bony framework of the windows (foramina) through which the spinal nerves leave to supply the body.

Small facet joints permit gliding movements. Although the movement between any two vertebrae is limited, the sum of all these movements in a normal spine can produce the glory of Eka Pada Viparita Dandasana (Plate 523, Page 379 Light On Yoga, Revised Edition). (see cover)



from THE ANATOMY COLOURING BOOK

I would emphasise that this range of movement is normal although most of us lose a considerable part of this range by early childhood. The backs we see on the street are average - not normal. Even the backs observed in an advanced yoga class, whilst considerably better than average, are still far from normal. Pause here and do six Urdyha Dhanurasanas.

There are many causes of back pain, e.g. congenital abnormalities; primary and secondary tumors of the bones, nerves, blood vessels; inflammatory diseases of the spinal joints (rheumatoid arthritis); infections of the bones (tuberculosis, osteomyletis); metabolic disorders (osteoporosis); and pain referred to the back from other organs of the body.

7

Again I would emphasise the importance of establishing a diagnosis for a person with a persistent or recurring back pain.

Notwithstanding the above, when all the examinations and tests are completed , in about 80% or more of back problems no obvious cause can be found. "So Doctor, if all my tests are negative, how come my back hurts so much?" The answer is found not in a specific disease but in dysfunction; the way the individual uses or misuses the back.

To illustrate, if I hold a green willow wand by the ends I can bend it backwards and forwards indefinitely; the stress is distributed throughout its length. If I move my hands close together on the wand and bend it in one place, it will soon crack.

Most people misuse the spine by : -

(a) Forgetting to exercise to maintain a suppleness throughout its length.

(b) Using the joints between lumbar vertebrae as if they were hinge joints, i.e. bending at the waist causing a break in the back instead of hingeing at the hip joints and keeping a straight back.

(c) Poor breathing practices - the diaphragm is not used fully. When this 'holding' or 'splinting' occurs (often starting in childhood in response to anxiety or other unwelcome feelings) a chain reaction is created. If the diaphragm is stiff - the lower back, pelvis and hips will be stiff. This frozen midsection of the body is an accident waiting to happen. Mis-stepping off a curb or digging in the garden can trigger years of back misery.

(d) Poor posture and alignment of the body standing with a sway back and the increased curve of the upper back and neck that often compensates for the sway back places the facet joints of the spine in the extremes of their range of movement. A little additional stress is enough to jam one or more of them with all the pain, muscle spasm and swelling attendant upon any sprained or locked joint. Because of the joints' closeness to the bony windows of the spinal nerves, the nerve can be compressed leading to additional dysfunction.

Yoga students, teachers, ballet dancers often set a poor example with posture - looking very elegant in the awareness of the asama or dance but collapsing horribly in moments of relaxation. Look around in the next class. It affords a striking example of the Aphorism that Yoga is Eternal Vigilance.

(e) Poor muscle tone and balance. A survey of the Canadian Olympic team in 1976 revealed a high incidence of back pain which many athletes accepted as the price they paid for participating in their sport. It also revealed striking examples of muscle imbalance. Many of these world-class athletes were unable to do one slow sit up.

A proper balance between the flexors and extensors of the spine is essential for normal functioning.

(f) Loss of range of movement in other joints of the body.

A man with stiff hips and short hamstrings will bend his back and strain the vertebral joints in order to reach the floor to pick something up.

Most adults have lost a significant part of the normal range in shoulder movements. In an attempt to paint the ceiling it will not be possible to move the arms directly overhead this loss will be compensated for by bending the upper spine with possible painful effects.

(g) A weight of 1 lb. held 14 inches in front of the spine will exert a force of 15 lbs. on the lumbo-sacral joint. In our society it is not uncommon for an individual to walk around with 30 to 40 lbs. of extra fat in the abdomen. The strain on the lower back is one of the reasons back pain is so common in the obese person.

From these examples of misuse of the spine it will be clear that the skill in action that is Yoga has a great contribution to make in the prevention and rehabilitation of back problems.

Impeccable use of the back requires constant awareness of breath. posture and alignment, together with asanas to keep a full range of movements in all the joints of the body. Maintenance of muscle strength, length and balance is vital to achieve these aims as is an awareness of proper diet.

Copyright - Derek French, 1982

JUNE 1982

HURTING

NOT

HARMING

By Derek French, M.D.

"The pain which is yet to come may be avoided."Patanjali: Section II, Sutra 16

Recently, after a special yoga class for people with back problems, a student complained of the pain she had experienced while stretching. This is a common complaint. Most yoga classes have one or two students with back problems. They tend to be very anxious about the sensations they experience when they begin yoga because of the pain (often very intense pain) that they have suffered with their backs.

Following a discussion of this problem with Derek French, M.D., Shirley Daventry French prepared the following transcript which may be helpful to both yoga teachers and people with problem backs.

Derek French: Recovery from a back problem is dependent upon recovering a full range of movement of the joints of the body including those of the back. At a certain stage in the resolution of back problems it is extremely helpful to start the process of stretching. This involves stretching tightened muscles, ligaments and joint capsules, and almost always involves a certain amount of discomfort - or

There is a difference between hurting and harming. Stretching does not harm the body, in fact many people experience a progressive relief of their discomfort as they begin to recover a more normal range of movement.

even pain.

Shirley Daventry French: Sometimes with even the simplest of stretches there are immediate complaints of pain - especially in the sacral and lumbar area, the region of the sacroiliac joint and around the sciatic nerve. Is there any risk of injury in a supported forward bend, such as a table or wall stretch?

Derek: Sprained vertebral joints of the back are similar to sprained ankle joints. Injured ligaments heal with scarring and shortening. If you don't stretch them out so that you regain a full range of movement, you are vulnerable to further injury. For instance, if you turn your previously injured foot on a pebble, you will pull on this shortened ligament and reinjure the ankle. Had you taken the trouble to stretch that healed ligament and regain the normal range of the ankle joint, your ankle would turn and then recover without damage. If there is a reduced range of movement in a joint, even the slightest pull can cause injury. Although the process of stretching out that shortened ligament may be extremely uncomfortable (ligaments don't like to be stretched) - it is essential to stretch through this discomfort zone.

There was an Indian doctor in Victoria who observed that he rarely saw sprained ankles in India. There, people sit in positions which retain the full range of movement of their ankles. When an Indian steps on a stone and turns his ankle the ankle moves within its normal range and there is no injury.

Joints of the back act in the same way. The small joints of the back are synovial joints as is the ankle joint. A table stretch is valuable, not only for stretching these tight ligaments, but also as a method of teaching people that the real place to hinge the body is at the hips. This begins the process of re-education that is vital for people with back problems, because all of those people will have hinged at the waist and increased the wear and tear on the lumbar joints by using them as hinge joints. They are not designed for this.

Shirley: What about the sacroiliac pain people experience?

Derek: Most of that sacrolliac pain is pain referred from the joints of the spine. The joint capsules and ligaments that are being stretched receive nerve fibres from the same source that forms the sciatic nerve. Pain experienced in one part of the area of distribution of the nerve may well be referred to and experienced in another part of the body. This is the phenomenon of referred pain. The stretching of the ligaments around the vertebrae may be the cause of sciatic pain.

A classic experiment is to inject some normal saline, which is a non-irritating fluid, into the ligament between the spines of the 12th thoracic vertebra and the 1st lumbar vertebra. The fluid causes stretching and disturbs the ligament. As a result, pain is experienced from the point of injection down to both sacroiliac joints. This is simply from stretching the ligament. If you were to repeat the same experiment injecting the fluid into the ligament between the spines of the 5th lumbar and 1st sacral vertebrae, again stretching the ligament, pain would be experienced radiating down both legs to the knees and even beyond.

Anything which stretches the ligament in and around those joints is very likely to trigger pain radiating down into other areas. All this means is that the ligament is being stretched; it is not being harmed at all. This is a clear example of hurting not harming. For people with back problems, this is the big barrier they have to overcome.

When a person experiences pain following an acute injury, particularly pain in a joint, the body will produce reflex muscle spasm. This serves the purpose of immobilising the joint in an attempt to reduce the amount of damage that is occurring. The problem is that long after the acute injury has healed, the body may still have this holding pattern and any attempt to stretch through it will cause discomfort. Nevertheless it is <u>absolutely vital</u> for full recovery to do just that. Every person working with any joint rehabilitation must face this discomfort barrier and work through it for reasons discussed above with the ankle joint.

When you begin to move a joint that has been immobilised by tight ligaments and spasm, you automatically improve the circulation through that joint. As the blood flows, it washes out some of the chemicals that have accumulated in the area of spasm. These chemicals, when they accumulate, cause pain, but as they are washed out the amount of pain will diminish. For that process to happen there must be movement.

This then is the equation. Injury causes spasm, which causes reduction in movement, which causes reduction in circulation, which causes retention of pain producing substances. Movement overcomes spasm, increases circulation and washes out pain producing substances.

I am working with a patient who is in constant pain from a severe back injury after being crushed by a truck. He has had several back operations including a bony fusion of several vertebrae, and an operation to sever some of the nerves in the spinal cord in an unsuccessful attempt to control the pain. This man's daily background is one of constant pain. He wears a transcutaneous nerve stimulator to help control it. I asked him to accept his pain but allow it to stay in the background while trying some mobilisation exercises. He did experience a lot of pain while going through these exercises but when he got up off the floor his background of pain had diminished. It hadn't gone, but it had diminished.

Another interesting experiment which emphasises the benefit of movement during the healing process was conducted on some rabbits. The knee joints of these rabbits were deliberately injured in the same way. Some were treated in the normal way by putting the knee in a splint and completely immobilising the joint. Other rabbits were attached to a machine which moved the knee joint slightly but continually throughout the healing process. The rabbits who had movement therapy had much better results at the end of the process than those whose knees were completely immobilised.

The principle of immobilising joints whether artficially with plaster of paris or physiologically with muscle spasm is not always beneficial to the healing of the joint.

A very common accident in elderly people is a fall on to the shoulders resulting in a fracture to the neck of the upper arm bone - the humerus. It would be possible to treat this by immobilising the shoulder in plaster of paris; the bone would heal, but the older person would finish up with a useless frozen shoulder. The accepted treatment for this problem now is to place the arm in a sling which offers support but also permits a certain amount of movement. The bones heal slowly and as soon as the healing process has begun the injured individual is encouraged to move the shoulder joint. It may take a little longer for the bones to heal but the individual will have a shoulder which is still functional at the end of this process.

Derek French is a physician who has been in general practice in Victoria for over twenty years. He has a special interest in back problems and stress management. For seventeen years he has also been a student of yoga and has studied intensively with Swami Radha and B.K.S. Iyengar. Derek is a founding member of the Victoria Yoga Centre and serves on its Board of Directors. It was his own back problem which brought him into yoga. Copyright - Derek French

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 few 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 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 mesage 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.

 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.

 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.

continued on page 14

SNAKES AND LADDERS

A GUIDE FOR THE PERPLEXED

A question frequently asked in asana class is "What happens next in yoga?" There are many ways of answering that question, but Nance Thacker and Derek French offered this guide for the serious seeker. Of course none of these events have happened

to the authors, but they do listen to their friends.

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

RULES

Construct your own uppers and downers from your own experience. Add your own rules of play.

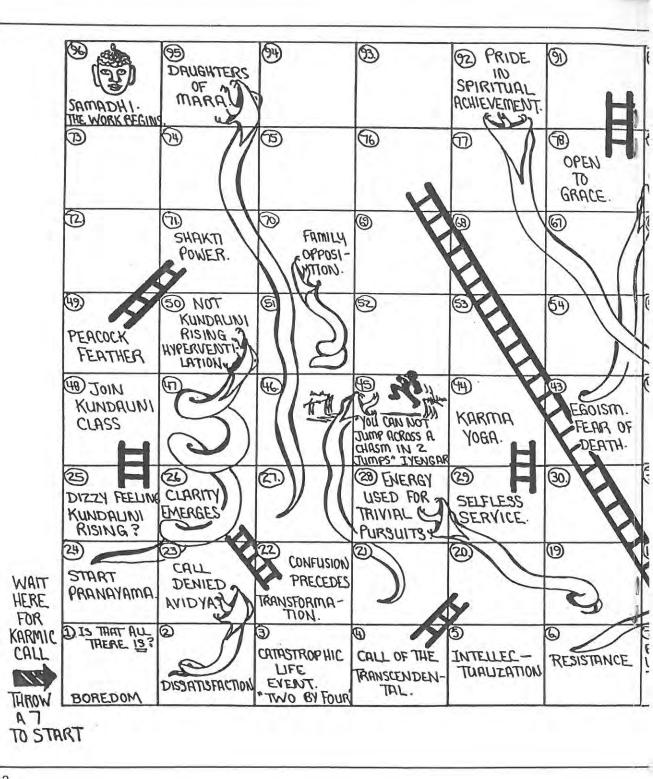
1. Use dice or yarrow sticks.

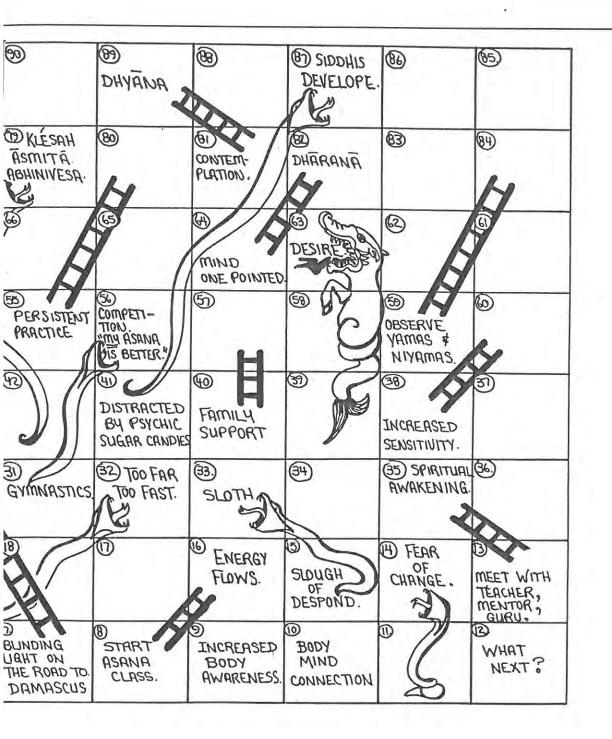
2. Throw a seven to start: move on the number of the next throw.

3. Up the ladders; down the snakes or makara.

4. Exact number to finish on Samadhi. If the throw is too much - count two on Samadhi (for a brief taste) then backwards and take the consequences.

> OM NAMA SIVAYA Nance Thacker Derek French





continued from page 11

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.

 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.



TADASANA

by Karen Fletcher

nnoninnin

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

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

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

The purpose of this work must remain clear. If one has not built his one foundation, one is easily distracted. If the foundation is not strong, one is a chameleon who expresses the truth of others rather than discovering and expressing satya (the Truth) from within. One is therefore always looking outside for the answer rather than looking within for the next question. As in tadasana, if the energy is dissipated rather than focused; one's life is scattered rather than centered. Tadasana allows one to settle back inside oneself rather than buzzing around the periphery. As the weight of the body, the intelligence and the awareness are allowed to settle down into the feet, into the base of the mountain, one is drawn into the present. The experience of body, from moment, is the present. In the present one is unmoved and steady - one stands firm and erect as a mountain.

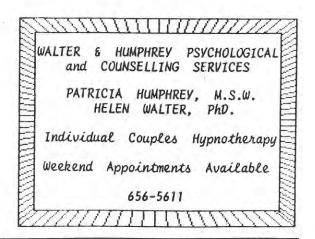
Tadasana is the first pose, the beginning, the place from which all the other asanas unfold. Tadasana is the yardstick one can use to measure the loss of alignment in the other asanas and to explore what needs to change in order to reestablish the central alignment of tadasana.

In life we can learn to be more present, more centered, through the practice of tadasana. The foundation of tadasana can be used to observe when we lose this focus, how the activity of life, or the way we respond to this activity, throws us off-center. When we can see that we are acting and responding from a place other than center, we can then explore and discover what is needed to reestablish the centeredness, the steadiness of tadasana.

If one knows tadasana, then one know how to do all the other asanas. If one knows tadasana in one's life, one know the present moment.

JUNE 1985

Karen Fletcher is a yoga teacher from Winnipeg, Manitoba, who spent a sabbatical year in Victoria 1984/85. She has been teaching and studying yoga for the past ten years.



THE VICTORIA YOGA CENTRE and THE VICTORIA YM-YWCA

are pleased to announce a YOGA WORKSHOP

with

RAMANAND PATE September 5th to 10th, 1987 to be held at the Victoria "Y"

880 Courtenay Street Victoria, B.C.

Part I - All Levels Some previous experience of lyengar Method is required.

Saturday, Sept. 5th & 7 9:30 am - 12:30 pm Sunday, Sept. 6th

Part II - Two levels Level I - For students with litle experience of lyengar Method Level II - For Intermediate students and teachers

Tuesday, Sept. 8th, Wednesday, Sept. 9th & Thursday, Sept. 10th	Level I Level II	5:00 - 7:00 pm 7:15 - 9:15 pm	
FEES:	Yoga Centre & "Y" Members		Non-Me
Part I Only	\$50.00		\$55.00
Part II Only: Level I Level II	\$45.00 \$50.00		\$50.00 \$55.00
Whole Workshop: (Parts I & II)	\$90.00 (Please specify which level for Part II)		\$100.0

embers

00

Registration will open at the Main Desk of the "Y" on Monday, July 4th. Register early - registration is limited to 25 persons in each level. Refunds will be made only if space can be filled from a waiting list; excluding a \$10 service charge.

(Note: Special rates are available for "Y" Volunteer Instructors - Enquire at Main Desk. Paid instructors pay the Members' rate.)

Ramanand Patel is a dedicated student of B.K.S. Iyengar and one of the world's foremost teachers of Iyengar Yoga. He has studied with Mr.

Iyengar many times, and is returning to India for further study this summer. We are delighted to announce that shortly after his return he will be teaching once again in Victoria.



The Victoria Yoga Centre

is pleased to announce a

A Special Labour Day Workshop For Teachers and Experienced Students

with

RAMANAND PATEL

Monday, September 7th, 1987 9 am to 1 pm in The Yoga Room **3918 Olympic View Drive** R.R. 1, Victoria, B.C.

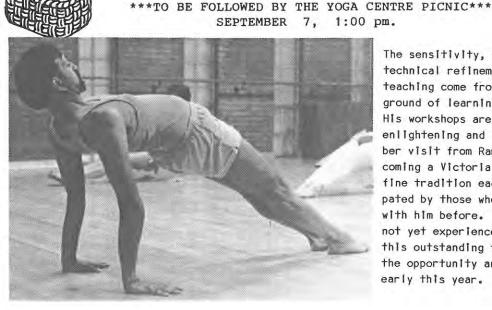
FEES: \$35.00 Yoga Centre Members \$40.00 Non-Members

This workshop will offer the opportunity for personal exploration under the guidance of a truly gifted teacher. Registration is limited to twelve people, so register early to avoid disappointment.

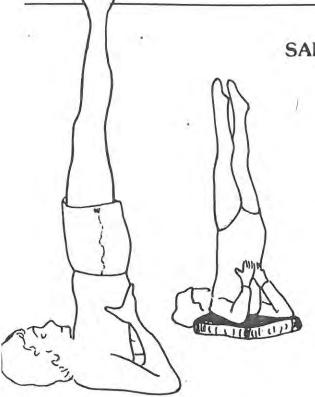
To register:

contact Shirley Daventry French at 478-3775 or Donna Fornelli at 474-4184

Please make cheques payable to Victoria Yoga Centre and mail to 3918 Olympic View Drive, R.R. 1, Victoria, B.C. V8X 3W9.



The sensitivity, awareness and technical refinement of Ramanand's teaching come from a deep background of learning and practice. His workshops are challenging, enlightening and fun. A September visit from Ramanand is becoming a Victoria tradition; a fine tradition eagerly anticipated by those who have worked with him before. If you have not yet experienced the work of this outstanding teacher, take the opportunity and register early this year.



Since I began my yoga practice, shoulder stand has been one of my favourite asanas and is a constant in my daily practice. It is a pose that I would "save" until the end of my practice so that I could savour it and reward myself for all the hard work I had done. A number of years ago, in my ignorance, I felt as if my shoulder stand had been perfected! Now I wonder how I can ever learn all that this asana has to teach me.

The basic principle of movement to do any asana is remarkably simple. For example, in shoulder stand the body is inverted and supported by the shoulders and arms. All that is required is the rotation of the scapula (shoulder blade) over the head of the humerus (arm bone) to allow the torso to move up between the arms. That is basically it, yet anyone who tries to do sarvangasana knows that it just does not work that way. There are all the muscles, tendons, ligaments and fascia that have shortened and tightened around the shoulder joint and in the rest of the body. There are also injuries, misalignments and emotional blocks that prevent

SALAMBA SARVANGASANA I

by Karen Fletcher

this simple movement. The challenge of asana is to work with these obstacles that are presented, in order to express with the body/mind the essence of sarvangasana. How I approach the removal of the obstacles to the freedom of movement can tell me a lot about how I approach the obstacles, the challenges, that are presented to me in my daily life.

Shoulder stand has been an easy place for me to "hang out", as a place to relax and regard myself. Because of this, I can "perform" what looks like a decent pose, yet it can be one that does not penetrate or explore in depth where I am blocked, what can and needs to change, and how I might go about this. As I penetrate deeper into the tightness, the stuckness of my right shoulder each day in shoulder stand, I have the opportunity to see my edges challenged and to see how I respond to that challenge - whether it is with anger, frustration, impatience, or with love, compassion, and openness to what is. So too it is in my life. It can be easy to "hang out" in the roles I assume, to go about my life without exploring, probing, questioning. How I respond to the tightness in my right shoulder in shoulder stand is very revealing to me about how I respond to the challenges that must be dealt with daily - can I look openly at what is there, or do I see just what I want to see? If I can look openly and honestly at what is really there in asana, it helps me to be more open and honest in the rest of my life.

Sarvangasana is the mother of asanas. Because of the position of the neck and head, the gaze is directed to the heart. As a mother nurtures, sarvangasana nurtures by allowing me to look into my heart and encouraging me to open to it. This opening reminds me to approach my challenges, my edges of pain and fear, to see my limitations, with love and compassion. Sarvangasana confronts me with what is, yet reminds me that I am human and that love, compassion and being open to what is will allow my edges to soften and move.

SEPTEMBER 1985

ARTHRITIS AND YOGA

by Norma Hodge

"Arth" means joint, "itis" means inflamed. True arthritis is a condition of inflamed joints red, warm, swollen, tender. However the term is commonly used to describe almost any painful condition of the muscles or skeletal system. It is not a single disease. One hundred and nine different forms of arthritis are presently identified - every kind a little different and every sufferer unique. Treatment obviously will vary, almost individually. Millions of people experience some form of it. Many episodes are transitory or limited, and self-healing in such cases occurs in natural process in two to four weeks. In some the pain is so intense or prolonged that intervention is essential to prevent severe crippling complications.

It helps our understanding of these "109" diseases to know that they can be grouped under eight categories of basic problem:

1. The first is <u>SYNOVITIS</u> which means inflammation of the synovial membrane which lines a joint capsule and which provides the lubricating fluid for the joint. The most common disease in this category is Rheumatoid Arthritis (R.A.). In R.A. enzymes released by the inflammatory cells digest and damage joint parts. More women than men are affected and it can occur at any age. Similar synovitis occurs in Juvenile Rheumatoid Arthritis, Systemic Lupus Erythematosus, and Psoriatic Arthritis. Recent research is beginning to suspect a virus as a causative agent in Synovitis.

2. The second category is <u>ATTACHMENT ARTHRITIS</u> or inflammation of ligaments or tendons attached to bone. Ankylosing Spondilitis (A.S. or poker spine) is the most common disease in this category. It affects men more than women and usually beings between the ages of fifteen to forty. Reiter's Syndrome is a rarer disease in this catergory. Bacterial infection appears to precede it. Genetic predisposition is a factor.

3. <u>CRYSTAL ARTHRITIS</u> - Chemical crystals in the joint fluid cause a most painful inflammation of tissues. Gout is the common disease in this

category. It affects more men than women and usually begins in middle life or later.

4. JOINT INFECTIONS - Bacteria such as staphylococcus, gonococcus or tuberculosis in the joint fluid cause the typical disease syndrome in this category. Any age, either sex.

5. CARTILAGE DEGENERATION - in which the cartilage that faces the joints is broken down by wear and tear and is replaced by bony spurs. Osteoarthritis is the form that affects all people in some degree as they age. There are many variations and severities. A severe form called Charcot's Joints occurs in weight-bearing joints as a result of joint nerve degeneration in such diseases as diabetes or syphilis.

6. <u>MUSCLE INFLAMMATION</u> - not in a joint but in muscle or other tissue near a joint - any age, either sex. Examples are Polymyalgia Rheumatica (pain in many muscles), in which the small blood vessels are inflamed; Polymyositis and Dermatomyositis, in which muscle and skin are involved - any age, either sex.

7. LOCAL CONDITIONS - local injury such as Low Back Strain, Tennis Elbow, Bursitis, Herniated Lumbar Disc.

8. <u>GENERAL CONDITIONS</u> - in which there is long-term general aching with absence of demonstrable disease process. Fibrositis (abnormally high muscle contraction tone which fails to relax during sleep) and Psychogenic Rheumatism (reaction to normal painful sensation is abnormal) are two identified conditions in this category.

To protect ourselves from arthritis there are, in general terms, three things we can do: keep fit, control weight and protect joints. This means that we need good cardiac reserve strength and good muscle reserve strength. Regularly practiced postures in Iyengar-style yoga provide an optimum climate for such a state of dynamic health.

