



yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JANUARY 1988



SERVE, LOVE, GIVE, PURIFY, MEDITATE, REALISE;
BE GOOD, DO GOOD, BE KIND, BE COMPASSIONATE;
ENQUIRE 'WHO AM I?' KNOW THE SELF, AND BE FREE.

- Sri Swami Sivananda

the indian prayer dance

Siva danced the Word into being,
stamped the ground beneath
his feet,
lifted drum in hand to the skies,
and created the Cosmic Rhythm
by which the earth came into being.

Siva, the Yogi of all Yogis,
expresses the Cosmic Dance of
Bliss.

Supreme life dances from Siva,
vibrating
the Essence of all that is created.

'Siva' cover drawing and lettering on this page is by Lauren Y Cox.
Congratulations to Lauren and Bruce on the birth of Anna Lees Cox.



Reflections

By Shirley Daventry French

In our 1985 interview with Mr. Iyengar, he discussed the danger of yoga becoming commercial. His advice for those earning part or all of their livelihood from teaching yoga was: "One has to live - you can't teach free of charge. We have to earn. Earn, but give more than you take. That is the real philosophy of yoga."

The same question came up again during his meeting with Canadian teachers at the convention in Boston, when he reiterated the importance of giving back more than we take.

I have been reflecting a lot recently about giving and taking. First for myself, the need to find a balance in my yoga between practising, learning, supporting the work of my teacher, supporting my husband in his work, family responsibilities and working in the community. One thing I know, is that none of these will be done with good grace, awareness or sensitivity unless I keep up my yoga practice.

Such a line of thought inevitably leads into thoughts about the yoga community both in Victoria and further afield. What part do I have to play? Is my focus too narrow or too broad? Where can I make the best use of my experience? Where do I need to venture into new areas and face new challenges? Where do I need to pull back and give opportunities to others?

Unless I do my practice, I will have little of value to pass on, and my clarity and judgment will be impaired.

This constant reappraisal is equally important for all yoga students. Teachers and those whose work is of a different character must re-examine their priorities at frequent intervals and enquire: Am I maintaining a balance? Am I taking more than I am giving?

This Fall I have been encouraged and discouraged by what I have observed locally. On the positive side, a new spirit has been in the air emanating in part from Mr. Iyengar's presence at the Boston Convention. There, he fostered the spirit of community in North America. Americans, who are not noted for their awareness of Canada, acknowledged the work of the Canadian Iyengar Yoga community - and more important, we acknowledged each other.

Back home, the teaching took a paradigm shift as teachers honed their skills and then found themselves with students ready and willing to work at a deeper level. When this work begins to bear fruit then in some way or other, they will be asked to acknowledge and give back what they have been given; otherwise they will not receive anything else of real value. This is a divine law.

Unfortunately, there are those who have not yet understood this basic teaching of yoga; much of the work is taken for granted. In some cases it goes even further. In our Yoga program at the "Y", we have a handful of students who take classes without paying for them. I doubt if they would steal money directly from the "Y" till or from their teacher personally, but somehow taking a yoga class without paying for it doesn't seem to bother them. Others, having missed a class for reasons of their own, feel that another class is owed to them, ignoring the fact that although they were not there, the teacher was there, and the building was there fully serviced.

The "Y" is not rigid in its policy. Sincere students who are temporarily hard-pressed for funds, may be given scholarships to attend classes and workshops. Medical credits are available. Those who have irregular work hours and have to miss their regular class can attend another class during the same week; but we can't give you a free class in January because you missed a class or two in November or December. The overheads paid in December have to be paid again January. And what about expectations that there will be a yoga studio and a teacher when you return? Unless you support them, they might not be there.

It's the same with our newsletter. We hand it out freely and those who work on it volunteer great chunks of time because they feel the message of yoga is important and they want to reach as many people as possible. Perhaps it's not important to you, and that's fair enough. However, if you enjoy the newsletter and can afford it, you could support our work by taking out a subscription.

Maybe it's the example of their teachers, which has given some students the idea that they are entitled to something for nothing. At one meeting I listened to a teacher describe a deception practised to obtain the use of something without paying for it. I doubt if anyone there approved of this action, but most laughed nervously and no-one actually voiced disapproval. I didn't laugh, but I didn't speak up either.

I hesitated in speaking up here. Why, I asked myself, don't you just write a nice new year message full of "motherhood" statements about giving, sharing, loving, spiritual union and all that elevating stuff. But there were some loose ends to tie up: some Yamas (moral restraints) and Niyamas (observances) such as Satya (truth), Asteya (non-stealing) and Aparigraha (non-greed) needing a little attention first.

Such incidents are by no means isolated to Victoria. At the International Convention in San Francisco in 1984, the Chairman, Manouso Manos had to remind students of their Yamas because they were taking classes to which they were not entitled. In the Alberta newsletter I saw an appeal from the Calgary Yoga Centre for the return of blankets and props which had been removed from their studio. And during our last Intensive in India, Geeta Iyengar spoke strongly about observance of one of the Niyamas, Saucha (cleanliness), because some Western students were attending classes with dirty feet and unclean clothing - something no Indian student would dream of doing.

The Yoga of B.K.S. Iyengar presupposes that we have laid down a moral, ethical foundation in our life by attempting to follow the Yamas and Niyamas not only in actions, but in our words and even in our thoughts. Then the asanas we practice will be spiritual practice and lead naturally into the deeper aspects of yoga.

The Yoga-Sutras of Patanjali are threads, which must be interwoven into all aspects of our lives. All of our daily activities must become part of our Yoga, not just the times we set

aside for formal practices such as Asana, Pranayama (breathing awareness) or the limbs which follow: Pratyahara (withdrawal of the senses), Dharana (concentration) and Dhyana (meditation).

This is an ideal which I try to keep in mind. When I fall short, it's a waste of time bemoaning that fact; far better to use my energy to reinforce my purpose and get on with the work.

These comments on giving and taking would be incomplete without acknowledging those who have given so freely and generously of their time putting personality and personal gain aside to promote yoga in our community. Many thanks and many blessings.

YOGA SUTRAS OF PATANJALI

We have just obtained copies of a book on the Yoga-Sutras of Patanjali published by the Ramanani Iyengar Yoga Memorial Institute in Pune. This book was first prepared as a guide to Mr. Iyengar's discourses on the Sutras during the decennary celebrations of the Institute in 1985. It contains an introduction giving a brief account of Yoga philosophy and its importance in India thought. The Yoga Sutras, translated by Mr. Iyengar from the original Sanscrit, are presented in their sequential order in the commentary. The cost of this book is \$4.50 Canadian, and may be obtained from Linda Benn at 598-8277.

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ANNUAL GENERAL MEETING

Report on the Annual General Meeting.

Trish Graham, as president, highlighted the events of the past year. The Yoga Centre members spent some time thinking about whether they wanted to be part of the B.K.S. Iyengar Association and, when they decided to stay as the Victoria Yoga Centre, the teachers' group sprang up. Shirley Daventry French, Marlene Miller and Carole Miller were asked to teach at the Boston convention this summer. All three of them have passed on the enthusiasm of this experience. The Yoga Centre awarded Shirley, Carole and Marlene a scholarship to help them defray the costs of this trip. Two other scholarships were awarded to Linda and Michael Shevloff for their trip to India during the summer. Shirley led a weekend workshop on Saltspring which was very successful. The celebration held in honour of the work of B.K.S. Iyengar was well attended. Trish spent a lot of time this year doing the layout for Mr. Iyengar's book. Shirley edited the book and there was much appreciated help from several people for the proof reading. There are several changes coming up in the new year. The Yoga Centre is looking for a new president and a new treasurer and there will be a new editor for the newsletter. Trish thanked everyone for their support and was glad of the opportunity to grow in this way.

Jim Rischmiller gave the treasurer's report and submitted his resignation. The future workshops were discussed, another good year to come! Linda Shevloff reported on the publishing of the newsletter throughout the year. Marlene Miller had prepared a report from the teachers' group which was presented at the meeting. The election of directors was held after the business meeting and the following people were elected:

Linda Benn, Donna Fornelli, Derek French, Shirley Daventry French, Trish Graham, Leslie Hogya, Carole Miller, Marlene Miller, Jennifer Rischmiller, Jim

Continued on page 21



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BOOK CELEBRATION

by Leslie Hogya

Both Swami Radha and Shri B.K.S. Iyengar have just published new books.

On Friday, November 20, a copy of Hatha Yoga The Hidden Language by Swami Radha was presented to Shirley Daventry French by Swami Padmananda at Shambala House. Shirley wrote a foreword for the book. Swami Padmananda remarked to those gathered that Shirley had done the difficult task of studying with both teachers and has served as a bridge between the two for others.

Two days later, Shirley presented a workshop to honor Shri B.K.S. Iyengar's work and new book Iyengar His Life and Work, which Shirley edited, Trish Graham designed and Celia Ward illustrated. Shirley began by saying that it was not a class but a celebration of the work of Mr. Iyengar. Poses were done flowing one to the next, with minimal direction - everyone was encouraged to do what they could. At the end of the savasana, Linda Benn presented Shirley with flowers and commented on how Shirley exemplifies the qualities of a good teacher. In the afternoon we ate a beautiful lunch prepared by Jennifer Rischmiller, then watched the new video "Guriji". The film shows Mr. Iyengar in class as a teacher, in asana, in prayer, in laughter and sharing his family. The money raised will go to the Victoria Yoga Centre's B.K.S. Iyengar Scholarship Fund.



Karen Truax at the workshop celebrating
MR. IYENGAR-HIS LIFE AND WORK

A Letter

Christmas Greetings to the Victoria Yoga Centre Society:

As I read your Nov/Dec. issue I felt I'd like to express my appreciation for all your efforts in publishing your newsletter. Your enthusiasm, knowledge, work and dedication are very much appreciated. There are always what I call 'nuggets' of wisdom to help nourish other teachers.

Through Yoga I have found a great fulfillment in working with mentally retarded adults - they are employed in a sheltered workshop and for some of them, their first experience in coming into the community is a yoga class! They include

speechless, blind and wheelchair students. I would be very pleased to share my teaching approaches with other teachers and would certainly appreciate hearing from anyone who is also involved. Our great excitement right now is getting a cross country ski team ready to compete in the Ontario Winter Olympics for the mentally retarded --- quite a challenge!

Enclosed is my cheque for renewal for associate membership. Many blessings in the New Year to all of you and again thank you for your efforts and your willingness to share with others.

Namaste,
Lois MacMillan
Box 71, Orangeville,
Ontario, L9W 2Z5

The Victoria Yoga Centre
and the Victoria YM-YWCA
are pleased to announce an

IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"
with Senior Canadian Teachers

July 2nd to 8th 1988

Fee: \$285.00

- daily classes in Asana and Pranayama
- seminars on Yoga Psychology and Philosophy
- therapeutic yoga

*Classes will be taught by the following senior students and
experienced teachers of the Yoga of B.K.S. Iyengar:*

Dr. Bruce Carruthers
Maureen Carruthers
Liz McLeod
Shirley Daventry French
Dr. Derek French

For out-of-town students: Victoria is a popular tourist centre with a wide selection of hotels and motels. The Residence at the "Y" has a limited amount of inexpensive accommodation for women. Billets will also be available with members of the local yoga community.

For brochure or further information contact:

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

Telephone Enquiries: Shirley Daventry French (604) 478-3775
or Donna Fornelli (604) 474-4184

KUNDALINI YOGA

by SWAMI PADMANANDA

Swami Radha's book, Kundalini Yoga for the West, brings to us the Teachings of the East translated into a form that is available for the Western mind, ready to be used in daily life. This is Kundalini "de-mystified". It is based on self-investigation and personal choice rather than rules and outside authority. The weekly classes at Shambhala House have shown that this work becomes the basis for everyday awareness and offers the opportunity to "Know Thyself, and be free!" It is practical rather than sensational, and yet can lead to experiences that are far beyond the ordinary.

Since the Kundalini system is based on an ancient picture language, much of our work is with symbols, finding the personal meanings, and investigating the meaning of words as symbols themselves. This system deals with the five senses, the areas of life that are controlled by them, and with the mind as the interpreter of all sense perceptions, seen in Eastern philosophy as the sixth sense. Naturally, this incorporates every aspect of life and the investigation, which is clearly laid out, leads to greatly increased self-knowledge. With that comes the ability to be the kind of person one wants to be, freed from programmed behaviour and the conditioning that has forced us into certain moulds, determined our actions and reactions, and generally made us function like robots, or "sleepwalkers".

Although we become well-acquainted with the mind in Kundalini Yoga, gradually training and sharpening it so that it will function as the good tool it is meant to be, this is never done at the expense of the heart and the spiritual nature within. At each step spiritual practices are given to help maintain that balance, to ensure that the work does not become merely intellectual. To become well-balanced and whole, it is necessary to pay attention to both mind and heart; otherwise self-investigation is in danger of getting stuck on the purely psychological level. Our aim is to uncover and develop all potentials within, both human and divine, and to cooperate with our own evolution so that we may accomplish the purpose for which we took this life.

HARI OM TAT SATI

मनुः परतरं किञ्चित् नाधिकं भुवनविदे



AT THE LOTUS FEET OF MY MOTHER

from Images of Devi in Pahari Paintings
by Chhote Bharany

UNCONDITIONED LOVE AND DIVINE LOVE

by Jessie Sluymmer

How to describe this?

Did you ever sing in a choir and you were singing in such harmony that you could not tell your voice from the sound of the choir?

Did you ever chant in a group and you couldn't tell whether the vibration was in yourself or around you? And you turn around and your whole being rings with compassion and you love everything!

It just happens. I know only this. There must be a willingness to be that attuned instrument, to become Tara.

In the left hand blossoms the lotus of Divine Love, the left foot turned inward forms its foundation; in the right hand blossoms the lotus of compassion or unconditioned love, the right foot is ever ready to help.



SPECIAL THANK YOU TO SWAMI PADMANANDA AND DAWN SPICKLER OF SHAMBHALA HOUSE FOR COLLECTING AND TYPING THE KUNDALINI PAPERS. WE ARE ALSO GRATEFUL TO THE STUDENTS WHO WERE WILLING TO SHARE THEIR PAPERS WITH US.



Norman MacKenzie and Swami Padmananda at Victoria's Shambhala House.

WHAT KIND OF PERSON I WANT TO BE

by Noriko Waters

I want to be a person . . .

Who [can] maintain flexibility all the time, which makes [it] possible to hold stillness while in active motion and to keep motion while containing stillness.

Who has an ability to perform a balanced and harmonized form expressing movement and stillness simultaneously.

Who is able to find the pleasure and the use of fingers more so at this time rather than contemplating only.

Who will not regret a thing.

Who is a good loser.

Who does not care about looking foolish, in order to be imaginative.

Who is able to maintain an infant-like aptitude, marvelling at each moment of life.

Who has own style and own elegance.

Who, despite the difficulties, try to explore unmapped frontier, rather than sitting behind to keep hold of security.

Who pursues competition subjectively, not objectively.

Who can beat the rhythm of the music of life and enjoy it, or moving against the rhythm of the time (either way aware of the rhythm.)

Who can laugh at life and at self loudly and wholeheartedly.

Who will not [be] ashamed of self.

Who is honest to self and intensely serious about whatever you want to be.

Who does not care what others might think.

Who has a lot of imagination.

Who can watch the time go by without feeling frustrated, bored, empty or wasting.

Who can maintain inner passion which leads to integrity.



YOGA IS DANCE, DANCE IS YOGA

by Jessie Sluymmer

Last week I tried a new way for the headstand. (I have reservations about this pose because of recurring neck pains.) And just for a flash of a moment, before I could think, I was light as a feather and then I was heavy again.

Existence is a wonderful dance from expression to absorption, always going round, never ceasing. On the level of physics, of physical particles, there is a perfect dance of vibration, now matter, now energy, in a beautiful unexplainable sequence and pattern of life and death.

If I resist the vibration, which I think of as unconditional love, the expression of Divine Love, if I want to be the physical particle only and not be transformed into energy i.e. love, I become heavy and out of step with the (cosmic) dance. This is suffering.

The Victoria Yoga Centre
announces a workshop on
YOGA AND MEDICINE
with
Dr. Derek French

Saturday, February 27th, 1988
10 am to 1 pm
at the Victoria YM-YWCA

Yoga and Medicine are two ancient disciplines that complement each other in the search for physical, psychological and spiritual health.

Full details in next month's newsletter.
Enquiries: S. Daventry French 478-3775

When I first read over this last heading in the book it seemed incongruous with the rest of the material of the first chakra. On working through all the exercises it strikes me as the logical conclusion.

HOW DOES THE KUNDALINI SYSTEM AFFECT MY LIFE?

by Coral Loy

It might be easier to ask, "is there any part of my life that the Kundalini system doesn't affect?" Since I started Kundalini classes 3 years ago, I have often felt that the classes were in charge of my life. I know that my higher self has been directing my learning in conjunction with the classes so that each week's topic had an appropriate experience about which to write. Things have been different this year, the messages sometimes more subtle. But the learning has continued.

From the first chakra I learned to be more focused and to recognize my more animal-like instincts. My life is more organized now, though there's still plenty to do! In the second chakra I learned about the power of imagination in the negative form and I haven't been the same since (thank God!). The ability to deal with things as they are and to trust in God to bring about an appropriate outcome has been a real, positive change in my life.

The third chakra brought more emotional control. I developed a greater detachment from all emotional situations as I learned that things were happening just as they were meant to happen. I had to "let go and let God" in order to detach myself and gradually it's working.

The fourth chakra went the full round again, throwing in doubt and physical pain, stress and uncertainty, for good measure.

I feel good about myself and I know I can handle anything that comes along. I can change without dire consequences. I am secure in myself, and in God. My life is unfolding as it should and it's getting better all the time.



LOVE

by Trevor Smith

The more I consider love the more I recognise where there has been a lack of love which has been substituted by desires, needs and passions. I've been looking for love outside of myself and not finding it. Very often it has been my own need for affection and recognition. To feel loved and be accepted have been strong motivators yet seemingly futile as my awareness is dawning that love has to come from within.

There have been rare occurrences which are memorable when I have experienced a love for others. More often this is a respect for a person's dignity. To love without expectations or unconditionally is hard yet seems to depend on how I am feeling towards myself. If I am stronger and resilient then I find it easier to give of myself. Perhaps the trick is to be more giving even when we don't feel like it which requires discipline and digging into one's own resources.

It has often seemed to me that people are locked in when they want to express their love and that love and caring can come out in all sorts of other ways. For myself rejection of love has come out in pain and hurt. It reminds me of Ibsen's phrase "when we dead awaken" as if our potential for love and humanness does not get expressed. It seems part of the old battle between our instinctual gratification or selfishness versus our higher sense or selflessness.

I've found it very valuable to clarify my conception of love for it certainly carries many expectations and assumptions. In marriage there is the notion of companionship and a partnership "for richer or poorer, for better or worse," yet certainly some of these assumptions are being questioned in this present age. There is also the question of commitment, yet possible these are separate, although related, issues to what love is.

Love stands or falls on itself. Love is. For ourselves it represents an ideal to be copied to which involves responsibility and effort.

As John Donne put it: "love all alike no seasons knows, nor climes, nor hours, days, months which are the rags of time."



POSTSCRIPT TO LOVE

by Trevor Smith

I was reading where the Greeks had a number of words for love ranging from the spiritual to the sexual and conveying a finer range of subtlety. By comparison we seem limited by our language and the use of the term love needs a lot of qualifying.

It is such a loaded term and all the nuances and complications are forever being sung about and explained in popular songs. I know that the day after getting married I heard Nat King Cole singing "When I fall in love it will be forever", this had a strong resonance. Yet romantic love comes up shortly against practicalities of compatibility and temperament and living together. It's certainly a re-orientation of expectations, a testing of illusions.

Some of the qualities of love, I feel, include caring, compassion, and respect and a genuine desire to bring out the best in the other person. None of these things can be taken for granted and need to be expressed and communicated. It certainly includes friendship, affection and companionship and a concern for the welfare of others.

One of the obstacles has been: I value you but you don't seem to value me yet I'm a person of value; why can't you confirm that. This seems part of the process of looking outside for confirmation. I wonder how much my search for an ideal partner, a dream lover, is what I'm looking for within-- to bring out the qualities in myself that I value in others.

I have worked on the issues of accepting and valuing myself which I do although there is the issue of my fundamental aloneness when I want to share my life and express my love to others. It also includes building a support group where I can express some of my innermost feelings. I miss the closeness of an intimate relationship although the challenge seems to be to develop my inner strength and resources.



"Ignorance can't be bliss or a lot more people would be happy."

-Sydney Harris-

HANDMAIDEN OF DIVINE MOTHER

WHAT IT MEANS TO ME

by Richard Ritter

Being a handmaiden of Divine Mother means to serve God. Divine Mother is the Divine Consciousness manifest in creation--in myself, in others and the world around us. She is the aspect of God which can be most easily contacted--in form as an image, as Light or as the Om sound.

I think that I am serving God when I perform service to others in a physical, mental, or spiritual way. Although my intentions appear to be good, it often appears that egotism creeps into my acts of service, or has been secretly there from the outset. I realize this most often when the fruits of my actions "go sour," as for example, when my acts of service to others are received negatively. Then, if my reaction is negative, and for example I get angry or defensive, I come to realize that my ego is involved.

The ideal form of service is "selfless service," in which the ego is negated and the fruits of action are dedicated entirely to God. The image of the handmaiden represents this ideal service. The maiden, as unmarried, suggests non-attachment to the world or undivided loyalty to God. The female aspect suggests feeling/devotion or "loving service."

I often attempt to spiritualize my activities by thinking that I am doing them for God, but all too often I become bored, anxious, frustrated or dissatisfied with the action which gives me a signal that the insidious ego has become involved and that in spite of my original "selfless intentions" I have transformed the act into self service.

The ideal of selfless service is what Swami Sivananda is talking about in our reading. The person who enjoys communion with Divine Mother has the experience of "I am She," and that it is She who experiences through his body--and all bodies. Even without the experience of Cosmic Consciousness inferior levels of spiritual perception make me aware of my Divine nature and that of others. This inspires me and propels me toward the ideal of selfless service by sustained efforts to become less self serving

and more soul serving. Keeping my mind on God, or practicing the presence of God as Brother Lawrence called it, is a form of service to Divine Mother. It seems to me that having the mind on God is a first step to being able to effectively detach my ego from my activities. I use pictures, relics, chanting, tapes and other reminders to focus on God, but my mind keeps slipping away and I keep bringing it back. I think that this will gradually bring me closer to the ideal of selfless service.



HANDMAIDEN OF DIVINE MOTHER

by Toni

To be a handmaiden of Divine Mother means to me to be willing to be in service--fully surrendering my will--to the will of the Divine Mother. Her regenerative, creative, nurturing force is the one which must be honoured. I wish to try.

It is interesting to observe my growing willingness to let go of the ego pride and individuality which earlier would have prevented me from even considering a role of "handmaiden"--the connotations of servitude would have stood in the way.

Letting go of self-assertion and being willing to follow the direction of faith is not easy. To "accept the burden of renewal after destruction" has echos for me of years of cleaning up the "messes" left behind by a man and carrying a certain amount of resentment at the time. Now it seems that the work was, in fact, good work. Only my attitude prevented me from acknowledging this.

Being a handmaiden means I must listen carefully to instructions and be clear that I do not misinterpret what I am asked to do lest I serve myself and ego instead of the Divine.





HANDMAIDEN OF DIVINE MOTHER

by Linda Benn

"Mother worship is the worship of God as the Divine Mother, as the power of the Lord or the Cosmic Energy" --Swami Radha

My understanding is that Divine Mother is one of the myths that man has created over the millennia to form an understandable link between the known and the unknowable.

If Divine Mother creates and is all that is manifest then we ourselves are or are a part of Divine Mother. This means that all our thoughts and actions are divine as well as our bodies. Thus we must try to cease our judgements and accept all of creation. That is very difficult for me--it is very difficult to accept the injustice, cruelty, and pettiness of myself and of mankind in general. Sometimes it is equally difficult to accept and surrender to the glory and goodness of life.

Our body, our life, is our temple. We have the opportunity to evolve, develop our awareness of our Self and our potential.

The word Handmaiden to me means to serve. What and how do I serve? If I think of myself as a handmaiden perhaps I will act with humility and gratitude in my daily life. To be a handmaiden implies taking responsibility for our lives and for the consequences of our actions. Ultimately, that is all we can do for each of us is alone in life.

It is perhaps easy for me to be sitting here feeling quite confident that I will make the correct choices, to be a good handmaiden. Because of the security of my life I've rarely had to face really critical choices. For example, I've never had to decide whether to kill or steal to save my children.

I think it is very difficult to be an instrument of the Divine--although that is what we are whether we like it or not. I must do the best possible but be willing to forgive and accept my mistakes as well as those of others.

In surrendering to Divine Mother and her manifestations, the Kundalini energy may awaken and ultimately unite with the male principle, Siva, power unmanifest.



The following poems emerged from various areas of Kundalini work

THOUGHTS ON WATER

The Second Chakra

Water's dangerous when deep
Or thin, as in ice.
Riptides abduct the unwary.
Hailstones penetrate delicate membranes.
Flash floods move mountains and drown them.

Chanelled, water works.
Linking communities,
Supplies and demands.
It's larger than life.
It needs bridges.

Dammed into the valley,
Tranquil while waiting.
A graveyard of trees in its belly,
Then roared into turbines,
Its energy measured
And metered, it comes home as light.

INVESTIGATION OF SIGHT

The Third Chakra

Dawnlight's blue on the way to pink.
There's a hush in the sky
As the night yawns away.

Daylight has edges in flatness
Some of them jagged --
Serations of shadows.

Sunlight, so golden, dancing in corners
Showing us dust motes
In clean shiny houses.

Twilight of silk, promising dreams.
A pause in creation,
Whisper of witch words.

Moonlight as magic, its clarity startles.
New shapes of old doubts
Blossom in graveyards.

Flashes of lightning, purple surprises
Seen for one moment
Remembered for ages.

Darkness embraces, blanketing senses,
Shrouding enlightenment
Practising deathness.

by Adele Carruthers



yoga centre of victoria

make a

New Year's Resolution

A Beginner's Workshop

Sunday
January 24, 1988
10 a.m. - 1 p.m.

Discussion, tea and
refreshments to follow

Victoria YM YWCA Yoga Studio
with Carole Miller & Leslie Hogya.

\$12.00 Yoga Center members
\$14.00 non members

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Butterfly Connection



Season's Greetings

from
SUE & STEVE
TELEPHONE: 384-1345



By Leslie Hoggia

When I began Kundalini classes almost three years ago, I wasn't new to the teachings of Swami Radha, and I had done some of the exercises in the book. But going to weekly classes is quite different from an occasional workshop. My spiritual life is like a plant. Each week there is nurturing, pruning, watering and supports to climb on. For this Kundalini issue, I have gone over my notes and pulled short excerpts out of my papers.

From my papers:

-A circle is harmony, wholeness. Noone is more important or ahead in a circle.

-I realized I sometimes barely listen to others, but am only waiting for my turn to speak. (So why do I think anyone will listen to me?).

-I become more aware of words as tangible things. They can open and close doors, or build walls. Words, once spoken, can't be recalled.

-I can only change myself.

-Most decisions have positive and negative outcomes. No decision results in perfection. By agonizing so much about making "right choices" I waste time and emotional energy.

-As soon as I hear the word "should" it's a signal to stop and look at my motivations.

Kathleen Charest

Barrister & Solicitor

General Practice of Law

I am writing to introduce my law practice and to inform association members of their eligibility for reduced rates. My practice is fairly general, the exception being Court work. I do corporate and commercial work, transfers of property and mortgages, wills and estate matters, and family law.

For specific costs, or further information, please feel free to contact me at the following telephone numbers.

304 - 906 Gordon Street, Victoria, B.C. V8W 1Z8
Telephone: Bus: 388-6696 / Res: 382-0481

Evening and weekend appointments available upon request

-A tree grows slowly, layer by layer,
ever focused on its task: branching,
sprouting, yielding, bending, knotty
spirals - upward and outward
spreading,
dormant, resting.
Changing with each subtle shift
in earth's rotation
spinning 'round the sun.

-Moonlight shimmers
The dream is revealed

Luminous Peace
Begins Within.

-Every day certain tasks must be done.
My attitude is all that is alterable.

-Parenting is good training ground for
spiritual life.
The days are a constant flow of endless
tasks.

The following quotes come from class
notes. They are the words of Padmananda
and my classmates:

-The things we put the greatest effort
into are the things we worship.

-There's no hope of compassion for others
if I have none for myself.

-There are no diplomas on the spiritual
path.

-I need to fill the storage spaces of my
mind with light to draw on when I need
it.

-The body is like the root of the lotus.
We nourish it so our lotus of
consciousness can bloom.

-We question our intuition logically. We
accept our logic unquestionably.

-Treat the body with respect. Its
housing the soul.

-If you're not grateful for what you've
been given, why should you expect more?

-I stubbornly cling to the idea I must be
perfect.

-The greatest way to express gratitude is
to use the gifts we've been given.

-If I could see my blind spots, they
wouldn't be blind.

-With grim determination, the ego hangs
on.

-Dreams are nuggets of truth.

-There's a place in us that knows
everything we need to know.

-Change word reaction to action.

-Give back through service what divine
has given to you.



VACATION FROM STRESS

with

Shirley Daventry French
and Derek French, MD

April 22nd to 24th 1988
at The Salt Spring Centre

Enquiries: 389-0123 or 478-3775

CANADIAN IYENGAR TEACHERS' DIRECTORY

ADDITIONS:

HILARY HANNIGAN
1101-1952 Comox St.
Vancouver, B.C.
V6G 1R5

BARBARA ROSS
2017-42nd Ave. SW
Calgary, Alberta
T2T 2M8
(403) 243-9697

CORRECTION:

Bruce Carruthers' address should be:
#208-2786 West 16th Ave
Vancouver, B.C. V6K 3C4
(604) 733-2777

REMINDER

Now is the time to apply for or renew
your Membership/Subscription to the
Victoria Yoga Centre and Newsletter.
We appreciate your support. See page 23.

Iyengar Yoga on Galiano Island with Maureen & Bruce Carruthers

WEEKEND RETREATS

Feb.6-7 March 5-6 April 9-10
May 14-15 June 11-12

Maureen and Bruce have designed their home-and-work space to support an active practice of yoga and health enhancement.

They offer Intro., Level I and Level II work with emphasis toward a self-regulated, personal practice.

Limited to 16 participants.

Fee - \$65.00 (Additional fee is negotiable for food, accommodation and transportation.)

For further information and registration phone Penelope at 1-224-1073 (Vancouver).

TEACHERS' WORKSHOP IN VANCOUVER

On November 28th and 29th eight Victoria Iyengar yoga teachers attended a workshop in Vancouver. Altogether there were 25 teachers in attendance.

The workshop opened with an asana session led by Carol Brophy. Since most of the Victoria teachers had been up at 5 am. to catch the ferry we needed the stretches and movements to awake our bodies and centre our minds.

Before lunch we had a good discussion led by Claudia MacDonald. The focus was on the Boston Convention last August. Participants at the convention spoke briefly about their experiences and understandings gained. Claudia mentioned how the structure of the convention maintained its unity but also allowed spontaneity and creativity. A paradox of Iyengar yoga was explained by Maureen Carruthers. She said that there are very definite principles and disciplines to understand and pursue before one can become creative and free in the asanas and in the inner self. The importance of adhering to the basic principles of Iyengar yoga was stressed. A teacher should not use the name of Iyengar unless following these principles.

Shirley French emphasized the importance of recording the genius and uniqueness of Mr. Iyengar's work. At the convention he generously, compassionately and precisely taught and shared his knowledge. He often spoke about the need for teachers to communicate and help each other.. Mr. Iyengar specifically said that he had confidence that the Canadian teachers were progressing well in this direction.

Bruce Carruthers spoke about the 'Iyengar Syndrome'. This is the tremendous feeling of inadequacy a teacher has in the presence of Mr. Iyengar. How can one ever hope to learn enough to be a good teacher? One is always a beginner.

The people who attended the convention were obviously inspired to work hard and to show their reverence and respect for Mr. Iyengar.

After lunch Bruce and Maureen gave a slide show and talk, 'Seeing and Understanding Bodies'. They feel that Mr. Iyengar has his own way of seeing, that perhaps he operates with a different sense of time, that he is

more aware in the micro-moments of time, more aware of the micro-movements of the body in space. Maureen said that she understands bodies more in an experiential, subjective manner whereas Bruce, with his medical training tended to be more analytical and objective.

The slides were of works of art from both East and West. Some illustrated the Western tendency to separate from that which is observed; the tendency of the scientist to place the observed body in a different time and space from himself. Other slides of paintings and Buddha figures showed awareness of the underlying connections and wholeness; the bonds between human figures or the connection between a figure and the earth or environment.

One problem that came up during the weekend was the difficulty of expressing that yoga is more than physical exercises. As teachers we have to manifest in ourselves and therefore to our students that yoga is a system of discovering universal truths. Mr. Iyengar wrote that "the body is the soul made

visible". Bruce mentioned a quote from Martin Heidegger which essentially said that a person is neither a thing nor a process but a clearing or opening in which the Divine can manifest.

Following this discussion, Marlene Miller led us through a method practiced at the convention in which one learns to observe bodies quickly even in large groups. The structure had to be followed but there was enough latitude for good criticism and sharing.

On Saturday evening the Vancouver teachers provided a wonderful pot luck dinner and our copy of the film GURUJI was shown..

Early Sunday morning Maureen Carruthers led an hour of Pranayama. The hall was warm and one was able to concentrate on breathing awareness.

We then had a therapeutic session led by Susan Bull dealing with specific problems presented by students or by our own bodies. Sarah Gerring, a physiotherapist and yoga teacher



Iyengar teachers meeting in Vancouver-Nov. 28-29

from the Sechart Peninsula guided us through a method of observing neck and shoulder movement. She showed us a gentle way of stretching the muscles and fascia surrounding the spine, stressing that we work softly with the breath.

Bruce pointed out the "noise" we make going into an asana determines the quality of the holding, coming out and after-state of the asana. He also spoke about the sense of proprioception--how we feel our body in space.

We had a final discussion before ending the workshop. Ideas for future workshops were tossed about. Claudia felt there was much more specific information from the Boston convention that needed to be shared such as working with scoliosis, hyper-extended knees etc. Someone else said that we should explore the words that we use when teaching. A word such as 'energy' is often used without careful thought. The issue of partner work was raised and Mr. Iyengar's wishes that we refrain from partner work were restated. Shirley said that partner work had become a thing in itself and was distracting students from inner concentration and asana work. Since her last visit to India, she has rarely used partner work in her classes, and is now exploring alternative ways of working.

The discussion ended very positively, everyone agreeing that more workshops like this would be very beneficial. This was not only from an informational point of view but also that the personal connections were equally valuable. Tentative plans were made and the hope for a nationwide meeting of Canadian Iyengar yoga teachers was talked about.

The Victoria teachers would like to express their gratitude to the Vancouver teachers, Claudia MacDonald, Lindsay Whalen and Khairon Qadir (who lent us her house) for the workshop and their generous hospitality.

Continued from page 5

Rischmiller, Linda Shevloff, Michael Shevloff.

The board of directors elected the following people as the executive officers:

President: Marlene Miller
Vice President: Jim Rischmiller
Second Vice President: Volunteer needed.
Treasurer: Volunteer needed.
Secretary: Jennifer Rischmiller



shambhala house

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

Seasons Greetings

from Swami Padmananda & Norman MacKenzie to all friends and supporters of Shambhala House. May this season of Light be an inspiration for all of you and may its blessings be with you during the new year of 1988.

Open House

Sunday, Jan. 10th, 3:00-5:00 & 7:30-9:00 pm

We look forward to seeing you at this informal gathering to begin another year at Shambhala House Victoria. Do join us. It is a wonderful opportunity to greet old friends and to meet new ones.

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.

WORKSHOPS AND EVENTS

Overview of Kundalini Yoga

Friday, Jan. 22nd, 7:30-9:30 pm; Saturday & Sunday, Jan. 23rd & 24th, 10:00 am-6:00 pm

This weekend overview of Kundalini Yoga is designed to familiarize participants with the system as it is presented in Swami Radha's book, *Kundalini Yoga for the West*. It is an important starting point for those who wish to begin regular weekly classes.

Fee: \$100.00; \$25.00 deposit (discount for those who sign up for Kundalini classes.)

THE DREAM JOURNEY

Friday, Feb. 5th, 7:30 - 9:30 pm; Saturday & Sunday, Feb. 6th & 7th, 10:00 am - 6:00 pm

Techniques will be presented in this workshop to unlock the mysteries of the unconscious mind and contact your Higher Self. Ways of applying the insights in daily life will also be explored.

Margaret White, a long-term resident of Yasodhara Ashram, will present her slide show and lecture on Friday evening, showing how dreams and visions have been expressed through the art of 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.

Workshop fee: \$85.00; deposit, \$20.00

Slide Show fee: \$7.50

WEEKLY ACTIVITIES

Ongoing classes start:

After New Years: the week of January 18th

After Easter: the week of April 4th

New class:

Please contact Shambhala House if you are interested, and a time will be arranged.

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: 10 classes, \$100.00

Indian Dance (Starting January 17th)

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: \$6.50 per class

Satsang:

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.

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
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller,

721-3477

YOGA CALENDAR

JANUARY:

- 10: Open House at Shambhala House. 3:00-5:00 & 7:30-9:00 p.m. 1500 Shasta Place.
22-24: Overview of Kundalini Yoga at Shambhala House. Call 595-0177 for more information.
24: New Year Sunday workshop at the Y with Leslie Hoggia and Carole Miller. See ad this issue.