Yet, since arthritis is so variable and so little is yet known of its causes, many of us will experience the challenge of dealing with one form or another. Self-exploration through Yoga has taught me that disease is not an entity separate from ourselves, but is part and parcel of our total personality, part of our identity. Therefore our response to symptoms will be as unique as we are. The deepest cause, it seems to me, lies in the unrest - or

19

dissatisfaction - of our psyche toward our present state of awareness. At a subconscious level it urges us toward health of the whole being, which really means full awareness of our oneness in God. The virus, or the chemical imbalance, or whatever may be cited as physical cause, are the means employed to bring us to awareness. Our great yogic responsibility is to recognize this opportunity for personal evolution. We will make choices in any event, toward ignorance or toward increased self-knowledge. The wonderful thing is that the choice is always open and we can at any time determine not to put up with subnormal levels of being.

The eight limbs of yoga give us tools for personal choice. The character building precepts of Yama and Niyama form the foundation for our sense of responsibility. An arthritis, like any other disease, then seems really less ' an imposition than an opportunity, and we can learn to be grateful for the lessons offered. Through Asana and Pranayama we learn to explore our ever-changing limits. The practice of awareness becomes more than ever the way of life.

We should not too eagerly shut out physical pain. It is our guide, our teacher. It is dangerous to take pain-relieving drugs in order to push beyond limits. Damage and ignorance are the result. However, in arthritis, inflammation itself is damaging and we should explore all means of reducing it including prudent use of anti-inflammatory drugs, rest, ice packs, heat, etc. I have found intelligent use of Asana to be very helpful here. Careful stretching of the two sides of a congested joint can free the circulation to bring oxygen and nutrition to the tissues and remove waste products. Imaginative use of props is invaluable for this - walls, chairs, straps, sandbags, etc. An important point is not to assume that a swollen, inflamed, hot joint or muscle should not be moved, although it is true that rest will reduce inflammation. It should be stretched to the limit of discomfort several times each day to avoid permanent stiffness. But do not try exercises that place high tension force across an affected joint. This is particularly true in rheumatoid arthritis.

Remember that the arthritis process is itself the healing response of our organism to disease and we must listen with respect to its messages. Go slowly and regularly. Understand that there will be setbacks as new joints or tissues become involved, but that none of these need be permanent. Regular exercise within one's ever-changing abilities is essential in every form of arthritis. Complete rest causes calcium loss from bones which then grow weak. Muscles lose tone, tendons and ligaments lose their ability to support joint structures. Cartilage has no blood supply of its own and depends on compression of surrounding tissues to force nutrients and oxygen into the joint spaces and waste products out. Without such movement cartilage degenerates. Psychologically, over-resting encourages dependency and feelings of uselessness, anxiety and depression. Sleep patterns are deranged.

Weight-bearing exercises deposit calcium in bones, nourish cartilage, strengthen muscles, ligaments and tendons, and increase feelings of independence and meaningfulness. Every joint should be taken through its range of movement daily. Isometric exercises bring strength without increasing pain. Stretching exercises increase circulation and free nerve fibers that may be compressed in congested areas. Therapeutic exercises for specific body areas should be guided by a competent teacher, and here I have found Iyengar Yoga with its emphasis on standing postures and inner body awareness to be of utmost benefit. Feet and leg muscles, pelvic and spinal muscles can be brought back to strength and flexibility by frequent practice of Tadasana and the many standing postures - the Trikonasanas, the Virabhadrasanas, Ardha Chandrasana, Parsvottanasana, Prasarita Padottanasana.

Ways should be found to continue inverted postures as much as possible. If knees are inflamed so that floor work is not possible, then a table against a wall can substitute admirably to allow a variety of Padasana positions, perhaps even Halasans and Sarvangasana. While inflamed elbow or shoulder or neck joints make headstands impossible, hanging from ceiling ropes may be possible. Explore! Various twisting postures are immensely freeing and should not be neglected. Savasana should be practiced regularly to deepen both relaxation and awarenees.

Pranayama in Savasana position (perhaps with knees supported) is invaluable to calm the nerves, enhance sensitivity and improve heart and breath action. Ujayi Pranayama should be practiced as described in Light on Yoga and Light on Pranayama by B.K.S. Iyengar. It is important to attend regular classes with a knowledgeable teacher who is sensitive to our needs, and equally important to practice in a regular discipline. Beyond all else the yogic admonition to serve other must be continously upheld. Faith, courage and a refined imagination will find the way. What is given to be learned through such experience has meaning through sharing in some way. Accept arthritis as one of the great opportunities. Pratyhara, Dharana, Dhyana, Samadhi are not beyond this life's potential if through "our arthritis" we learn the ture meaning of ego surrender.

Addendum:

Seven years ago I learned that my severe back pain was from osteoarthritis. Intensive yoga studies at Yasodhara Ashram, Kootenay Bay, B.C. under Swami Radha and in Pune, India, with Mr. B.K.S. Iyengar taught me to deal effectively with that disease process. Four years ago Rheumatoid Arthritis started its challenge. I remain immensely grateful to Swami Radha and to Mr. Iyengar for their most practical encouragement.

References:

Stanford Arthritis Clinic: Director, Dr. James F. Fries. Arthritis - A Comprehensive Guide.

SUMMER 1982





EASING ASANA WITH MEDITATION

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.

by Anne Forester

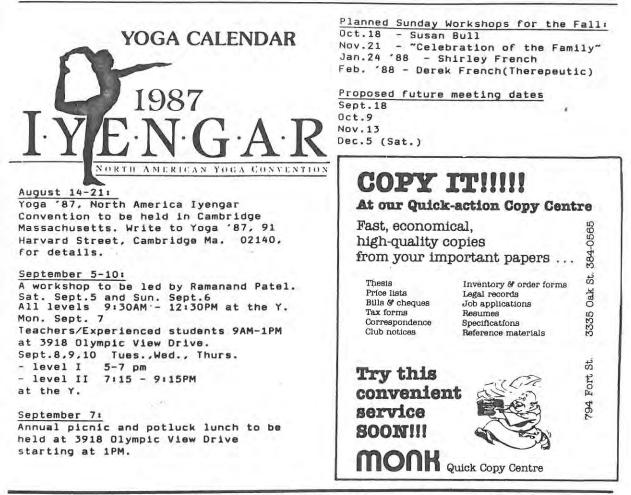
But repeating the mantra is only one aspect of meditation. Often it is a first step to directing the focus of attention inward. As I shift attention to muscles that are working and to the flow of energy that characterized the asana, outward distractions fade. The chattering voice that suggests I want 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.

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.

APRIL 1986

		er is now accepting advertising. practitioners, this is the vehicle for your advertisement.
Because our rates are so low, all advertis appear in the newsletter. If not the co advertisement prepared for you, but we	py will simply be typed	upplied camera ready — that is, exactly as you want it to d and inserted. If you wish, we can arrange to have an or this service.
Our policy in accepting advertising is the stated elsewhere in the newsletter.	at all advertisements a	ccepted must not conflict with the aims of the society, as
	ADVERTISING R	ATE CARD
Size Full page ½ page	1 Month \$36.00 18.00	If you wish to buy an ad, or require any further information,
% page % page Business card	12.00 9.00	please contact our Advertising Manager, Carole Miller, at 721–3477.



MEMBERSHIP/SUBSCRIPTION FORM

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

Please fill out this form, and se	end 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	GAL	
Name		-11	*
Address		- P	22
City	Postal Code	Phone	
Category of Membership:	loney Order 🗌 in the amount of \$] Full Voting Membership (\$20.00)/ 🗌 Associate/Newsle during regular class sessions, I'll pick one up at my Y c	tter Subscription (\$15.00) lass, thanks.	
			23

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 Mr. B.K.S. Iyengar.

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.

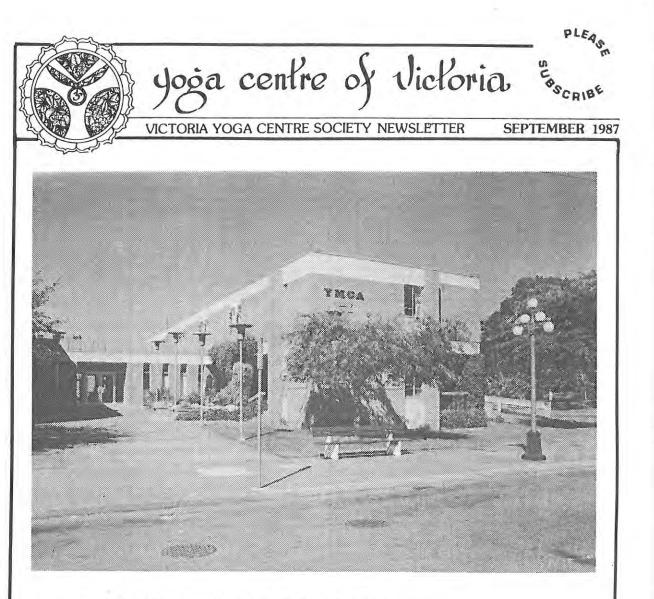
Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, B.C., V8X 3X1, telephone 479-5847

20113
Photographs; Shirley & Derek French, Keiko,
Linda Benn
Drawings, Nance Thacker, Linda Benn
Distribution: Dave Rocklyn
Printing: Monk Quick Copy Centre

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

DEADLINE FOR SEPTEMBER 1987 ISSUE AUGUST 14

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



INSIDE THIS ISSUE:

- Yoga at the 'Y'
- Ramanand Patel, Part II
- Fall classes & opportunities

VICTORIA		7	00	YOGA (co-ed)	0 0 -60		880 COURTNEY ST. VICTORIA V8W 1C4
A	A PROG THE IVE	A PROGRAM OF CLASSES THE IYENGAR APPROACH	OF CLASSES IN		ET ESSEN	BARE FEET ESSENTIAL IN ALL CLASSES	386-7511
COURSE NAME	NO.	CO-ED M/W	DAY	TIME	MEM	FEES/TERM NON-MEM SEN	
	200	Co-ed	Mon.	9 30-11 00 am	Free	-	For - 1 - 0 This period This period CO
INTRODUCTORY VOCA	201	Co-ed	Mon	5:30-7:00pm	Free	\$29	ly mil earn sxploi develo sonal s cou eral p hager tey D
	202	Co-ed	Tues	7 30- 9:00 pm	Free	\$29	nute lo re re ca op at tivitie lity rse w practi ment, taven me, v T
werroot should register in this level Coordination, strength, literability and stemine will be developed through progressive	203	Co-ed	Wed	9:00-10:30 am	Free	\$28	BI sessi lax uses ress for ess for fill be hype hype hype hype hype hype hype hyp
work with yoge asana (poses)	204	Co-ed	Wed	7:30- 9:00 pm	Free	\$29	of te mana the taug r with nothe rench a a gu
	205	Co-ed	Thurs	5:30- 7:00 pm	Free	\$29	AK at lur agem price thas srapy h. dir uest
GENTLE YOGA	206	Co-ed	Tues	00- 2.30	Free	\$28 \$23	nch time n eent skills of one' k y Dr. Dere pecial inte and chro rector of th teacher. 10-12: Dr. D
events of participation of the second solution and and second solution and the second solution will be laughl along with an emphasis on breathing and relazation	207	Co-ed	Thurs	1:00- 2:30 pm	Free	\$28 \$23	deal for the rest in s nic pain s be "Y" Y 50 pm Jerek Fi
FIFTY-FIVE AND BETTER YOGA Revuls: practice of iveryar toga promotes good positure. muscle and bowe interrayin and a teeling of the reference well being. The care and attention to detail which characterise the method together with the mary individual ways of working, make it sepacefully utilized to propose in this age good. For indee weathing to participate in more than one class per week, you may also register in a	208	Co-ed	Wed	10:30-12:00 pm	Free	\$28	Lounge
	209	Co-ed	Mon	11:00-12:30 pm	510	\$30	C
YOGA - LEVEL ONE A continuation from introductory level. New asseras will be	210	Co-ed	Mon	5:30- 7:00 pm	511	\$31	BA Take back man The physi hypr Fren
infroduced, and an emphasis will be on gaining proliciency in basic yoga asanas Coordination, strength, liewichtity and	211	Co-ed	Wed	6 00- 7:30 pm	\$11	\$31	CH lime sgem instn lician hothe ich, d il lea
stamma will continue to develop along with a deoper understanding of the practice of yoga	212	Co-ed	Thurs	5:00-6:30pm	511	\$31	Binchtim bent a bent a bent a birector cher
	213	Co-ed	Thurs	5.30- 7.00 pm	\$10	\$30	RE. at mine second p for the and a pand a prior
YOGA - LEVEL TWO/THREE	214	Co-nd	Tues	9:30-11:30am	\$17	\$37	AK d-da assion reven vis co ecial illess the
WORKSHOP SERIES LEVEL TWO - an introduction to intermediate asanas for the students who have already developed a basic	215	Co-ed	Tues	5.30- 7.30 pm	\$22	\$42	y lo relax his to explo nition of co purse is Di interest in manager Y'' Yoga 10-12:
uncerstancing or lyeinger rogal in the emphasis will be on espointing the Individual ways of working to overcome obsisteties which impode progress. Completion of Level One (or equivalent) is resential	216	Co-ed	Thurs	10.00-12 00 pm	\$22	\$42	and ease ore the cr mmon ba Derek f i chronic nent Shi programm
WORKSHOP SERIES LEVEL THREE — an intermediate course for teachers and students with a good understanding of the typergal withod, who will be introduced to more advanced asiants and strom includual ways of working with them Emphasis will be on refinement and detail Participants should have experience in lyengar Yopa at an intermediate level.	217	Co-ed	Mon	7:00- 9-00 pm	\$22	\$42	100 that aching tuses, ick problems rench, a Victoria pein syndromes. tey Daventry ne, will be a
RUNNER'S YOGA STRETCH A course for numers that incorporates yoga poses as a warm-up and coor-down to complement your run.	167	Co-ed	Wed	5:00- 6:00 pm	Free	\$22	



Reflections

By Shirley Daventry French

I returned home late last night from Yasodhara Ashram with two days to re-organise myself for the trip to Boston and the Iyengar Yoga Convention.

Our journey home was frustrating. One of the two Kootenay Lake ferries was out of commission (the larger one), and we had a five hour wait to cross the lake. Later we were held up three times on the Hope-Princeton highway by road work. Toward the end of our trip we approached the Tsawassen ferry terminal and the ferry to Victoria was within sight; but we were delayed again because of a bad traffic accident and missed this ferry. With each of these incidents I watched the fluctuations of my mind and mood as I struggled to accept what was happening and let go of my planned itinerary.

When we finally arrived home, I was very tired and went to bed, but instead of drifting straight into a deep refreshing sleep my mind was running all over the place thinking of all the things I had to do before my early morning flight to Boston. Eventually I decided that instead of tossing around in bed my limited time would be better spent getting up and making a list of these tasks. Lists have many advantages, one is that having written down what I "had" to do, I began to see what really did have to be done during those two days and where my priorities lay.

One of these tasks was to go through the mail which had arrived while I was away. Some letters looked official and others, I knew, were bills; these I put aside and opened the personal letters. In quick succession I opened one containing very warm sentiments and appreciation of a recent project, and another which was critical of its quality and motivation. The idea for this project had arisen in a good spirit, and it had been carried out the same way. It was a group effort. On completion we had a sense of a job well done in the spirit of karma yoga. Neither of these letters changed any of this - but they did change my mood.

When I read the first letter I was pleased and felt warm feelings towards the writer. Then I read the second, and was puzzled and hurt. I felt unjustly criticised. It was this second letter which occupied most of my thoughts and dictated my mood, until I began to reflect on one of Patanjali's Yoga-Sutras which I had quoted several times last week during the course I had taught at Yasodhara. In this Sutra (Section II, 3) he lists the obstacles to enlightenment which cause all of our suffering: ignorance, egoism, attachment, aversion, and the desire to cling to life.

There was a good dose of egoism in my reaction; obviously I had identified with the project and took the criticism personally. I wanted our project to be "liked" rather than "disliked". Ignorance, as Patanjali's tells us in a later sutra, creates all the other obstacles. This ignorance again and again deludes me into identification with my personality and accomplishments, and interferes with my getting on with the work in the true spirit of renunciation or selfless service. This same ignorance tempts me to forget that it is an illusion to think I can have pleasure without pain, likes without dislikes, attraction without repulsion. It puts me in a position where I am like a puppet manipulated by others. When they like or praise me, I am happy. When they criticise or don't like me, I am unhappy. My life is not my own.

Thankfully, I am a student of yoga and have been shown the means to detach myself from this up and down existence. Both the letters I received were an expression of the state of being of their writers. If I can read whatever is written to me with uncoloured perceptions, and receive praise and criticism with equanimity then I am taking charge of my own life.

One of the preparations I have been making for the convention is to lead a seminar on the Yoga-Sutras. There is nothing like a little practical reinforcement.

Om Namah Sivaya.

IYENGAR His Life & Work

This is the extraordinary life story of B.K.S. Iyengar, the internationally known Yoga teacher, and author of *Light on Yoga*. With deep insight gained from many years of intense spiritual practice, Mr. Iyengar writes of personal struggles and breakthroughs in his practice of Yoga. *Iyengar: His Life and Work* includes interviews with Mr. Iyengar, his aphorisms on Yoga and the spiritual life, and students' experiences with the Master.

"Yoga is the music of the soul. So do continue and the gates of the soul will open." **B.K.S. lyengar**

400 pages, 47 photos \$19.95 paperback



Timeless Books Box 9, Kootenay Bay, B.C.

VICTORIA YM-YWCA

HISTORY OF YOGA AT THE 'Y'

by Donna Fornelli

Yoga was first introduced to the Victoria YM/YWCA in 1968. Jessica Tucker was the first instructor and worked in close collaboration with Shirley Main, who was in charge of Women's Fitness at the time.

The program flourished and after a few years produced a group of dedicated students who became the core of the first Yoga Instructors Course in 1974.. Some of its members were Shirley French, Carole Miller, Leslie Hogya, Elaine Grif, the late Susan McGowan, and myself.

The classes were more structured then. For instance, you could go to any class at lesson four and the same poses would be taught in the same order as in any other class that week. However, the style and personality of the instructor made each class unique. We knew so little then, but yoga was new to the students as well and each of us taught the best we could from what we knew.

As yoga became more popular there was a demand for more classes. We soon realized the need for more training. In 1977, Susan McGowan co-ordinated an indepth training course run in conjunction with the 'Y' and the Yoga Fitness Institute of Vancouver, directed by Dr. Bina Nelson.

When Jessica retired, Elaine.Grif organized the classes. The job was then passed on to Shirley Daventry French, who has directed the program for the past ten years. Shirley introduced Iyengar Yoga to the 'Y' in 1978. Amid controversy, this "new" yoga caught on. Through workshops it has been the good fortune of teachers and students to be exposed to some of the best known Iyengar teachers from around the world.

Most of the instructors have studied at Mr. Iyengar's Institute in Pune, India. All continue to enhance their skills through on-going training.

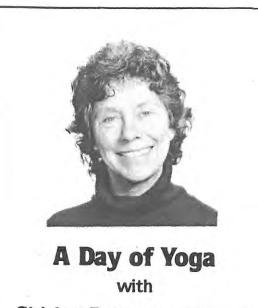
Through the dedication of its instructors and the mutual co-operation with Shirly Main the Victoria 'Y' has one of the finest Yoga programs in North America.

TRIBUTE TO JESSICA



JESSICA TUCKER

The first yoga classes at Victoria YM-YWCA were offered in the late sixties under a disguised name; psychomotor exercises. Yoga was foreign, it was not Christian! Jessica Tucker brought Yoga to the Y after studying under Dr. Bina Nelson in Vancouver. Bina knew Shirley Main who liked the idea of teaching yoga classes at the Y, but others in the



Shirley Daventry French

Saturday, October 3rd 10 am to 4 pm to be held in THE YOGA ROOM 3918 Olympic View Drive R.R. 1, Victoria, B.C.

FEE: \$35.00

Shirley is a student of B.K.S. Iyengar and an experienced teacher of his method of Yoga.

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

For information and registration: Phone 478-3775

organization at the time were very much against it. During an Open House demonstration, Jessica introduced the benefits of yoga disguised as psychomotor exercise. After the demonstration, one of the Y administrators came over and complimented her on doing such good and sensible exercises. Jessica said, "Oh no, that was yoga" and all resistance ended. Yoga was in.

Carole Miller, Shirley Daventry French and Leslie Hogya met with Jessica recently and talked about the history of yoga in Victoria. The three of them, along with Donna Fornelli, have been studying yoga since those early years. Carole asked Jessica what had led her to yoga in the first place. She explained that her husband had a boat and she found she was afraid to be in the water. "I was desperate to get over my fear of the water, and someone suggested I try yoga to help me relax." Yoga became a very important part of her life, but Jessica never did learn to like the water

Bina and her method of teaching yoga impressed Jessica. It is slower paced than Mr. lyengar's method and in the late 1960's classes were only an hour long. The first ten to twenty minutes were spent doing a yoga walk, which was a slow, meditative type of walking, toe to heel. A group of poses was done in the traditional order, which Mr. Iyengar also stresses. Jessica did not teach many different poses because her teacher, Bina, felt that a few poses were sufficient and could be practiced until they were perfect, before introducing new ones. "We were so Western," laughed Jessica, "wanting to progress."

The first class taught in 1968 was for women only. Later, as time went on, a men's class was added, then children's classes. Jessica had to begin training others to help meet the demand, all of the teachers volunteered their time. The student's "chipped in" to help purchase the first white styrofoam mats. There were no props of any kind. The classes were taught in the auditorium on the cold hard floor. Classes in the lounge had to work around couches, chairs and floor lamps.

E

PRACTICAL YOGA -

🗊 An introduction to the Yoga-Sutras of Patanjali with 🙋 Shirley Daventry French

Patanjali's Aphorisms are a series of maxims each containing a seed of truth. Used as a focus for our thoughts, feelings and purpose, they shed light on how to live life wisely. How can we use the sutras to turn ancient wisdom into modern knowledge and experience? This eight week course will explore practical ways of using the sutras as a guide for daily living.

> Wednesday evenings 7:00 to 9:00 p.m. October 7th to November 25th 1987

The Island Centre for Health Education 538-A Fraser Street. Victoria, B.C. V9A 6H7 (opposite the Esquimalt Recreation Centre)

Fee: \$65.00

For registration or information Phone Shirley at 478-3775 (Some experience of Ivengar Yoga required)

The other aspects of yoga were important to Jessica. She felt it was essential that asanas were practised along with an understanding of yogic philosophy. She introduced this in her classes with the aid of charts on the eight limbs of yoga, the yamas and nivamas and so on. Jessica invited Swami Radha to Victoria and Shirley Daventry French was in the first Straight Walk workshop offered here. Encouragement to explore was one of Jessica's hallmarks. She sent her pupils to try different teachers. Carole Miller remembers Jessica sending her to another local teacher, Goddon Limbrick. Carole went very reluctantly!

In 1974, Jessica retired because of hip surgery and because she had decided that the Y was for the young. By then, she had trained teachers and left a program of some twenty-five classes per week for men, women and children. She also left a legacy of sincerity, generosity and spirituality for us all.

At the end of the meeting, Shirley asked Jessica if we could take her picture. Jessica said no. Carole interjected, "But we talk about you all the time and people don't even know what you look like." "Let me remain mythical!" Jessica laughed, but at last agreed to find a photo from when she taught at the Y.

CAROLE REMINISCES

by Carole Miller

When I moved to Victoria in 1970, one of my goals was to begin to explore leisure activities which I hadn't had time for while I was working. One of the areas which was of interest to me was Yoga. After making inquiries, I learned that the place to go was the YMCA. Without knowing anything about this form of "exercise", but having heard interesting things about it, I signed up for my first series of classes. The teacher was a beautiful woman named Jessica Tucker and she taught all of the classes at the Y at this time. One of the very first movements we learned was called the Yoga walk and it demanded a clear focus in order to sustain a graceful flow and maintain balance. The class started with this centering exercise each week and we were surrounded by a feeling of quiet, peace, and tranquility.

At this time, the classes were composed of all women. It was here that'l got to know people like Shirley French and Elaine Griff. Although we worked in silence there was always a sense of communication and enjoyment.

Jessica's classes were only one hour long and yet we learned so much! We were introduced to the Eight Limbs of Yoga, correct Continued on page 20





EXOTIC INDIA & the ORIENT

Departure - 09 Jan 1988 Return - 06 Feb 1988

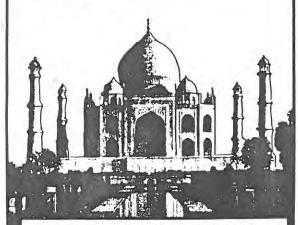


Personally escorted by Gurdeep Sundher

Join Gurdeep's 29 day tour as she once again explores the mysteries of India and the Orient.

Minimum Group - 15

INTRA OAK BAY TRAVEL 1503 Wilmot Place, Victoria B.C. 598-4531 V8R 5S3



Tour Cost per Person in Canadian Dollars Sharing a Double Room: CAD.: 5499.00 Single Room Supplement \$1300.00

We will attempt to match you with another person if you are travelling alone to avoid the single room supplement.



When I was a young girl growing up in a small Ohio town, the local Y was a very important place in my life. I attended square dancing, the camps in summer and, as a teenager, I became a Y youth leader. I think I even served as president in my last year of high school. I was a camp counsellor every summer and thought I would like to be a Program Director of a Y when I grew up.

Many years went by between high school and 1972, when I moved to Victoria and became reacquinted with the Y. One of the first people I met that September was Carole Miller. When I happened to mention that I was doing yoga out of a book, she easily convinced me to take a class with "a most wonderful teacher" -Jessica Tucker.

From the very first class, I was hooked. The sense of inner peace, balance and serenity that descended upon me has kept me involved ever since. Jessica's classes always began the same way, with the walk, and ended in savasana, both silent. Jessica experimented once with our class and wrote down a list of poses we were to do on our own, at our own pace, so the entire hour was spent in stillness. I loved it, but it wasn't popular with everyone because there was no instruction. There was never much demonstration, we were to listen and follow verbal instructions. The method may have been different from Iyengar's but yet the essence of yoga was there: harmony, balance, flexibility and a sense of peace. Jessica made us aware of the philosophy of yoga that asanas were one part of an eight limbed system. A year after I arrived, I participated in a workshop of the mind with Swami Radha that Jessica organized, and that led to further work at the Ashram.

After Jessica retired, Elaine Griff took over the organization of classes and in 1974 she asked me to begin teaching. A few years later, a number of us who had begun teaching felt the need for more in-depth training and Susan McGown contacted Bina Nelson to give us a teacher training course. Out of that, arose the formation of the Hatha Yoga Teacher's Group and many of those from that 1977 training group are still working together and teaching in local community centres around Victoria.

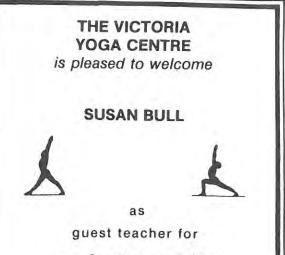
Right about that time Shirley Daventry French was exposed to Iyengar's teachings and Norma Hodge came from Vancouver to give us classes. I really enjoyed the precision of Iyengar's method and went to her workshops.

During the fall of 1978, I had the opportunity to teach yoga to Phys Ed students at the University of Victoria and, during the sessions, I found myself doing both Iyengar's method and Bina's hatha yoga mixed in the same class. I began to feel very confused. I didn't know enough about Iyengar's method to feel comfortable teaching it, yet I was practicing it. Added to that, I suffered from some health problems, moved away from Victoria for a year, got a job teaching pre-school and so stopped teaching yoga altogether for about five years.

Going to India changed that. I had to leave my pre-school job in order to make the trip. When I got there and learned from Geeta, a kind of re-integration of the two methods happened for me. The deep wells of inner silence during pranayama were very important in that process. The silent, spiritual dimension is present in the Institute. It is a temple, a temple to Hanuman, and Patanjali presides at the entrance to the studio.

But Jessica was my first teacher and, therefore, has a special place in my life. She introduced yoga to me, which has become integral to my life. She helped me know my own inner self where I found peace and tranquility. Thank you Jessica.

By Leslie Hogya



a Sunday workshop

Susan has studied lyengar Yoga extensively with senior teachers for ten years. She has been to India on two separate occasions and for the past seven years she has conducted classes in the greater Vancouver area.

This workshop is for lyengar students of all levels. Please join us!

SUNDAY, OCTOBER 18, 1987

at the Victoria YM/YWCA Yoga Studio

from 10:00 a.m. to 4:00 p.m. (light lunch supplied)

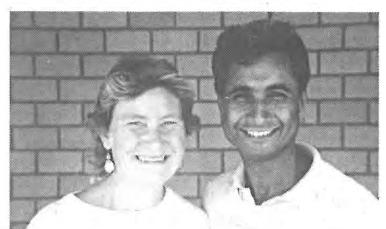
> FEE: Yoga Centre/ Y members \$28.00

Non-members \$30.00

Please make cheques payable to the Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1.

For further information phone Donna Fornelli at 474-4184.

Butterfly Connection Experience the Art of Self-Development



Presenting New Techniques to enhance your ability to learn simple, natural and effective ways to "let-go" of conditioned garbage, creating happiness in your everyday life!



Private Consultations 384-1345 Sue and Steve

YOGA CENTRE NEWSLETTER INDEX:

PART V: 1986

The Index for the Newsletter has been compiled by one of our volunteers, Dave Rocklyn. Jennifer Rischmiller typed it. They have previously prepared four 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) PART III: January to December, 1984 (appeared in June, 1986 issue) PART IV: January to December, 1985 (appeared in February, 1987 issue)

We hope our readers find the INDEX useful as there are many informative and entertaining articles in past issues. We do have extra copies of most issues.

A	MTH	PGE
Ahna, Maria D		
Poetry	APR	11
Art of Yoga, The		
by B.K.S. Iyengar	SEP	19
An Artist's Model Meditates		
Well		
by Nance Thacker	APR	8
B		
Benn, Linda		
Selling Shoes	DEC	20
Biofeedback (1)	2.22	
by Derek French	FEB	8
Bly, Robert		
Poetry	CVR	JAN
Briggs, Beatrice		
Reflections of Workshop		
Organizer	OCT	11
Buie, Terence		1.0
Swami Radha	JUN	4
C		
Carruthers, Adele		
Maxim	OCT	23
Poetry	DEC	10
Cartoons,		
by Nance Thacker	JAN	20
	FEB	18

и и	APR	9
	MAY	
и и	JUN	
Cavanaugh, Carol	C. C. 4	
Psychology and Asana	OCT	17
Christmas Thought, A	001	14
by Jenifer Rischmiller	DEC	17
Christmas Yoga Graphics	and	C 6.
by Michael Shevloff	DEC	4
Creating the Possible Society		
by Gil Parker	FEB	18
Conference (C.P.S.)		
by Gil Parker	MAR	13
Conference (C.P.S.)		
by Gil Parker	APR	19
Conference (C.P.S.)	1.1.15	**
by Gil Parker	MAY	0
Crossword Puzzle	UH1	0
	NAM	-
by Linda Shevloff	MAR	LOK
Crossword Clues		
by Linda Shevloff	MAR	7
Crossword Solution		
by Linda Shevloff	MAY	26
D		
Dill, Gay		
Russian Journal	JAN	15
Russian Journal		
Russian Journal	FEB	
	APR	
Georgian Hospitality	JUN	20
Dill, Rob		1.1
Yoga Executive	JAN	12
E		
Easing Asana with Meditation		
by Anne Forrester	APR	14
Editor's Column	ru is	+ 1
by Linda Shevloff	DEC	6
Expressing the Feminine in	DEC	0
Asana		
by Judith Lasater	MAY	10
F		
Fletcher, Karen		0.2
Yoga and Menstruation	NOV	18
Forester, Anne		
Easing Asana with Meditation	APR	14
Fornelli, Donna		
Yoga Executive	JAN	12
French, Derek		
Yoga Executive	JAN	13
Letter	JAN	
Biofeedback (1)	FEB	
Review of the Kabir Book	APR	
The Feast of Ramanand	JUN	7
Yoga and Health	NOV	
A Gulf Island Sojurn	NOV	
Yoga and Health	NOV	
Official Christmas Exam	DEC	11
Poetry	DEC	15

French, Shirley Daventry				NIOLI	10
Reflections	JAN	2	Leslie	NOV	
Yoga Executive	JAN		Leslie	PLC	10
Letter	JAN	13	Human Constitution According		
Reflections	FEB	2	to Ayurveda, The	MAR	14
Judith Lasater	FEB	16	by Kathy Kelly	Units	* *
Reflections	MAR	2			
Reflections	APR	з	I		
B.K.S. Iyengar Interview	MAY	2	Illustrations		
by Linda Shevloff	MAY		by Jean-Guy Hogya	MAR	4
Reflections	JUN	3	by Celia Ward	MAR	10
On Sharing the Teaching		CVR	by Nance Thacker	APR	12
Reflections	SEP	2	by Trish Graham	DEC	14
Reflections	OCT	2	by Jean-Guy Hogya	DEC	18
Reflections	NOV		India Interview		
Reflections	DEC	2	by Linda Shevloff	FEB	11
Reflections	DEC	-	Ingimundson, Bruce		
			Yoga Executive	JAN	11
G			10 Days of Meditation	APR	7
Galiano Island			Ingimundson, Sue		
by Jim Rischmiller	NOV	13	Reflections on Galiano	NOV	14
Galiano Island Retreat			Intensive, The		
by Trish Graham	NOV	9	by Marlene Miller	FEB	9
Gamble, Don			Interviews,		
Shambala News and Views	JAN	20	B.K.S. Iyengar prepared by		
Georgian Hospitality			Shirley Daventry French	MAY	2
by Gay Dill	JUN	20	Iyengar, B.K.S.		
Graham, Bill			On Meditation	APR	14
Annual Report	JAN	3	Photo		CVR
Yoga Executive	JAN	13	Interview with	MAY	
Official Christmas Exam	DEC	11	On Sharing the Teaching		CUR
Graham, Trish			Maxim	SEP	
A New President	JAN	9	Maxim		CVR
Yoga Executive	JAN	11	Ivengar on Meditation	APR	
Galiano Island Retreat	NOV	9	Tyengar on neurration	Pill IS	
Illustration	DEC	14			
Gregory, Dorothy					
Letter	MAR	6	J		
Gulf Island Sojurn, A			Judith Lasater, A Return Visit		
by Derek French	NOV	12	by Shirley Daventry French	FEB	16
by benefit intervent			ay anning parantity framen		
11					
H					
Hamilton, Wendy R	SEP	з	к		
Letter	SEL	3	Kabir Book, The		
Hogya, Jean-Guy	MAR	4	Review by Derek French	APR	12
Illustration			Kelly, Kathy		
Illustration	DEC	10	The Human Constitution		
Hogya, Leslie	TAN	-	According to Ayurveda	MAR	14
A Mother's Yoga	JAN		Hecoraring to Hydrveda		
Yoga Executive	JAN		C		
A Mother's Yoga	FEB		Lasater, Judith		
	MAR		Expressing the Feminine		
	APR	4	in Asana	MAR	10
Some Recent Scenes Around	HANK	22	The Yoga Sutras	JUN	
Victoria	MAY		Leslie	0014	10
A Mother's Yoga	JUN			ост	16
	SEP		by Leslie Hogya	NOV	
Leslie	OCT		и и	DEC	
What is Yoga	NOV	6		DEL	10

WALTER & HUMPHREY PSYCHOLO	GICA		N Noti Brossidente - A		
and COUNSELLING SERVICE			New President, A by Trish Graham	JAN	9
PATRICIA HUMPHREY, M.S.	60		0		
	w.		Official Christmas Examination by Bill Graham and Derek French	DEC	4.4
HELEN WALTER, PhD.			On A Bad Back	DEC	11
T. 1: : 1 - 0 - 0 - 11 - 11			by Hilda Pezzaro	OCT	3
Individual Couples Hypnoth	erap	y	On Sharing the Teaching	10.245	1.12
			by B.K.S. Iyengar, edited by		
Weekend Appointments Avail	able		Shirley Daventry French	SEP	CVR
			P		
656-5611			Padmananad, Swami Shambala News and Views		20
			Shambala News and Views	FEB	
Letters				APR	
from Nance Thacker	JAN		and a second	MAY	
from Shirley Daventry French				JUN	
from Derek French	JAN			NOV	20
from Nance Thacker	FEB		Parker, Gil		
from Dorothy Gregory	MAR		Creating the Possible Society	FEB	18
from Diana Mansell	MAR		Conference (C.P.S.)	MAR	
from Nance Thacker	JUN		Contraction of the second s	APR	
from Wendy R. Hamilton Lunan, Margaret	SEP	3	Conference (C.F.S.)	MAY	8
Potluck from Comox Valley	DEC	8	Patterson, Jo	DEC	10
Forrack from comox variey	DEC	9	Yoga in the Northwest Pauk, Rob	DEL	10
			Sri Chimnoy's Dynamic Path		
			of the Aspiring Heart	APR	10
1			Pezzaro, Hilda	in it	10
lacKenzie, Norman			On A Bad Back	OCT	3
Yoga Executive	JAN	12	Poetry		- 7
MacRae, Bhakati			by Robert Bly	JAN	CUR
Poetry	APR	11	by St. Francis of Assisi	FEB	CVR
Mansell, Diana			by Bert Walker	APR	
Letter	MAR	8	by Bhakati MacRae	APR	
Maxims,		10		APR	
by B.K.S. Iyengar	SEP		by Robert Sward	NOV	
by Adele Carruthers	OCT	CVR		DEC	
by B.K.S. Iyengar Meditation	NUV	CVR		DEC	
Special Issue	APR	TI-	by Linda Shevloff by Linda Shevloff	DEC	
Miller, Marlene	En IX	(E)	Potluck from Comox Valley	DEC	17
The Intensive	FEB	9	by Margaret Lunan	DEC	8
Sunday Workshop	APR		Psychology and Asana	DEC	Q
The Teacher's Weekend	NOV		by Carol Cavanaugh	OCT	17
Mother's Yoga, A				001	-
by Leslie Hogya	JAN		R		
н н	FEB		Ramanand Patel		
и н	MAR		Feast of Ramanand, The	0	
	APR		by Derek French		7
	JUN		Photo Sostember Usetate	OCT	CVR
	SEP	21	September Workshop by Michael Shevloff	OCT	10
Miller, Carole Yoga Executive	JAN	13	Radha, Swami	OCT	10
Music and My (Un)Consciousness	UMIN	10	Photo	TUN	CLIP
Harre and my (on/conservasiess	in Sala	~		UON	CVR
by Jim Rischmiller	NOV	21	Birthday Celebration		

13

Reflections				
by Shirley	Daventry	French	JAN	2
	м		FEB	2
		-M	MAR	2
	.0	90	APR	З
	м	81	JUN	3
н			SEP	2
10			OCT	2
10	- H	**	NOV	2
н			DEC	2
Reflections	of a Work	shop		
Organizer			OCT	
by Beatric		1 Carl 1 Carl 2	OCT	11
Reflections		0	NOU	14
by Sue Ing	imundson		NOV	14
Report from	Gabriola	Island	DEC	7
by Phyllis	Wood		DEC	(
Pischmiller,			TAN	11
Yoga Execu	tive		JAN	
Saltspring		etreat	SEP	
A Christma			DEC	11
Rischmiller,			JAN	10
Yoga Execu				
Galiano Is	land	i i comenciati	NOV	
Music and		nsciousne	SSNUV	21
Russian Jour			JAN	15
by Gay Dil			FEB	
by Gay Dil			APR	
by Gay Dil	1		HER	17
S Saltspring 1	cland Ret	reat		
by Jennife	r Rischmi	ller	SEP	12
Selling Shoe				
by Linda B	enn		DEC	20
Shambala New	s and Vie	WS		
by Don Gam	ble		JAN	20
by Swami P			FEB	20
UV DWant I	"		MAR	16
11	n		APR	21
			MAY	24
			JUN	4
			NOV	
Shambala Inf	ormation		DEC	22
Sugmoara ini	or marrier.			
Shevloff, Li	nda			
Yoga Execu			JAN	
India Inte	rview		FEB	
Meditation			APR	
Shirley Da		ench	MAY	7
Crossword			MAY	
The Yoga S			JUN	
Editor's C	olumn		DEC	
Poetry			DEC	
Poetry			DEC	17
Shevloff, Mi	chael			
Yoga Execu	itive			14
September	Workshop			10
Christmas	Yoga Grap	hics	DEC	4
Siva Beaver			MAD	0
by Nance T	hacker		MAR	8

Some Recent Scenes Around		
Victoria	MAY	22
	1.1641	22
Sri Chimnoy's Dynamic Path		
of the Aspiring Heart by Rob Pauk	APR	10
St. Francis of Assisi		8.2.
Poetry	FEB	CVR
Sward, Robert		
Poetry	NOV	15
Τ		
Teacher's Weekend, The	NOV	1 1
by Marlene Miller 10 Days of Meditation	NOV	74
by Bruce Ingimundson	APR	7
Thacker, Nance		
Yoga Executive	JAN	14
Letter	JAN	18
Cartoon	JAN	20
Letter	FEB	6
Cartoon	FEB	
Siva Beaver	MAR	8
An Artist's Model Meditates		~
Well	APR	
Cartoon	APR	
	APR	
Cartoon	JUN	
Cartoon	JUN	
Letter		22.5
W		
Walker, Bert		
Poetry	APR	11
Ward, Celia		-
Yoga Teacher	FEB	
Illustration	PIER	10
What is Yoga?	NOV	6
by Leslie Hogya Wood, Phyllis	1104	
Report from Gabriola Island	DEC	7
Y		
Yoga and Health		
by Derek French	NOV	
by Derek French	NOV	16
Yoga and Menstruation		
by Karen Fletcher	NOV	
Yoga Centre Executive 1986	JAN	11
Yoga Centre Library		
Information and List	NOV	5
 of books on Dreams on doing Yoga + Exercise 	DEC	
Z. on doing loga + Exercise Yoga Centre News	020	
Annual Report by Bill Graham	JAN	3
Yoga in the Northwest		
by Jo Patterson	DEC	10
Yoga Sutras, The		
Discussions with Judith Lasater	1. 	3.5
edited by Linda Shevloff	JUN	16

ON YOGA PHILOSOPHY RAMANAND PATEL

Excerpts from a workshop on the "Philosophy of Yoga" taught by Ramanand Patel on August 31st 1985 at the Iyengar Yoga Institute in San Fransisco. This article was first published in the <u>Iyengar Yoga Institute Review</u> in February, 1986 and is reprinted with their permission and that of the author. Part One of this article was printed in the May 1987 issue of this Newsletter.

4

<u>Ramanand Patel</u> is a dedicated student of Sri B.K.S. Tyengar and one of the world's foremost teachers of Tyengar Yoga. He has studied with Mr. Tyengar many times including this summer. We welcome Ramanand again to Victoria.

Sages, like everyone else, get locked up. They are human too, and they make their mistakes. It doesn't serve our purposes too much to dwell on those mistakes. But the whole of life is nothing more than a chance to learn lessons. You will be given a lot of opportunities in much worse ways. The choice is yours -- and mine.

In life, you come across many instances in which there is conflict. You may find yourself at crossroads where you feel I am given this situation, I don't know what is right; what shall I do? It is in those kinds of circumstances that you need the help of prayer, of belief, of guidance from other people who appear to know better. To that end, Patanjali has also given very many different paths. He says that if you are a first-class yog1, you may live and practice in one way. Then he goes on to say if that is difficult for you and you cannot do it this way, then try this other way. He comes step by step to easier and easier methods. The final method which he comes to, I believe, is to surrender your actions to God.

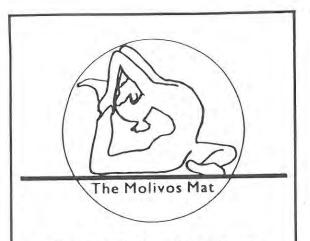
Some people's past circumstances are such that they are naturally inclined toward devotion; they need to believe in God. They are

interested in bhakti, and that is fine. Others are interested in jnana, fine. Someone else is interested in karma, like Gandhi was, that is fine too. To say any path is wrong is denying some aspect of God, which none of us has a right to do. I sincerely believe that most evil which has been created in the world has been created not by lack of belief in one form or another. but by lack of practice. If everyone practiced whatever little they truly believed, earth would turn into a heaven overnight. It is not necessary to adopt someone else's belief: neither is it necessary to fight with someone else's belief. But what you believe to be right, at least practice that. Most people, I suggest, don't.

It is very wisely said that many people don't do their own work; they want to worry about God's plans and functions. Do you own work efficiently, whatever that is, however menial other people may think it is.

Student: It takes a lot of effort just to know what you work is.

Ramanand: I've been through that a lot, particularly in the early teenage years. You look around and say, "I don't want to be a part of all this; I think it is nonsense. What do I do. Where am I going. What does God want me to do in this lifetime?" If you ask for a purpose it will be given to you. It very definitely comes. People can call it accident or coincidence, give it any labels they like; it doesn't matter. If you seek an answer strongly, you will be given an answer. To me a very curious set of circumstances is that for centuries people have come and died on this planet. All great sages, at all times and in all religions, have continuously said that if you ask for an answer with sincerity, it will not be denied. No-one to this day has said it has been denied, yet every successive generation comes and asks why an answer is being denied to them. It has never been denied, and never will be. You may not like the answer, but that is different.



The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

• NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• **LIGHT – COMPACT – EASY CLEAN:** It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh PI. #NL SAANICHTON, B.C. V0S 1M0 Sometimes we look at other people's achievements and ask, "Why can't I achieve that?" Sometimes I ask why can't I be like Gandhi, and then I think that after one blow of a stick on my back, maybe I wouldn't want to be Gandhi. You are given what you can handle, what you can tolerate, and believe me, you are stretched to your limit. Not just in yoga postures, by Mr. Iyengar. Given your strength and your capabilities, you will be tested to your ultimate when the time comes. But at no time is strength totally taken away from you.

Student: You could almost think that when a terrible test is being given, it's a bit of a compliment from God. Or God may think that it will take this much to crack your ego.

Ramanand: Indeed. It's like you would not give Vrschikasana to a beginning student. You give that challenge to a student that you know, or at some level you feel, that they can meet. You will not present a challenge that they cannot meet. The same with God, who is much more wise.

Attachment in itself does not cause misery. What causes misery is ignorance. Let me tell you a story. In an Indian system, generally it is assumed, since it is a patriarchal system, that the husband knows better than the wife. This has gone on for centuries, becoming part and parcel of the society. It is not true, but it is always assumed.

There was a very rich, wise man. His wife, throughout all the years, followed him very piously like a good Indian wife would, doing everything as he wished. As he got older, he decided that, since he had no children and no relatives, he would like to retire into some hermitage and spend the rest of his years in meditation and service. He asked his wife and she said, "Sure, anything you want." So they gave away all their wealth, and went to live in the hermitage. One day a few years later, he was going to the nearest town to get something. His wife was supposed to follow him about thirty minutes afterwards. He was walking through the jungle, and saw some large jars filled with very expensive, attractive jewellery. He stopped and said, "If my wife see this, she might be attracted to it. Why don't I hide it?" So he dug a hole, put the jars in, and was covering up the hole when his wife approached. She asked He told her what was him what he was hiding. in the hole, and that he was hiding it so she

HATHA YOGA The Hidden Language

by Swami Sivananda Radha Foreword by B.K.S. Iyengar Swami Radha has developed an outstanding and unique approach that takes the

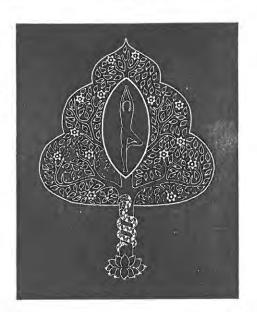
practice of Hatha Yoga to new levels of awareness and understanding. Building on the classical foundations, she shows how to refine asana practice and experience the body as a spiritual tool.

320 pages, 280 line drawings \$21.95 cloth

would not be attracted to it. She looked at him and said, "After all these years, at last now I am really worried about you. When you abandoned your wealth, I thought you were giving something away to get something more valuable. But I think that deep down in your mind you still remember that this is valuable. If your mind had completely dropped the value of the jewellery, you would not think of hiding it. You would know it is trash. That is why you gave it up." So he bowed down to his wife and became her disciple.

Violence and non-violence; one cannot exist without the other. The only reason non-violence is an issue is that violence is an issue. When both have stopped, then you are released from the world of duality; you have found a unique freedom which does not have an opposite.

Most of the qualities which we come across have their opposites. That is why, in a sense, a lot of ideals are not divine, because they all have opposites. Let me explain it to you in a



Timeless Books Box 9, Kootenay Bay, B.C.

different way. Suppose that in some way I have offended you. When I recognize that I have offended you, I come and say, "Please forgive me". You say, "I am hurt, but it is okay; I forgive you." This is human. To ask for forgiveness is human; to be able to forgive is also human. What is divine? It is to truly forget that it ever happened, such that one could honestly say, "I don't need to forgive you; it is over and finished with."

In'literature there is mention of "Peace that passeth all understanding". That peace for me happens sometimes in Savasana, or when I feel I have done something really nice which no-one else may even know about. That peace in my heart gives me a kind of feeling that is so complete that it has no opposite. It can't be taken away, it cannot be eroded; it is there permanently. No-one can challenge it; no-one can diminish it.

So too, it our yoga practice, we can seek to find the point not where violence and non-violence meet, but where they both disappear. Instead of you doing Trikonasana, you become Trikonasana once in a while, you get a flash and then you know. Someone of Mr. Iyengar's caliber, when teaching you, will look at you, and his eye will twinkle. The two of you understand. Words can describe some things, but will never describe that feeling.

So violence, non-violence, all these things are all subject to the laws of prakriti. Prakriti, very loosely translated, means nature. When man rises to his full divine stature, he transcends the laws of prakriti; he is no longer subject to prakriti. Even when you are in this physical form, occasionally you have that glimpse. Then you recognize what is beyond violence, beyond non-violence; beyond good, beyond bad. That is what samadhi is about, when instead of 220V, you can sustain 10 million volts. If you can't sustain it, it kills you. But then you just return in another life.

Swami Chinmayananda tells a story about this ppor man in the jungle who has never heard about electricity. An American goes there and tries to describe to this man what electricity is. Try as he may, he is not able to give any plausible explanation. So he brings this man back with him to San Francisco, and tells him to turn the light on. The man says "I see. You tickle the wall, and that is electricity. The American says, "No, no, no" and goes on in various ways trying to explain electricity to him. But he cannot impart an experience. Eventually the American says, "This is not going to work. The only way is for you to stick your finger into a light socket." So he does, and the aborigine dances around, and for some reason he dances around clockwise saying, "shoo-sha, shoo-sha, shoo-sha." Another aborigine looks at him, and decides that dancing around clockwise and saying "shoo-sha, shoo-sha" is electricity. This man goes back to his village and teaches everyone that the white man has found a great thing called electricity. You dance around clockwise and say, "shoo-sha, shoo-sha:. Eventually two tribes meet, and one insists you have to dance counter-clockwise, the other that you have to dance clockwise, and they go to war. This is what organized religion has done to God, had gotten caught up in peculiar rituals which are totally devoid of what God is.

It's we who choose to run away from God. If you come two steps nearer to Him, He doesn't move two steps farther away. God is not very far away at all. The reason why we at times make mistakes and do things we are not so proud of is that we don't recognise that He is so close. If you recognized that, then you would not make a mistake. God only appears to be inaccessible because we are so caught up in the immediate, not recognizing what goes on overall. We want something right now, and we are very funny creatures. Today we badly want a transistor; tomorrow we badly want a bicycle; on the third day we badly want something else. We are not even consistent in what we want. So God says, "Okay, I will wait until you make up your mind."