FEBRUARY:

- 5-7: Dream Workshop at Shambhala House
6,7 Bruce and Maureen Carruthers co-lead an Introduction to Yoga and Health Enhancement workshop. Phone Penelope Blair at 224-1073
27: Yoga and Medicine workshop at the Y with Dr. Derek French. See ad this issue.
27: Mantra workshop at Shambhala House

MARCH:

- 4-6: Shirley Daventry French leads an Iyengar yoga workshop in Calgary. Sponsored by the Yoga Assoc. of Alberta. Barbara Ross (403) 243-9697
5-6: Level I Iyengar yoga workshop led by Maureen Carruthers. Phone Penelope at 224-1073.
25-27: Five Senses weekend workshop at Shambhala House
25-27: Aadil Palkhivala gives a workshop at the Y. Further details next issue.

APRIL:

- 9-10: Bruce and Maureen Carruthers present a Yoga and Health Enhancement weekend. 224-1073
22-24: Vacation from Stress with Derek and Shirley French.

MAY:

- 14-15: Bruce & Maureen Carruthers Level II & Pranayama. 224-1073

JUNE:

- 3,4,5: Saltspring Centre Retreat with Shirley Daventry French.
11-12: Bruce & Maureen Carruthers, Iyengar teachers and Level III Workshop. 224-1073

JULY:

- 2-8: Intensive Yoga workshop at the Y with Shirley and Derek French, Bruce and Maureen Carruthers, Liz McLeod. See ad.

AUGUST:

- 23: Ramanand Patel at the Y.

For Sale: IYENGAR His Life and Work & Yoga, A Gem for Women. Yoga Centre of Victoria. Contact your teacher or phone Linda Benn at 598-8277. \$20.00

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

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Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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



The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and 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

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DEADLINE FOR FEBRUARY ISSUE JANUARY 12th, 1988

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

FEBRUARY 1988

YOGA AND FAMILY





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

CORRECTION

YOGA SUTRAS OF PATANJALI

We really wish we could offer you Mr. Iyengar's book on the Sutras at the price quoted in last month's newsletter, but we're afraid that was an error. To cover our costs we must charge \$11.00 per copy. However, it's well worth it to have Mr. Iyengar's translation and commentary on this text which is so fundamental to the practice of Yoga.

This book was first brought out as a guide to Gurujī's discourses on the Yoga Sutras during the decennary celebrations of the Ramamani Iyengar Memorial Yoga Institute in Pune, India.

To order a copy, contact Linda Benn at 598-8277 or your yoga teacher.

WORKSHOP REGISTRATION

You will notice from the advertisements in this newsletter that in the February Yoga and Medicine workshop with Derek French and the weekend workshop in March with Aadil Palkhivala, we have established one fee for early registration and another for last-minute registration. This decision was made at a recent meeting of the executive for the following reasons.

In the past year, many students have developed the habit of registering for workshops at the last minute – particularly one-day workshops. We have cancelled several for lack of registration, only to find out a few days' later that many students had planned to attend.

With out-of-town teachers, we can't wait until the very last minute to let them know whether to travel here or not. With local teachers, the expense of air fare is not involved, but when we invite any teacher to give a workshop we are asking them to tie up one of their most precious commodities – their time.

We hope this new policy will encourage those students who are interested in attending a workshop to show their support by registering early.



Reflections

By Shirley Daventry French

In 1959 I left London and exchanged the life of career woman in one of the world's most fascinating cities for the role of wife and mother in Victoria. While my husband worked to establish himself as a physician in private practice, I gave birth to three children in four years. I was a doctor's wife, mother of three: Mrs. Derek French.

When growing up, all my fantasies had ended with marriage. Like most of my contemporaries I saw it as a necessary and desirable state, but one which would end rather than fulfil my dreams

I was pleasantly surprised. It was a good life. The children were beautiful, healthy and fun. I loved them dearly. I also loved my husband who was intelligent, attractive and interesting. I reminded myself often how lucky I was. It's true, I was lucky, but there was a voice which wouldn't go away which kept saying: "Is this all there is?"

As soon as I could afford it I looked for a babysitter (doctor/husbands in practice on their own are never available for babysitting, and in those days childcare was not a federal issue but something provided by the mother). Once a week I went to the hairdresser; not because I needed to, I have hair which is very easy to take care of, but because I could sit undisturbed under a hairdryer with a book and follow this with an uninterrupted lunch with a friend. Sports and physical activity had always played an important role in my life, so I decided to join the "Y". I also became politically active.

I went through many changes and my children suffered through them with me. First they were sent to a private school with English teachers, dressed in school uniform and expected to behave like softly spoken, polite English children.

Then, in an abrupt rejection of this way of life, they were sent off to a free school with American teachers and encouraged to express themselves. Eventually they filtered back into the local public schools to undergo a Canadian education with Canadian teachers. Derek and I took out Canadian citizenship and made a commitment to life in this country.

One of the great benefits of living in Canada is that you are not forced into a mold but left alone to live your own life. This was hard for me at first, but it is really a great blessing. My family roots were a long way away. I had to put down new ones. I had a choice what to plant, where and how to nourish it.

For many years the roots were not well grounded. My children came home from free school saying: "Children are people!" With the emergence of the women's movement I began to echo this statement: "I'm a person too!" "But," an inner voice enquired, "Who am I?"

In this search, I went off to encounter groups, was initiated into TM (the transcendental meditation technique of Maharishi Mahesh Yogi), took lessons in ballet, Tai Chi and Yoga. Through the Yoga I began to make some sense of my life despite the fact that instead of telling me who I was, my teachers posed many other questions. What is the purpose of your life? What makes life worth living? What are your ideals? What is mind? What is consciousness? What is God? What is love? What is freedom? What is responsibility?

I had two priorities which often seemed to conflict with each other: one was to fulfil my duty and responsibilities to my family whom I loved dearly, the other was to fulfil the spiritual longings of my inner self. I chose to pursue my yoga as a householder. I have never regretted my choice. My family provided me with many opportunities to discover whether my understanding of the yogic teachings was intellectual or real.

My first trip to Yasodhara Ashram was to spend an inspiring and uplifting time with Swami Venketesananda. I returned home full of loving feelings only to trip over a sleeping bag which had been left in the entrance hall - and lose my temper.

A few years later I returned to the Ashram to take their three month teacher training course. Before returning home I was warned that re-entry would be difficult, that my children would find it difficult to believe I had changed and that I must give them time. Of course, "I understand", I said.

As we entered our driveway I was really excited at the thought of returning home and being all together again. We drove through a pool of water which had a very unpleasant smell. "It smells like sewage," I said to Derek. It was! Our septic tank was defective and overflowing. This was just one of many things which needed to be replaced - external and internal, and when we had been home a while and were having one of many arguments with the children one of them said to me: "You'd like to be back at the Ashram, wouldn't you?" "No," I said, but "Oh yes," I thought "with no responsibilities but myself!"

But that isn't yoga. Yoga isn't an escape, but a way of helping you to accept and fulfill responsibility with good grace. My work had just begun.

I had returned home with a long list of spiritual practices which were quickly whittled down to one or two, and some days I was lucky if I did any. Yet slowly my frame of mind was changing. Slowly my emotions were calming down. There was a gradual imposition of discipline. The task of controlling the fluctuations of the mind, described in Patanjali's second aphorism, was under way.

My husband's and children's perception of me was slow to change, not surprisingly because I regressed often and reinforced the old image. If I was calm six days a week but lost my temper on the seventh, this was what they would remember. But I learned ways of reinforcing my efforts. One Sunday Derek said to me: "You've been irritable all week!" and I answered, "No, I was happy Monday, Tuesday, Thursday, Friday and Saturday. I was only irritable Wednesday and today." We laughed. A sense of humour is an essential attribute on the spiritual path.

I was doing the best I could, and as I persisted with my spiritual practices I gradually became less emotional, less controlling and found a purpose to my life beyond being a wife, mother, teacher etc. This has permitted me to carry out those roles in good spirit and with a certain

amount of grace, even under pressure. In discovering my own true self, I have been able to help rather than hinder those close to me in fulfilling themselves.

Yoga is not a course of miracles. It is a system of hard, persistent, fascinating work. The samskaras or grooves of the mind are deep and new ones have to be created to prevent us falling back into the old and familiar patterns, which is so easy within a family. Your own ego is trying to seduce you back into old habits to serve its own needs, and there are all those other egos with their vested interest.

Blood is thicker than water. On the human plane there can be few things closer than the bond between a mother and child which in turn creates a very special bond between a man and a woman. When I gave birth to my first child I experienced unselfish love for the first time in my life. Of course, selfishness crept back, again and again, but love triumphed and my chosen path of the householder has brought me closer to the spark of divinity in myself and others.

Despite their initial resistance to yoga, both my daughters are now following this path themselves. My son says it's not going to get him, but he has chosen a girlfriend who studies yoga. My daughter, Stephanie, writes well and I asked her if she would like to contribute something to this newsletter about her experience of growing up in a yoga family. She warned me: "It won't be all positive, you know!" I do know, but it was definitely all worth while.

This month's column is dedicated to Rachel, Stephanie, Adrian and Derek, four of my greatest teachers.



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A Message from the President

Hi to all Yoga Centre members and supporters. I am pleased to have been elected your President for this year. Since 1979 I have been an active member of the Centre, having filled positions of Secretary, Program Coordinator, Vice President, and Coordinator of the Iyengar Teaching Committee. Each position has been challenging, and now I have accepted the larger challenge of President. I asked myself several times the question: "What is it to be a President, and what are the responsibilities?" It is a position in which members of the organization/society have agreement that a person among them is suitable and worthy of leading and coordinating their group. It is a position of responsibility that needs to be met with enthusiasm, that continues the policies, ideals and goals of its membership and constitution with reviewing and updating as necessary.

The individual member is the important component of the Centre. Are the individual needs being met? The Victoria Yoga Centre provides an opportunity for members to explore and expand their capabilities and potentials which they may not be able to do in their many daily roles or in earning a livelihood.

There are many functions and tasks that must be 'taken care of' for the continued viability of the Centre. In this endeavour the Yoga Centre is fortunate to have a very dedicated core of members interested and willing to serve in the way that provides an inviting atmosphere for students of yoga to come together in, to develop programming, and communicate the yogic teachings.



Marlene L. Miller

The positions of the Executive are filled by those who integrate yogic principles into their daily life, who are sincerely committed to a spiritual focus on life, who know and respect the value of being with people of like minds, and who appreciate the need for administration of their chosen activities in a group setting.

The Executive and members must be supportive of each other, building awareness of when extra help is needed, where and how to assist, so that no one member is unnecessarily overwhelmed with responsibility. This is necessary in order that there is a balance of one's enjoyment of membership which compliments their personal lifestyle, daily work, and spiritual practices and growth. Overseeing

the balance and coordination of activities is an essential part of being President. In the group atmosphere I would like to see the Yoga Centre membership expand its potential of self-nourishment; i.e. for each of us to be comfortable and available to each other for support, guidance and companionship as we travel along the path of yoga.

The membership is very diverse and talented, with people having varying amounts of time available in which to come together and to serve in the many tasks needing to be done. It is for this reason a larger active group of members is desirable, to share in the administration of the present activities needed to keep the Centre functioning, as well as to 'lighten the load' of present members or provide breaks for those who have been so unselfishly giving of their time. With this in mind I look to exploring, with the present membership and students, what makes the Yoga Centre inviting to join, how to maintain a membership, how to actively serve or assist in the work.

Along with 'taking care of business' and realizing a sense of achievement and accomplishment, is there enjoyment in our membership activities that enhance, holistically, the lives of the Yoga Centre members and supporters in their personal growth? This is another question I would like to consider.

This year's term of office promises to be challenging and exciting. I invite all members, students and newsletter enthusiasts to let me know what you are feeling and thinking in order to see if your needs may be somewhat fulfilled through your Yoga Centre membership.

May the Light of Yoga guide us in all we do.



A Letter

Letter to the editors:

I would like to respond in appreciation to Shirley Daventry French's Reflections in the January newsletter. I could of course just personally have phoned Shirley or see her in class and tell her how her reflections impacted upon me but I am choosing this media because I want to share my feelings in a wider forum.

I especially appreciated you not sharing some platitudinous comments about the New Year but rather some frank and honest statements that made you much more real to me.

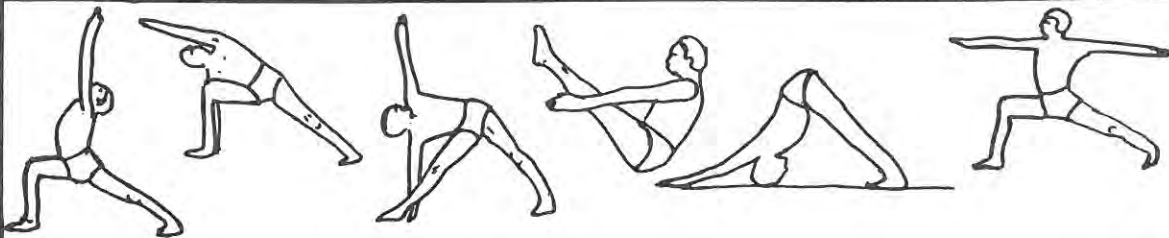
The remarks were consistent with goals I strive for and fall short of achieving. The goals are the integration of all my parts, that what I speak, what I do, what I think, what I feel are congruent. That all my inter-related parts, the physical, intellectual, emotional and spiritual parts are striving to be in harmony. In my personal life I find so often that I am split into so many roles and parts that I have to work hard at bringing all of those warring parts together.

In Erik Erickson's eight stages of development, the last stage of development is ego integrity. For me this stage means an integration of all the parts of my conscious self. It means a coming together in a way in which I don't fool myself, rationalize my behaviour but represents integration with integrity.

One reason why I practise yoga is to use it as a medium that helps me bring all of my parts together in a sense of harmony. Too often I strive to just achieve the physical sense of the asana that I lose sight of the total reason I pursue my yoga practise. Your reflections brought to my awareness the necessity to pay attention to the congruency and integrity of my total being in my yoga practise and in my daily life.

Thank you for that message.

Arnie Cohen.



ASANA NAME QUIZ

In the Thursday morning Level II class this week the students were lined up in Tadasana when Shirley said, "Get ready for Sarvangasana". Everyone stood there waiting for someone else to move so they would know what pose Shirley wanted. "Salamba Sarvangasana", Shirley repeated. Everyone burst out laughing.

Seriously, knowledge of the Sanskrit names of yoga asanas can only be a benefit to learning and teaching. This knowledge indicates respect for the tradition of yoga. Also one's ability to understand the teaching is enhanced.

Thus we offer you the opportunity to practice matching the Sanskrit names to diagrams of the asanas. Please refer to the book, LIGHT ON YOGA by B.K.S. Iyengar for the correct answers.

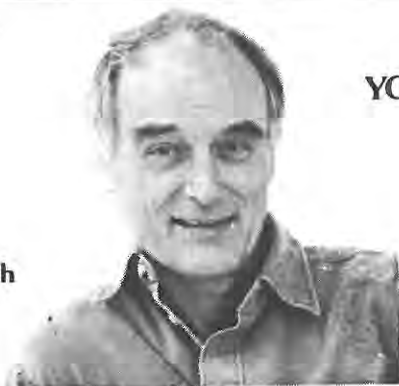
VRKSASANA
UTTHITA TRIKONASANA
PARIVRTTA TRIKONASANA
UTTHITA PARSVAKONASANA
VIRABHADRASANA
VIRABHADRASANA I
SALAMBA SIRSASANA I
VIRABHADRASANA II
SALAMBA SARVANGASANA I
BHUJANGASANA
DHANURASANA
SALABHASANA
VIRABHADRASANA III

JANU SIRSASANA
MARICHYASANA I
PARIVRTTA JANU SIRSASANA
KROUNCHASANA
PURVOTTANASANA
ARDHA BADDHA PADMA PACHIMOTTONASANA
ADHO MUKHA SAVASANA
AKARNA DHANURASANA
PURVOTTANASANA
UTTANASANA
BHEKASANA
PARIPURNA NAVASANA
ARDHA NAVSANA
URDHVA MUKHA SAVASANA



YOGA AND MEDICINE

By Derek French



When I was in grade school, back in what my children refer to as the olden times, examinations consisted of questions requiring essay form answers. A common format in subjects like Biology would be: "Compare and contrast the reproductive life of amphioxus and paramecium." - or other obscure manifestations of the Universe.

These memories surfaced as I began to reflect on the disciplines of Yoga and Medicine. Do they complement each other or are they antithetical?

Other questions arose. If they are complementary, why are there so few doctors involved in Yoga.

Yoga teaches that the body-mind is the vehicle of the spirit. Does the practice of medicine encompass or acknowledge the existence of a spiritual dimension. If not, should it?

Does Medicine even acknowledge such a thing as mind? What does Medicine have to say about the nature of consciousness? Does Medicine have anything useful to say about matters that cannot be perceived by the senses or instruments that are extensions of the senses.

Does Medicine cure or heal? Is there a difference?

What does Medicine have to say about the nature and cause of disease or illness? Is there a difference between disease and illness?

Medicine does make connections between some of the chemical neurotransmitters of the brain and emotions and behaviour. Where does this leave the concept of free will, choice and responsibility?

In all of the above questions would substituting Yoga for the word Medicine change the answer?

Yoga is a discipline practiced by a small minority of the world population. Does it have anything of value to say to the rest of the world. If it does, how should this be said?

What effect does Yoga have on the individual, the relationships to parents, wife, children, neighbours, nation, the world?

Does the practice of Yoga enhance these relationships or harm them? Would you let your daughter marry a Yogi?

What is the effect of Yoga on health, disease and illness? Are there potential adverse side effects? Can the effects of Yoga be quantified by double blind testing? Is this an appropriate way of looking at Yoga?

Should anybody ask all these questions, or should we just surrender to a wise teacher and follow instructions as an act of faith?

I hope you will join me at the workshop on Saturday, February 27th (see advertisement in this newsletter) where, perhaps, we can explore some of these issues.

DON'T FORGET TO MARK
JUNE 3RD TO 5TH ON
YOUR CALENDAR. THAT
IS THE WEEKEND OF THE
VICTORIA YOGA CENTRE'S
ANNUAL RETREAT ON SALT
SPRING ISLAND. PLAN
TO JOIN US !

The Victoria Yoga Centre
presents a workshop on

YOGA AND MEDICINE

with

DR. DEREK FRENCH

Saturday, February 27th, 1988

10 am to 1 pm

at the Victoria YM-YWCA

Exercise—Breathing—Relaxation
(Wear clothing to permit freedom of movement)

Discussion

Questions & Answers

Tea and refreshments to follow

Yoga and Medicine are two ancient disciplines that could complement each other in the search for physical, psychological and spiritual health.

Derek French, M.D. is in general practice in the Victoria area. He has been involved in Yoga for many years as a student of Swami Radha and Yogacharya B.K.S. Iyengar. Areas of special interest include hypnosis, pain and stress management and the integration of Yoga and Medicine.

FEES PAID IN ADVANCE:

\$12.00 Yoga Centre Members

\$14.00 Non-Members

FEES AT THE DOOR (if space available): **\$15.00**

To register:

Make cheques payable to Victoria Yoga Centre and mail to
3918 Olympic View Drive, R.R. 1, Victoria, B.C. V8X 3W9
or give them to your yoga teacher.