You may find yourself getting caught up in, for example, badly wanting a motorcar. At that time, if you stop and ask yourself a very simple question: "If God appeared in front of me, and said 'I'll give you anything you want', what would I say? Would I say 'I want a motor car ?" It helps you to put that motorcar into a little perspective. Think about it! If you could have one wish granted, what would you really ask for? The reason I am asking is not to quiz you, but simply to tell you that we do get caught up into certain extremely attractive things that occupy our entire being and often don't let us see around what is really happening. It helps to bear in mind, in those circumstances, that it is not the end of life whether you get that particular thing or not There are always better things to aspire for. If God appeared to me and said, "What do you want?", since I am Indian, and am fully immersed in this philosophy, my answer to Him would be, "I want self-realization". Given that, I have everything. Deprived of that, no matter what else you give me, it is all temporary. So if God comes to you and asks this question, don't ask for anything mundane. Remember it, dream of it, talk every day to yourself about it. Because He may suddenly appear, I don't know!

So many people come and say I have this pain or that pain. A few months ago, when they were in much worse shape, they did not complain of any pain at all. What has happened is awareness has come; they are becoming sensitive to what is hpapening in their bodies. They are beginning to look at themselves, saying, "Why is this out of alignment? Why does this knee do that?" So when they begin to complain and it appears that they are in worse shape than they were, in Continued on page 20

^{****}

THE ISLAND CENTRE FOR HEALTH EDUCATION

presents

VACATION FROM STRESS

a weekend of rest and relaxation and seminars on stress management

with

Shirley Daventry French and Derek French, MD

DATE: October 23rd to 25th, 1987

PLACE: The Salt Spring Centre Blackburn Road, Salt Spring Island, B.C.

FEE: \$165.00 per person (shared accommodation)

This weekend program will begin with dinner and orientation on Friday evening, and conclude after lunch on Sunday afternoon. The cost includes meals and accommodation, plus the option to participate in workshops on stress management. Classes will include time for discussion, breathing, relaxation, yoga, autogenic training and selfhypnosis.

Derek French is a physician in general practice in Victoria with a special interest in stress management, hypnotherapy and chronic pain syndromes.

Shirley Daventry French is an experienced yoga teacher and director of the Yoga program at the Victoria "Y." She teaches courses in yoga and health education throughout North America.

For registration or information contact:

The Island Centre for Health Education 528A Fraser Street Victoria, B.C. V9A 6H7 Phone: (604) 389-0234 or 478-3775 actual fact they have a better awareness. Why would you go to a doctor? The only reason you would go is that you are sick. So why would you come to the yoga institute? Because you are seeking something. It may be purely physical, or purely spiritual, whatever; it doesn't matter. If the class you take here is at all good, it is going to make you think inwardly. Whether consciously or subconsciously, you will become a little introverted.

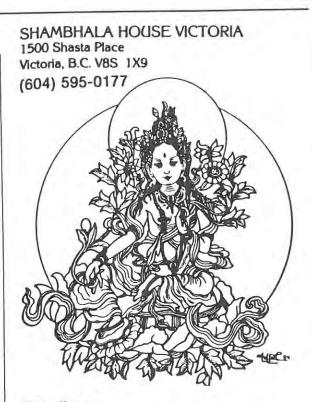
When a child begins to stand up and take the first few steps, have you seen the enthusiasm on his face? He is really bubbling with joy, saying, "I can make it." Then he falls. What does he do then? He tries to get back up again. There is constant enthusiasm about walking. You know what the best thing for that child is? He cannot talk. He doesn't have human language. Otherwise, the first time he falls down he will say, "Mama! I can't make it!" That would be the end of the child. We who can talk often forget that maybe sometimes we should not talk, we should not complain. We should stand back and say, "All right, so I didn't make it. Big deal. Let me try again, and again, and again. Let me have fun in trying, not get caught up in whether eventually I'll make it. Because I know I will walk." If you seek God, you will find God. Make no mistake about it. But don't get too caught up in the meantime in immediate results. And, certainly, don't get caught up in the outward world. Because the answer is not outside; it never was, never will be.

Continued from page 7

diet and quiet breathing. Often during the class there was a men's basketball game going on in the other gym. Jessica suggested that these moments were wonderful opportunities for us to practice sense withdrawal during our savasana.

Jessica was responsible for bringing Swami Radha and other teachers to Victoria and for encouraging us to explore various aspects of Yoga.

She stimulated us to read and question. Within a few years we were meeting weekly in a discussion group called Beyond Hatha Yoga led by Elaine Griff. One of the greatest gifts that she gave me was to encourage me to explore my religion, Judaism, and make a connection with my own roots. I thank you, Jessica



Open House

Sunday, Sept. 6th, 3:00-5:00 & 7:30-9:00 pm We hope that you have had a rejuvenating summer, and will join us to open another season at Shambhala House Victoria. This informal gathering is an opportunity to visit with old friends and to meet new ones. We look forward to seeing all of you again, and will be pleased to welcome any who might be interested in learning more about the work of Shambhala House. In the evening, we will have a Puja Ceremony to commemorate the birthday of Swami Radha's Guru, Swami Sivananda Saraswati of Rishikesh, India.

Private Spiritual Counselling

Appointments can be made for private counselling sessions with Swami Padmananda by calling Shambhala House. The fee is \$35.00 per hour.

Overview of Kundalini Yoga

Friday, Sept. 11th, 7:30-9:30 pm; Saturday & Sunday, Sept. 12th & 13th, 10:00 am-6:00 pm This weekend overview of the Kundalini system is designed to familiarize participants with the system as it is presented in Swami Radha's book, Kundalini Yaga for the West. It is an important starting point for those who wish to begin regular weekly classes.

Fee: \$100.00; \$25.00 deposit

STRAIGHT WALKO

with Swami Radha

Friday, Sept 25th, 7:30-9:30 pm; Saturday & Sunday, Sept 26th & 27th, 10:00 am-6:00 pm The Straight Walk® is an ancient Buddhist technique adapted by Swami Radha for use in contemporary Western life. It is a powerful tool to help clarify your thinking, and to achieve a dynamic balance between your present situation as it is, and how you perceive it to be. The technique of "straight walk thinking" can be applied whenever you need to make a decision. We are very fortunate that Swami Radha has agreed to lead this workshop for us in Victoria. Do register early if you are interested. Fee: \$150.00; \$50.00 deposit

THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, Oct 23rd, 7:30-9:30 pm; Saturday & Sunday, Oct 24th & 25th, 10:00 am-6:00 pm

A seldom-explored aspect of Hatha Yoga is the symbolic meaning of the postures as *mudras* or symbols reflecting inner states of consciousness. This workshop is an introduction to the hidden language of Hatha Yoga, based on the teachings of Swami Sivananda Radha as presented in her forthcoming book on the asanas. A member of Yasodhara Ashram, who has been personally trained by Swami Radha, will conduct the workshop. This is a wonderful opportunity to expand and deepen your own practice of asanas. *Fee:* \$85.00; deposit \$25.00

WEEKLY ACTIVITIES

Kundalini Classes

Values, beliefs, concepts, and ideals are clarified in these ongoing weekly classes of study based on Swami Radha's book, *Kundalini Yoga for the West* This investigation, as well as instruction in a variety of spiritual practices, provide the foundation for personal growth. Please contact Shambhala House if you are interested in joining a weekly study group. *Fees: 12 classes, \$120.00*

Ongoing classes start:

Mon. -- Sept. 14 Tues., Wed., Thurs. -- the week of Sept. 8 New class starts: Wed. -- Sept. 16

Indian Dance (Starting Sept. 19) Saturday mornings: 10:00-12:00



No previous experience is necessary, just a desire to explore dance as a devotional practice and to experience the body as a spiritual tool. *Fee: 10 classes, \$65.00*

Setsang:

Sunday am: 10:30-11:30, (except when there is a weekend workshop)

Sunday pm: Bhajans--7.30; Satsang--8.00-9.00. Satsang is a time to remember the higher purpose of our lives, 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.

Prayer List

Shambhala House Victoria has a Prayer List for those in need. At Satsang we pray and chant Montras for those who have requested this help. If you wish to be on the Prayer List please contact us by phone or letter with your request.

	Kathleen Charest Barrister & Solicitor
	General Practice of Law
	304 - 906 Gordon Street, Victoria, B.C. V8W 1Z8 Telephone: 388-6696
	Evening and weekend appointments available upon request
845) Van	CORRECTIONS TO THE CANADIAN TEACHERS' DIRECTORY ZARRO'S address should read: 6 Fremlin couver, B.C. V6P 3X2 4) 325-4350 CORRECTIONS WENDY LOUISE DAVIS should read: 347 East 28th Avenue Vancouver, B.C. V5V 2M8 (604) 873-3356
The Yoga C	Centre of Victoria Monthly Newsletter is now accepting advertising.
If you have prov	ducts or services of interest to Victoria's yoga practitioners, this is the vehicle for your advertisement.
appear in the n	tes are so low, all advertising material must be supplied camera ready — that is, exactly as you want it to newsletter. If not the copy will simply be typed and inserted. If you wish, we can arrange to have an prepared for you, but we must charge extra for this service.
	ccepting advertising is that all advertisements accepted must not conflict with the aims of the society, as e in the newsletter.
and the second second second	ADVERTISING RATE CARD

to buy an ad, or require any further information,
tact our Advertising Manager, Carole Miller,
1 721-3477

It at tii Pl

N A Ci

YOGA CALENDAR

SEPTEMBER

September 6: Open House at Shambala House, 1500 Shasta Place, Victoria. 3-5 p.m., 7.30-9 p.m. September 7: Annual Picnic and Potluck at 3918 Olympic View Drive at 1.00 p.m. September 11 - 13: Overview of Kundalini Yoga at Shambala House. September 18: Meeting of Victoria Yoga Centre at 572 Head Street at 7.30 p.m. Everyone welcome. Call 384-9169 for more information. September 25 - 27: Straight Walk with Swami Radha at Shambala House.

OCTOBER

October 3: Day of Yoga at 3918 Olympic View Drive. See ad this issue. October 9: Meeting of Victoria Yoga Centre. Place to be announced. October 18: Sunday workshop at the Y with Susan Bull. See ad this issue. October 23 - 25: Vacation from Stress workshop on Saltspring Island. See ad this issue.

NOVEMBER

November 13: Meeting of Victoria Yoga Centre. Place to be announced. November 21: Celebration of the Family workshop at the Y.

DECEMBER

December 5: Annual General Meeting and Christmas party for the Victoria Yoga Centre. Place to be announced.

JANUARY

January 24: Workshop at the Y with Shirley Daventry French.

FEBRUARY

A workshop at the Y with Derek French.

WHAT CATEGORY ARE YOU?

A special thank you for everyone who helps in the production of the newsletter. Now I'd like to make a request for people to help with all aspects of production of this fine publication. We need typists, artists, organizers, collaters - and I could go on and on with a list of the talents you need to help! However, PEOPLE don't seem to feel that they fit into any of these categories when they're listed, so I ask if you are a "PEOPLE", you contact me. That's the only category you need to fit into! Jennifer, 384-9169

MEMBERSHIP/SUBSCRIPTION FORM

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

Please fill out this form	n, 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	() H	
Name			_
Address			_
City	Postal Code	Phone	
Category of Member	e Money Order in the amount of \$	sletter Subscription (\$15.00) ' 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 Mr. B.K.S. Iyengar.

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.

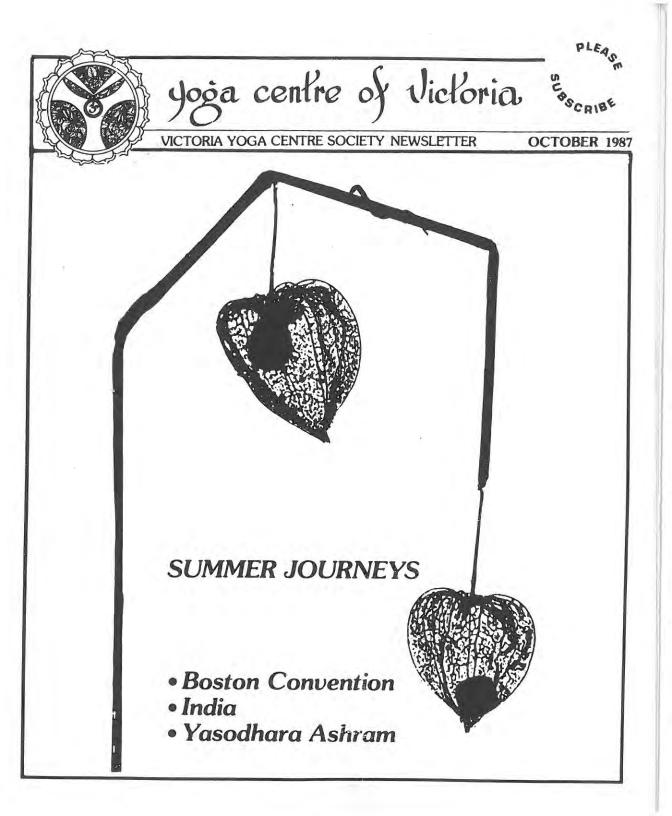
Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, B.C., V8X 3X1, telephone 479-5847

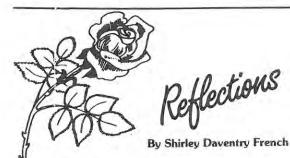
ChL	5115	
Editors: Linda, Shirley, Jennifer, Leslie, Linda, Derek, etc. etc	Distribution: Dave Rocklyn	
Paste-up: Linda Benn	Printing: Monk Quick Copy Centre	
Typing: Shirley French, Jennifer Rischmiller,	note: Photo of Mr. Iyengar on cover of	
Linda Shevloff	last month's issue taken by	
Assembly: Judith White & Volunteers	Soni Studio, Pune	

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

DEADLINE FOR THE OCTOBER ISSUE SEPTEMBER 15th, 1987

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





"You have to maintain your honour and the honour of your art not for pleasure-seeking but for freedom and beatitude."

> at the North American Yoga Convention in Boston, Massachusetts

My summer began with the wedding of my daughter, Rachel; an international affair with a large contingent of the groom's family travelling to Victoria from South America, and the bride's relatives and friends coming from England and across North America. In August I travelled to Boston for the lyengar Yoga Convention which was graced by the presence of Mr. Iyengar and attended by six hundred people. Both were wonderful family celebrations, and highlights of a full summer 1

The invitation to the convention in Boston had said that the focus would be to share information and techniques on teaching and practice. Later the convention brochure announced special sessions for experienced teachers which Mr. Iyengar would attend and offer his guidance. A large percentage of the six hundred participants were teachers, and, as the brochure promised, we were given plenty of opportunities to refine our practice and teaching under the eagle eye of our teacher, B.K.S. Tyengar.

During those ten days we lived on the crest of a wave of creativity where eating and sleeping took second place to the wonderful opportunities to learn and grow. When it was over, I was tired but exhilarated. I knew I had been very fortunate to be there. How many yoga students have the opportunity to learn from a living Master whose own teaching is evolving second by second and to be a part of that experience either as a direct recipient or involved observer?

Mr. Iyengar was everywhere: in the morning asana classes, in the seminars and forums and in the afternoon teacher sessions. In all of these he guided teachers and showed them how to build on the points they were making. He diverted them from cul-de-sacs into which their ignorance was leading them, and fiercely confronted egos which were obscuring the divine purpose of yoga.

With a Master whose seeing and understanding is so far in advance of one's own, it is often difficult to understand why he says or does something. The reason why, is not always important. What is important is to remain open - to listen, to learn, to trust and acknowledge that here is a teacher with a deep well of experience and here am I, a student, with an incredible opportunity to benefit from this - if I can get my ego out of the way.

It is an opportunity, it is also a challenge and a responsibility. It would be easy to sit back and say quite truthfully, "Mr. Iyengar is a genius; he knows so much, I know so little - how can I teach?" In fact, I would be suspicious of anyone who saw Mr. Iyengar teach and didn't, at some time, ask themselves that question. The challenge is to recognise and accept the enormity of this gap and use this knowledge as a spur to deepen one's own practice. This is the key to becoming a better teacher.

Mr. Iyengar made us very aware of the responsibility we accept once we begin to teach; few could have left Boston without being clear about this. Not so clearly understood in the West is the responsibility that the student has to the teacher and the yogic tradition of respect for teacher and teachings.

One incident in particular pointed this out. The Question and Answer sessions were held in a large tiered hall where Mr. Iyengar worked on a platform. A man in the front row placed his feet up on the platform and Mr. Iyengar shouled angrily at him to remove them. Later, whilst helping someone in a pose, Mr. Iyengar sat on the floor and placed a student's feet on his own head offering himself as support. When this work was finished he asked us: "Have you seen many teachers who let their pupil plant his foot on their head?", and explained that pointing the soles of your feet at your teacher is arrogant and an act of disrespect whereas placing the student's feet on his own head was an act of reverence for the soul of that student.

A Question and Answer session with Mr. Iyengar isn't just talk. He is a man of action who provides answers with demonstrations of how to explore and work with a problem. We were encouraged to become introverts, play with the mistakes of our pupils and experiment on ourselves until we understand. The special teachers' sessions held each afternoon gave us the opportunity to practise this. Experienced teachers worked together observing, mirroring and correcting each others' poses and Mr. Ivengar visited the classes guiding us. We were encouraged to sharpen our seeing so we could respond more quickly to the needs of all of our students, not just one or two. We must understand the principles involved in the work. These cannot be changed, although slight adaptations may be done.

There was so much about teaching, practising, learning. It was an incredibly full week. Mr. Iyengar seemed to be everywhere, and even when his physical presence was not there his spirit definitely was.

One day Mr. Iyengar and an entourage which included Ramanand Patel came into a class I was teaching; Guruji guided me and taught for a while. The following day I was teaching again in the same building when Ramanand entered with a group of people. Mr. Iyengar was not with them. Ramanand said to me, "Do you see Guruji?" I laughed and said, "He's come in his invisible mode today, has he?"

Guruji gave us so much. We were overawed by his genius as a teacher, and inspired by his presence. Inspiration is all well and good, but our teacher is a practical man and wants us to proceed in practical ways. At a meeting with Canadian teachers he encouraged us to come together often, told us we were a family, that communication is the key and we should work together in teacher sessions like those held in Boston. We must put personalities aside and focus on yoga.

We made a beginning last Saturday when fifteen lyengar Yoga teachers from Vancouver Island met at the Victoria "Y" for a practice and training session using the format devised by Mr. Iyengar. There are plans to meet with the Vancouver group in November, and for the entire Canadian contingent to come together next summer in eastern Canada.

An event such as the Boston Convention opens body and mind to new possibilities and creates a momentum which we must use to consolidate, build and refine our practice, teaching and ourself. It was a wonderful experience !

Many thanks to the dedicated hard-working people in Boston whose efforts turned an idea into reality and brought Mr. Iyengar back to this continent. The convention, which was held at Harvard University, was well-organised and efficiently run. Like all others who were teaching, I was personally met and warmly greeted at the airport, and felt really welcome throughout the week.

Thanks also to Carole Miller and Marlene Miller for assisting in the classes when I was teaching, and for their constant support.

Most of all, my deepest gratitude to Guruji for his presence and guidance, for the brilliance of his work, for his clarity, compassion and reverence for the soul.

CANADIAN TEACHERS' DIRECTORY

Please note the following changes and additions to the Canadian Iyengar Yoga Teachers' Directory.

We apologise for the mix up in the addresses of Barbara Dick and Genia Sussex of Newfoundland, which should read as follows :-

Barbara Dick 173 University Avenue St. John's, Nfld. A1B 126 Phone: (709) 722-4561

Genia Sussex 21 Long Pond Road St. John's, Nfld. A1B 1N6 Phone: (709) 722-3239

Change of Address : Lucie Guindon 2011, Marie-Anne E. Montréal, Québec H2H 1M5 Phone: (514) 527-7024

> Addition Philippe Paré 11890 de St. Real Montréal, Québec H3M 2Y9 Phone: (514) 332-4422

The World Health Research Foundation

presents

"The New Medicine"

A Symposium of Innovative and Complementary Medicine



Keynote Speaker Double Nobel Prize Laureate

Dr. Linus Pauling

Evening Lecture

Symposium

Dr. Linus Pauling Friday, October 16 - 8:00 p.m. University Centre Auditorium, University of Victoria Tickets - \$5.00 Saturday, October 17 - 9:00 a.m. to 5:00 p.m. Elliot Building, University of Victoria Facilities Wheelchair Accessible Registration - \$25.00 (\$30.00 after October 1st) Seniors/Students - \$20.00 (\$25.00 after October 1st)

The Symposium will feature Dr. Linus Pauling. In addition, a number of physicians and university researchers will be making presentations relating to their research and clinical experience. The Symposium is designed to outline some of the new approaches to the presention and treatment of disease by practitioners of "The New Medicine."

Topics will include cancer, heart disease and circulation disorders, the immune system, chronic pain, alcoholism and other addictions, yeast and allergies, orthomolecular medicine, nutrition, acupuncture, hypnotherapy, yoga and medicine, and hair mineral analysis.

> World Health Research Foundation 195 Olive St. Victoria, B.C. V8S 3114

Telephone (604)381-0782 or 386-2827

New Members

We would like to welcome the following new members to the Victoria Yoga Centre Society:

Kathleen Wright, Hinsdale, Il., USA Margot Kitchen, Calgary, Alta. Susan Robertson, N.Sidney, Australia Marlene Mawhinney, Toronto, Ont. Laurie Finkleman, Victoria, B.C. Hugh Breedyk, Doha, Qatar Susan Galloway, Gatineau, Quebec Elisabeth Westlake, Victoria, B.C. Vickey Gingras, Comox, B.C. Patrice Snopkowski, Cumberland, B.C. C.Q. Cole, Gibsons, B.C. Sara Gerring, Sechelt, B.C. Elizabeth Burrows, Saanichton, B.C. James Traverse, Halifax, N.S. Joyce Elliot, Calgary, Alta. Barbara Tyess-Smith, Edmonton, Alta. Howie Martin, Victoria, B.C. Theresa Rowland, Chatham, N.J. Shannon Murphy, Victoria, B.C. Kathy Speer, Red Deer, Alta. Olive Pester, Toronto, Ont. Hilary Allen, Edmonton, Alta. Betty Dietiker, Sidney, B.C. Walt Dietiker, Sidney, B.C. Joan Frohn-Nielsen, Port Alberni, B.C. Jeanette Graf, Victoria, B.C. Donna Knight, Edmonton, Alta. G.A. Van Leeuwen, Amsterdam, Netherland Beata Maria, Dearborn, Michigan Carolyn Pinecross, Seattle, Washington Majorie Fisher, Sheboyan, Wisconsin Loretta Phara, Winchester, Ma. Mollie Lawson, Westmount, Quebec Linda McKenzie, Regina, Sask. John Coghlan, Kelowna, B.C. Dianne Hobday, Gabriola, B.C. Sally Ker, Aurora, Ont. Elizabeth Floyd, Nelson, B.C.

Additionally, to those who renewed these past months, thank you for your continuing support.

IMPORTANT If you regularily pick up a newsletter at your Y class, why not take out a subscription? As you can see from the list of names above you will be joining a global community of readers. Think about it.

IYENGAR His Life & Work

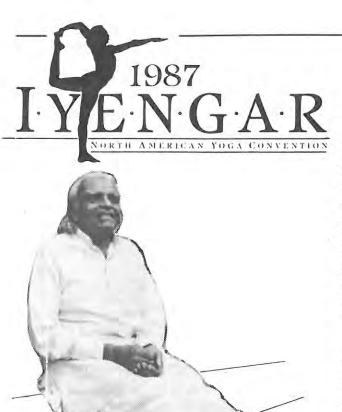
This is the extraordinary life story of B.K.S. Iyengar, the internationally known Yoga teacher, and author of *Light on Yoga*. With deep insight gained from many years of intense spiritual practice, Mr. Iyengar writes of personal struggles and breakthroughs in his practice of Yoga. *Iyengar: His Life and Work* includes interviews with Mr. Iyengar, his aphorisms on Yoga and the spiritual life, and students' experiences with the Master.

"Yoga is the music of the soul. So do continue and the gates of the soul will open." **B.K.S. Iyengar**

400 pages, 47 photos \$19.95 paperback



Timeless Books Box 9, Kootenay Bay, B.C.



CONVENTION REPORTS

I Marlene Miller

In August I travelled to Boston on route to the Iyengar Yoga Convention. Prior to the Convention I spent three days billeted with one of the students from the Boston Yoga classes. Bill Fine and his wife Dotty. Their home is an apartment complex set in the reclaimed Back Bay area. It was a wonderfully warm, inviting and friendly setting which was a reflection of my hosts. They had an atmosphere that enhanced my transition time from the daily routines on the west coast to 'holiday' time on the east coast. I walked the central core of Boston via the Freedom Trail which took me to Quincy Market and Faneuil Hall, the Boston Common, and the Fine Arts Museum. The whole area was like walking through a living museum - there was (and is) much to discover.

On the third day I crossed the river to Cambridge to go to 'Harvard' for an intense learning and growth experience. Upon arrival at the dorms of Quincy House, where the Convention headquarters were, I met my companions from Victoria, Carole Miller and Shirley Daventry French. Then, as I was registering, met other Yoga friends and acquaintances from all over North America. It is in once again meeting these people, and being introduced to others, at occasions such as the Convention offers, that I have a greater sense of fellowship and community that has grown through the inspiration of Mr. B.K.S. Iyengar. It is a privilege to be able to be a student of and learn personally from the Master of the Art to which one is aspiring. There are few occasions in life in which such opportunity presents itself.