Telephone enquiries:

Shirley Daventry French 478-3775
Donna Fornelli 474-4184
or Trish Graham 592-5338 (after 5 pm)



YOGA AND FAMILY

IN THIS SECTION ARE SEVERAL ARTICLES WRITTEN BY PEOPLE ABOUT THEIR PRACTICE OF YOGA AND ITS EFFECTS ON FAMILY RELATIONSHIPS AND ACTIVITIES. YOGA WRITINGS OFTEN STATE THAT THE INDIVIDUAL TRAVELS ON THE PATH OF LIFE ALONE AND ACHIEVES WHATEVER UNDERSTANDINGS OR ENLIGHTENMENT POSSIBLE. WHILE THAT IS TRUE ON ONE LEVEL, MOST OF US CHOOSE TO BE INVOLVED WITH OUR FAMILIES AND FRIENDS AS WELL. THIS OFTEN MEANS NOT ONLY RECEIVING MUCH SUPPORT BUT ALSO MANY CHALLENGING OPPORTUNITIES TO LEARN AND GROW. WE THANK THE WRITERS FOR THEIR PERSONAL STORIES AND ENCOURAGE OTHER READERS TO WRITE US AND SHARE THEIR EXPERIENCES.

GROWING UP YOGIFIED IN CANADA

In my memories, "it" all started with encounter groups, though now I know the seed was dissatisfaction. The neatly packaged roles that western society offered my parents did not fit. The search was on for a new way of life. What my parents encountered in that house in Duncan, I may never know.

I do know the "it" that began there was change. We had been the model family, Dr. Derek Leonard French, his housewife Mrs. Derek Leonard French and their three children. In fact, a fellow promoting British immigration to Canada wanted to use us as an example of successful immigrants. By the time I was ten, my family was not considered normal.

Different, odd, neat, weird, cool - words my friends used to describe my family. When they visited, I would have to ask Mum, "put some clothes on, please." Teatime led to discussions which often finished with one or more of my parents on the floor explaining with a twist, or headstand. (Tea on the floor in this case is not a delicate Japanese ritual, though the roots are eastern). Encounter groups

By Stephanie Daventry French

acknowledged a hole, a gap in understanding which my parents looked to fill through the study of yoga.

Yoga came to the French home bringing many visitors. At twelve, much of the philosophy of yoga fit me. However, funny eastern names, wearing orange (a colour I wasn't fond of anyway), multi-armed deities and humble bows, created expressions of distaste in me akin to my sounds and faces upon being presented with detested foods. None of this resistance could interfere with the immediate respect generated upon my first meeting with Swami Radha. Curiously questioning, intensely I looked upon her. Steadily, keenly, knowingly she looked into me.

At one point, my parents marched off on a three month pilgrimage to do the Yoga Teacher's Course at the Yasodhara Ashram. Reacting to their absence, I was not openly angry like my sister, but she and I had the only fist fight I can ever recall us having. I valued my independence. I appreciated having interesting dynamic parents and I wanted them to

always be there when I felt I needed them. This was one of the contradictions which shaped my family.

Upon the folks' return to the fold, I critically noticed the discrepancies between their newly acquired philosophy and the replay of familiar behaviour patterns. Somehow their inner calm was jarred by the reality of three energetic demanding children. What my parents did fully understand was the story of the monk who became enlightened with inner peace while retreating in a cave, but reacted with extreme anger when he went out and was jostled accidentally by someone in the crowd.

Now I too understand that parable. Vividly, I recall a weekend workshop with Judith Lasater. Feeling relaxed, at peace, I got into my car to drive home and screamed obscenities at the first person who cut me off. The struggle to change old ways is familiar also. I identify with a friend of mine who bought a rowing machine to keep fit. Later, frustrated with still being out of shape he remarked, "I didn't realize I had to use the thing."

I could go on to speak of our playroom becoming The Yoga Room (affectionately referred to as The Torture Chamber) with racks and ropes and, when occupied, grunts and groans and sighs. On to rejecting Iyengar yoga as too slow, until I injured myself in some sport or another and needed exercises to heal and to prevent another mishap. Yet, it is not those outward manifestations of yoga in our family that affect me now.

My parents' friends, mostly students of yoga, assume it must have been marvellous to have been born into a yoga family. Like everything else it was yin and yang. Like everyone else, I have "stuff" to deal with

from my background. My parents had dug into something that had meaning for them. I often felt in the way, an obstacle smack in the middle of their path to enlightenment. When feelings of neglect surfaced in my statements such as, "you should never have had kids if you really wanted just to pursue your own goals," the parents rebuffed me with Yogic philosophy: "You chose us."

As the daughter of two intellectuals, I learned to analyze and criticize. As the daughter of two yogis, I then questioned the intellect. I am full of questions in search of answers. I also know that another satisfaction would be to accept unanswered questions.

Something happens when you're young, but you know that the right career, home, or husband will not fulfill you. For me it was a lack of desire to pursue a career, buy a home, find a husband. Instead I wrote in my journal trying to understand myself, until I realized neurosis analyzing itself creates a circular rut. I went to a counselor, but found my level of questioning already deeper than hers. Finally, through my sister rather than my parents, I began Kundalini Yoga classes.

My growth since leaving the family nest is another chapter. As Kahlil Gibran says:

You are the bows from which your children as living arrows are sent forth....Let your bending in the archer's hand be for gladness; For even as He loves the arrow that flies, so He loves the bow that is stable. 1

My parents gave stability by showing strength within change. They let me fly with freedom and pointed me toward guidance.

1..Kahlil Gibran, The Prophet, (New York: Alfred A. Knopf, 1923), p. 18.

The Victoria Yoga Centre
is pleased to announce
a Weekend Workshop with

AADIL PALKHIVALA



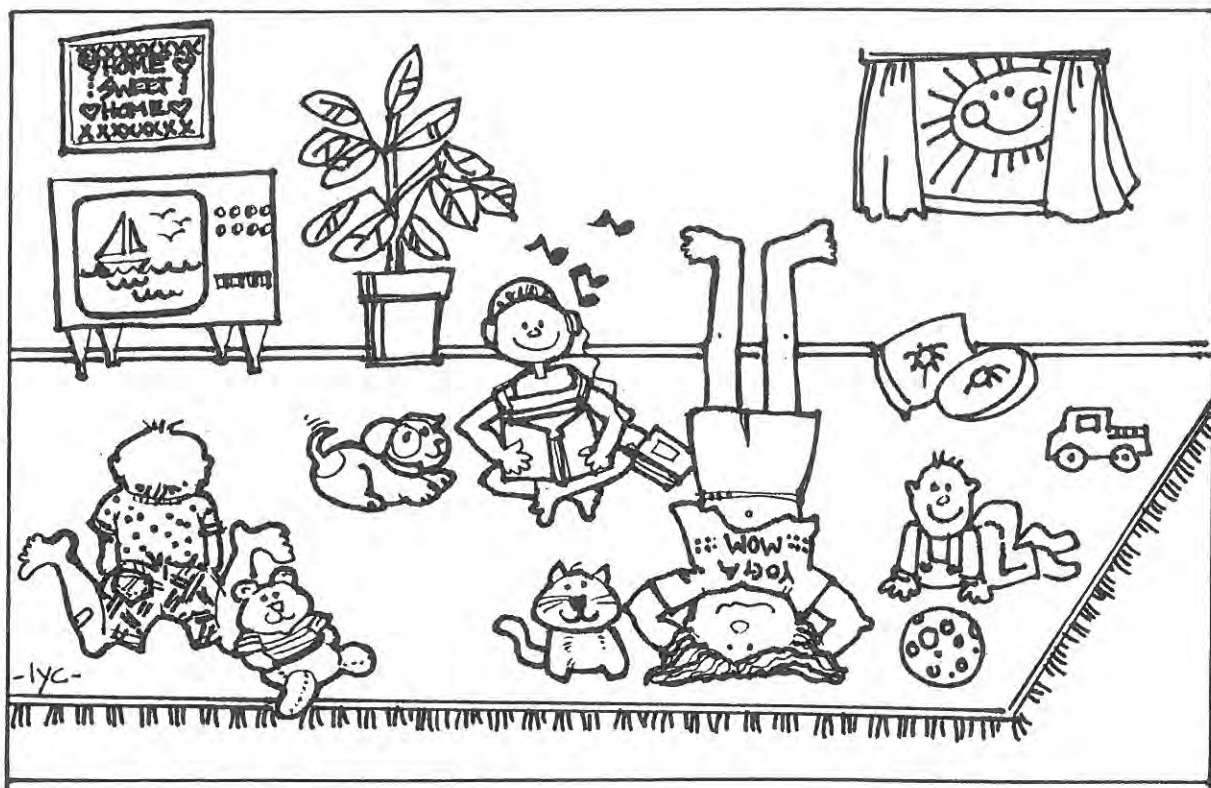
- WHEN:** March 25th, 26th & 27th 1988
- TIMES:** Friday: 6 to 8 pm
Saturday: 10 am to 1 pm & 3 to 5 pm
Sunday: 10 am to 1 pm
- WHERE:** Victoria YM-YWCA
880 Courtney Street,
Victoria, B.C. V8W 1C4
- FEES:** **For registrations received on or before March 11th 1988**
\$90.00 Yoga Centre Members
\$100.00 Non-Members
After March 11th 1988 fees will increase to
\$100.00 Yoga Centre Members
\$110.00 Non-Members

**This workshop is for students with experience of Iyengar Yoga and
will be limited to 25 participants.**

Aadil Palkhivala is a dynamic and innovative yoga teacher who became a student of the Yoga Master B.K.S. Iyengar in his native India at the age of seven. With Mr. Iyengar's personal encouragement he came to North America in 1980 and made a teaching tour of the United States and Canada. Victoria was fortunate to be included on his itinerary and this was the first of many visits. Aadil has since moved to the United States where he makes his home in the Seattle area, practises law and continues to teach yoga nationally and internationally.

To register: Make cheques payable to the Victoria Yoga Centre and mail c/o 160 Beach Drive, Victoria, B.C. V8S 2L5. Refunds will only be given if your place can be filled from a waiting list. Billeting will be available.

Telephone Enquiries: Shirley Daventry French 478-3776 or
Linda Benn 598-8277



YOGA AND FAMILY LIFE, LOOKING BACK

by Jessie Sluymmer

What is it like to be deeply involved in Yoga and living with a family and partner who are not? Could I write about that for the newsletter, I was asked. At first this question stumped me. What could I possibly have to say about that?

Really it is not much different from living with people who don't like vegetables; don't push them!

Believe me, I tried. It doesn't work for vegetables and it is not going to work for anything else. All you get from it is a nice case of resistance.

My involvement with yoga started just about twenty years ago. We had recently moved from Montreal to Niagara-on-the-Lake. My youngest son was in first grade and I was at loose ends for the first time in my life. I had picked up a small book showing yoga postures at a supermarket for 25 cents. With my kids watching, I did my first 'plough' pose on the kitchen floor - and we didn't have any kitchen curtains up! Luck was with me. I survived the experience, apparently in one piece. I started to practise and, when the first class was offered at the Y.W. My interest in yoga became a commitment. After a year of doing asanas as a simply physical exercise, I realised that while I was 'doing' yoga, yoga had done me. I began to read and study. My sense of self-in-the-body began

to change and, for the first time, I experienced a way of being where the needs of the body and the needs of the spirit need not be in opposition. A possibility of wholeness and, yes, holiness had presented itself.

This was heady stuff! In my enthusiasm I wanted my family and partner to be in Yoga also, but already I had experience with the pushing of vegies. To make a long story short, I bided my time and decided to let Yoga grow in me and leave them to judge the results. (The verdict is not in yet). I talked about Yoga, left Yoga books on the table, etc., etc. Yes, I did all those things. My husband, Ted, is away from home a great deal because of his work, he is a consulting engineer. (Wives of engineers look at each other knowingly). He tried a men's yoga class once but regular practise never happened and soon it was dropped. Through the years my three daughters participated in a few sessions but it didn't come to much. I didn't push any of them, it was their choice to make.

One day, when I was being cross with my younger son, he enquired whether I had done my meditation that day. He said I was much nicer after meditation. I have never forgotten that remark. To me, yoga as a way of life is leading a life of self-responsibility. That I have tried to foster in my family as well as in my students of yoga classes over the years.

There was a need to balance my yoga activities with my continued honoring of my first-made commitment to husband and family life. From them I received support and there was little grumbling (at least, that I could hear), nor lack of co-operation when I needed to go away for teachers' retreats.

Iyengar Yoga on Galiano Island with Maureen & Bruce Caruthers

WEEKEND RETREATS

March 5-6 April 9-10
May 14-15 June 11-12

Maureen and Bruce have designed their home-and-work space to support an active practice of yoga and health enhancement.

They offer Intro., Level I and Level II work with emphasis toward a self-regulated, personal practice.

Limited to 16 participants.

Fee - \$65.00 (Additional fee is negotiable for food, accomodation and transportation.)

For further information and registration phone Penelope at 1-224-1073 (Vancouver).

The first time I did this, Ted took the children on a two week holiday trip, I knew he was behind me then. I had felt I just had to be at this intensive and, indeed, it opened quite a few windows. Restraint in attendance of yoga workshops, avoiding the trappings of yoga so popular in the seventies, and generally keeping my feet firmly on the ground, were all imposed on me through family life. "Don't go weird on me", Ted once said. 'Yoga food' wasn't very popular either.

I told myself there was a time and a place for everything. Now I am by myself a lot and now, for me, is the time and the place. Hopefully, I am ready and prepared. There are truly wonderful teachers here in Victoria. I am much indebted to them and to all my teachers but, perhaps, even more indebted am I to the members of my family and my husband. They proved to be the most effective teachers indeed!

Namaste!

OUR FAMILY AT THE SALTSRING RETREAT

by Susan Farling

The Saltspring Centre retreat was an important step in my re-entering society following Alysha's birth and was a significant early milestone in the life of our family.

In our first days and weeks living with Alysha, our home space felt holy to me - sacred. I felt I was on a retreat of the highest order. I craved, and was surrounded by, peacefulness, orderliness, gentleness. I was cautious in my forays out of the house with Alysha and sensitive to the changes in our home atmosphere when visitors entered.

When Denis and I decided to go to the Saltspring Centre retreat seven weeks after Alysha's birth, I felt both excitement and trepidation, as though a real adventure was in the offing. I was pulled by my memories of the pastoral loveliness of the Saltspring Centre and wondered how we would manage in a tent. I looked forward to re-connecting with the yoga community and felt awkward about my years absent. I was



Trish Graham, Alysha and Susan Farling
at the annual Yoga picnic

excited by the idea of doing hatha and wondered how my unfamiliar body would function. I very much wanted our fledgling family unit to work - wanted Denis and I to experience ourselves supporting each other and sharing Alysha's care. And yet parenting was so new - we felt so untried. Could we do it?

My next vivid memory of the Saltspring Centre retreat is of smiling, familiar faces, welcoming, interested, enthusiastic, loving. Then follows a kaleidoscope of images...Alysha laughing as the tent sides billow in the wind. Jim in high gear pushing his wheelchaired mother through tall grass. Food - delicious and satisfying. Eating on

the grass. Denis and I splitting classes, alternating looking after Alysha and its working! We're doing it! The luxury of a full body massage. Ferns and filtered sunlight on a forest trail, Alysha's little body close to mine. Spider webs. My body in class - stiffer, thicker, but grateful and responding. Chanting, a moving ceremony. Swirling lights. Always conscious of Alysha, of Denis.

I think of that Saltspring Centre retreat as a time of connections - as a healing time - a time of affirmation of our family unit in those oh so vulnerable early days of parenthood.



VACATION FROM STRESS

a weekend of rest and relaxation
and seminars on stress management

with

**Shirley Daventry French
and Derek French MD**

at

**The Salt Spring Centre
April 22nd to 24th 1988**

\$165.00 per person
(includes meals and shared accommodation)

For registration or information contact:

The Island Centre for Health Education, 538A Fraser Street, Victoria, B.C. V9A 6H7
Phone: (604) 389-0234 or 478-3775

TWO DAYS WITH MUM AT THE RETREAT

By Jim Rischmiller

Mum has come to stay for a month from England, specifically from Pucklechurch, in Avon. Not really in Avon, that's the new name clever politicians needed, we used to be part of Somerset where the cider apples grow. Jennifer and I have discussed taking Mum to the Yoga Centre summer retreat on Saltspring Island. We decide to check with Shirley since Mum probably won't be into yoga right away, it's a bit rare in Pucklechurch, more darts and cricket and beetroots and beer. It seems Mum is welcome to sit and watch. When asked, Mum wonders what we do, so we go.

We arrive in time for the vegetarian dinner on Friday and Mum doesn't miss her meat and two veg. Over dinner we meet old friends and find new. Rooms get sorted with

Jennifer and Mum on the ground floor. Having a stroke 20 years ago hasn't slowed Mum down very much but the less stairs the better. I guess I might think that some day. It's hard not to run up them at the moment.

During Kundalini explorations for the past year I seem to have a gaping hole for a past. Everyone else has dreams—I sleep like a log, a rock even. People are concerned about deciding where they are going, I'm just going. Most of my memories are happy, would've liked to know my family better but I can do that now being more aware and all, except for Dad leaving for the cosmos early. I liked Dad he was a nice man. He always said he would like to come back as a frigate bird, being a master merchant seaman in this life and able to applaud another master. I have taken some time off while Mum is here and we have seen the sights. Meanwhile I have been pumping Mum for info about my childhood.



Mrs. Violet Rischmiller and Jennifer Rischmiller at the Saltspring Retreat, June, 1987

Apparently I was the perfect baby followed by a perfect childhood. It doesn't matter, Mums love has no judgement.

During the weekend we take a trip to the lake. Wheeling through the long grass Mum is thrilled by deer close by. The trail leads down through leafy glades to the water's edge and the trip gets a little exciting at times. The wheely chair rented for the trip is wider than the leafy glades and Mum laughingly, but with white knuckles, nearly nosesdives a couple of times.

People talk to Mum and it makes her day. No sitting in the back row here, curiosity crosses culture and and years. More grandmas and grandads should come to yoga weekends. Why did I think otherwise. Mum looks through the Yoga books at the Saltspring Centre and finds contact with her life. A reaffirmation of our similarity.

In the evening we chant with our instrumental hosts. We forget we don't know the words and chant anyway, wordless communion. How many ways are there to communicate? Can our senses talk directly to our bodies?

Afterwards its the top shelf of the steam room and a cold bath. I should be awake, instead I sleep like a log.

Next day Mum talks about about her faith and how it fits with ours. She wonders how to take her impressions back to the other world. Are we so different? The answer is of course not, until we start believing ours is the only way.

On the way back I get some dates of big events in my childhood to tie to my wandering memories. Instead of just soaking up new information it is time to start reflecting on the old.

Mum has enjoyed her visit. We have been apart for many years but love fills the gaps when we meet. We both know Dad is with us, love fills that gap too.

Namaste Mum and Dad.

SUMMER OF '88'

Iyengar yoga Intensive in Victoria

This summer the Victoria Yoga Centre in association with the Victoria YM-YWCA is offering an intensive course in Iyengar Yoga with senior Canadian teachers: Maureen and Bruce Carruthers of Galiano Island, Liz McLeod of Edmonton, Shirley Daventry French and Derek French of Victoria. Bruce and Derek are physicians who integrate their understanding of yoga into their medical practices. Maureen, Liz and Shirley are respected teachers who teach nationally and internationally. All are dedicated students of Mr. Iyengar, and between them they have a wealth of experience.