Mary Dunn, a student and teacher from New York, first verbalized it in the greetings she brought to the Convention from the American students. I was awed when I recognized that not only was I realizing a dream to go to university; here I was attending not just any university, but 'Harvard' studying the Subjects of subjects -Yoga, under the tutelage of the Master -Iyengar!

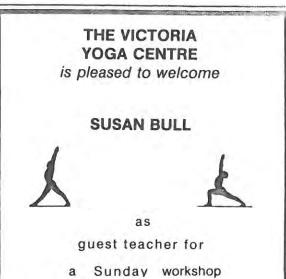
The next seven days were timeless. The schedule was full. Each session had its own quality of intensity. Asana classes began the day, going from 8:00 to 10:00 am. Forums on various topics such as the Sutras, neck and shoulder problems, teaching the elderly, and seeing and understanding bodies followed from 10:30 to noon, and from 2:00 to 3:30 pm. The day concluded with Teacher Asana Sessions or another asana class from 4:00 to 5:30 pm. In the evenings there were social functions that included an excellent talent show from amongst the Convention participants, and the demonstration by Mr. Iyengar.

Mr. Iyengar was accompanied by four students from India who, along with senior North American teachers, assisted Mr. Iyengar when he visited the classes and forums. Mr. Iyengar and his entourage went to as many classes and forums as was possible during the day. When the entourage entered a room the teachings immediately intensified. There was heightened awareness by the teacher and students alike. Within moments Mr. Iyengar would have surveyed the entire class and immediately given the instructions that were needed for the teacher to improve her skill. He knew instantly if there was a student in the class who was in particular need of help. During these precious moments Mr. Iyengar would impart a wealth of knowledge as he guided students and teachers in how to adapt a posture to a particular body that would create freedom, prevent dis-ease, and/or relieve pain.

The last session of each day focused on the teaching of asana. During this time half the class did an asana. The other half of the class observed one or two people. Then the observing group would imitate the posture and make adjustments in their own bodies to improve the posture. The first group would then repeat the pose, only this time the observer would make adjustments. At the outset this process took a few minutes to complete; however, by the end of the week I learned how to quickly look, to interpret the pose in my body, to make the correction, then to apply it to the student. I found this to be an excellent learning and teaching tool. When my poses were being imitated I had the opportunity to observe myself in an asana observing where my awareness was lacking. One extraordinary benefit for me was when I imitated a posture that was better than mine. my posture improved.

One of the forums was titled: "Seeing and Understanding Bodies", an underlying theme of the Convention. The focus of Yoga '87 was the development of harmony between self knowledge and service to others through teaching.

Mr. Iyengar gave us the benefit of four question and answer sessions about poses we had problems with or chronic dis-ease that had thus far been unresolved. Students went on the platform and surrendered themselves to the wise, watchful eye of the Master Iyengar, who would have them do the posture in question. Mr. Iyengar taught the student and those observing how to stay with the principle of the pose and make adaptations that released pain and created freedom that would restore health, strength and wholeness. He made adjustments that built confidence in the students ability to do for themselves. The student was not only released from pain, but also offered a valuable lesson in how to continue to improve. There were moments when tears rose as he compassionately worked with someone freeing them of years of suffering that went beyond the physical manifestation of pain. when he showed the pathway through the body to the heart removing the covering that shields our



Susan has studied lyengar Yoga extensively with senior teachers for ten years. She has been to India on two separate occasions and for the past seven years she has conducted classes in the greater Vancouver area.

This workshop is for lyengar students of all levels. Please join us!

SUNDAY, OCTOBER 18, 1987

at the Victoria YM/YWCA Yoga Studio

from 10:00 a.m. to 4:00 p.m. (light lunch supplied)

> FEE: Yoga Centre/ Y members \$28.00

Non-members \$30.00

Please make cheques payable to the Victoria Yoga Centre and mail to: 432 Sue Mar Place, Victoria, V9C 3E1.

For further information phone Donna Fornelli at 474-4184. heart from ourselves and from others. He gave totally of himself and only asked that we do the same.

The Convention was a time to pay homage to and honour The Teacher who has made such a significant difference in the lives of the students and teachers of the United States and Canada. Mr. Iyengar continued to encourage us to live on the edge of life, to remove the limitations that prevent living life to the fullest. His passion for his Art - Yoga - was constantly expressed as he endeavoured to inspire us to do what is necessary to have the Light within all of us burn strongly and brightly.

The Convention was, for me, was absolutely absorbing - timelessness that was continuous. I was grateful to have been part of Yoga '87 to have shared with others in the "Light of Yoga".

35 35

Marlene L. Miller

II Carole Miller

This summer I was fortunate to be able to participate in the B.K.S. Iyengar Convention which took place in Cambridge, Mass. Shirley French, Marlene Miller and I joined over six hundred people who attended and shared in a wide variety of workshops, forums and classes. For me, It was and opportunity to be in Classes which were led by talented, knowledgeable teachers and to have the chance to experience Mr. Iyengar's brilliant teaching once again.

It seemed as if Mr. Iyengar was everywhere and his observations and advice were immeasurable. He was compassionate, caring and very challenging

A highlight for me was the opportunity to meet with about thirty other Canadian teachers. We were able to work together in classes designed to

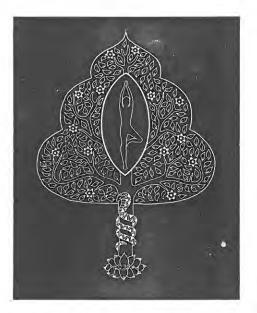
Continued on page 12

HATHA YOGA The Hidden Language

by Swami Sivananda Radha Foreword by B.K.S. Iyengar

Swami Radha has developed an outstanding and unique approach that takes the practice of Hatha Yoga to new levels of awareness and understanding. Building on the classical foundations, she shows how to refine asana practice and experience the body as a spiritual tool.

320 pages, 280 line drawings \$21.95 cloth



Timeless Books Box 9, Kootenay Bay, B.C.



By Leslie Hogya

The summer began with a wedding and graduation ceremonies and ended with another wedding. In between there was a lot of visiting, and boating. It was a summer of rituals and coming together.

Celebrations mark important events. They are times of transition and change which touch us in important ways, yet the feelings are difficult to put into words.

When my son's high school graduation was imminent, I decided to have a party to help mark the transition between being school age and adult. This is one time when society makes a distinction between childhood and adulthood. There are very few ways this transition is marked, for we don't have initiation rites as African and native Indian cultures had.

When I told him I was having a party, he wanted to know why I was making a "big deal" of this. There were several reasons. First, he was one of the only friends from his junior high who made it to graduation, so I was happy and proud of him. Second, I personally am making a transition to having an adult son instead of a school boy, and having a party helped me make the transition. Third, I had been so moved by an earlier celebration this past winter that I realized how important making an occasion is.

This past February we helped the Miller family celebrate their twins' Bar and Bat Mitzvah. Sitting in the synagogue for three hours listening to the rabbi go through the service and watching the family join in was all very moving, especially when Adam and Jenny read from the Torah and gave their speeches. The feeling of the continuation of the family, the faith, and humankind was very powerful.

The Jewish faith makes this a very beautiful transfer of rights and responsibilities. Adam and Jenny have now been acknowledged as full participants as adults in their faith. Of course, since they live in twentieth century North America, they still had to get up and go to school a few days later, take the spelling tests, go to rehearsals and practices after school...But several hundred people came together to help them make a transition. We were all witnesses and helped them mark a special day. Everyone who was there was moved by the significance of the ceremony, especially those of us who were in a synagogue for the first time.

When Brooks was about to graduate, I couldn't let the day go by without a celebration of family and friends. I'm very glad I did. My parents were able to be here with us and they saw us in a different way than usual. They also got to see a little of what high school and his friends are like because even teachers and old friends came.

Growing up is a long process, and graduation marks the end of childhood. Brooks has begun his life as an adult, earning a living and taking care of his own needs. I realize now, more than ever, that the transition had to begin little by little from the time when he was very young so he would be ready for this day.

REMINDER

The Victoria Yoga Centre has copies of Geeta Iyengar's book, "Yoga, A Gem for Women" for sale. Contact your teacher or Jim Rischmiller at 384-9169

REMINDER

The Yoga Centre has a library of yoga and related books. Contact Linda Benn at 598-8277 if there is something you would like to borrow or to just browse through.

A WORKSHOP WITH RAMANAND

Walt Dietiker

Ramanand Patel gave a series of classes in Victoria recently and I was able to attend five of them. While I try to do some practice on my own, I had neglected it for some weeks before the workshop.

I arrived at the first class with a somewhat stiff body and an apprehensive yet willing mind. What Ramanand was able to do with these in the space of six days and twelve hours of classes surprised me.

The first session was difficult as my body attempted to take up the various poses as directed and to hold them for the required time. My mind was also worked as it tried to focus on the body parts as directed and to urge them to stretch, lift, push, etc.

My recollection of the first class is "New tanasa", variations on downward dog and elbow balance with my palms facing upwards. At the end of the class, I had a strong sense that I had been through a session that was directed at my always tight hips and shoulders.

When the next class started I wasn't sure just how well I would do. I was so aware that much of my body still felt "worked out" and my mind was saying "you worked hard yesterday take care and don't over do today." I worked and I tried to push, lift and stretch as directed but only as much as I thought I could do.

I particularly remember the headstand when my aching shoulders and arms said "enough" and I took more weight on my head. That resulted in my neck feeling jammed even the next day.

There was no class on the Monday, "Labour Day" and I was oh so grateful for a day to recover. My body had worked hard and deserved the day off.

The next three classes were only two hour each, but I had chosen the level II classes. So while there was less time in each class, the work was at a higher level and more was expected. The enthusiasm and energy of the class swept me up and I struggled along as one of the less able students.

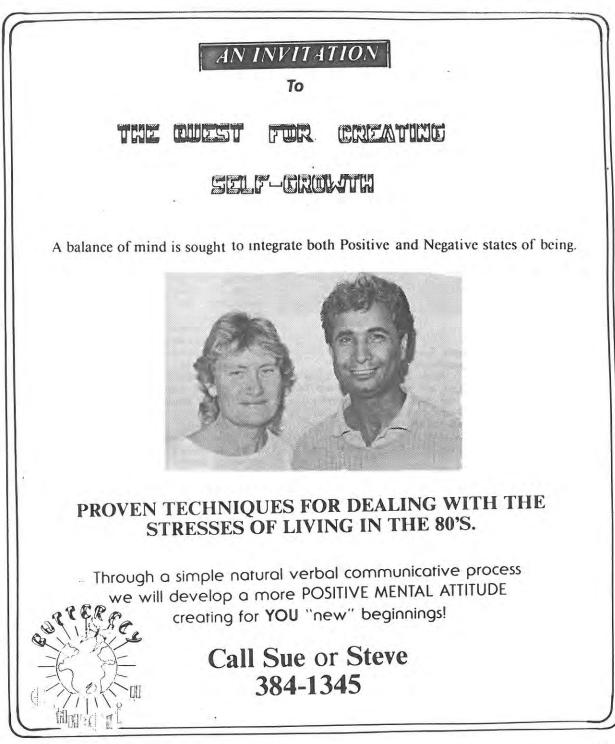
Ramanand started his classes with a question and answer session. At the beginning of the third class I asked a question. "Wasn't it better to come out of headstand when my shoulders and arms tired rather then let my neck jam?" He replied, "Yes, it is better to come out of any position rather then do damage to the body. But most of the time it is the mind that wants to quit too soon. The body can do more if the mind will allow it."

That reply stayed with me and I resolved not to give in to the mind too easily. Later when the class did the headstand, I remembered and used my mind to bring awareness to the area on the shoulders where the sticks were placed in an earlier session. I stretched my sit bones upwards as well as my heels. Lo and behold the headstand was easier to do. The ache and tiredness in the arms and shoulders lessened and I held the headstand better and longer then ever before.

Each night I worked hard. It may not have looked like much compared to the others, but at times my muscles ached and I felt very weary. Yet each time Ramanand would give a follow up series of poses that released the weary muscles (and mind?) and relieved the ache.

I remember particularly the sessions spent on that pose I avoid, the backbend. We warmed up to it through a selected series. When it came time to push up with the legs and the arms, there was no response in my arms -- even though we started lying over a bench. It was all I could do to get my legs to raise my buttocks. Continued

10





The next night another warmup series for the backbend, this time using the chair. With my head falling backward, I thought my tight neck would snap. Then when we did the backbend, up I went. Not very high and not for very long and with very bent arms, but up never-the-less. I did it three times and each time I felt I went just a little higher.

Yet even with the hard work and the aches at the time, there was never any stiffness afterwards. In fact each day the body felt better after the class and more willing to work the next day.

By the end of the fourth class I felt positively good. I felt relaxed and peaceful deep inside. Even my throat was beautifully relaxed. I was sorry when the last class was over and there would not be another the next night.

Through the teaching, cajoling, yes even slapping, I had achieved a deep almost spiritual sensation through Hatha Yoga. I want to experience that again, and with the help of my local teachers and a sincere effort to improve my personal practice I will.

Thank you Ramanand, I am deeply grateful. I will strive to do my practice in appreciation of teachers such as you.

111111COLLATERS FOR NEWSLETTER NEEDED111111

Continued from page 8

help us improve our teaching skills through observation and practice. This seemed to be a real focus of the convention - a chance to learn from one another as both student and teacher. At an evening meeting of the Canadian teachers, we began to explore the possibility of creating a Canadian B.K.S. Iyengar Association. The evening was an expression of a positive, cohesive group, despite the distances which separate us. Mr. Iyengar gave his support to such association at an informal meeting in the courtyard of the dormitory. We were surrounded by many friends from all over who voiced their encouragement as well.

Being back in Victoris, I look foreward to sharing in this way and continuinto work together.

Carole Miller

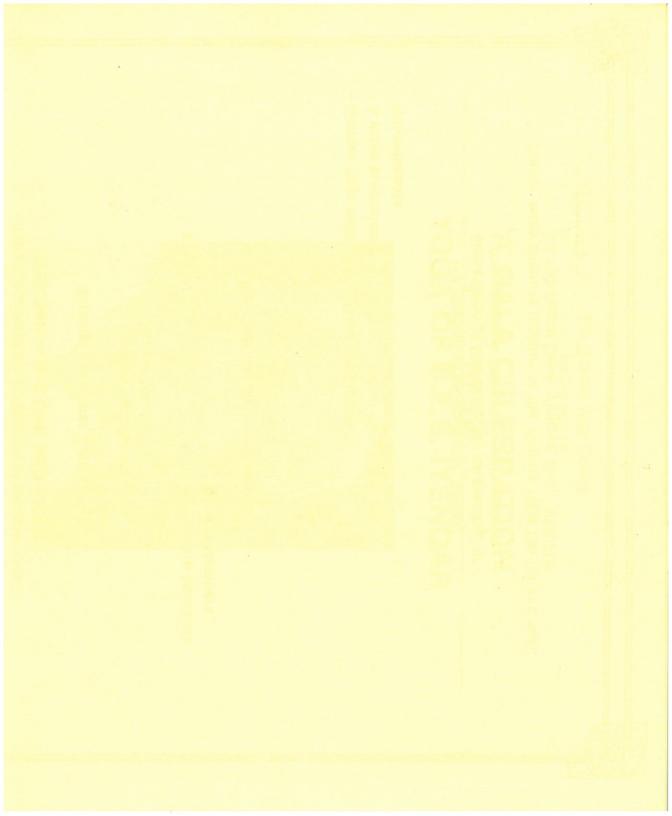
WALTER & HUMPHREY PSYCHOLOGICAL and COUNSELLING SERVICES

> PATRICIA HUMPHREY, M.S.W. HELEN WALTER, PhD.

Individual Couples Hypnotherapy

weekend Appointments Available

656-5611



"IYENGAR — HIS LIFE AND WORK"

0

)

2

Sunday, November 22nd 1987

10:00 am to 2:00 pm at the Victoria "Y"

Fees:

\$24.00 Yoga Centre Members \$28.00 Non-Members

Proceeds will be donated to the B.K.S. Iyengar Scholarship Fund

- Iyengar Yoga with Shirley Daventry French
- A video presentation of the biographical film "GURUJI"
- Refreshments

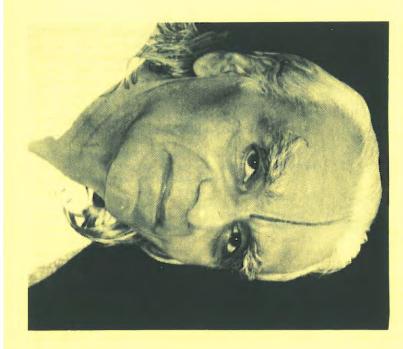
For information or registration contact: Linda Benn at 598-8277 (day or evening) or

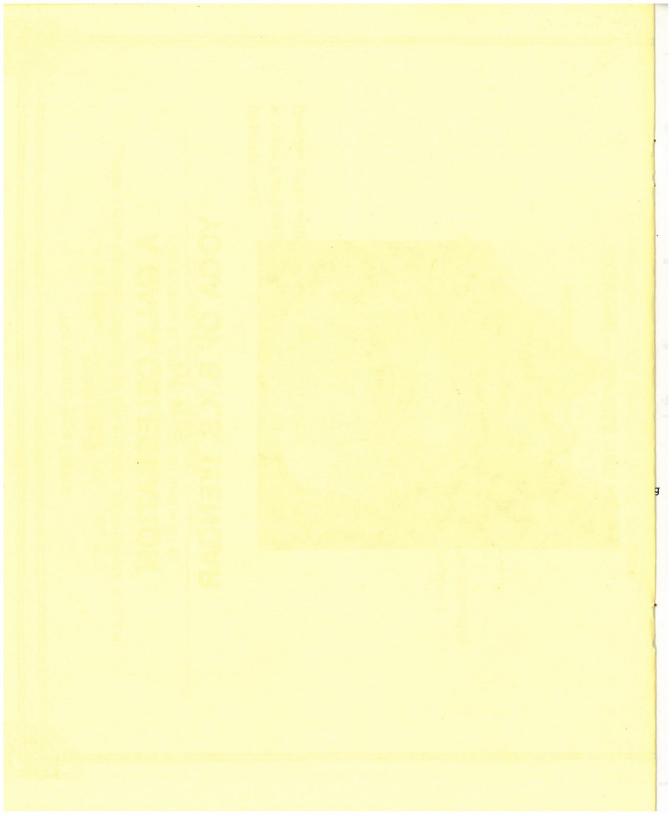
Trish Graham 592-5338 (evenings only)

Please make cheques payable to the Victoria Yoga Centre and mail: c/o 160 Beach Drive, Victoria, B.C. V8S 2L5

The Victoria Yoga Centre invites you to

A GALA CELEBRATION of the YOGA OF B.K.S. IYENGAR





YOGA AND HEALTH

By Derek French, M.D.

COPING WITH STRESS

In 1845, de Quincy predicted the psychological effects of industrial urban society. He wrote of the fierce condition of eternal hurry.... "likely to defeat the grandeur which is latent in all men, and argued that without sufficient opportunity for solitude and revery, man loses his capacity to dream splendidly. Without it man lacks the means to invest his life with meaning and enhance his experiences by the creative forces of his imagination."

This summer I had a dream. I was driving to work when the engine of my car stopped, the car cruised along silently and finally came to a halt. I had run out of gas.

Later in summer, my car was in for a routine service. I received a telephone call. The battery had been tested and was weak; it would suffice for the summer but might not be adequate for the stress of cold starts in winter. I authorised a replacement.

Summer is usually a relatively quiet time; a time for recharging personal batteries - long sunny days, quiet times in the garden, the pace of medical practice slows and there is a pause in the schedule of meetings.

This summer was different. A daughter boarding in the house whilst doing a summer job. Later we host her wedding and guests who came from around the world. A teaching commitment at the Ashram. We return home and Shirley has two days to launder and repack on her way to the Boston Convention and a workshop in Montreal.

I take up the thousand and one details involved in moving to a new medical office and commencing a new practice. Shirley returns in time for Ramanand Patel's workshop and more house guests. A pause of a few days - then the Fall schedule at the "Y" opened with classes to prepare and teach and meetings to attend.



All these are delightful experiences, but responding to each one demands finite amounts of energy.

As I write, the long beautiful days of summer continue but I begin to wonder if my inner battery will withstand the cold starts of winter.

The description of a busy summer and the dream warning that I could run out of gas illustrate important aspects of coping with stress.

First, pleasant events can be as stressful as unpleasant events, in that they both require adaptive energy. Hans Selye, one of the pioneers of stress research, wrote that "a passionate kiss can be as stressful as a punch on the nose." Although most people would have their 'druthers', the body responds with an increase in heart rate, blood pressure and muscle tension in both situations.

Holmes and Rahe, in their research on the stressful effects of social change, assigned large numbers of points to changes that are obviously stressful such as the death of a spouse, divorce, unemployment, going to jail, but also saw fit to assign stress points to events usually perceived as enjoyable - getting married, the birth of a child, going on vacation, Christmas, etc.

The second point I would like to emphasise in coping with stress is the concept of a threshold of stress. In some ways the idea is so simple that it would appear to be self-evident, yet I notice that although I write about stress and teach classes in stress management, I still trap myself from time to time by doing too much.

If I juggle a certain number of activities I perceive life as interesting, challenging, enjoyable. If, as a result of this upbeat mood, I continue to add activities, I cross my personal threshold and start to feel overloaded. This is especially true if I have structured my days so tightly that I have not allowed "sufficient opportunity for solitude and revery."

Tasks that initially were a joy become onerous. I "cease to dream splendidly" and find myself in danger of losing "the means to invest my life with meaning and enhance the creative forces of my imagination." Returning to the car symbolism, if I allow the battery of my body-mind vehicle to become depleted, eventually the vehicle comes to a halt.

I have a trickle-charger at home: a device which will recharge a car battery overnight. It happens slowly and cannot be rushed.

In human terms, I believe that the body-mind vehicle is recharged when it is plugged in to the inner or higher self - the Atman within. This process also takes time and cannot be rushed.

To stretch the analogy a little further, my trickle-charger only works if it is plugged into the mains. This connection of the Atman within to the universal Brahman is the central task of Yoga.

The ultimate cause of stress is a life lived without meaning. To reach for that meaning it is necessary to listen to that still quiet voice within - a voice that can only be heard in moments of solitude and revery.

Hari Om cc Derek French, MD.



Congratulations to MARLENE MILLER upon her completion of the work and graduation from the Yoga Teachers Course at Yasodhara Ashram. Presented by Swami Padmananda and friends at Shambhala House, Victoria.

THE ISLAND CENTRE FOR HEALTH EDUCATION

presents



VACATION FROM STRESS

a weekend of rest and relaxation and seminars on stress management

with

Shirley Daventry French and Derek French, MD

DATE: October 23rd to 25th, 1987

PLACE: The Salt Spring Centre Blackburn Road, Salt Spring Island, B.C.

FEE:

\$165.00 per person (shared accommodation)

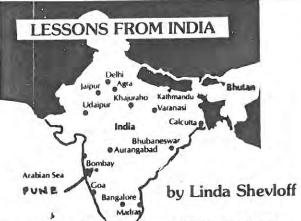
This weekend program will begin with dinner and orientation on Friday evening, and conclude after lunch on Sunday afternoon. The cost includes meals and accommodation, plus the option to participate in workshops on stress management. Classes will include time for discussion, breathing, relaxation, yoga, autogenic training and selfhypnosis.

Derek French is a physician in general practice in Victoria with a special interest in stress management, hypnotherapy and chronic pain syndromes.

Shirley Daventry French is an experienced yoga teacher and director of the Yoga program at the Victoria "Y." She teaches courses in yoga and health education throughout North America.

For registration or information contact:

The Island Centre for Health Education 528A Fraser Street Victoria, B.C. V9A 6H7 Phone: (604) 389-0234 or 478-3775



My husband Michael and I went to India for the first time this summer. We were to have the opportunity of studying yoga with Geeta Iyengar and at the same time experience a little of the culture of that land.

Initially India startled me. Can a Westerner ever be prepared for the East, I wonder. The heat, the crowds, the poverty, the odours, the language, and the animals confronted me immediately. The traffic on the roads was unbelievable. I had to make some adjustments. (I'd just never walked down a city street with a water buffalo before.) Before many days passed though, I was slipping into the rhythm of the life about me.

Once the Intensive began I was faced with a greater hurdle. Geeta Iyengar and her famous father B.K.S.Iyengar were more demanding than I had anticipated. I was prepared to work but I had never pushed myself to work this hard! Every moment seemed intense; little wonder this was called an "intensive".

With as much objectivity as I could manage I watched myself struggling: I pushed myself to my imagined limits seeking all the while some elusive perfection. We worked on and on and on in the heat. My emotions would swing from fear to elation - fear of drawing the riveting gaze of the Iyengars upon myself and elation when I actually accomplished something new. Getting through the first week was one of the most difficult challenges I'd ever met. During the second week, when working an back bends, an old familiar pain in my shoulder began to exhaust me. For the first time I dared to stop what I was doing and ask a question. Geeta immediately shouted some instructions at me and I dissolved in confusion. (My ego is particularly sensitive when shouted at.) Quickly she had me back in the pose where she rapidly manipulated my shoulder joint. As the shoulder creaked open a ghostly shadow of something vaguely terrifying moved through my memory. Tears filled my eves. Geeta noticed them. "You cry when there is pain?" she demanded. Then I had to do the pose again and again. Try as I might I could not stifle the tears. They became rivers of salt water dripping over my face and pooling in my ears. I was an emotional wreck.

That afternoon I was somewhat relieved to discover that my menstrual period had started so I would have a few days respite from the pressure, doing quiet surrendering poses at the side. When class began next day, however, I was disappointed because the rest of the class was going to work on shoulder openings, just the work I needed, but I could not be part of it. Was fate playing some dirty trick on me? Swami Padmananda , a teacher of mine, has often said that nothing happens by accident. What was the lesson I was supposed to be learning here? My frustration was mounting.