This course is intended for teachers and students with experience in Iyengar Yoga who wish to deepen their practice and broaden their understanding of the philosophy and psychology on which the practice is based. There will be daily classes in Asana and Pranayama, discussions on how to practice, how to teach and teacher/student relationships, plus the opportunity to participate in special teacher training sessions. Seminars will include: Seeing and Understanding Bodies, Back Problems, Patanjali's Yoga Sutras.

Classes will be held in the well-equipped Yoga Studio of the Victoria "Y". A deposit of \$100.00 will reserve a place in this special course; payment in full is due on June 1st 1988. Refunds, less a \$30.00 administration fee, will be given only when the space is filled by another student.

Mail registrations to :-

Summer Intensive
Victoria Yoga Centre
3918 Olympic View Drive,
R.R.1 Victoria, B.C. V8X 3W9.

Make cheques payable to Victoria YM-YWCA.

CALGARY OLYMPICS

BED AND BREAKFAST
IN LARGE SUNNY HOME
10 MINUTES FROM OLYMPIC EVENTS
INFORMATION 403-243-9697



The Victoria Yoga Centre
and the Victoria YM-YWCA
are pleased to announce an



IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"
with Senior Canadian Teachers

July 2nd to 8th 1988

Fee: \$285.00

- daily classes in Asana and Pranayama
- seminars on Yoga Psychology and Philosophy
- therapeutic yoga

*Classes will be taught by the following senior students and
experienced teachers of the Yoga of B.K.S. Iyengar:*

Dr. Bruce Carruthers

Maureen Carruthers

Liz McLeod

Shirley Daventry French

Dr. Derek French

For out-of-town students: Victoria is a popular tourist centre with a wide selection of hotels and motels. The Residence at the "Y" has a limited amount of inexpensive accommodation for women. Billets will also be available with members of the local yoga community.

For brochure or further information contact:

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

Telephone Enquiries: Shirley Daventry French (604) 478-3775
or Donna Fornelli (604) 474-4184

YOGA CENTRE NEWS

The Victoria Yoga Centre had its first executive meeting with Marlene Miller as president on January 8th. There was a great deal on the agenda, items such as:

1. T-shirts. T-shirts can be special ordered with the Victoria Yoga Centre logo. If you're interested, ask your teacher or call Marlene Miller, 727-3745.
2. The B.K.S. Iyengar book and the Geeta book are selling well. We've added another one to the list, The Yoga Sutras of Patanjali. If you're interested in buying any of these books, ask your teacher or call Linda Benn, 598-8277. There was an error in last month's newsletter, the price of this book is \$11.00 not \$4.50.
3. A large portion of the meeting was used to discuss the organization of workshop programs for 1988. You'll get some idea of the busy year ahead by reading the calendar at the back of this newsletter. We publish the calendar to help you decide in advance which workshops you would like to attend. We try and make the choice varied regarding teachers and levels of yoga. If you have an idea for a workshop, discuss it with your teacher who will take it to the organizers.
4. The Iyengar teachers of Victoria have planned several joint meetings with other teachers in the area. Several of them are off to San Francisco to further their learning, we look forward to hearing from them.
5. A general discussion was held on the objectives of the Yoga Centres. Members have a lot of food for thought!

The next general meeting will be held at 4758 Spring Road at 7.00 p.m. on February 12, 1988. There will be a general discussion on the Sutras of Patanjali.



shambhala house

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

THE DREAM JOURNEY

Friday, Feb. 5th, 7:30 - 9:30 pm; Saturday & Sunday, Feb. 6th & 7th, 10:00 am - 6:00 pm

Techniques will be presented in this workshop to unlock the mysteries of the unconscious mind and contact your Higher Self. Ways of applying the insights in daily life will also be explored.

Margaret White, a long-term resident of Yasodhara Ashram, will present her slide show and lecture on Friday evening, showing how dreams and visions have been expressed through the art of 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.

Workshop fee: \$85.00; deposit, \$20.00

Slide Show fee: \$7.50

THE FIVE SENSES

Friday, March 25th, 7:30 - 9:30 pm; Saturday & Sunday, March 26th & 27th, 10:00 am - 6:00 pm

Discover how your senses interact and the effect they have on your perception of the world. This is a fascinating exploration; the results are often surprising and unexpected. This is a chance to focus on how your senses really operate and how they can be refined, an essential part of the path to Higher Consciousness.

Fee: \$100.00; deposit, \$25.00

Leslie

My family thinks I'm pretty weird sometimes. Jean-Guy says it bugs him when he's trying to talk to me and I'm upside down,

When I stay in the physical realm they are more comfortable. They do see its health benefits and my husband joins me in asana practice. When the children were younger they did too. When I talk about Kundalini or chant mantras, then I get the looks. My sons worry I'm going to be in big trouble because I don't go to church.

The other aspects of yoga are more subtle, and when I work on clarifying my mind through Swami Radha's books and practices, there are changes and there is work, but they probably don't see that as yoga as well as when I'm upside down.

This column has been where I have publicly discussed how yoga fits into my life. Since much of my life revolves around my family, it has been a forum for me to express my feelings on many topics to do with being a householder, parent, wife, and woman in the 80's. It has served as a meeting ground of my inner and outer worlds. Until recently, it was titled "A Mother's Yoga" and dealt with more subjects to do with being a parent, such as my children's nightmares, boredom, television, choosing schools, to life with a teenager.

I don't write about everything. As my children have gotten older, I felt I was invading their privacy and limited my writing to more of my personal issues. Also I definitely prefer to air my clean laundry! There are some things my children or I have done that I am not going to parade in front of 500 readers!

What does T.U. and boredom have to

do with yoga? Yoga is the process of bringing all aspects of life into balance and how I handle my kids reflects my inner balance and awareness.

I write as a way to clarify my own position. I gain a great deal by writing this column. It has helped me become more integrated. I have had to be ready to stand behind my thoughts and feelings by putting them out there for all the world to see.

It also makes my mistakes and problems more conscious, as each month I reflect on what is happening in my daily life. My issue now is my tendency to let things go with my kids - to be too soft. I end up doing too many of the chores because I don't like to upset things. I don't follow through on a consequence for the same reason. So my children are good at manipulating me. They procrastinate, they worm their way out of things. So I've ended up with a much bigger problem than just not having chores done. Now that the oldest one is out of high school, it may be too late to correct my benign neglect!

So it is the same with myself. I put things off, I'm lazy. So it comes back to Swami Radha teaching, I can only work on myself. I can only change myself. If I can be more organized, follow through, enforce what I say for both myself and in the family, it may not be too late. (Stay tuned, this one may take a few years!).

When I do work on myself and put my ideas into practice, my interactions in the family are more positive. When negativity is in the forefront, it seems capable of erasing all the positive. The road up is much slower than the road down. Gravity seems particularly powerful on the spiritual path!

by Leslie Hoya

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ads completely ready to be inserted
in the Newsletter, including borders
etc. Check measurements in back issues.

-Thank you, L. Benn

YOGA CALENDAR

FEBRUARY:

5-7: Dream workshop at Shambala
House.

6-7: Bruce and Maureen Carruthers
co-lead an Introduction to Yoga and
Health Enhancement workshop. Phone
Penelope Blair at 224-1073.

12: Victoria Yoga Centre General
Meeting. 7.00 p.m. at 4758 Spring
Road. A discussion on Sutras.
Everyone welcome.

27: Yoga and Medicine workshop at
the Y with Derek French. See ad
this issue.

27: Mantra workshop at Shambala
House.

MARCH:

4: Victoria Yoga Centre General
Meeting. Details to be announced.

4-6: Shirley Daventry French leads
an Iyengar Yoga workshop in Calgary.
Sponsored by the Yoga Assoc. of
Alberta.
Phone Barbara Rose (403)243-9697.

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
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½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information,
please contact our Advertising Manager, Carole Miller,
721-3477

5-6: Level 1 Iyengar yoga workshop led by Maureen Carruthers. Phone Penelope at 224-1073.

25-27: Five Senses weekend workshop at Shambala House

25-27: Aadil Palkhivala gives a workshop at the Y. See ad. this issue.

APRIL:

8: Victoria Yoga Centre General Meeting.
Details to be announced.

9-10 Weekend with Maureen and Bruce Carruthers. Phone Penelope 224-1073.

22-24: Vacation from stress workshop with Derek and Shirley French.

29-May 1: Shirley Daventry French leads a workshop in Juno, Alaska. Contact Wendy Hamilton.

MAY:

13: Victoria Yoga Centre General Meeting. Details to be announced.

JUNE:

3-5 Saltspring Centre Retreat with Shirley Daventry French.

JULY:

2-8: Intensive Yoga workshop at the Y with Shirley and Derek French, Bruce and Maureen Carruthers, Liz McLeod.

AUGUST:

23-28 Ramanand Patel at the Y.

The strongest hold on most of us is emotional security, looking outside ourselves for that which can only be found within. There is no security that we can truly find in another person.

-Swami Sivananda Radha

HELP

BED AND BREAKFAST ACCOMMODATION is required for the week of July 2-8th for out-of-town yogis attending the Summer Intensive being held at the Victoria YM/YWCA. (see ad this issue). If you have space available, please contact DONNA FORNELLI at 474-4184.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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DEADLINE FOR MARCH ISSUE

FEBRUARY 15, 1988

VICTORIA YOGA CENTRE SOCIETY

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



yoga centre of victoria

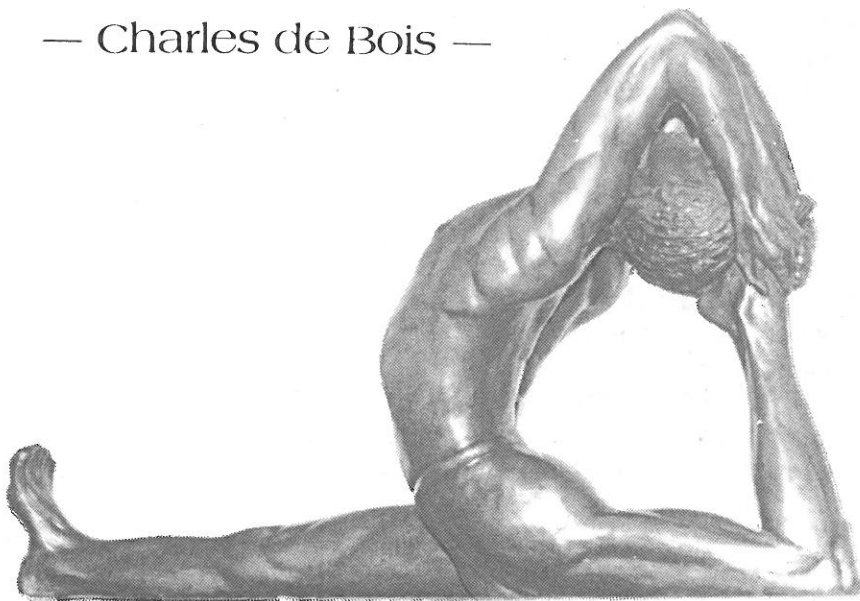
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MARCH 1988

The important thing is this:
To be able, at any moment
To sacrifice what we are
For what we could become

— Charles de Bois —



Sculpture by Patti Sullivan



The Molivos Mat

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Reflections

By Shirley Daventry French

I'm awake at 5.30 am, after a restless night. I have a cold. I lie there tossing, turning and trying to go back to sleep. It's no use my mind is already in gear: active and scattered.

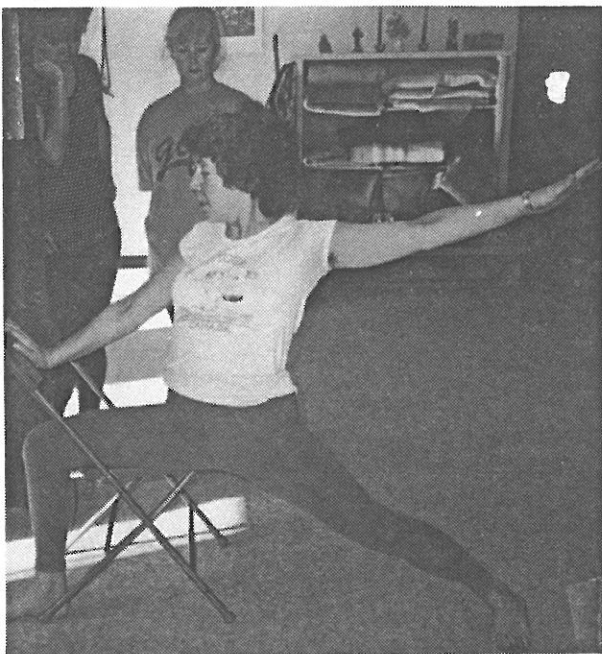
I've so much to do today. I'm not feeling one hundred per cent. Instead of welcoming the day, it looms ahead. I once did a workshop with a man called Sebastian Temple who said we have a choice each morning to say either "Good God! It's morning." or "Good morning God!" Without success I tried to turn my frame of mind from the former to the latter.

I've got so much to do today, tomorrow and the rest of the week. I can't let it all back up. Trouble is a lot of things are backed up already. What is it Patjanli has to say about sloth – or the Baghavad Gita about action and inaction? Do I really want to hear this now?

I have deadlines to meet and decisions to make. Deadlines for the next newsletter, for my Retirement Savings Plan, for the birthdays of two of my children. Decisions about the Summer Intensive, about my finances, about what to eat today and the rest of the week. Details to attend to before Derek's workshop tomorrow. Food to buy (I've been away three out of the past five weeks and the cupboard is pretty bare).

Better make a start. I'll have a cup of tea and then get on with my writing. I won't practice yoga this morning – perhaps later on when I've done some work on the newsletter, completed the list and receipts for Derek's workshop, been to the bank and the post office, got the groceries

Oh, Oh! I hear a warning bell. When I wake up with the feeling that I don't have time for my practice, I know, from experience, that this is when I need it most of all.



Yesterday, at lunch I met with some students who were interested in our teacher training apprenticeship. I had outlined what it involved when another student who has just begun to teach after apprenticing herself, stated: "It's also a good idea to involve yourself in the work of the centre." She added that this had helped her deepen her understanding of Yoga.

Recently I received an outline of the Iyengar Yoga apprenticeship program in Winnipeg, which was sent for my perusal and comments. I was very pleased to see that they had included an item about working for the development of Iyengar Yoga in their community.

Yes, The Work (with capital letters) is very important, but this work has to arise out of our practice. The practice generates energy and awakens an intelligence which helps you to focus and direct your energy. Some people call it intuition. It's often difficult to distinguish the voice of intuition from the voice of self-will. Your practice and your sincerity will be your guide.

I am off now to do my practice - a therapeutic one so that I can diminish the affects of this cold and concentrate on what I really do have to do today.



A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

SATURDAY MAY 7, 1988



10 am to 4 pm in
The Yoga Room
3918 Olympic View Drive
R.R.1 Victoria, B.C.

FEE: \$35.00

Shirley is a senior 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
Iyengar Yoga

For information and registration:
Phone 478-3775

YOGA

— THE IYENGAR EXPERIENCE

by Aadil B.A. Palkhivala

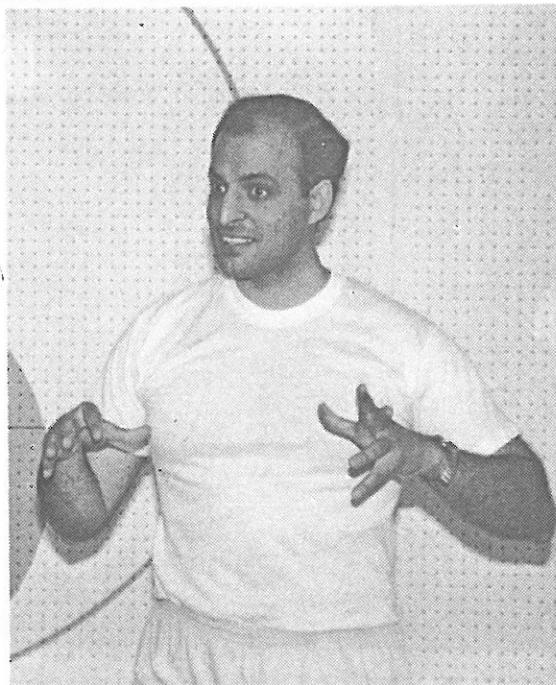
Hatha Yoga has been little understood and much misunderstood by the general populace. It is not swallowing yards of cloth or sleeping on nails. It is an all-inclusive discipline, practiced regularly and safely for over 5,000 years. Yoga is not a fad, a craze which comes and goes. Do you know of a fad which has lasted for five millennia?

Modern society, in its perhaps justifiable eagerness to explore, jumps to try every new fad that comes along: "new" diets, "new" foods, "new" discoveries and techniques skillfully enter and leave our lives with equal dexterity. For the practitioner of yoga, little around him is new or novel. Repackaged, yes. New, no. When a "new" product or service comes onto the market, most of us rush to get it. The wise wait until time vindicates its validity. Five thousand years is, I believe, sufficient time.

Having discussed the origins of different physical expressions and disciplines with experts in the fields of martial arts, massage, chiropractic, acupressure, tai chi, calisthenics, aerobics, ballet, amongst others, it holds true that most, if not all, significant forms of physical expression, health maintenance and therapy have their origins in yoga.

HELP

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About once every century God gifts to most arts and sciences a Master, a man or woman so great, so inspired, that an aspect of the art takes on his or her name: Chaucerian, Shakespearean and Johnsonian English, Newtonian physics, and Churchillian politics. About six decades ago, a tuberculosis-stricken, impoverished lad in a remote corner of India began to practice an art to save his life. Day by day, against great odds, with no encouragement and much discouragement he practiced. For many thankless years he toiled at his art, teaching freely to the few who came to him, little realizing, much less expecting, that one day this art would bear his name. Today Iyengar Yoga has become synonymous with precision, effort and excellence in yoga. Iyengar yoga is known as the yoga which works.

Much yoga taught today is very slow, very gentle, very "oh be careful, you might hurt yourself-ish". Students are encouraged to feel safe in their mistakes, and avoid taking responsibility for their inadequacies. Though Iyengar Yoga does have slow and gentle movements and methods, it does not end there. Iyengar's intent has never been to entice people by flattery into becoming his students. His aim was to explore and rediscover the lost

traditional form of yoga -- a form of exercise and therapy so advanced and so complete that no other form could even approach it, much less equal or surpass it. Today, almost seventy, the Master continues to refine the art form that he introduced all over the world.

Iyengar yoga (as B.K.S. Iyengar himself admits) is not new. It is the same yoga which has been done for past centuries. Iyengar revived the dead science after intense efforts and exploration on himself. Thus, when taught properly, Iyengar Yoga is perhaps the only form of physical work which emphasizes precise alignment and develops a body which is supple yet strong, balanced and agile, and which has indefatigable stamina and abundant energy. Locked up emotions are released and cleared out of the system leaving an emotionally stable body. The fullest potential of the human mind is more easily accessed in such a body.

Yoga in the Iyengar tradition is both a science and an art. The science emphasizes precise alignment, helps the student gain awareness of each individual muscle, organ, bone and tissue of the body and, later, control over that part. It develops endurance (stamina), concentration and strength, and is responsible for the healing of various particular ailments from arthritis and bronchitis to migraines, backaches and scoliosis. The science constitutes much of the therapeutic aspect of yoga.

The art, on the other hand, emphasizes grace, poise and power, smoothness of movement and agility of action. When practiced as an art, yoga helps the student gain awareness of the body as a whole and, after sufficient practice, control over it. The art develops flexibility, balance, strength and concentration in the student and leads to the healing of general physical, mental and emotional ailments such as stress, fatigue, weight gain, and an overall feeling of lowness or depression.

Yoga, notwithstanding its amazing therapeutic aspect, is not a pill you swallow. It is not designed to provide instantaneous cures (though sometimes just a few lessons may provide more relief than years of medical adjustments). At the same time, it is the most natural of remedies and hence has no harmful side effects. The student heals himself or herself using what I have found to be the only panacea in this world - guided effort.

PLEASE NOTE:

The Weekend Workshop with Aadil Palkhivala has been filled and there is a waiting list. Aadil has kindly agreed to teach another 2 hour class as follows--

THE VICTORIA YOGA CENTRE

is pleased to announce that there will
be an additional class with

AADIL PALKHIVALA

WHEN: March 27th, 1988

TIME: Sunday, 2 pm to 4 pm

WHERE: Victoria YM-YWCA

880 Courtney Street
Victoria, B.C. V8W 1C4

FEES: \$ 16.00 Yoga Centre Members

\$ 18.00 Non-Members

\$ 20.00 At the door if there is
space

This 2 hour workshop is for
Level I students of Iyengar
Yoga and is limited to 25
participants.

TO REGISTER: Make cheques payable to the
Victoria Yoga Centre and mail c/o 160
Beach Drive, Victoria, B.C. V8S 2L5. Refunds
will be given only if your place cannot be
filled from a waiting list. Registration can
also be done through your yoga teacher.

Aadil will also be available for private
lessons on Monday, March 28th.

TELEPHONE ENQUIRIES:

Shirley Daventry French 478-3775
Linda Benn 598-8277

Slowly the student's posture improves. Automatically he thinks better, she speaks better. A relaxed and powerful confidence - without arrogance - enters the body, mind and emotions making daily living more and more easy. The student becomes more efficient and an increasingly useful gear in God's vast timepiece.

Though many beneficial changes may be felt very soon after starting, the real benefit of yoga is long-term. The instructions you follow in class today are tiny seeds you are planting. As you continue to practice, you nurture those seeds until they grow into huge and powerful trees on which you can lean and which will protect and shade you through all of life's storms. Those who do not take time to plant and nurture may find themselves forever in the rain.

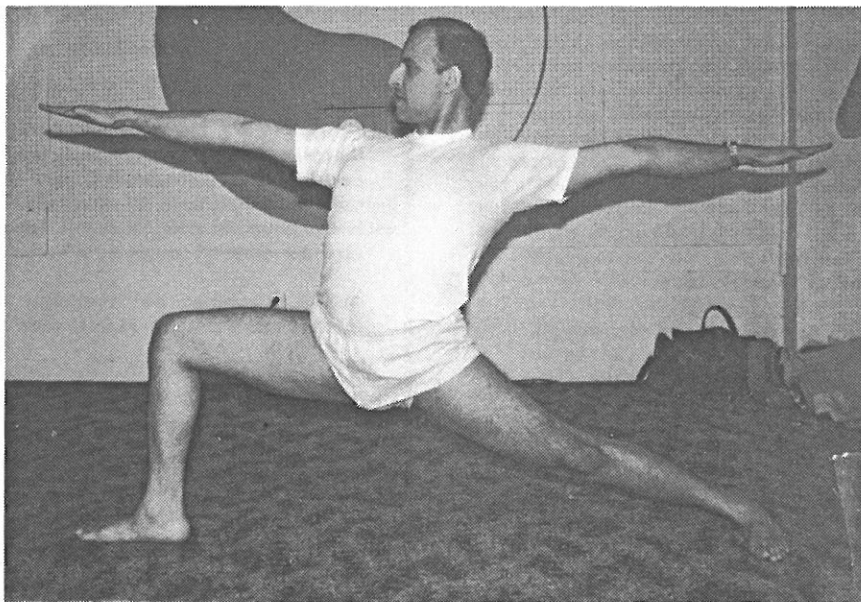
Iyengar Yoga can complement or replace any form of exercise. It includes cardio-vascular work, synchronized movements and all other physical movements and relaxations. It benefits those who jog, do ballet, hike, ski, swim or participate in any sport or physical recreation. Yoga will improve your tennis, squash or golf game, make your jogging more easy, help you swim more freely, climb higher, dance longer, breathe freer, sing louder (or softer) than you have ever done before.

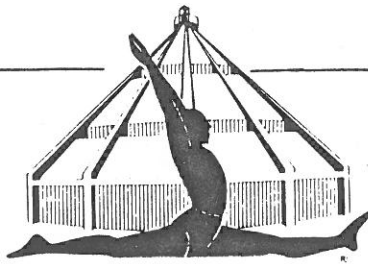
In yoga, the student does not compete with other students around him or her. Rather, the competition is with oneself. Initially students are taught to work close to their limits. As they get more experienced, they are taught, coaxed, when necessary even pushed into extending their limits so that they may stand taller, laugh heartier and wake up to the infinite potential within themselves. Thus no-one is too stiff or too supple to do yoga. One is either simply willing or unwilling to change. Charles de Bois wisely said :

The important thing is this:
To be able, at any moment
To sacrifice what we are
For what we could become

When you enter a yoga class, you have to be willing to cast off the burdens which you have been carrying around for so many years and of which you are so regrettably fond. You have to be willing to accept the splendid transformation that will happen. Simply put, you have to be willing to be happy.

If you are willing to let go of your old self and step into the realm of possibility, Iyengar is for you.





Iyengar Yoga Institute of San Francisco

by Linda Benn

San Francisco is a beautiful city, throbbing with vitality, painted with colour, alive with many languages. Not only that but the weather was unseasonably balmy and bright for the Intensive workshop, February 14th to 20th. Shirley French, Marlene Miller, Donna Fornelli and myself attended the workshop entitled "Back Pain: Problems and Solutions" at the Iyengar Yoga Institute of San Francisco.

The Institute has several very well equipped studios at the corner of 27th Avenue and Taravel. The city transportation system made it easily accessible. I was impressed with the efficiency of the Institute's office and Pat Layton and Tony Billings were ever ready to give help and advice. The studios were light, clean and had beautiful floors, walls and props.

The teaching staff for the workshop was very highly qualified. There were 35 people registered divided into two levels based on experience. Many were yoga teachers while others were yoga students with back problems. Probably most of us were in both categories. I have found that many people start attending yoga classes because of back problems. I should say challenges not problems according to Ramanand Patel. He is right in that problems can become insurmountable whereas challenges can be worked through and changed.

The workshop greatly improved my knowledge of the anatomy of the back. I feel more able to observe its structure and movement and to be aware of the therapeutic effects of asanas. Several teachers made comments along the line of, "a person can know all there is to know

about yoga, all the anatomical names etc. and still be miserable". What is most important, they stressed, was practice, learning to observe and experience your body and to harmonize the body, mind and spirit. It is better to know how to release tension in the neck than to know the names of the muscles such as trapezius, scalene etc.

Manouso Manos taught our first two asana classes, Standing Poses and Inversions. He is a very dynamic teacher and he was ably assisted by other teachers and senior students at the Institute. I was grateful for their quiet assistance and encouragement in all the classes. I also participated in one of Manouso's regular classes and appreciated his constant acknowledgment of Mr. Iyengar's work. He interspersed this large vigorous class with references from Mr. Iyengar's teachings and writings. Manouso put emphasis on developing a firm foundation saying that many back problems may originate in the feet and legs.

Jean Revere, a yoga teacher turned chiropractor, taught two afternoon sessions. She discussed the anatomy of the spine and some common problems such as sprains, muscle spasms, "disc and sacroiliac problems. She said that sacroiliac dysfunctions seem to be 'popular' right now, partly because more is being understood about movement in the pelvic area.

Carol Cavanaugh also led a class titled, "Working with the Sacroiliac Joint". I did not attend this but during the workshop the 'SI' joint recieved much attention because several of students said this was one of their 'challenges'.

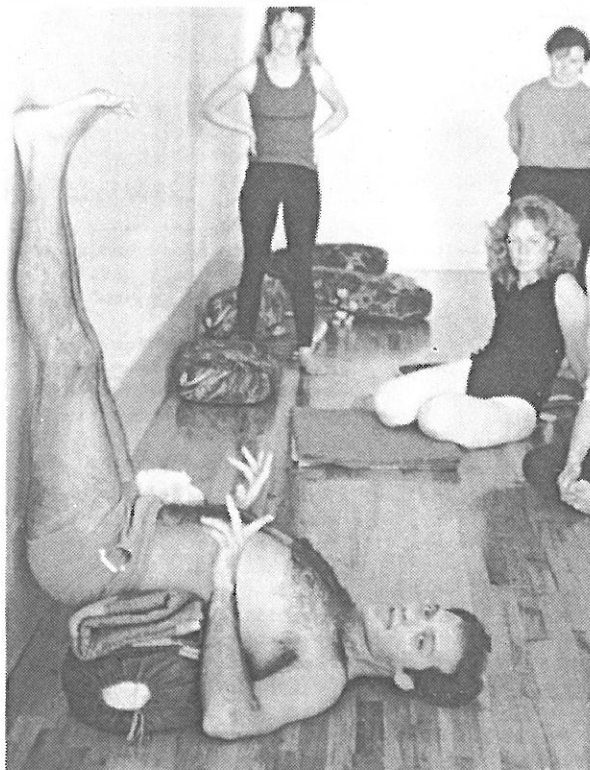
Jean Revere also felt that our habitually slumped posture and sedentary life styles contribute greatly to dysfunctions of the back. She said that once the acute stage of an injury is over one should seek the causes. This is where yoga practice can come in. One should sensitively and diligently work with the muscles, ligaments and tendons to stabilize the joints and allow freedom for full and correct movement. Maintenance of the normal curves of the spine combined with balanced strength in the muscles will reduce vulnerability to injury or deterioration.

Judith Lasater led three classes: Scoliosis, Backbend asanas and Forward bend asanas. As well as being a senior Iyengar yoga teacher Judith is a physical therapist, a writer for the Yoga Journal, and she has earned her doctorate in East/West Psychology. She is also a wife and mother of three. She brings boundless energy, joy and intelligence to her teaching. She said that many of us overwork in our flexible areas and underwork in our areas of rigidity. For instance, the pelvis is often a tight area which means that we tend to stress the spine. Several of the teachers taught us different ways of separating the movement of the pelvis from the movement of the thigh. Personally, I found this work very valuable. Judith also pointed out that in forward bends the pelvis should move with the spine whereas in backbends the pelvis should stay with the legs. She also gave impromptu talks on how the Sutras relate to asana work and life in general.

A highlight of the workshop was Ramanand Patel's class on twisting. He repeatedly stressed the basic principles of correct twisting. I hope we will print an article outlining these in the future because it clarified many things for me. If we didn't appear to quite understand Ramanand, he found a new metaphor, a different prop or a new 'Reagan' joke to help make his point.

David Field, Naturopathic Physician, explored the anatomy of the neck with us. The neck is very complex and highly vulnerable if misused or traumatized. Often the cervical spine is too mobile because the thoracic area has become stiff.

This session complimented Authur Kilmurray's class in releasing neck tension. Arthur reiterated another basic principle in Iyengar yoga. That is, in order for the spine to



Manouso Manos

lengthen and curve properly the periphery of the body such as the shoulders and its soft tissues must widen and release to create space for the spine. He focused on Adho Mukha Svanasana (downward facing dog pose).

In the workshop on Head and Shoulderstand, Donald Moyer again emphasized the need to maintain the cervical and thoracic curves of the spine. He brought our awareness to the front of the neck and the anterior cervical spine. Students recieved individual advice about their poses.

Pranayama (breath awareness and practice) has been a difficult aspect of yoga for me. I am beginning to realize that the breathing process is very, very subtle. Carol Cavanaugh discussed the relation of breath and the back. I understood that I have been too greedy, gross and physically aggressive when attempting pranayama. Of course that has only resulted in tension and frustration. Because of learning that lesson I am finally ready to begin learning pranayama.

VACATION FROM STRESS

a weekend of rest and relaxation
and seminars on stress management

with

**Shirley Daventry French
and Derek French MD**

at

**The Salt Spring Centre
April 22nd to 24th 1988**

\$165.00 per person

(includes meals and shared accommodation)

For registration or information contact:

The Island Centre for Health Education, 538A Fraser Street, Victoria, B.C. V9A 6H7

Phone: (604) 389-0234 or 478-3775

Carol cited from her personal experience that pranayama can be part of the healing and releasing that is needed to alleviate back discomfort. The body tends to become physically and psychologically protective of a painful area. The muscles may spasm and form a 'splint'. A state of deep relaxation induced by pranayama may encourage the release of these automatic reflexes.

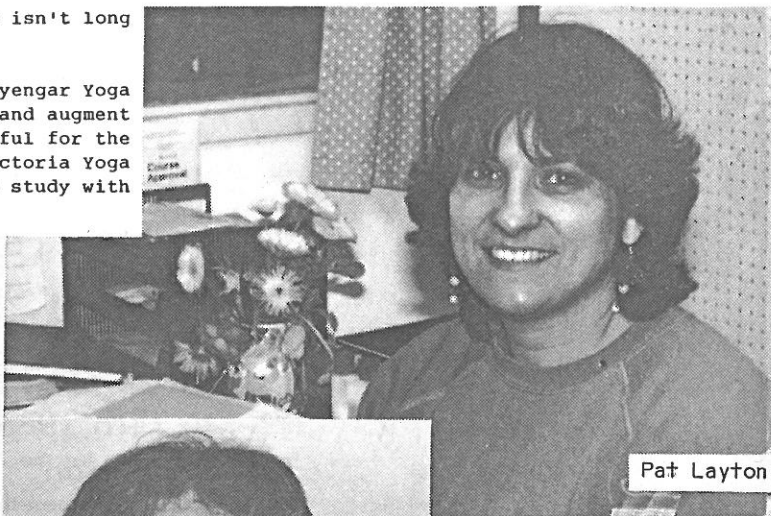
Aside from being inundated with information and doing asana classes there were also the pleasures of being at the Yoga Institute of San Francisco. We met many interesting people from the United States and two from eastern Canada, Debbie Redfern from Newfoundland and Janice from Toronto. We were all invited to a delicious dinner and social gathering at Pat Layton's. Three of us from Victoria were provided with accommodation in people's homes and were all made comfortable and welcome. Shirley had the good fortune to visit with her daughter Stephanie who lives in San Francisco. I managed to rush to the Asian Art Museum between classes and was very impressed by the displays, especially the special exhibit of Buddhas and Bodhisattvas. There is much to



Ramanand Patel

explore in the Bay Area, a week just isn't long enough.

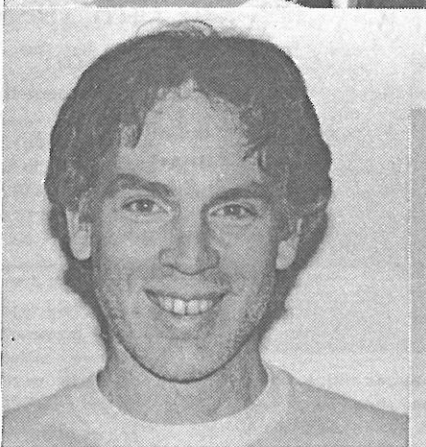
One of the main purposes of the Iyengar Yoga Institute is to train teachers and augment their skills. I am very grateful for the scholarship I was given by the Victoria Yoga Centre and for the opportunity to study with such fine teachers. I will return.



Pat Layton



Jean Revere



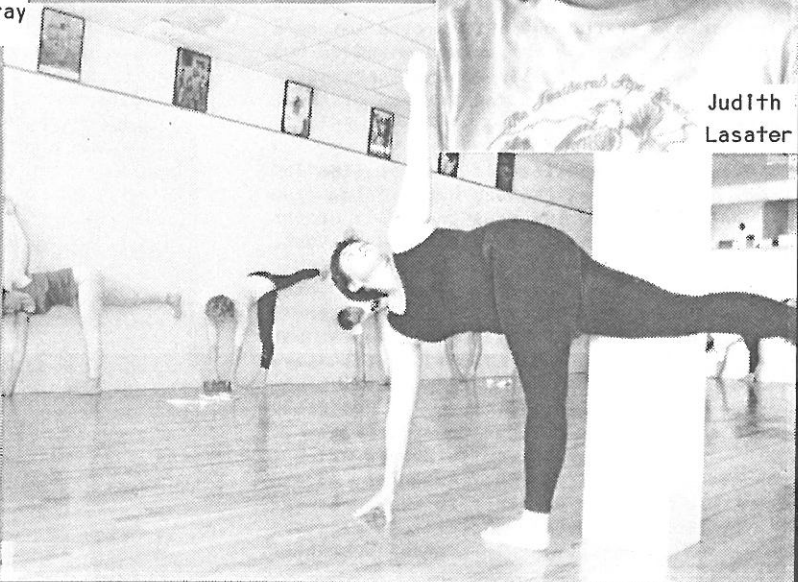
Arthur
Kilmurray



Judith
Lasater



David Field





The Victoria Yoga Centre
and the Victoria YM-YWCA
are pleased to announce an



IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"
with Senior Canadian Teachers

July 2nd to 8th 1988

Fee: \$285.00

- daily classes in Asana and Pranayama
- seminars on Yoga Psychology and Philosophy
- therapeutic yoga

*Classes will be taught by the following senior students and
experienced teachers of the Yoga of B.K.S. Iyengar:*



**Dr. Bruce Carruthers
Maureen Carruthers
Liz McLeod
Shirley Daventry French
Dr. Derek French**



For further information contact:

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

Telephone Enquiries: Shirley Daventry French (604) 478-3775
or Donna Fornelli (604) 474-4184

SUMMER OF '88

Iyengar Yoga Intensive in Victoria

July 2nd to 8th 1988

This summer the Victoria Yoga Centre in association with the Victoria YM-YWCA is offering an intensive course in Iyengar Yoga with senior Canadian teachers: Maureen and Bruce Carruthers of Galiano Island, Liz McLeod of Edmonton, Shirley Daventry French and Derek French of Victoria. Bruce and Derek are physicians who integrate their understanding of yoga into their medical practices. Maureen, Liz and Shirley are respected teachers who teach nationally and internationally. All are dedicated students of Mr. Iyengar, and between them they have a wealth of experience.

This course is intended for teachers and students with experience in Iyengar Yoga who wish to deepen their practice and broaden their understanding of the philosophy and psychology on which the practice is based. There will be daily classes in Asana and Pranayama, discussions on how to practice, how to teach and teacher/student relationships, plus the opportunity to participate in special teacher training sessions. Seminars will include: Seeing and Understanding Bodies, Back Problems, Patanjali's Yoga Sutras. Classes will be held in the well-equipped Yoga Studio of the Victoria "Y."