The day before I was to rejoin the regular class we had a day off. Michael and I and another yoga friend journeyed to the Karla Caves, a few hours away from Pune, to explore. We climbed many stone steps up a rocky hillside to finally get to these old excavations cut into the rock two thousand years ago. When rain began I ducked into a cave to pull on a jacket.

Unfortunately there was a dog in the cave who did not take kindly to my company. It bit me on the back of the thigh. I screamed from pain and terror. My third week of the yoga course was to begin with the addition of daily rabies shots. Nausea and a very sore leg prohibited my participation in class this time. I was given a series of therapeutic poses to perform each day and I did them willingly. I stopped my mental struggling with the situation and just let go. The immediacy of the moment encompassed all of my attention. Class went on in the background but I was very much separate from it.

During the first week the Iyengars had told us to pay attention, total attention , to what was going on in our bodies. My original struggle had prevented me from doing that. Now I had no choice. Whether I could do a perfect head balance or not seemed somewhat inconsequential. I was not "doing" yoga; I was being one with some extraordinarily helpful positions that were providing me with some relief. A sense of detachment and quietness settled within me. Now that I am at home I have tried to make some sense of my experience in India. Many questions were left unanswered for me. I have a sneaking suspicion, though, that I have been given the answers and all that remains is for me to decipher them.

What did I learn? Pain is a great -teacher. Struggling for perfection is not it. I am very fortunate to be alive. It is possible to open up some of the dark, locked closets of my body and air them out. I am happier when my body, mind, and emotions are in balance. Yoga is a useful tool in achieving balance. My ego gets in the way of learning. I have a very, very quiet place within. The Iyengars are extraordinary individuals. India is awesome.





MEN & THE SPIRITUAL PATH

Jim Rischmiller

Whilst studying Kundalini Yoga at our local Shambala House over the past year, I have come into contact with some of the programs available at the parent Yosadhara Ashram on Kootenay Bay. Yosadhara Ashram runs a variety of programs to meet people's needs using techniques developed by Swami Radha, based on the teachings of Swami Sivananda Saraswati.

I decided to attend a weekend workshop for 'Men and the Spiritual Path', and use the opportunity to take some vacation time. So, after teaching my Thursday Hatha Yoga class I hotfooted out to catch the last ferry to the mainland. A short nap on the two hour ferry ride put me in good shape to continue on to a remote parking lot near Hope. Despite numerous signs predicting dire events to people stopping over night, I joined the crowd and slept well, but intermittently, in the car. The big truck next to me started up at 6 a.m. What an alarm clock. Then I took my jangled nerves to breakfast in Manning Park along with all the other truckers.

The highways department figured prominently for the first couple of hours after breakfast as they were moving the road. Its interesting that one of mankinds principal occupations is moving dirt from one spot to another. Its called progress.

Climbing up the side of the mountains out of Osooyos I returned to my old territory, a previous existence of 15 years ago. Traffic was light, non-existent even and my VW diesel sang, happy to be away from traffic lights. Christina Lake arrived in late afternoon and I stopped for a swim for old times' sake -just as beautiful and little used as ever, clean and warm.



The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

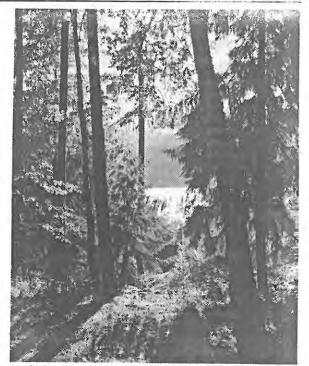
Richard Farmer, 8088 Rae Leigh PI. #NL SAANICHTON, B.C. V0S 1M0

With blue skies sprinkling rain, in Nelson I took a trip to our old house up the mountain. Still there but with modern brothers in the back forty where we started a forest fire. The house has new gutters, (the landlord blew the last ones off playing with gunpowder), and the road has been fixed where I went off one winter and he pulled me back with his tractor. My gas gauge reads red, not suprising since I have travelled 1000 km since the last fill up. The local VW agent sends me to a gas station that does not sell diesel fuel so I ask a truck driver. With a squeeze the tank takes \$17.00 worth of fuel, the pump shows the previous user took \$180.00 worth! Bet that wasn't a VW! Nelson has changed but still familiar, full of motorhomes gawking at the scenery lifted by a current movie to transient immortality. They should come back on a grey day in winter.

The ferry ride across the lake is further away than I remember. I arrive to see the ferry heading out with a full load, no prob, time is unlimited. In the ferry parking lot is a beautifully restored Nash Metropolitan, the prize in a lottery. Time is unlimited.

Fall asleep on the ferry but as the first one in line I can count on being woken up. Turning left alongside the lake I leave the world behind, driving under the power lines the Doukabours cut. This got the miners in the Blue Bell mine under the lake upset because the pumps stopped. To find the ashram peaceful, green and wet.

After supper and rooming we meet. Ten men, possibly here with a common purpose. We don't look it. We sit in a circle and say who and why we are here. Of course we are quite clear about that! All seeking, who and what are men, are we different to women, how do we relate?. Dave our leader, a long time ashram resident, provides space for words to fall. Inevitably homosexualism surfaces, we test individually to find our common fear



and in this sharing put it to rest. Gradually we are drawn through our past roles to contemplate something new, peace.

Homework is : What is being male, What is being female, How do I express these qualities in my life physically, spiritually and mentally, to be completed by 10 am tomorrow. Who knows, for now the rain has stopped, satsang is happening and there is the great convergance of planets to consider, due on Sunday. I ponder Voyager, out of fuel and using handy planets to slingshot itself into the Cosmos. Writing papers that take hours at lightspeed to come home. I wonder what the Gods will think of the first Robot soul.

Next morning after my hatha practice I write a nice paper about communication. As usual my words on reading to the group assume a different meaning, reinforced by Dave. My internal communications need some study. The day is spent listening and offering, some tears, many strengths and we all need to look at our internal communications. God is washing the clouds most of the day. He (She ?) takes a coffee break and we move outside under the sun, to practice the Devine Light Invocation. Sime more papers and ruie words before we split for dinner. Then, as the sun sets, (this truly is some of the most beautiful country in the world), down to the prayer room for Satsang. Homework is: As a male what are my ideals, Physically, Mentally, Emotionally and Spiritually. How can I express these ideals in my life. I'll sleep on it, I have a motorcyle magazine to read in bed, where does this fit? Maybe if I reread Zen and the Art of Motorcyle Mechaniking I'll understand.

Cruising back from breakfast next morning there is a commotion. Initially one is drawn toward the excitement around the garbage. The nose however advises a retreat. "Oh thats what it was", I say politely to a flushed ashram resident. Apparently one of us males is the expert on skunks for the ashram. I feel unusually reticent and offer encouragement instead of advice.

Paperwriting is completed. I see my physical ideals as the perogative of my body. My mind is my channel between various aspects of me, and to the outside world. It needs to be less judgemental. I see emotions as more direct mindless communications, from Beethoven to Soul, and not very well understood yet. I know I have a spirit, a new one I found last year. My responsibility is to prepare it for union with the cosmos by right thought, action and living now.

We spend most of the day dealing with the rest of the first papers and then read out the second masterpieces. We have all stepped forward, the road is long but we have found it.

Satsang is in our lodge, I get there early with David also from Victoria. The rain has gone and the sun is setting sending soft shafts of light through the trees. Some play on the altar as a lady from the ashram plays and sings a very lovely chant, Keshava Madhava Govinda Bol. David and I sing harmony and counterpoint. With care and sensitivity its fits.

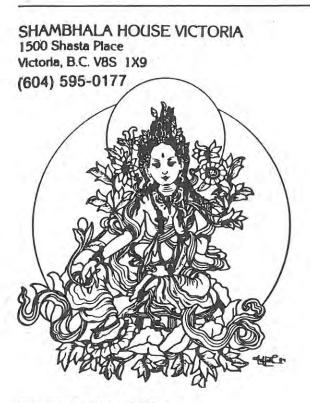
Most of my group left sunday night while I was at Satsang and a new crew arrived, for Music and Consciousness. Monday I spend time and money in the ashram bookshop, a run and then a ride to the end of the road. This is a day of rest.

Tuesday comes and I head out deciding to take the picturesque lakeside route. In Creston I find the fruit stands, same ones as in previous years, then its up the Salmo Creston skyway, mostly alone. As usual, radio reception is intermittent so I listen to the turbo feeding life to the engine. High thin notes to cruise, lower when work is to be done and temperatures climb.

Coming into Nancy Green lake I remember the UFO I once saw. Holy smoke something very bright just flashed past me, Over, fizz pop. I report over the Forest Service radio network. Oh yeah green I presume, fizz pop comes the reply. I am cracking along with my Forest Service radio repair 4 wheel drive truck at untold miles per hour and I argue. Later we hear the Air Force claim it was an unusually large meteor.

Back down the mountain road into Osooyos, thank god for disc brakes even if they squeak. The CBC step in for a while then its back to dreadful radioasana. One gets pads on one's fingers from diddling the tuner trying to avoid talk shows or C & W. I Stop after supper in Manning park and set up the tent along with televisions, generators, kids and traffic. This is the life roughing it in the wilds.

Arrive back in Victoria Wednesday afternoon its been a refreshing trip. Its not the only way for men to walk the spiritual road but in this time and space its mine.



Shambhala News & Views by Swami Padmananda

After a full and rewarding summer at the Ashram, Norman and I returned to Victoria just in time to celebrate Gurudev Sivananda's birthday at our Open House and then to attend the Yoga Centre potluck lunch at the French's. It has been a real pleasure to see our friends again at both of those events, as well as in the classes as they start up again.

Mother Nature smiled on the Kootenays this summer as She did on Victoria. The weather was wonderful and the beauties of the Ashram setting — the lake, the forests and the mountains — added another dimension to my gratitude for Yasodhara Ashram and all it stands for. The celebration of Gurudev Sivananda's Centary was a feast of song and dance on the Temple site, with the lake, mountains and forest as a backdrop. It was a truly inspiring time, and reinforced for me the recognition of the wonderful opportunity that is available for all of us who have been drawn to Yasodhara Ashram. We are fortunate indeed to have been given the teachings of this great sage, translated into the language and ways of our culture so they are understandable for us and usable in our lives. Swami Radha has done a remarkable job, following Sivananda's instructions with dedication and perseverance. We have much to be grateful for.

I had not expected to be able to stay at the Ashram for both July and August. However, it was a blessing for me that Dawn Spickler was able to come and look after Shambhala House for the month of August. The additional time gave me the chance to become more involved in the Ashram and to feel more a part of it again. It was a time of intensity in many ways, a time when all of the residents were challenged in a way that was appropriate for each.

There is no doubt that change is the norm in life generally, even though we like to pretend that isn't so. But when one seriously enters spiritual life it becomes more and more obvious that change is a necessary part of the Path; it shakes us out of whatever comfortable patterns we may have fallen into. There is nothing to stop progress so effectively as comfort.

The Ashram underwent considerable change this summer, but from that came a sense of vitality and life, strength and renewed dedication that clearly illustrated the positive outcome that is possible from change. There were the challenges of dealing with the production of two books, Swaml Radha's HATHA YOGA: The Hidden Language and IYENGAR: His Life and Work, as well as handling the distribution of Geeta lyengar's book. Celebrations always bring with them extra work in preparations of all kinds and, of course, there was the usual behind-the-scenes work of looking after the needs of guests, caring for the garden, teaching classes. Everyone was put to the test, found their "edges" and went past them. In coping with the changes and meeting the challenges, everyone involved has reason for gratitude. Without being pushed, how would we ever know our capabilities and potentials?

Times of change and challenge give us the chance to take a look at our attitudes, ways of thinking, and to reevaluate what may have become guite a comfortable place in our spiritual life. It has been such a time for me; my reflections have brought a deeper understanding of the need to be willing to cut away all that obstructs, to reach that point of "no compromise", the ability to stand firm and to look through immediate satisfactions to the consequences implicit in attitudes or actions. I have become aware of what a deadly game is played through sympathy, overlooking, or wanting to keep things "nice". Of course, as a mother I have known that it is no kindness to allow children to continue behaviour that will only hurt them later in life. Still, it has taken time to become clearly aware that the same thing applies on the spiritual path. Until we are willing to cut through all the ways in which we look for gratification ourselves, make excuses, find "reasons" and look for security in maintaining the status quo, we will never find within ourselves that solid core of committment that allows no compromise, either for

ourselves or others. In fact, being unwilling to stand firm with another person is a very good indication that we are just not willing to be firm within, looking instead for comfort and the easy way.

For some time now I have felt that we are at a point in evolution where a kind of sorting is taking place. People I know, both in classes and personally, are being faced with important issues. It is as if the Divine Committee is now saying, "The time has come to shape up; you have fooled around long enough."

Those of us who have been drawn to the teachings of yoga must have done some good work in past lives. As Krishna says in the Gita, whatever we have accomplished in any lifetime will be available to us in future lives. Let us all make the best use of what we already may have done, the opportunities that are presented to us now, and take seriously this task of developing consciousness and cooperating with our own evolution.

May the blessings and guidance of Divine Mother Tara be with each one of you on your Path.

WORKSHOPS AND EVENTS

THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, Oct 23rd, 7:30-9:30 pm; Saturday & Sunday, Oct 24th & 25th, 10:00 am-6:00 pm

A soldom-explored aspect of Hatha Yoga is the symbolic meaning of the postures as *mudras* or symbols reflecting inner states of consciousness. This workshop is an introduction to the hidden language of Hatha Yoga, based on the teachings of Swami Sivananda Radha as presented in her forthcoming book on the asanas. A member of Yasodhara Ashram, who has been personally trained by Swami Radha, will conduct the workshop. This is a wonderful opportunity to expand and deepen your own practice of asanas. Fee: \$85.00; deposit \$25.00

THE HEALING POWER:

THE DIVINE LIGHT INVOCATION

Friday, Nov 14th, 7:30-9:30 pm; Saturday & Sunday, Nov 15th & 15th, 10:00 am-6:00 pm The focus of this workshop will be on developing and refining the powers of imagination and feeling to help you in your personal use of this ancient spiritual practice. The Divine Light Invocation is an advanced practice, one that conbring about healing on the physical, psychological and spiritual levels when it is done with care and concentration. This is a chance to work with each step of the practice.

Fee: \$85.00; deposit \$25.00

Satsang:

Sunday am: 10:30-11:30, (except when there is a weekend workshop)

Sunday pm: Bhajans-7:30; Salsang-2:00-9:00. Salsang is a time to remember the higher purpose of our lives, and to give thanks for the blessings we have received. All are welcome to join in this time of chanting and proyer, inspiration and reflection.

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

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

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

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

ADVERTISING RATE CARD

size Full page	1 Month \$36.00	If you wish to buy an ad, or require any further information,
1/2 page	18.00	
1/4 page	12.00	please contact our Advertising Manager, Carole Miller,
Business card	9.00	at 721-3477

YOGA CALENDAR

October 3:

Day of Yoga with Shirley Daventry French. 10 AM to 4PM, 3918 Olympic View Drive. 478-3775 for information.

October 18:

Susan Bull teaches at the Y from 10AM to 4PM. Phone Donna at 474-4184 for information.

October 23 - 25:

"Vacation from Stress" to be held at The Saltspring Centre on Saltspring Island. Call 389-0234 or 478-3775 for registration or information.

NOVEMBER 1987

November 13:

A general meeting of the Victoria Yoga Centre to be held at 3305 Wordworth St. The meeting will be followed by a chant, all are welcome to attend.

November 22:

A workshop at the Y with Shirley Daventry French from 10AM to 4PM. Contact Shirley or Linda Benn for details.

December 5

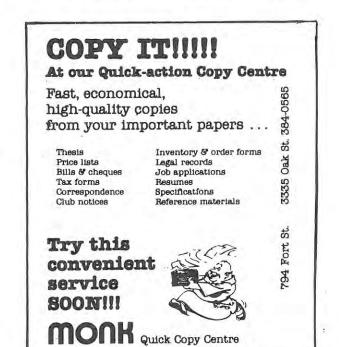
Annual General Meeting, Christmas Potluck dinner and Party. To be held at 3918 Olympic View Drive starting at 6:30PM.

JANUARY 1988

January 24:

A beginners workshop to be held at the Y with Carole Miller and Leslie Hogya.

February 28: A workshop at the Y with Derek French.



MEMBERSHIP/SUBSCRIPTION FORM

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

	m, 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	() il
Name		
Address		
City	Postal Code	Phone
	ue Money Order in the amount of \$	
	ership: Full Voting Membership (\$20.00)/ Associate/Newsletter during regular class sessions, I'll pick one up at my Y	

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 Mr. B.K.S. Iyengar.

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.

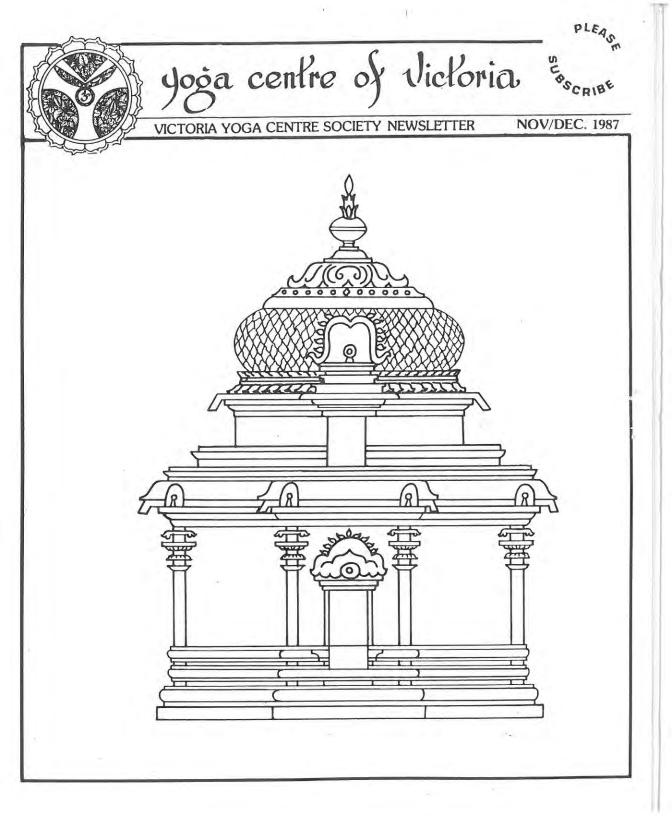
Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Linda Shevloff, at 4758 Spring Road, Victoria, B.C., V8X 3X1, telephone 479-5847 CREDITS

Editors: Linda Shevloff, Shirley Daventry	Assembly : Judith White & volunteers
French, Jennifer Rischmiller	Distribution: Dave Rocklyn
Paste-up: Linda Benn	Photography: Marlene Miller, Jim
Typing: Linda Shevloff, Shirley French,	Rischmiller, Linda Benn Helen Walters
Jennifer Rischmiller	Printing: Monk Quick Copy Centre

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

VCIUDER LULII 101	DEADLINE	FOR	NOVEMBER	ISSUE	OCTOBER	20th, 1987	
-------------------	----------	-----	----------	-------	---------	------------	--

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



IYENGAR His Life & Work

This is the extraordinary life story of B.K.S. Iyengar, the internationally known Yoga teacher, and author of *Light on Yoga*. With deep insight gained from many years of intense spiritual practice, Mr. Iyengar writes of personal struggles and breakthroughs in his practice of Yoga. *Iyengar: His Life and Work* includes interviews with Mr. Iyengar, his aphorisms on Yoga and the spiritual life, and students' experiences with the Master.

"Yoga is the music of the soul. So do continue and the gates of the soul will open." **B.K.S. lyengar**

400 pages, 47 photos \$19.95 paperback

Timeless Books

Timeless Books Box 9, Kootenay Bay, B.C.

EDITORIAL NOTE

You may have noticed that the November edition of the Newsletter is late. We of the Newsletter crew have been very busy recently, so this issue just did not get out on time. We have decided to combine the November/December journals this year, so you will receive one fewer issue than usual.

In this publication, our focus is on Mr. Iyengar and his new book, <u>Iyengar:His</u> <u>Life and Work</u>. The Victoria Yoga Centre is sponsoring a special workshop on November 22, in order to celebrate and promote the completed book. See the ad in this issue for more details. Notice also that books are available through Linda Benn, at 598 - 8277.

The Annual General Meeting of the Yoga Centre is on December 5, 6:30, at the home of Derek and Shirley French on Olympic View Drive. Elections for next year's executive will be held at that time. I will be stepping down as Newsletter editor and Jennifer Rischmiller will be taking over, while Shirley French will continue to be assistant editor and Linda Benn will still be in charge of layout and design. I hope that you will all support Jennifer, Shirley and Linda. The task of producing the newsletter on a monthly basis is a large one; volunteers and contributors are always required.

Thank you for giving me the opportunity to practice my karma yoga through editing for the past two and a half years. The experience has been a rewarding one. Best of luck Jennifer.

Namaste, Linda Shevloff

May the Peace and Joy of Chiristmas be with your through all the Year



Reflections

By Shirley Daventry French

The book is here !

When I returned home from a trip to Winnipeg recently, I was excited to find a parcel on my desk from Timeless Books. "The book" is the new and enlarged edition of Body the shrine, Yoga Thy Light which has been retitled IYENGAR - His Life and Work.

The Germans have a word "Festschrift", which describes a publication celebrating an event or a person. This book is a Festschrift: a celebration of the remarkable life and inspiring work of Yogacharya Sri Bellur Krishnamachar Sundararaja Iyengar or (as he became known affectionately on his brief visit to Victoria) Mr. Iyengar - Himself.

The idea for this book first arose during this 1984 visit at a luncheon at Shambhala House, Victoria. Terence Buie spoke to Mr. Iyengar about the possibility of Timeless Books (the publishing arm of Yasodhara Ashram) bringing out a new edition of Body the Shrine, Yoga Thy Light. which was out of print. He also raised the idea of combining it with Sparks of Divinity, a collection of Mr. Iyengar's aphorisms compiled by a student of his in Paris which was also out of print. Mr. Iyengar was interested in the idea, but permission could not be obtained from the publishers of Sparks of Divinity and a new idea arose: to collect material and aphorisms from Mr. Iyengar's senior pupils around the world.

As Manouso Manos mentions in the acknowledgments for the new book, the call went out to the world yoga community for help and many responded with articles, photographs and quotations. And at this time I came into the project, when a phone call from Terence said they were looking for someone to sort through and edit this material and what about me? This was one of those strange co-incidences that those of us in Yoga laugh about. I had just come back from India and was about to begin teaching after a six-month sabbatical. I had kept my commitments down to a bare minimum because I had a feeling there was something else for me to do. I didn't know what it was, but I knew I had to leave some space. Terence's phone call solved that mystery. Later on, when the book had begun to take shape, another Victorian was drawn into the project when the publisher asked Trish Graham, our yoga centre President and a professional graphic designer, to design the book. At Trish's request, Cella Ward, a Victoria Lyengar Yoga teacher and artist, provided some illustrations. Other students of Iyengar Yoga, Anne Forester, Coral Loy, Carole Miller, Jennifer Rischmiller and Caroline Meggison, helped with proofreading. For all of us it was karma yoga and an honour to do this work.

The completion of this project was complicated by the distances involved between those of us working in Victoria, the publisher and typesetters at Yasodhara Ashram, and Mr. Iyengar in India. Many times our correspondence crossed paths and occasionally got lost completely. Once part of the manuscript disappeared in transit between here and India. We had hoped to complete the book in time for the Iyengar Yoga Convention in Boston, but the schedule was so tight it didn't allow for any unforeseen delays. Inevitably, some occurred and we had to let go of that attachment.

Now it is finished.

Body the shrine, Yoga Thy Light was published to celebrate Mr. Iyengar's sixtleth birthday which is a very auspicious one in Indian tradition. It contained an autobiographical section and articles by Mr. Iyengar, articles about him by students and friends, and a section of Maxims. In this new book the autobiography, which describes Mr. Iyengar's early struggles, and many of the original articles have been retained. There are new articles by Mr. Iyengar, by Geeta Iyengar, and pupils in India, South Africa, the U.S. and Canada. All the original Maxims are included along with many new ones. Some of the photographs which were in the first edition were still available; Mr. lyengar and others supplied us with some wonderful new ones.

<u>IYENGAR - His Life and Work</u> is a big book. How could it be otherwise? B.KS. Iyengar is a great teacher with an unsurpassed depth of knowledge of his subject or, as he likes to call it, the art of Yoga. We can only capture a little of this on paper, but we must try because this is one way of passing on the teachings, repaying the gift our teacher has given us and encouraging more people to explore and realise their full potential as a human being and a divine soul.

ANNUAL GENERAL MEETING

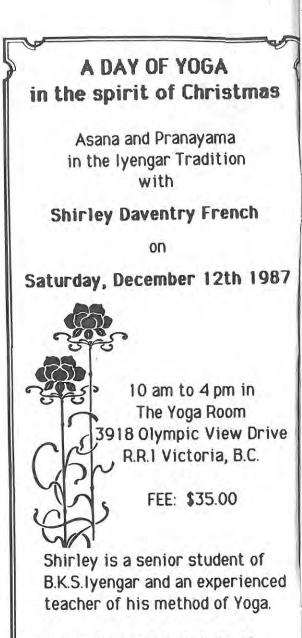
The Annual General Meeting of the Victoria Yoga Centre Society will be held at 6:30 pm, December 5 at the home of Shirley and Derek French, 3918 Olympic View Drive.

A pot luck dinner will follow the business meeting. The agenda will include the presentation of annual reports and the election of officers. Nominations for executive officers for 1988 will be accepted by Trish Graham at 592-5338 (evenings). The Christmas party will follow. A warm invitation is extended to all persons interested in yoga. It is a good way to get to know us better. See you there.

DIRECTORS OF THE SOCIETY - 1987 President - Trish Graham Vice-presidents - Marlene Miller - Derek French Secretary - Jennifer Rischmiller Treasurer - Jim Rischmiller Newsletter Editor - Linda Shevloff Members at Large - Leslie Hogya, Carole Miller, Michael Shevloff, Linda'Benn, Shirley Daventry French, Donna Fornelli

WALTER & HUMPHREY PSYCHOLOGICAL and COUNSELLING SERVICES PATRICIA HUMPHREY, M.S.W. HELEN WALTER, PhD. Individual Couples Hypnotherapy Weekend Appointments Available

656-5611



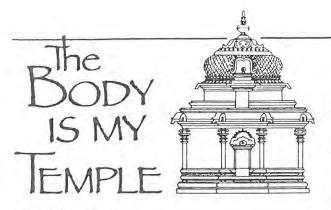
This workshop will be limited to 12 people with previous experience of lyengar Yoga

For information and registration: Phone 478-3775



This month's newsletter celebrates the publication of the new autobiography/biography of Yogacharya B.K.S. Iyengar. With the kind permission of the publishers, Timeless Books, we are pleased to offer the following excerpts. These may not be copied or reproduced without permission from the publishers.

In Victoria copies of this book may be purchased through the Victoria Yoga Centre (contact your yoga teacher or a member of the Executive); they are also available from Shambhala House. Elsewhere in Canada they may be ordered from: Timeless Books, Box 9, Kootenay, B.C. VOB 1XO. In the United States order from: Timeless Books, Box 160, Dept. IC, Porthill, ID83853 or The Yoga Journal, 2054 University Avenue #604, Berkeley, Ca. 94704.



by B.K.S. Iyengar

"I was born on the night of Saturday, December 14th 1918. My mother, Sheshamma, had an attack of influenza. It was a country-wide epidemic and thousands of people died. By the grace of God my mother and I survived."

1935 (Age 16)

"When I returned to Mysore in June 1935 my brother-in-law needed someone to perform the asanas at the Yagashala in place of Keshavamurthy who had left. This was the turning point in my life

1941

"My daily routine had not changed. I got up at four in the morning, practised pranayama for half an hour, relaxed and went to work. If the work was less I did asanas first and then practised pranayama.

I was completely down and out. The physical effort of perfecting my asanas poses exhausted me. I was mentally depressed due to failure in my Yogic practices. There was always difficulty in earning my livelihood. In those days food was relatively cheap and one could have a plate of rice for two annas (twelve paise). But even this was beyond my reach. There were occasions when I had a plate of rice once in two or three days. The rest of the time I had to fill my belly with tea or with tap water. It was a real testing time of tears and failures and anxieties. My heart, nerve and senses were

WHY THE WEST IS INTERESTED IN YOGA

.......

Yoga was evolved centuries ago; it is an ancient and perfect science which takes one toward the innermost truth. Yoga means union. It means evennesss of attitude in our day to day life. It is also a skill which arises by itself in our action or meditation. To achieve union and evenness one has to still the mind. One has to cross the frontier which separates the stillness in one's mind from one's thoughts and emotions. Actions that are colored by thoughts and emotions are not pure. Pure emotion is that by which skill comes into being, which brings serenity, morality, and creativity. That is true Yoga. Thus Yoga brings purity in action, clarity in thought, and stability in mind. The West has realized that there is a fundamental need to introduce Yoga into their way of life.

The West has progressed very rapidly in technical and scientific knowledge. But the simultaneous growth of materialism has created a great spiritual void. Discipline has become a mechanical format in a barren existence. Bored with materialism, the people in the West are searching for something which will give them peace of mind. The lack of any spiritual touch in human life and relationship has led many frustrated people to turn to the East for solace and inspiration. They realize that happiness and peace elude them. The art of living has been drained from their lives. A hectic life has eclipsed their peace of mind; the soft and sophisticated material comforts have robbed them of life's simple happiness; an externally imposed discipline has kidnapped their inner freedom.

Now Westerners are realizing that Yoga can keep their minds out of bondage."

("Why the West is interested in Yoga" was first published in the Yoga Journal July/August 19778)

YOGA AND MEDITATION

by B.K.S. lyengar

by Bill Graham

"Man must touch the spiritual at some point. Yet if a journey to outer space demands rigorous discipline covering a period of years, it should be clear that a trip to the transcendent is not that easy. The demands of meditation properly performed are more exacting than the discipline needed by the cosmonaut. A space trip can fail due to a fault in a tiny wire and so does meditation if the body is neglected.

Meditation must begin with the body. It is the vehicle of the Self, which, if not controlled in its desires, prevents true meditation. The ancients in their wisdom knew this, but modern make-believe would ignore the body. Ignoring the body springs from ignorance of the body and for that matter of the soul. For the body cannot be ignored. A mosquito bite, a stomach ache, a running nose divert attention to themselves, and the sublime is caught up in the ridiculous. A dull body begets a dull mind; a distracted body, a distraught mind. Has one ever tried to still one's own body, nerves and emotions? The Yoga Sutras of Patanjali, classic meditative wisdom, begin not with the esoteric but with common sense."

B.K.S. IYENGAR ... HIMSELF

"......

Iyengar moved through the three rooms which held the classes. With each teacher he was different. Those moving with him were privileged to see many different men in one. In some cases he was the lion which is so often reported on. With other teachers he was the mentor, gently but firmly guiding toward deeper understanding. With others we saw an impishness, and a playfulness which surprised me. In all circumstances we saw love. Iyengar has the most incisive vision that I have ever witnessed. He sees things beyond all of us. He sees them quickly. Above all, he really cares. His approach to several students, from the most senior to relatively junior, was to take them back from levels to which they aspired, suggesting ways of using furniture and props to release tight areas, to ease pain, to get the full benefit of their asanas. Often his suggestion was harder work. He pointed out how we are afraid to work hard enough to pass through our limitations and pain into a true understanding of Yoga."

THE LION

AND THE LAMB



by Elizabeth Kent

........

Facing fear, facing the unknown is a fundamental part of Iyengar's Yoga. To face that fear, says Iyengar, to put yourself into a headstand, for instance, and conquer it is to expand your freedom in both body and mind. When this happens the unknown - what it is like to be upside down - becomes the known and we are no longer afraid; we have penetrated some dark corner of the mind and uprooted ignorance. To go further, to continue expanding, he says, we must again and again face the unknown and challenge our fears. For Iyengar and his students Yoga provides this continuous challenge. Yoga, as he defines it, is using the body as an instrument to sharpen the brain. "Where does the known end?" he asks, "Where does the unknown begin? Always known and unknown are The known is where the brain going together. goes with ease; here it is not stretched at all. There is no challenge as long as you stay within your limits."

HIS CONTRIBUTIONS TO KNOWLEDGE

by Bruce Carruthers

"........

It is the genius of Mr. B.K.S. Iyengar to have shown how clarity, precision and individual accountability can become features of yogic self-knowledge, generated at the level of the living integrated human being without necessitating any disintegrating split into subjective and objective. Such knowledge must be directly experienced by each individual pupil in the process of doing Yoga, and is only incompletely communicable to others. The clarity and precision of this knowledge come from clarity and precision in doing the asanas It is this which Mr. B.K.S. and pranayama. Iyengar has given the world - the discipline, the means of practising asanas, pranayama and all the limbs of Patanjali's Yoga with great clarity and precision. He has also given the means of aplying individual standards of excellence to gauge progress or lack of it in the practice of Yoga.

7

One of the delights of <u>IYENGAR- His Life and Work</u> is 54 pages of his aphorisms. We are pleased to give you a sampling as follows :-

> WISDOM OF THE MASTER Maxims By Shrit, B.K.S. IYENGAR



Yoga is nothing if it is not perfect harmony of the body, senses, mind and intellect, reason, consciousness and self. When all these are integrated that is true Yoga.

HEALTH

The capital we are born with, the human body, remains unutilised for most of us.

Health is a state of complete harmony of the body, mind and spirit. When one is free from physical disabilities and mental distractions, the gates of the soul open

Health is the state when the soul is given the key of the body to roam at will.

Yoga has a threefold impact on health. It keeps healthy people healthy. It aids recovery from ill health. It inhibits the development of diseases.

Anything that disturbs your spiritual life and practices is a disease.

If you open the armpits the brain becomes light. You cannot brood or become depressed.

ASANAS

When an asana is done correctly the body movements are smooth, there is lightness in the body and freedom in the mind.

Balance is the state of the present the here and now. If you balance in the present you are living in Eternity.

Extension means creation of space. Space leads to freedom. Freedom brings precision. Precision leads to perfection. Perfection is truth. Truth is God.

God is the pose. Meditate on God.

Each movement is my mantra.

In Savasana the intelligence of the head is brought to rest on the seat of the heart, and that is relaxation of the soul. The body which is the child of the soul embraces the soul.

> Doing asanas is a grace from God. Take it or He will walk away.

Stand erect or you cave in the very self.

Rotate and stretch the torso. Your self writes on the spine. Flow the ink to write with your soul imprinting the messages where needed.

> I am standing on my own altar; the poses are my prayers.



MR. IYENGAR'S GURU POURNIMA ADDRESS

I had the privilege of being in Pune, India on Guru Pournima Day last July. On that day, the full moon in July each year, students all over India pay homage to their spiritual teachers and rededicate themselves to their teachings.I was among many students who gathered at the Ramamani Iyengar Yoga Institute to say thank you to Mr. Iyengar for his work.

Initially, Mr. Iyengar addressed the crowd. The following is a transcription of his opening address. It is not an exact and complete transcription because there were sections that included Sanskrit terms which I did not know, and in places there were references I was unclear about and so the language was difficult. Therefore I have ommitted some portions; however, I have tried to convey Mr. Iyengar's message as accurately as possible. I hope that this erticle is true to his intentions. "THE GURU OF ALL GURUS IS GOD" B.K.S. Iyengar

Today, as you all know is Guru Pournima Day.It is a day of dedication, not a day of speech. Unfortunately, in the modern world these demands are there. Instead of dedication we have to express our vanities, because speech means vanity.

My guru is yoga. The credit which I have earned is not mine, it is my guru's yoga. Probably you may laugh at me saying I am not paying respects to my guru. He is with me in my heart, my head, and my body. It is he who taught me this art. He lives in me.

In 1936 when I entered the art of teaching I had to face several problems in life. It was not easy for me to accept that challenge when several people asked me to teach yoga, but it came to me and I took it. It was a hard path. I had no guidance at all in the

by Linda Shevloff

art of practice and the art of teaching. I had my guru but he would tell me. "Today I want Vrschikasana, tomorrow I want Hanumanasana." One has no connection with the other. That's why I say the rhythm of practice and the way it has to be tackled was unknown to me.

If I take the calculation of 1936 and the growth of that art now, sometimes I have to say even God might not be aware that it would reach that level! (Laughter) It was an impossible task at that time that it would be practiced by



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

THE HEALING POWER:

THE DIVINE LIGHT INVOCATION Friday, Nov 14th, 7:30-9:30 pm; Saturday & Sunday, Nov 15th & 16th, 10:00 am-6:00 pm The focus of this workshop will be on developing and refining the powers of imagination and feeling to help you in your personal use of this ancient spiritual practice. The Divine Light Invocation is an advanced practice, one that can bring about healing on the physical, psychological and spiritual levels when it is done with care and concentration. This is a chance to work with each step of the practice.

Fee: \$85.00; deposit \$25.00

Rose Ceremony

Saturday, Nov. 28th, 8:00 pm Sunday, Nov. 29st. 8:00 pm

The Rose Ceremony is a personal dedication to the Divine, a time to reestablish your commitment to the very finest within and to reaffirm your ideals. If you wish to attend, please phone for further information. There is no fee, but you are asked to provide two roses for the first evening, and to make a donation to a charity of your choice as an offering of gratitude.

millions and millions all over the world, a single man's effort. I am grateful to that art, I am grateful to you all, because but for you it would not have spread. But for you I wouldn't have communicated this art. I am grateful to you, though you are all my students, impersonally you are all my gurus. You commit lots of mistakes and because you commit a lot of mistakes I give you a lot of homework. How to correct these mistakes? When I became a teacher I had to work day in and day out and Patanjali's sutras came into my head: "That single thought whether one is in a state of awareness, sleep or grief, that single thought whether consciously, unconsciously or subconsciously should be a flame in the aspirant." I think in my life it has happened. Because you committed mistakes, the only time I could think of this was when I went to bed. Subconsciously it used to work on me.so in dreams also I used to practice. That single thread of practice has lived with me.

I spoke the other day about communication and communion. In communication there is a space between the teacher and the taught; hence there is no oneness between the teacher and the pupil. Like the hierarchical education systems that are going on when I am on a higher platform and you are down, we are not together. I am a different entity, you are a different entity. But in the art of teaching when I see something is missing, my body vibrates and that vibration makes me go near you to get to the pose. I use several ways and means, and that is known as communion. But unfortunately my communion is mistaken for my violent behavior in classes.

To one who is dedicated to anything art, science, philosophy - these things don't affect the teacher or the student. because they are part of life: mercifulness and mercilessness. If one is completely merciful throughout, there is no clarity in that person. There is a fear complex in that person so he cannot commune properly and he is not a teacher at all. He cannot be a guru. A guru is one who removes darkness and gives



Mr. lyengar giving Michael Shevloff words of wisdom. Pune, 1987

light. "Guru" means weightfulness. There should be a tremendous weight of knowledge in a person to be a guru. A guru must have depth of knowledge. The depth is weight and without weight he cannot commune.

Today is the day of dedication so that you from now on dedicate to the one which you have already taken and you do not let dedication drop even when failures are pressing. Today people have such immature minds (mature knowledge but immature minds), so there is total absorption in the beginning in order to master something, but slowly light fades and you go somewhere and hunt someone who can give you light. The confused mind will always find a confused teacher.

Do not be disturbed by failures; failures are the pillars of success. How soon we forget. If there is pain, we say, " Oh this yoga is painful. I think I should find something which is congenial to me". See that your health does not fall so that in 365 days in your diary you have not missed yoga even one day. I have done fifty-four years and out of fifty-four years, through circumstance I might of missed one year, but not more. I am a guide to you. I'm a sadhaka. I'm a student of yoga.

What I know, I teach. Sometimes, when my assistants cannot explain, I come and explain. I have seen many gurus in this world. They say nothing grows under the gigantic tree. You take the examples of the great men when after their death knowledge has gone. What did I learn from these people? I'm giving chances to many to teach yoga. But remember I've not pushed any Indian to visit other countries and to establish there, for which you have to pay respects to me. I've given all chances to the Americans, Europeans - though of late it has taken just the commercial value which is only hurting me.

You can end ignorance. Ignorance has an end; knowledge has no end. Unfortunately, we say it has an end. Some people come to me, I see their mistakes and I correct them. They run to those teachers who have been here about fifteen years ago and they say, "I have been to Iyengar. Guruji showed me this." These teachers say, "No,no,no,it is wrong. He does not know because he stays in India and he has forgotten the Western constitution." Does any art in the world have a geographical barrier? It has no geographical barrier.

Why do you people say, "I won't go to Mr. Iyengar, but I don't mind going to his pupils"? They respect my pupils but they are frightened of me. They say, "He is a violent man." They say," He is a very strong man." So, communion is not important. Let us not jump like that.

You come here with your motive. You say "I want to learn." "Yes, okay," I say, "learn". But it is not my motive to give to you whether you are ripe or not. Have you come to that standard? Suppose you want to do trikonasana like me. Have you come to that standard to understand my trikonasana? So I have to teach you trikonasana according to your standard and how much you can improve at it. But you've got your motive and you want your teacher to mold himself to your aims. That is not the way of teaching at all. You have to be ripe.

You have to learn, but learn to be honest. When you are learning have you given back the work you are given? If you have not, if you have not given but you have learned more, it is ungiven practice in the name of Divinity. I have met many people who in the name of Divinity are doing commercialism. You all know - speaking good words.

Today is Guru Pournima Day. Please make up your mind that unless you are one hundred percent sure that you have not learned from your teachers well, don't jump to another teacher. You neither learn something here, nor are you going to learn something there.

"THE MYTH OF SEPARATION"

A WORKSHOP WITH WILL JOHNSON AND LYNETTE HALLDORSON

Friday, December 4, 7:30 - 10:00 p.m. and Saturday, December 5, 10:00 a.m. - 5:00 p.m. 2080 Central Ave. Victoria 592-2887

The purpose of this workshop is to help us rekindle an ongoing awareness of our body's dynamic presence. When we embrace the experience of our body as the most basic component of our life, we are led to an enriched understanding of our identity and our relationship to the world. Fear and alienation give way to a presence of contentment, love, and bodily vibrancy. Notions of union and interconnectedness become actual experiences as we open to the substrata of love that binds all life forms together. This workshop is very simple and very powerful. It is open to everyone.

> "Healing is the effect of minds that join, as sickness comes from minds that separate." - A Course in Miracles

Will Johnson has been a Certified Rolfer, author, and teacher in the field of body therapy since 1976.

Lynette Halldorson is a certified yoga instructor and stress management consultant who has been actively involved in the study and teaching of personal development since 1974.

The cost of the workshop is \$65. To register, phone Lynette Halldorson in Victoria at 592-2887 or Will Johnson on Hornby Island at 335-0750.

Please do not get caught in the words of me or my pupils. I use the word "commune". The words have to be communed within yourself - "the mentology". This is Prashant's word; it is not in the dictionary. It means you are mentally, intellectually, spiritually, psychologically, physiologically and physically completely engulfed in it. That is known as communion. So commune with my words in your practice. Check yourself. Love yourself. Fight with it. Find the essence which comes out of it, the friction which comes out between your inner inspiration and external effort. Discover when and how they meet and what type of light it gives to you. Through that light you are built up. That building of yourself is "svataria". That is "tapas".

You experience the expressions of the teacher -that is communion. That does not shake or alter you. That does not take you to yoga masters. You will be master of yourself. When you and I come together, the space between us is shortened. The experience of the time and space is shortened. Beyond that nothing could be done.

God has graced me. Probably he has graced me from the beginning. He gave me all problems, morning to night he never kept me free. I was restless because I was not doing the art. Restless because I was not sure where my meals were coming from. Now, are you not blessed better than me in your lives? Having been blessed carry this subject in such a way that you don't become proud of yourselves as teachers. Don't become proud because in that pride, you lose your sadhana.

I am a teacher. Being a teacher you may neglect your practice. You may say, "I know it, I've done it," as so many yogis in the West say. "Ten years ago I was doing so I know the subject." But what is today is important, not what was ten years ago. What I am doing today is important. I might have lost something, I might have gained something. What I lost now maybe ten years ago was there, but I can't live in that glory. What I'm doing today is important.

During the day dedicate yourself more to your practice so you experience subjectively each and every change that takes place in the molecules of your cells. The cell is the self, the self is the cell. There is no difference between the body and the mind, the mind and the soul, the soul and the body. Body is the visible soul and the real soul is the invisible soul. Divinities cannot be seen, whether Ramanand, Ramakrishna, Krishnamurti, whoever it may be. We are carried away by words, but how these people lived, what they are, we do not know. So you have to be true to yourself, and honest to your practices.

Even today I practice seven to eight hours. Many, when age is coming, say that practice is not required. Take this guide from me today. I practice so my practice may not fall. I do asanas, meditation, pranayama. I am not escaping. Take that from me and keep it up. The light will be lit in your body and your intelligence always. Dedicate your life from today. Take that light from me, never take escape saying, "Today I am unhealthy so let me be on the bed." Find out for yourself which asana you do may help you recover to minimize suffering. If your body refuses find out why; if intelligence refuses find out why. Find out so you can come back to that healthy state of mind and body through practice without escapism, and do not run after people.

I've heard many people say, "This is for the public, this is private." You've heard men talking like that, but that is not the truth, that is not reality. Be single in yourselves. You all have dual personalities. Let us break that duality. When the duality has gone, the spirituality has set in. As long as there is duality there is no spirituality. Spirituality is singleness; change duality to Divinity. That is what we are teaching in our practices. A dual body-mind may change and get a single harmonious flow of thought. Let us dedicate this day to the law of all laws. When the sadhaka and sadhana become one, they both lose their identity. You are yoga and yoga is you.



THE B.K.S. IYENGAR SCHOLARSHIP FUND

The Victoria Yoga Centre has been giving scholarships since its inception. In the beginning, one of the reasons for starting the Centre was to raise funds, so that people who could not afford to attend workshops could attend. Then in 1984 when B.K.S. Iyengar came to Victoria, the Yoga Centre started the B.K.S. Iyengar Scholarship Fund and formalized the process.

The fund is set up so that members of the Centre who are attending workshops in other places or are going to India can receive financial help. Also, in almost every workshop we present, one and sometimes two people are there on scholarship. It is a way for us to say thank you to members who have put in a lot of work and also a way for people in financial difficulty to be able to participate.

The fund is fully tax deductable. Anyone wishing to donate to it will receive a receipt.

The fund is fully tax deductable. Anyone wishing to make a donation will receive a receipt. All donations gratefully accepted.

The Victoria invites

A GALA CE of YOGA OF B.I

on the occasion of the pub "IYENGAR — HIS L

Sunday, Novemi

10:00 am tc at the Vict

Fees:

Proceeds will be B.K.S. Iyengar Sc

- Iyengar Yoga with Shirley Daventry Fren

- A video presentation of the biographical
- Refreshments

For information or reg Linda Benn at 598-8277 Trish Graham 592-533

Please make cheques payable to the c/o 160 Beach Drive, Vic Yoga Centreyou to

ELEBRATION the K.S. IYENGAR

blication of the new book

1ber 22nd 1987

o 2:00 pm :toria "Y"

> \$24.00 Yoga Centre Members \$28.00 Non-Members

donated to the cholarship Fund

nch I film "GURUJI"

egistration contact: 7 (day or evening) or 38 (evenings only)

e Victoria Yoga Centre and mail: ctoria, B.C. V8S 2L5 "GURUJI"

Guruji is a film of the life and work of B.K.S. lyengar, professionally produced in India. It has recently become available in video, and the Victoria Yoga Centre has purchased a copy.

It is beautifully filmed in colour, with many lovely scenes of India including a visit to village of Mr. Iyengar's birth. Members of his family talk about their famous relative. We see Mr. Iyengar practising and teaching yoga as young man and more recently. The teaching scenes include a children's class, and one where he teaches while standing on his head.

We are shown Mr. Iyengar prostrating before his own Guru, and before his altar at prayer. The devotional and spiritual aspects of this man and his work are evident throughout the film. *Guruji* is interesting, moving and inspiring. Do come and see it at our Gala Celebration at the "Y" on November 22nd, 1987.

THE YOGA OF B.K.S. IYENGAR

Why do we practice? Why do we teach?

Teachers who were invited to teach at the 1987 Iyengar Yoga Convention in Boston were asked for their reflections on Iyengar Yoga for publication in the convention magazine. We are pleased to present some of these in our newsletter, reprinted with permission of the writers and the B.K.S. Iyengar Yoga Association of Massachusetts.

Liz McLeod

Edmonton, Alberta

B.K.S. Iyengar, with his ingenuity and truth, has brought integrity to yoga. His emphasis on alignment and precision - leaves no room for ego or dishonesty--physically, mentally, or spiritually.

In my daily practice, I am forced to look at myself from every aspect to view my strengths and weaknesses. I learn to bring these into balance so that I may contribute the best that I am and have to daily living. I also try to bring this integrity and dedication into my teaching.

If the people of North America and the rest of the world could learn to be honest with themselves, as one learns with Iyengar yoga, most of our problems worldwide would be resolved.

Karen Fletcher

Winnipeg, Manitoba

To practice Iyengar yoga means that I am given the opportunity each day to raise my body-consciousness and inner awareness. The work challenges me to move beyond my comfort zone, both physically and psychologically, and it is my tool for spiritual exploration. It also makes me feel good! Learning from Mr. Iyengar's work through my practice makes me want to return what I have understood. So I teach.

Judith Lasater, Ph.D. San Fransisco, California

The uniqueness of Iyengar yoga is often thought to lie in its therapeutic aspects, its detailed understanding of alignment, or the development of the standing poses. While all of these facets are indeed unique, to me they are not the most powerful aspect of the yoga that Mr. Iyengar has developed. Rather, it is his teaching that the asanas themselves are transforming tools. They are not preparations for spirituality but the living expresson of spirituality here and now. The asanas are our worship, that which connects us to ourselves and to the universe. When we practice with this prayerful attitude, we are no longer preparing for wholeness sometime in the future but are becoming whole in this very moment.

Mary Dunn

Rye, New York

The practice of yoga brings me constantly in contact with the principles that guide my life. Yoga provides my rudder. In my practice, I glimpse freedom, hone steadiness of mind, and realize growth and change.

The standard set by Sri B.K.S. Iyengar inspires excellence. His vision demands change in his students' bodies and, indeed, in their lives. He brings us face to face with ourselves. His teaching is with me in my practice. The attentive cultivation of asana and pranayama brings physical sensitivity and flowers into a state of well-being and aliveness. Reverence for life and resonance with all its forms follow. I teach because I need to share what I find within myself and what has been so splendidly and generously given to me. Through teaching I can come together with others in a joyful and profound way.

Iyengar yoga comes from Eastern introspection and speaks to the soul through the practical language of the body, a language that is universal. Our culture, which relies on externally gathered knowledge, greatly benefits from the dimension of insight and selfknowledge that Iyengar yoga adds to the healing and perfecting of the whole person.

John Schumacher

Bethesda, Maryland

The essence of yoga is knowing oneself--physically, mentally, emotionally, and spiritually. Without this knowledge no action in the world can be truly meaning-ful, no peace truly experienced, and the giving and receiving of love cannot occur. Where else to begin?