PROGRAMME

Saturday, July 2nd 1988

5:00 pm to 6:00 pm — Reception and Orientation

Sunday, July 3rd to Thursday, July 7th 1988 (inclusive)

9:30 am to 12 noon	— Asana
12noon to 2:00 pm	— Lunch break
2:00 pm to 4:00 pm	— Seminar
4:00 pm to 5:00 pm	— Pranayama

Friday, July 8th 1988

9:30 am to 12 noon	— Asana
12 noon to 12:30 pm	— Lunch break
12:30 pm to 2:00 pm	— Wrap up panel and discussion
2:30 pm	An afternoon of relaxation and contemplation at French's residence & nearby Witty Beach Park
6:00 pm	Buffet supper at French's

THE TEACHERS

All the teachers for this Intensive:

- are longtime students of the Yoga Master B.K.S. Iyengar
- are experienced teachers of his method of Yoga
- have studied with Mr. Iyengar in India
- train yoga teachers through apprenticeship programs
- teach nationally and internationally

and

- work in many ways to promote Yoga and support the work of B.K.S. Iyengar in their local communities and throughout the North American continent.

Bruce Carruthers is a physician and specialist in Internal Medicine with a personal and professional interest in the practice and teaching of health enhancement. He practises medicine and teaches therapeutic yoga classes in Vancouver and in the beautiful home-work space which he and his wife, Maureen, have built on Galiano Island.

Maureen Carruthers was drawn to yoga in the late 60's through her interest in creative movement and dance. She was a founding member and the first President of the B.K.S. Iyengar Association of Vancouver. After living and teaching in Vancouver for many years, Maureen moved to Galiano Island where she now teaches out of her own studio.

Elizabeth (Liz) McLeod of Edmonton, Alberta began her study of Yoga in 1970 out of an interest in body awareness, gymnastics and dance. After several years as a Director of the Yoga Association of Alberta, Liz founded the B.K.S. Iyengar Yoga Association of Edmonton and serves as its President. She has been teaching in Edmonton for sixteen years.

Shirley Daventry French sought creative expression through acting, singing, physical education and athletics before discovering yoga in 1970. Shirley lives in Victoria, B.C. where she has been teaching yoga for the past sixteen years. She is founder and past-President of the Victoria Yoga Centre, and Director of the Iyengar Yoga program at the Victoria "Y."

Derek French is a physician in general practice in Victoria with a special interest in musculo-skeletal problems, chronic pain syndromes, stress management and the integration of Yoga and Medicine. As an athlete and participant in many sports, Derek first became interested in yoga when he injured his own back.

ACCOMMODATION

The Residence at the "Y" has a limited amount of inexpensive accommodation for women. Bed and breakfast will be available with members of the local yoga community. As a popular tourist centre Victoria has a wide selection of hotels and motels. There is also accommodation on the attractive campus of the University of Victoria, a short bus ride from downtown and the "Y."

"Y" Residence

Special one-week package for seven nights: \$126.36 (for a single room with shared bathroom). A \$25.00 deposit should accompany your request for accommodation

Bed and Breakfast

\$15.00 a day for a private room — \$10.00 a day for sleeping bag space.

University of Victoria Residence

\$18.50 per night including breakfast

Write to:

House and Conference Services, University of Victoria

P.O. Box 1700, Victoria, B.C. V8W 2Y2

Phone: (604) 721-8395

Request for Housing in Victoria: Iyengar Yoga Intensive — July 2nd to 8th 1988

Name

Address City Province Postal Code

Telephone No.

☐ Private room @ \$15.00 per day

☐ Sleeping bag space @ \$10.00 per day

(Pre-payment is required by June 1st when balance of course fees is due. Send a separate cheque for this amount payable to Victoria Yoga Centre.)

Please reserve a room in the "Y" Women's Residence @ \$126.36 per week. ☐ \$25.00 deposit enclosed.

TO REGISTER

A deposit of \$100.00 will reserve a place in this special course. Payment in full is due on June 1st 1988. Refunds, less a \$30.00 administration fee, will be given only when the space is filled by another student.

REGISTRATION FORM

Iyengar Yoga Intensive — July 2nd to 8th 1988

Name

Address City Province Postal Code

Telephone No.

Are you a teacher?

Briefly describe your yoga experience. List major Iyengar teachers with whom you have studied.

.....
.....
.....
.....

☐ Deposit of \$100 enclosed

☐ Full payment of \$285.00 enclosed

*Make cheques payable to the Victoria YM-YWCA and mail to:
Summer Intensive, c/o Victoria Yoga Centre,
3918 Olympic View Drive, R.R. 1, Victoria, B.C
V8X 3W9*

TEACHERS OF THE JULY INTENSIVE:

Our week long Intensive this summer (see advertisement this issue) will bring together five leading Canadian teachers of Iyengar Yoga. This month and next the newsletter will be presenting profiles on these teachers.



LIZ McLEOD

I first met Liz McLeod of Edmonton in India in 1979 when we were both students in a Canadian Intensive organised by Maureen Carruthers. The paths of the three of us have crossed many times since then through our involvement in Yoga and the work of our teacher, B.K.S. Iyengar. This summer we will all be teaching in the Iyengar Yoga Course at the Victoria "Y".

Liz, Maureen and I are small women, and during classes we shared the front row of the studio in Pune. At the beginning of an Intensive students are given a spot which will be theirs for standing poses for the rest of the course. Tall people are often relieved to find that small people are being placed at the front and the taller ones at the back - until they discover that there is no place to hide in the Ramamani Iyengar Memorial Yoga Institute.

Liz may be small but she is very supple and very strong. During this first visit to India she became ill with a mysterious malady running a high fever and unable to participate actively in many of the classes. As is the case with so many yoga students who make the pilgrimage to India, she had practised diligently to develop the strength and stamina to survive the hard work and received a lesson in surrender.

by Shirley Daventry French

Liz was on the same flights home as Derek and I with a stopover in Hong Kong where a group of us had a lively evening of anecdotes and reminiscences about our intense experience, and became better acquainted. Since that first visit she has returned to India every two years remaining fit, active and well during her time there, which is not an easy thing for Westerners to accomplish.

After many years of involvement as a Director of the Yoga Association of Alberta, Liz founded the B.K.S. Iyengar Yoga Association of Edmonton and serves as its President. She works tirelessly to increase awareness of the depth and refinement of Mr. Iyengar's work, and make quality teaching of Yoga in the Iyengar tradition available to more Canadians.

What impressed me about Liz from the first was her devotion to Mr. Iyengar and his work. She is always eager to learn whenever and wherever she can, and generous in the time and effort she devotes to making his teachings available to others. As well as her trips to India, she has studied regularly with Ramanand Patel and other noted Iyengar Yoga teachers.

Liz was one of three Canadians invited to teach at the International Iyengar Yoga Convention in San Francisco in 1984 and taught again at the North American convention last summer in Boston.

After his attendance at the San Francisco convention, Mr. Iyengar came to Canada for a brief visit. First he was in Vancouver, then travelled by private boat to Victoria and from here flew on to Edmonton. Anne Gregory of Vancouver and I were fortunate to accompany him. He was met at the airport by an excited Liz who clasped him excitedly with a greeting from the heart.

Naturally Mr. Iyengar would be staying at the home of Liz and her husband, Gordon. Anne and I expected to be billeted elsewhere, but Liz opened her home to us so that we were able to share this precious time with her teacher and ours.



As we prepared to leave the house on the last morning of Guruji's visit, Liz said to me "Please take a picture of Mr. Iyengar in my living room, because when he's gone I'm going to find it difficult to believe he was really here." I took out my camera and found to my dismay that there was only one exposure left. Not being one of the world's best photographers I prefer to have several chances for a important shot. I said a prayer and having one of the world's most relaxed subject to photograph got a wonderful happy picture as a memento of this special time.

Liz McLeod teaches in Edmonton at the University of Alberta and the Personal Development Centre, 15104 -76th Avenue, and gives guest workshops throughout Canada. Victoria students who are unable to participate in the weeklong Intensive will be able to work with Liz in a special evening class.

Iyengar Yoga on Galiano Island

with
Maureen
& Bruce
Carrythers

WEEKEND RETREATS

April 9-10

May 14-15 June 11-12

April 9th - 10th

HEALTH ENHANCEMENT AND YOGA

—under the guidance of Bruce and Maureen

We will move through the entire two days as a practice. Experience in the Ways of meditation, yoga asanas (postures), breathing practice, music and Haiku walk will be offered. The meals will also be a practice.

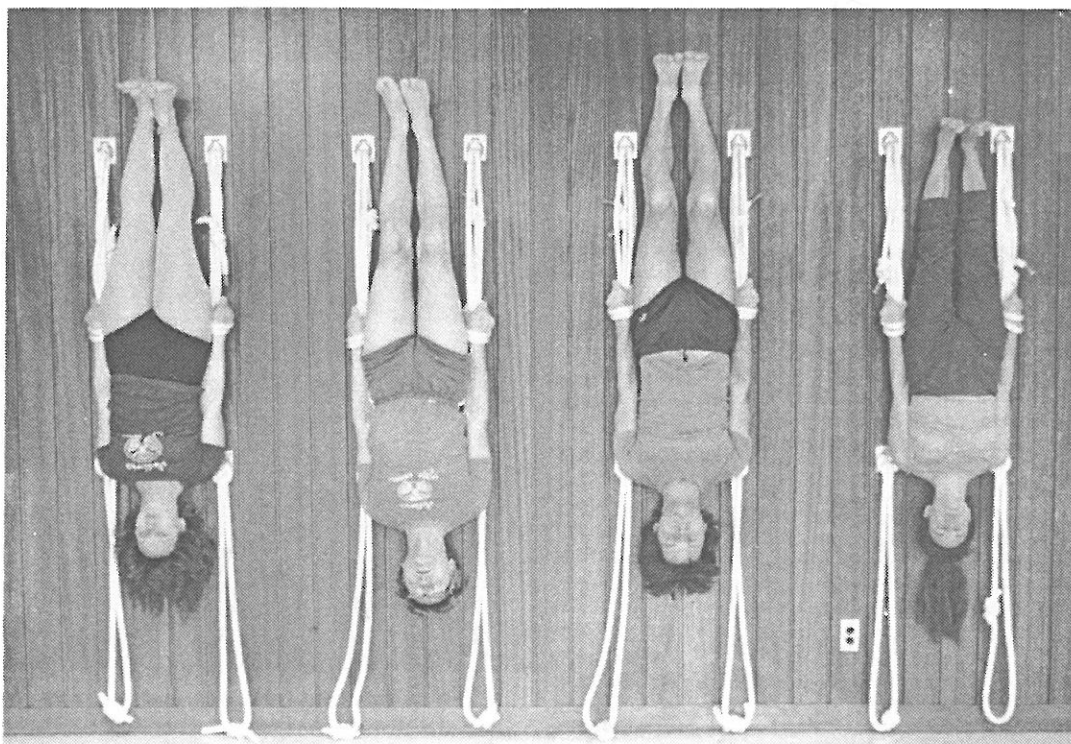
Maureen and Bruce have designed their home-and-work space to support an active practice of yoga and health enhancement.

They offer Intro., Level I and Level II work with emphasis toward a self-regulated, personal practice.

Limited to 16 participants.

Fee - \$65.00 (Additional fee is negotiable for food, accommodation and transportation.)

For further information and registration phone Penelope at 1-224-1073 (Vancouver).

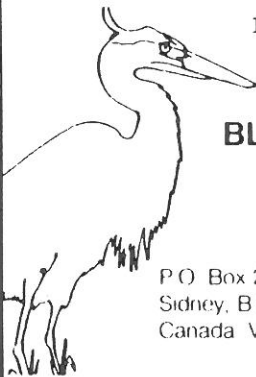


seen hanging around the Y of late--Leslie Hogya,
Walt Dietiker, Istvan Molnar, Lorelei Nielsen

YOGA AT THE Y

The Yoga Studio: The lounge near the front desk of the Y has slowly been transformed over the years into the Yoga Studio. Old timers will remember there used to be couches and chairs in the lounge. About 10 years ago Shirley Daventry-French, the senior yoga teacher at the Y introduced Mr. B.K.S. Iyengar's method of teaching Hatha yoga here. This method demands a bare floor and wall space, so little by little, the lounge got emptier and emptier until it is as you see it today: a bright, sunny, clear working space.

Anyone who parks on the roof of the Y may have seen some rather bizarre sights lately in the yoga studio. New rope hooks have been installed for supported yoga poses. So, students have been hanging around and upside down!!!



LEATHER SPORTSBAGS
-carry yoga mats etc.
-for weekend retreats

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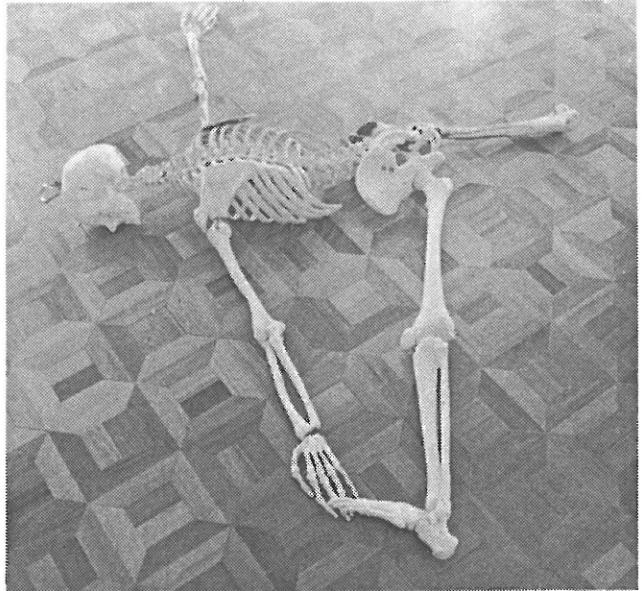
POEM

The mirror looked at me one day
A sardonic smile as if to say
You're halfway through threescore and ten
Still posing as an alien
You firmly state there's something wrong
For it's plain to see, you don't belong
Your function must be to observe
A better lot, you do deserve

You chose this life and chose it well
Blessed home or living hell
You chose the garment foot to head
Your cosmic imprint on each thread
That Mother Earth free and wild
Would know you, its beloved child

And now, at last, it's time to see
Your birthright through eternity
You're not a stranger or a fake
Your being here is no mistake
The Earth is you and you are she
You're finally ready, let it be.

by Doug McKinnon



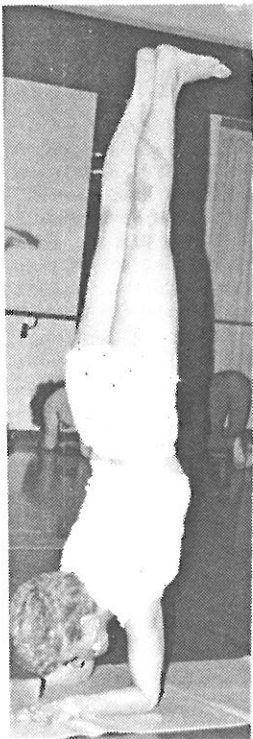
'Manouso, how long did you tell her to
hold this pose?'

POEM

I'm looking for a master to tell me what to do
And while he's at it, where to do, and how to do it too
And what to think and how to feel and when and maybe why
And to tell me how advanced I am morning noon or night
This master should hold open, the door to all my cares
To power, wealth and happiness and to lift me up those stairs
And I'll be so devoted, if he delivers what I seek
One hour at least, or two perhaps, maybe once a week
And I'll go about my business with no doubts or fears or pain
My weekly (sometimes) duty will keep me free from shame
And of course, I'll pay him well, I know he won't come cheap
At least the ones I've hired so far have caused me to dig deep
Except for one who offered me his services for free
But all the work and progress depended all on me
He scared me half to death with all his talk of his retreat
There ought to be a law to keep these weirdos off the street

by Doug McKinnon

These poems are reprinted with the
permission of the author and the Yoga
Association of Alberta Newsletter.
Christmas, 1987



YOGA AND CHRISTIAN MEDITATION

by Engeline Piet

As a Catholic instructor of Hatha Yoga and Christian Meditation I am aware that many Christians become very uncomfortable when they hear the word Yoga. They wonder how this Eastern practice can be reconciled with a Christian heritage. To help clarify some of this confusion and misunderstanding, I offer my experiences and insights in this matter.

In the early seventies I became involved in the practice of Hatha Yoga, a system of physical exercises and mental discipline as an alternative to calisthenics. At that time I had been practicing contemplative prayer, also called Christian Meditation or Centering Prayer, for several years under the guidance of my parish priest. When I speak of contemplative prayer, I refer to the prayer in which one seeks in faith the indwelling God through Christ: it is in other words not thinking about God but being with God.

It did not take me long to discover that the physical discipline and practice of the postures, the breathing exercises and the period of deep relaxation in my Hatha Yoga sessions disposed me to enter my meditation period with greater ease. I learned firsthand that these sessions release stress, tension and anxiety.

It is a well-known fact that stress, tension and anxiety are obstacles to prayer. To seek God in silent prayer we need to become still. Anxiety in the mind, tension and stress in the body prevent us from becoming quiet. When the mind is totally occupied and besieged by anxious thoughts, the distress by the body becomes such that it will be impossible to reach a state of stillness in which we can leave our

own interests behind and focus on seeking the Beloved dwelling within.

The aim of contemplative prayer or Christian Meditation is to be united with God in heart and mind. How can we dispose ourselves for that union when the mind is off on its own trip or the body is rebelling and cannot bear to sit still, aching from its many tensions.

The practice of Hatha Yoga was designed as a tool to discipline the body in such a way that it facilitates prayer. It makes of the body a willing instrument for it teaches the practitioner to sit still, to be focused and centered and to allow for attentiveness to the Other. For what is prayer? Prayer is simply being attentive to God.

HATTER, FAHLMAN & THOMPSON
BARRISTERS AND SOLICITORS

are pleased to announce that

KATHLEEN CHAREST
BARRISTER AND SOLICITOR

has joined them in the practice of law

SUITE 201, 919 FORT STREET, VICTORIA, B.C. V8V 3K3
TELEPHONE: (604) 388-4931

In continuing my practice I also discovered that the different yoga postures in themselves are a form of prayer. As people we do not go to God only with our minds but with our whole being, our bodies included. This is not an unfamiliar thought to us for we only have to think about the Eucharist. During this liturgical celebration the body takes up different positions: we stand, we kneel, we sit, we stretch our arms out, we fold our hands and we express with our posture the Reality that lived within.

Many a time when I stand in a forward bend and I have my mind focused on what I am doing, I feel a movement of deep adoration welling up within myself. I am aware that the Beloved dwells within. When lying in the pose of relaxation, knowing myself open and vulnerable, I am compelled to surrender myself to the One who loves me as I am. Apart from the awareness of the deeper spiritual meaning of the postures in Hatha Yoga, I have often been led to a profound inner stillness during my daily practice. I have been privileged to taste the Reality of the words "Be still, and know that I am God." Ps. 46:10.

Yes, I am aware that Hatha Yoga is part of the Hindu religion,. The "Declaration on the Relationship of the Church to Non-Christian Religions" in the Documents of Vatican II speaks of what human beings have in common and refers specifically to Hinduism.