I practice yoga as a means of more fully realizing my potential. I find that my body is stronger and mdore agile, my ability to concentrate is enhanced, and all of the stuff that goes on around me in daily life is less unsettling. I have moments of quietness that give me a taste of a delicious calmness, and that also show me how much more there is to see and do.

Teaching is a spur that prods my practice into new places and compels me to look harder at the things I don't understand. And because I have received so much from my teachers and see what a valuable gift has been given to me, I am excited and thankful to be able to share whatever I can with others who are also exploring and discovering.

I think Iyengar yoga is valuable to the Western world because it combines the intuitive, spiritual qualities of the art of yoga, which are prevalent in the East, with the empirical, analytical qualities of the science of yoga. which are more accessible to the Western mind. Many Occidentals, who might otherwise be put off by the esoteric aspects of yoga, will find the precise, direct quality of the Iyengar approach more to their liking, and so will eventually be brought more into touch with the deeper levels of consciousness. This is particularly valuable in North America, where materialism and impatience have reached their zeniths and where discipline and true spiritual awareness are so needed.

Mr. Iyengar

Celia Ward

In 1982 I attended the Canadian Intensive in Pune. Very new to yoga, I struggled and sweated alongside the rest of the participants. B.K.S. Iyengar, I found to be on the one hand a man/lion, directing a fiery intense force which served to purify and bring to light imperfections, fears, petty egos, and on



Mr. lyengar teaching at the Y during his 1984 visit to Victoria

the other a compassionate father who came to my aid delivering divine benediction when the internal struggle became too much to bear.

Pranayama was particularly difficult. Dne particular day the breath would not come. I felt as though there was a rope around me, holding back the breath. Inside I felt great despair as I struggled to release the breath and myself. Tears streamed down my face as I gave up, opened my eyes and looked into Guruji's. Such surprise I felt to meet the compassion in them and not the fiery glint I had expected. He told me. Do you think I have not felt despair and cried? I would not be where I am today if I had not struggled and despaired. You have to overcome these things and carry on."

Carry on I did. A few days later the breath truly began to flow, along with a wonderful freedom and quietude, the like of which I had never before experienced. For the first time I had met my soul. I am blessed indeed to have such a teacher.



YOGA AND MEDICINE

On October 16th and 17th 1987, the World Health Research Foundation presented "THE NEW MEDICINE", a symposium on Innovative and Complementary Medicine at the University of Victoria.

Linus Pauling, a double Nobel Laureate for Chemistry and Peace, gave the keynote address on "Vitamin C and Health". Thirteen hundred people filled the auditorium for this Friday evening lecture, and over five hundred people registered for the day long symposium the following day. As someone remarked: "Victoria is not a symposium town", so the numbers are an indication of a strong interest in these alternative approaches to healing.

I was asked to give a presentation and chose the subject "Yoga and Medicine". Two or three talks were presented concurrently throughout the day, so I expected a small audience for this seemingly esoteric subject. I was pleasantly surprised to find myself addressing an audience of 150 or more people, who listened attentively and engaged in a lively dialogue after my talk.

The readers of this newsletter will find the discussion of Yoga to be fairly elementary as befits a presentation to an audience with possibly no previous exposure to yogic ideas. However, I thought the connections between Yoga and Medicine might be of interest to those students of Yoga who sometimes find themselves trying to explain Yoga to their personal physician.

By Derek French, M.D.

I would like to begin by stating that although my own medical practice reflects my interest in many aspects of what is called complementary, alternate or new medicine, I am also very much a part of the main stream medical establishment. I am a dues paying member of the Victoria Medical Society and a member of the Canadian and British Columbia Medical Associations. In that capacity I attended the Annual General Meeting of the B.C. Medical Association held at the Empress Hotel earlier this month. The guest speaker at the luncheon was The Right Honourable Peter Dueck, the Minister of Health for British Columbia.

Given the rather tense atmosphere that exists between governments and the medical profession these days, he may have felt he was entering hostile territory, and so, perhaps to break the ice, he began his address by telling a joke.

Turning to the newly elected President of the B.C.M.A, he gave him a word of warning about dealing with the Press. Using the President's name - David Jones - he imagined a situation in which David Jones' discovers that his dog has remarkable abilities. He can walk on water. He calls a press conference, throws a stick out over the lake, the dog runs over the water, picks up the stick and returns. The audience is impressed. Next day the newspaper headline reads: "David Jones' dog can't swim."

The assembled doctors thought this was a good joke and laughed heartily.

The Minister went on to talk about the need for partnership and co-operation between government and doctors as they manage expenditures for the treatment of illness in excess of three billion dollars - more than thirty per cent of the provincial budget.

Despite the large amount of money committed to the miracles of modern medicine, the Press continues to comment in a negative way on the need for more hospital beds, more high tech. equipment, more drugs and for more services to be covered by the Medical Services Plan.

Halfway through the speech, the room was plunged into darkness by a city-wide power outage. The doctor sitting next to me offered the speaker a small pocket flashlight which enabled him to continue, aided by an ancient form of lighting called 'candles'.

During the pause and confusion created by the darkness, the Minister wondered aloud "...if somebody was trying to send him a message."

I too was reflecting on the symbolism of the Minister of Health being in the dark, with the medical profession providing a very limited amount of illumination. The event also illustrated for me the benefits of our technology correlated with vulnerability and confusion if and when the technology breaks down. Low tech. candles coming to the rescue added to the feast of symbols.

The Minister had been introduced as a nice man with a difficult job. I believe that the doctor giving the introduction and the doctors in the audience are also nice people with difficult jobs. I have been involved in medicine as a student and practitioner for over thirty years, and I continue to be impressed by the high quality and dedication of the people drawn to Medicine as a vocation.

Vast sums of money, dedicated hardworking practitioners, a technology that borders on the miraculous, and yet the Press observes that the dog cannot swim.

The focus on the negative exemplified by the dog story is, I believe, an accurate reflection of public opinion. Despite all the good things offered by government, science and the medical profession, there is a feeling of dissatisfaction which manifests as a seemingly insatiable demand for more. Throwing more money and resources at the problem seems to aggravate the thirst. What needs to be done ?

As I drive home from work each day, I pass a church in Colwood with a display panel for messages - sometimes a joke, sometimes inspirational. A recent offering showed the letters "CH--CH" and posed the question: "What's missing?" The answer: "UR."

What is missing in the healing equation is the full participation of the person designated as the patient.

Modern technology is less than one hundred years old. For thousands of years there have been healers whose main function was to facilitate the healing response in the sick individual. A Paris surgeon of the eighteenth century observed, "I dress the wounds: God heals them." A recognition of the healing force within.

As the technical power of the physician increased with modern surgery, anaesthesia and powerful medications, the balance in the interaction between healer and patient has shifted with the emphasis focussed more on the doctor's magic bullets and less on the patient's contribution to his own healing process. This shift creates a dependency, and with dependency comes resentment. The medical profession recognises the need for patient participation, and one of their suggestions is that the patient should make a financial contribution when visiting the doctor. This is not allowed under the Canada Health Act, and in my opinion is really only a symbol of the need for each individual to take more responsibility for personal health and healing.

It is this quest for personal responsibility that attracted me to Yoga.

I have been a healthy person all my life, active in many sports. In my late thirties, I was on holiday with my wife and three small children playing ball, I twisted and experienced an agonising pain in my back which confined me to bed for the rest of the holiday with gloomy thoughts that my active life was finished. That acute episode of back pain eventually resolved, but for several years I had recurrent and persistent attacks of pain.

At that time, it seemed that Medicine offered two alternatives: bed rest with pain killing medication or surgery. I was not attracted to either alternative, and struggled on as well as I could.

One day I observed my wife going through some strange manoeuvres which she said was Yoga. She had just started taking a class as the "Y". The 'exercises' (as I thought of them at that time) looked as if they would be of benefit for a stiff back. I tried them, they relieved my pain, and I continue to do them to this day.

The medical scientific approach frowns on the process of making generalisations from a series of one, but my interest was aroused. If the "exercises" were helpful with my musculo-skeletal problem, would they be useful for the many similar problems that are common to General Practice? I began to study and practice yoga and, as my experience developed, to incorporate some of the teachings of yoga into my work.

I encountered some resistance within myself because of my mistaken perception that Yoga had something to do with religion and a religion of a different culture. Further study helped me to understand that although Yoga originated in India many thousands of years ago and had its roots in the Hindu religion, it would be more accurate to describe it as a form of basic training for the journey of life. The skills acquired in this basic training are valuable for an individual living a secular life, but a basic assumption of yogic teaching is that man has not only a body and a mind but also a spiritual dimension. The word 'yoga' comes from a Sanscrit word meaning yoke or to join, and refers to the union of the divine, eternal essence within each person to the Universal divine reality.

The word 'yoga', therefore, refers to both this unification of consciousness and the mental and physical processes by which this is achieved.

There are many different forms of Yoga. However, the teaching that I follow is based on the Aphorisms of Patanjali. Patanjali is one of an unbroken line of great teachers reaching back to antiquity and forward to our current times. His time of birth is not known with certainty, and there is some speculation that he may have been a physician.

Yoga can be described as an empirical science . Over the millenia many techniques were created and tested by thousands of teachers and millions of students. Techniques that worked were retained, others were discarded, accumulating an organic curriculum that continues to present ancient wisdoms in a form that resonates with contemporary society.

Patanjali wrote 196 aphorisms which present the essence of Yoga in a very concise form. The treatise refers to Eight Limbs of Yoga Practice: Yama and Niyama, which describe the moral and ethical basis of Yoga. Asana - training with yoga postures, probably the part of yogic teaching best known in the West. At first glance, it appears to be a series of unusual exercises. Further study and experience reveal that this work has profound effects on the physical, psychological and spiritual aspects of the student. Pranayama involves breathing practices which have beneficial effects for the body but also calm the mind in preparation for the contemplative practices. Pratyahara is the practice of withdrawing the mind from the constant bombardment of sensory perceptions. Dharana, Dhyana and Samadhi, the last three of the Eight Limbs, refer to inner contemplative practices.

The goal of these yogic practices is spiritual in nature. The primary purpose is not good physical or mental health. However, the sages



realised that the student - cannot sit and contemplate if the mind is filled with hatred, greed and lust - cannot sit still if the body is restless and aching or lacking in proper energy - cannot focus and concentrate if the mind is pulled hither add yon by every sensation. So as a beneficial side effect the student following yogic teaching experiences an improvement in physical and mental health, an increase in energy, improved self-esteem and tools for working on relationships.

These benefits and changes do not happen overnight; they require persistent and regular practice. Given that surveys suggest that 35% of patients do not take the pills prescribed by doctors, the probability that a given patient would follow a prescription for a life-long challenging discipline is rather low. But I do see patients who have pain and suffering in their lives and who have tried all the more orthodox approaches without relief. Such people may have been on a desparate search for years. For some of them, Yoga offers a new opportunity.

As one of my teachers is fond of saying, "Pain is a great teacher."

I have seen statistics suggesting that aproximately 60% of the health dollar is spent combating the ravages of alcohol and smoking, another 6% on diseases related to sexual activity: two-thirds of the health budget devoted to problems of self-inflicted diseases.

Alcohol, smoking and promiscuous sex can be seen as the tip of the iceberg; beneath the surface is a mountain of human anguish and desperation. Perhaps the skill in action which is Yoga could play a role in these problems, substituting healthy, life-enhancing activities for the maladaptive coping strategies.

One of the powerful messages that emerges from yogic teaching is that we are co-creators of our own destiny. We do not plan all of the events that occur in our lives, but we do have a great deal to do with the way in which we respond to those events.

In my medical practice, if I see a person with a chronic back pain, I will sometimes say that there is good news and bad news.

The bad news is that they have contributed to their problem. The onset of the pain may be linked to a specific incident like lifting a plano or involvement in a motor vehicle



The Ideal Mat For Yoga

Made from specially treated plastic size 24" x 66" (165 x 60 cm), coloured a restful green, with protective cover.

 NON-SLIP: Both sides have a smooth surface yet – it never slips on the floor and you never slip on the mat. Place your feet, your hands or your body and – they stay put!

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

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

• LIGHT – COMPACT – EASY CLEAN: It weighs only 1³/₄ lbs. (800 grs.) and can be folded and slipped into a travel bag. And it's machine washable.

Satisfaction guaranteed or your money returned. Price U.S.A. (U.S. currency) \$17 plus \$4 mailing. Canada \$28 (plus \$1.96 in B.C.) plus \$2.50 mailing. Teacher Pack prices for Teachers/Institutes. Available from your Teacher or from:

Richard Farmer, 8088 Rae Leigh PI. #NL SAANICHTON, B.C. VOS 1M0 accident, but they have contributed to the problem with poor posture and tense muscles for twenty or thirty years before a particular stress breaks the camel's back.

The good news is that if they made a significant contribution to the problem, they can also make a significant contribution to the solution. This will sometimes allow a change of attitude from a hapless, defensive victim to a person who can take charge of their own destiny and make a powerful contribution to their own healing.

Similarly, in working with people under stress using hypnotherapy, I will sometimes use a yogic approach saying I am not a hypnotist but a de-hypnotist.

Yogic training is designed to part "the veils of illusion" that cover reality. In many cases, people feeling stressed are victims of limitations learned earlier in life, lessons taught at times of great anxiety - a perfect time for hypnotic suggestions to take hold.

In the rapeutic hypnosis, the patient can begin to relax and make contact with the self within. In this situation he can begin to mobilise the energy, resources and wisdom of the inner self, seeing problems with a different perspective and with this different vision creating new options and solutions.

Here the patient forms a creative partnership with the therapist, mobilising the healing power within. It is this ingredient of patient power that is so often missing in the current interface with technology.

I have a friend, several years younger than myself, who has just had his second coronary by-pass operation, ten years after the first operation. He believes that the technology saved and extended his life. I won't quarrel with that assessment, but I do believe that the first heart attack sent my friend a powerful message that all was not right with his life. He did make some superficial changes, but deep down he functions in the same way. I think he relies on the technology to save him; but despite these very real wonders, the disease that clogs his arteries continues unabated. He is not cured; he has been given the gift of time to make his changes.

Driving into town the other day I found myself behind a car with a bumper sticker which read: "This car stops at all Bingo halls." In my capacity as an advisor for stress management I believe that trivial pursuits can offer rest and relaxation from the challenges and vicissitudes of daily life. A problem arises when these past-times become a way of life.

At the moment I have two patients in the Eric Martin Institute of Psychiatry. Both are women in their seventies. One is anxious, agitated and depressed, the other is just depressed. One is reacting to the end of a longterm relationship which she discovered was essentially meaningless; the other experienced the death of a near relative. A reminder of finitude and mortality, a realisation that she had never been fully engaged in life, time was running out, the emptiness and void in her life generated an acute state of panic.

Stories like this are commonplace in our society. It is possible to top up people with the right amount of chemicals and vitamins, but perhaps we need to stimulate people to ask some of the questions I was asked in my Yoga training. Questions like: What are your ideals? What makes your life worth living? What is the purpose of your life?

These are not easy questions to answer, but unless an attempt is made the individual can find that they are adrift. As Montaigne said: "For the ship without a port of destination, all winds are fair." Drifting aimlessly in a void is a very distressing experience and a powerful factor in the physical and mental dys-ease of people in the second half of life.

Carl Jung, the noted Swiss psychiatrist observed "that after forty years all the big questions are religious in nature" (using religion in its broadest sense).

There is nothing in Allopathic technology that supports a patient in this particular search. Indeed, when I went to medical school, it was not mentioned as a factor in illness and I have not heard anything to suggest that this situation has changed significantly.

Again, I would like to emphasise that as a professional, active in medicine, I am profoundly grateful for the many technical advances that help to combat the diseases afflicting mankind. I also believe that it is important to assess technology realistically. There are always benefits and costs. Technology achieves miraculous results with some problems, but is very limited in matters concerning the mind and spirit. The issue of personal responsibility for health is paramount.

Just as war is much too important to be left to the Generals and peace will break out only when each individual is at peace within himself; so health is much too important to be left to the health professionals. Health will break out when each individual looks within and uses body, mind and spirit in a harmonious quest for meaning.

I am not sure that I would have chosen the title "New Medicine" to cover what I perceive as a very ancient and honourable tradition of partnership between a compassionate physician and a responsible participating patient, but perhaps the old wisdoms have to be dressed in modern clothes for each generation.

Yoga has been and continues to be a very rich source of inspiration in my personal and

professional life. It is a difficult and challenging journey to make, but a journey full of interest and embued with a sense of meaning and purpose.

It is not a way of life that will have great mass appeal, but if some of the values of self-examination and self-responsibility become part of the general consciousness, perhaps some day in the future we may read that the Province has balanced its budget and both David Jones and his dog have walked on water.

cc Derek French, MD

Derek French is in General Practice as a physician in the Victoria area. He has a special interest in hypnotherapy and the application of Yoga to the healing of musculo-skeletal and stress related problems.

HATHA YOGA The Hidden Language

by Swami Sivananda Radha Foreword by B.K.S. Iyengar

Swami Radha has developed an outstanding and unique approach that takes the practice of Hatha Yoga to new levels of awareness and understanding. Building on the classical foundations, she shows how to refine asana practice and experience the body as a spiritual tool.

320 pages, 280 line drawings \$21.95 cloth



Timeless Books Box 9, Kootenay Bay, B.C.



By Leslie Hogya

The marriage ceremony is one of the few formal rituals that has survived the twentieth century. In fact, for some people it is the only time that they enter a place of worship.

In traditional weddings, two people come together before God, family, friends and minister (or rabbi) and say their vows. Even though the "honour and obey" clause is gone, the vows still represent a life long commitment to another person. But, "for better or for worse, for richer or poorer, in sickness and in health," do we really mean what we say?

Our society is geared to individual needs, fulfillment and gratification. I think that is where some of the problem comes in. The needs of each individual in the relationship have to somehow be balanced in the marriage.

During courtship or when first living together, couples often put their individual needs and interests aside to spend every moment together. The feeling of love overwhelms all else. It is a magic time, a time when look and touch is magnified.

The moments of falling in love are what books, films and T.V. shows are often made of. But can one remain in that starry-eyed state for five, ten, twenty or thirty years?

There is a difference for me between that and the love that has now grown between my husband and myself. It is important to give ourselves time alone to rekindle those romantic feelings, but after twenty-two years, a lot of everyday life has happened. Both my youngest brother and sister have been married recently, and they each went through a lot of turmoil before their weddings. The reality of divorce and unhappiness is also present in the media. Their friends have experienced it. They were both cautious and optimistic, wanting to go ahead and holding back.

My new sister-in-law spent a lot of time and energy trying to make the wedding ceremony perfect, and the new house they bought perfect, to be ready for after the honeymoon. The strain of their work commitments, pressure to get all details of the wedding arranged and still to find time to strip floors and paint bedrooms began to tell on them both. There were tears and all night discussions. Fortunately, the love and commitment they had to each other helped them realize that their ideals of perfection were unattainable.But their relationship and individual needs came first. Perhaps this is the best way to begin a marriage. They put themselves through a test and the relationship came out the most important.

For me, marriage is a commitment. Sometimes I say my vows to myself. Rituals and traditions can sometimes be a resting place in the storms life brings. I also had to give up the idea of perfection. I constantly balance my individual needs against the family needs. As I continue the process of working on myself and clarifying who I am through yoga, I see that my work is with myself. When I am unhappy or depressed, changing partners will not bring me a new self. My Self is within.





ESSENTIAL QUALITIES OF A YOGA TEACHER

BY B.K.S. IYENGAR

1) Teaching is a difficult art, but it is the best service you can do to humanity.

2) Be strong and positive in your approach. The moment you show doubt in your teaching, you plant seeds of doubt in your pupil.

3) Be affirmative when teaching so as to create confidence in the pupil. Be negative within yourself so that you can reflect upon your work.

4) In the art of teaching you have always to work as a learner. Teachers learn from their pupils, as every pupil is different in body and mind. It is the duty of the teacher to bring about unity in the body and mind of each individual pupil with varying traits.

5) You should have the humility to say that you are still learning the art. Never say, "I am a teacher so I can teach." That is pride.

6) It is the nature of us all to protect our own bodies. When taking care of the bodies of your pupils, you have to be much more vigilant than of your own body.

7) Outwardly the teacher should be tremendously strong but deeply receptive to the needs of the pupil. Serve the pupil who has come to you, as if serving divinity.

8) Whilst teaching show the differentiation that your pupil is a pupil and you are his teacher.

9) Do not expect too much from your pupils, still generate the interest of the pupil so that you can extract more effort from him.

10) Never fail to admonish your pupil for mistakes or for not putting forward his best effort. Never praise a pupil, telling him that he is very good. The moment you lavish praise, you are praising your own self. This self-laudatory praise leads to the downfall of both teacher and pupil as it creates an attitude in the mind of the pupil that he is a very superior person.

11) Strive to forge ahead with your pupil. Build him up physically, mentally and spiritually by your own actions and example, and not mere words. 12) In the beginning children are dependent upon their parents. When the children mature, wise parents treat them as equals. Your approach towards your pupils should be similar, for you are the parent and your pupils are your children. When your pupils become mature, tread the path of learning together with them, for further refinement.

13) When you notice a pupil using the energy created by your Yoga teaching only for gratification of the senses, never tell him that he is indulging in sensual pleasures. Attempt to turn his mind towards the spiritual aspect of life. This is a challenge to you as a teacher.

14) Do not judge a pupil by your own standards. The way your pupil talks and behaves will tell you his state of development. Descend to the level of your pupil and then guide him onwards slowly, with love and affection, till he reaches your standard.

15) Try to have a fresh approach for every lesson. Though you may be greatly advanced in your studies, you have always room for improvement. The deeper you probe, more fresh points will come to light. Then you will become a humble, respected and a lovable teacher.

Reprinted from <u>IYENGAR - His Life and Work</u> (by courtesy of Timeless Books)

TEACHERS' PRACTICE Yoga Kurunta

Early Saturday morning 16 Victoria and upisland Iyengar yoga teachers came together at the Y to practice and learn.

Present were Marlene Miller, Michael Shevloff, Shirley French, Carole Miller, Gay Meagley, Celia Ward, Don Carmichael, Linda Shevloff, Leslie Hogya, Norma Hodge, Anne Forrester, Jim Rischmiller, Linda Benn, Phyllis Wood, Diane Hobday, and Barbara Graves.

Michael Shevloff who attended an Intensive in Pune, India, this summer led the group through a series on the ropes.

Later, during refreshments we discussed the mornings yoga session. Some general comments were that holding the rope poses was beneficial; the sequence of the poses was important and felt right; some noticed their left-right imbalances more than usual. Norma saw that most of us were tight in the shoulders.

Other topics relevant to teaching came up. How do we encourage students to persist in coming to class? How to teach in Level one when you have new students join a class which may have been working together for several sessions? Many helpful ideas were shared by the more experienced teachers.

As a new teacher I find these sessions very informative and supportive. Thank you to Michael, Marlene, Shirley and Donna and everyone who participated.

On November 28 we have been invited by the Vancouver Iyengar Yoga teachers to join them for asana work and informational sessions. OCTOBER 31 -Linda Benn

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

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

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

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

ADVERTISING RATE CARD

size Full page	1 Month \$36.00 18.00	If you wish to buy an ad, or require any further information,
½ page ¼ page	12.00	please contact our Advertising Manager, Carole Miller,
Business card	9.00	721-3477

YOGA CALENDAR

November 13:

A general meeting of the Victoria Yoga Centre to be held at 3305 Wordworth St. The meeting will be followed by a chant, all are welcome to attend.

November 20:

Books of the Two Masters. A celebration of Iyengar, His Life and Works and The Hidden Language of Hatha by Swami Radha. Come for tea and dessert at Shambhala House, 1500 Shasta Place at 7:30 PM.

November 22:

A workshop at the Y with Shirley Daventry French from 10AM to 4PM. Contact Shirley or Linda Benn for details. This workshop is in honour of Mr. Iyengar's latest book.

November 28,29:

The regional Iyengar yoga teachers meeting will be held in Vancouver. Those intersted in attending can contact Marlene Miller(727-3745) and let her know if they require a billet. If you would like something put onto the Agenda, contact Marlene who is coordinating the Vancouver Island group.

December 5

Annual General Meeting, Elections, Christmas Potluck Dinner and Party. To be held at 3918 Olympic View Drive starting at 6:30PM.

JANUARY 1988

January 241

A beginners workshop to be held at the Y with Carole Miller and Leslie Hogya.

February 28: A workshop at the Y with Derek French.

FOR SALE

IYENGAR His Life and Work

THE VICTORIA YOGA CENTRE IS PROUD TO BE SELLING COPIES FOR \$19.95. SEE YOUR YOGA TEACHER ABOUT OBTAINING YOUR COPY OR PHONE LINDA BENN AT 598-8277.

ALSO AVAILABLE IS GEETA IYENGAR'S YOGA, A GEM FOR WOMEN

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 hil out this to	YOGA CENTRE OF VICTORIA 3918 Olympic View Drive R.R. #1, Victoria, B.C. V8X 3W9	(I) I	
Name			
Address			
City	Postal Code	Phone	
Category of Mem	eque Money Order in the amount of bership: Full Voting Membership (\$20.00)/ Associate/Newsle newsletter during regular class sessions. I'll pick one up at my Y cl		

27

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 Mr. B.K.S. Iyengar.

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 Cover Drawing: Celia Ward, from Iyengar,
Assistant Editors: Shirley French,	His Life and Work
Jennifer Rischmiller	Photography: Marlene Miller, Roger
Paste-up: Linda Benn	Gatlin, Soni Studios
Typing: Shirley French, Linda Shevloff	Assembly: Judith White
Brinting: Monk Quick Copy Studio	Distribution: Dave Rocklyn

Permission is hereby granted to reprint any of our material except that copyrighted by the authors or artists. When reprinting, please credit this Newsletter, and send us two copies of the publication containing our material. Copyright material available only by written permission.

DEADLINE FOR JANUARY ISSUE DECEMBER 5th

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