"Thus in Hinduism people contemplate the divine mystery and express it through an unspent fruitfulness of myths and through searching philosophical inquiry. They seek release from the anguish of our condition through ascetical practices or deep meditation or a loving, trustful flight toward God."

This teaching was reaffirmed by Pope John Paul II during his visit to Edmonton in his remarks following the celebration of the Eucharist on September 17, 1985:

We are looking and working towards the unity of Christians. But we are looking also to the non-Christian religions, to all the people who believe in God, who seek God as it is possible for everyone. With all of them, we unite in going towards our common destiny in God.

I have been teaching Hatha Yoga and Christian Meditation since 1975 and in all those years I have never encountered anything that could be described as the influence or control of Satanic forces in myself or in the many students with whom I have worked. I teach and always have taught that if one sincerely seeks God with the whole heart, God will never deceive:

"For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me; when you seek me with all your heart." Jer. 29:11-13

To conclude, how do we know by which Spirit we are being led? We look at the fruits in the life of the Hatha Yoga practitioner. The fruits that I have seen in the lives of my many students and in my own life are those of the Spirit: "love, joy, peace, patience, goodness, kindness, trustfulness, gentleness and self-control." Gal.5:22

Engeline Piet
Calgary, Alta.
March 2, 1987

This article is reprinted with the permission of the author and the Yoga Association of Alberta Newsletter. Christmas, 1987



SHAMBHALA NEWS & VIEWS

by Swami Padmananda

The month of February seems for me to be one of beginnings. It was on February 17th, 1984 that we opened Shambhala House Victoria, Swami Radha's Sannyas initiation into the Order of Saraswati was February 2nd, 1956. A February day in 1925 marked the beginning of this lifetime for me, and it was in February, 1974 that I went to live at the Ashram--like another lifetime! Many things to ponder. These anniversaries provided me with an opportunity to reflect upon them and their possible connections. It is very clear that a link to my life at this time (and for the last 16 years) is and has been the connection Swami Radha made with Swami Sivananda over 30 years ago. If that had not happened there would have been no Yasodhara Ashram on Kootenay Lake in the interior of British Columbia, nor would there be any Shambhala Houses across Canada and in the United States today. My own life would be very different, as I'm sure that anyone who has been involved with the Ashram would also agree.

The Teachings that were given to Swami Radha during her time in India formed the cornerstone of Yasodhara Ashram. They have been built up and crystallized, through her work personally and with other people, into the spirit that is present there now. The Path of Renunciation that became Swami Radha's life after that February 2nd is the same path that everyone who comes to live at the Ashram enters, to some degree at least. In fact, that is the path for everyone who becomes involved in yoga in any form. It is a very effective method of overcoming the control that ego usually exerts over our lives; it helps us to become aware of likes and dislikes, and the power of desire and attachment.

It seems that each step of decision on the spiritual path brings its tests and challenges. They are the blessings that help us to know if we really meant it, just how sincere we are. Every commitment or promise made to the Divine must be honoured, and the tests give us a chance to find out what areas really need work. The process for me was one of challenge to everything I thought I knew, all the ideas I held so firmly, the way I knew things were and should be--in other words, the



shambhala house

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

THE FIVE SENSES

Friday, March 25th, 7:30 - 9:30 pm; Saturday & Sunday, March 26th & 27th, 10:00 am - 6:00 pm

Discover how your senses interact and the effect they have on your perception of the world. This is a fascinating exploration; the results are often surprising and unexpected. This is a chance to focus on how your senses really operate and how they can be refined, an essential part of the path to Higher Consciousness.

Fee: \$100.00; deposit, \$25.00

THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, April 22nd, 7:30-9:30 pm; Saturday & Sunday, April 23rd & 24th, 10:00 am - 6:00 pm

This approach to Hatha Yoga, based on Swami Radha's newest book, uses symbolism and visualization to unlock the psychological and mystical meanings of 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 \$20.00

world of security I had built up. It seems they increased each time I made another vow. And that process continues, it now becomes evident pretty quickly when I have slipped into one of those old concepts. And for that I am grateful, although not always comfortable!

Saraswati, of the order to which Swami Radha and all her disciples belong, is the goddess of wisdom, art, music -- the highest creativity of which the human being is capable. I have had to think what that means to me personally. I have no great artistic talents, but there is now a freedom within that allows a different expression. I feel that the Path of Renunciation holds the promise of a gift of the greatest potential, the highest creativity I can achieve. To live my life in the fullness of Divine Love, to bring that awareness into every thought, word and action -- that for me would be the height of creativity.

Those of us who have the privilege of being in charge of Shambhala Houses have the opportunity and the challenge to bring these Teachings we have received into the city, the communities in which people live their daily lives. The Shambhala Houses, like the Ashram, are a manifestation of the spirit of Saraswati. I have thought that the analogy of a tree is an apt one. The Ashram is like the trunk, sturdy and well-established, with its roots in the lineage of Swami Radha and Swami Sivananda Saraswati. The Shambhala Houses are like the branches. All trees require water and nourishment to grow and flourish, and it is our duty to make sure that we provide that careful tending so this tree (or our own branch) can produce the leaves, flowers and perhaps the fruits of spiritual development. I have realized that the quality I bring to the work of Shambhala House Victoria is dependent on the quality of my connection to the Divine. So my part in the nourishing of this branch of the tree is to strengthen that connection and to continually work to remove the obstacles of ego that prevent it. In caring for the branch I am also caring for the whole tree, and even helping to make sure the root system remains healthy and alive.

Everyone has the potential to manifest the spirit of Saraswati within their own lives. This anniversary of Shambhala House Victoria is a chance for us to ponder the significance and establish within our hearts and minds that source of highest creativity.

YOGA CENTRE NEWS

At the Yoga Centre meeting held on February 12, the members spent a lot of time discussing the programme for 1988. There are several exciting workshops planned as follows:

Derek French	Feb 27
Aadil Palkhivala	Mar 25-27
Saltspring Retreat	Jun 3,4,5
Intensive Workshop	July 2-8
Labour Day Picnic	Sep 5

Billets are often needed for participants in workshops that are more than one day long. The organizers expect accommodations for the July intensive will be a requirement for a large number of participants. Bed and breakfast is required at a charge of \$10.00 for floor space, \$15.00 for a private room. If you have room and are willing to share it, please contact Donna Fornelli, 474-4184.

There will be a newsletter committee meeting on March 11 and ideas for issues are always needed. If you are interested in working on the newsletter, or you have an idea, please call Jennifer, 384-9169.

The next Yoga Centre meeting will be on April 8th.

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
1/2 page	18.00
1/4 page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, 721-3477

YOGA CALENDAR

MARCH:

Iyengar yoga teachers meeting Saturday, March 12 at the Victoria Y, Yoga lounge. Vicky Catchpole will lead the asana practice. Part II of Mr. Iyengar's demonstration in Boston will be shown.

25-27: Five Senses weekend workshop at Shambala House

25-27: Aadil Palkhivala gives a workshop at the Y. See ad. this issue.

APRIL:

8: Victoria Yoga Centre General Meeting. Details to be announced.

9-10 Weekend with Maureen and Bruce Carruthers. Phone Penelope 224-1073.

22-24: Vacation from stress workshop with Derek and Shirley French.

29-May 1: Shirley Daventry French leads a workshop in Juno, Alaska. Contact Wendy Hamilton.

MAY:

13: Victoria Yoga Centre General Meeting. Details to be announced.

JUNE:

3-5 Saltspring Centre Retreat with Shirley Daventry French.

JULY:

2-8: Intensive Yoga workshop at the Y with Shirley and Derek French, Bruce and Maureen Carruthers, Liz McLeod.

AUGUST:

23-28 Ramanand Patel at the Y.

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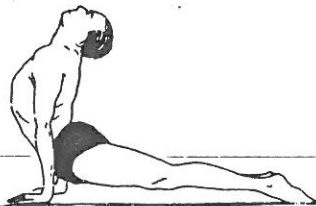
656-5611

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

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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 regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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DEADLINE FOR APRIL ISSUE

MARCH 18th, 1988

VICTORIA YOGA CENTRE SOCIETY

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

APRIL 1988



*Awareness must be like the rays of the sun:
extending everywhere illuminating all.*

— B.K.S. Iyengar —

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

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FEE: \$35.00

Shirley is a senior student of
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teacher of his method of Yoga.

This workshop will be limited to 12
people with previous experience of
Iyengar Yoga

For information and registration:
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Reflections

By Shirley Daventry French

This Fall I'm planning to return to India. It is three years since my last visit, which was three years after the previous one, which was three years after the one before that.

Why these three yearly intervals?

A short answer is because of practical matters: finances, family and teaching commitments, as well as availability of a place in an intensive course or public classes. These are simple answers, true to a certain extent but not conveying the whole truth.

I could have rearranged my priorities and done something about my finances and responsibilities. Instead of waiting, I could have written to Pune for a space in public classes, applied to someone who was planning to take a group or even made arrangements during one visit for the next one. I didn't do this. During each visit I found myself thinking I would return sooner next time. After each visit I returned home, began to practice, worked with what I had received, and found myself returning three years later - three full years which passed with astonishing speed.

Part of the reason is that in the in-between years of 1984 and 1987, Mr. Iyengar visited North America. If he had not been in Boston last year I would probably have tried to go to India then.

There is another possibility. Perhaps the timing of my visits has been decided on an intuitive level, giving myself time to absorb what I have been given before asking for more.

There is no set formula for such decisions, just as there is no formula for yoga. I don't know what will happen after this visit. To become set in the idea of visits at certain intervals is to become rigid; anathema to a yoga student.

Decisions about if, when and for how long to visit India are personal ones. No-one knows enough about another's life and circumstances to interfere or pass judgment. I do feel, though, that for serious students of Iyengar Yoga and, more important, for those teaching this method, a trip to the Institute in Pune should become a priority. I would strongly recommend going there if at all possible. There are very good teachers throughout Canada and the U.S. with whom to train and apprentice. It is possible to become a good teacher yourself without the experience of India. The yogic teachings are universal, but they did originate in an Eastern culture. Studying at the source of the work and experiencing Yoga in its fullness, in the context of Indian culture, adds another dimension.

The first time you go to India, even when you have had rigorous training and prepared yourself fully, you go in innocence. Until you experience classes with the Master himself or his daughter, Geeta, and son, Prashant, you have not really understood the meaning of the phrase "stretch any amount" or working "to the maximum". When you return you can't plead ignorance any more. You know full well what demands will be made of you.

It's foolish (some might even say "stupid") to return without having sincerely practised and learned what you can. It might also be greedy. There are many people wanting and waiting to study at the Institute. What right do we have to take up a space in class unless we are truly ready to receive more? For that to happen, first we have to create space within ourselves by getting rid of some of the old restrictions and habitual ways of being. Space is created through regular practice, and by sharing with others and passing on the fruits of that practice. This might be through teaching, but there are many other ways of involving yourself in the work and spreading the teachings.

The same principles apply to taking workshops and ongoing classes. What is the point if you are unable to take in anything new? What is the point if you are still attached to your old ways of doing a pose and unwilling to change? What is the point if you are merely adding new techniques to the pile of unused ones you have already collected?

I find that most longtime students in ongoing classes have several poses where they are impervious to all encouragement to give up something which is causing them distress for

something which may bring poise and harmony. I rack my brains trying to find ways of breaking their attachment. Sometimes I wonder if they understand plain English. No matter how clear or how clever I am, in the end it is up to them. It's like the joke: How many psychiatrists does it take to change a light bulb? The answer: One, but the light bulb really has to want to change. I sympathise with these students because I have the same dilemma when on the verge of letting go of an old attachment; I have to face how important it is to me, and how in letting go I have to move into the void. This takes courage.

It's the same with workshops with visiting teachers. Mr. Iyengar talked to us about this in a 1985 interview. Before inviting outside teachers, he encouraged us to learn all we can from our own teachers ("exhaust your own people" was the phrase he used), then invite one or two people only; otherwise we become confused. Most visiting teachers teach very well out of their own experience. They can teach, but are we ready to learn? Can I absorb any more? Have I practised what I have already been shown? Am I attending this workshop for the sake of my soul or for the sake of amusement?

If the time is ripe, a visit to India may turn your life around. If the time is ripe, a workshop, where you are shown new techniques by a teacher who is taking a fresh look at you, may be the catalyst for a breakthrough. If the time is ripe, your weekly class with your regular teacher may have the same result - so may your own practice in your own home. It's really all up to you.

Yoga is sometimes described as freedom from all limitations. To find freedom we have to be willing to venture into the unknown and experience insecurity.

Krishnamurti says: "Freedom is a state of mind - not freedom from something but a sense of freedom, a freedom to doubt and question everything and therefore so intense, active and vigorous that it throws away every form of dependence, slavery, conformity and acceptance."

B.K.S. Iyengar says: "Freedom of the body, leads to freedom of the mind and then ultimate freedom."

Freedom is here, there and everywhere !

ANNOUNCEMENT

Fine Line Books of Oxford has announced the publication of a new book by Mr. Iyengar:

YOGA VRKSA - THE TREE OF YOGA

He offers us his thoughts on many practical and philosophical subjects, ranging from the place of yoga in our daily lives to Patanjali's Yoga Sutras. He includes chapters on yoga and health, childhood, love, death, faith, teachers and training. This will be a valuable sourcebook.

We will let you know how to obtain this book as soon as possible.

!!!!!!!HELP!!!!!!

We (The Victoria Yoga Centre) have lost our Lanier TRANSCRIBER. Please clean your closets and look under your beds--we need it. Phone Shirley--no questions asked!

IYENGAR YOGA TEACHERS

MEETING, APRIL 16th at the Y
Anne Forrester will lead the
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followed by potluck brunch and
discussion. Contact Marlene
Miller at 727-3745

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*Congratulations
to
Donna*

We are very pleased to announce that Donna Fornelli was one of the recipients of an award from the Victoria YM-YWCA Shirley Main Scholarship Fund. These awards are made annually to instructors who have demonstrated above average ability, excellence in class leadership, and who have developed a caring rapport with their students. The presentation was made at the "Y" Annual Meeting on Thursday, March 24th.

Donna is one of Victoria's most experienced Yoga teachers. She started her training at the "Y" in 1971, and has been teaching for fifteen years. In 1979 Donna moved to Halifax where she offered classes at the "Y" and other centres. We were delighted in 1983 when she returned to Victoria, rejoined the teaching staff at the "Y", and established classes in Iyengar Yoga at the Juan de Fuca Recreation Centre

For the past three years, Donna has assisted Shirley Daventry French with the direction of the "Y" Yoga program, and taken over responsibility for co-ordinating classes and teachers. She also serves as a Director of the Victoria Yoga Centre and is very active in the organisation of many Yoga Centre workshops and programs. Victoria Yoga students owe a great debt to Donna for this work, much of which has been done on a volunteer basis in the spirit of Karma Yoga.

Donna is a person who exemplifies the spirit of Yoga which reflects the spirit of the "Y" - commitment to personal growth and development for individuals of all ages, the promotion of health and well being, and using individual abilities for the good of the whole. The large letter Y which serves as the "Y" logo contains a triangle whose three sides symbolise body, mind and spirit. Yoga and the "Y" are good companions.

Continued on page 13

PROPRIOCEPTION IN ASANA

By Karen Fletcher

Our ability to sense stimuli is vital to our survival. If we could not "sense" our environment and make the necessary homeostatic adjustments (1), we could not survive on our own. We continually receive information through our senses, which we then respond to in some way. These senses include sight, hearing, taste, and smell, senses we are all familiar with. Another sense, that of proprioception, may not be as consciously familiar as the others. This sense allows us to be aware of the position of one body part relative to another, to perceive spatial position and muscular activity, and to determine the overall orientation of our body to gravity. These proprioceptors are located in muscles, tendons, joints and the internal ear. They are constantly active (2).

In our yoga practice we are working with this sense all the time, sometimes more consciously than others. In fact, it is a sense we are constantly refining, or more accurately, using to refine our practice. We attend yoga classes to receive feedback from the instructor because we are not able to tune fully into this sense. From time to time we may use a mirror in our practice to receive visual feedback about what we are doing and where our body is in space. We may hear in our minds our teacher's instructions replaying themselves, or even feel the memory of one of Gurujii's famous slaps! But in the end, yoga is our own journey. The practice is not to impose the form on our bodies, but to explore and express the form, the asana from within. Our sense of proprioception is one of the important tools we can use to refine this process.

Sitting where you are try this little exercise. Focus with the eyes at a point straight ahead and stare at it. Notice the feeling in the eyeballs after



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a few minutes, as well as how little peripheral vision you have. Then, imagine that you are receding a little further back in the head so that you are looking out not from the front of the eyeballs, but from further back in the head. The focus becomes less intense on the point you were staring at, but notice the increase in the peripheral vision, and a softer feeling in the eyeballs.

Now with this softness, try adho mukha svanasana, downward facing dog pose. When I place my hands and feet for adho mukha svanasana, I become aware of, sense, several things at the same time. What do you notice? I can feel both hands and both feet in contact with the floor. I am able to take the buttocks up and away from the hands and can sense where they are in space. I receive feedback that my knees may or may not be straight, that my spine may or may not be lengthening. When a dog stretches in this position after awakening, one can see the stretch ripple through the length and breadth of the body and out the tail. The aliveness of each cell can be seen. When I lift my buttocks into this pose, does the movement ripple through the length of my body, or does my mind direct my awareness to make the adjustments to the shoulders, ribs, pelvis, and legs that I remember I am supposed to make? If my mind is leading the way, then I may become aware of individual parts of my body, but I am less aware of one body part relative to another. I am also not able to keep more than a few parts of the body in my mind at the same time, so my mind is very busy trying to keep track of the countless things that can be going on at one time. As I focus on lengthening the spine, what has happened to the length of my fingers and toes? Can I even be aware of both hands at the same time, and what happens if I then try to notice what's happening in my feet? When I work from the mind, there is no union, for the mind is too busy hopping from one adjustment to another to allow all

the information that is being received to be integrated in any way. My focus becomes narrow and is limited in what it is capable of receiving from all the senses, particularly that of proprioception. The parts of my body and self are isolated rather than in relationship.

If I can bring this softer way of sensing into asana, I am more receptive to the feedback my senses are giving me so that the pose flows from within rather than being directed from without. When I am able to work in this way I am more present, and thus more able to discern what is there as opposed to what I want/expect to be there. I am then not just making all the adjustments I have heard of or seen, but discovering the asana within myself. Our proprioceptors are right in our muscles, tendons and joints and can take us further inside. Our muscles, tendons and joints have their own intelligence and information processing networks that can be tuned into and learned from. Perhaps by broadening and softening rather than narrowing and hardening our focus, we can more fully express the pose and our Selves. Geeta Iyengar (3) reminds us that the reason for making constant adjustments is to nourish the body, and most important, to bring God to each cell.

(1) Tortora and Anagnostakos, 1984. Principles of Anatomy and Physiology. New York: Harper & Row Publishers Inc. Homeostasis: the condition in which the body's internal environment remains relatively constant.

(2) Ibid

(3) Poona, India, 1985





The Victoria Yoga Centre
and the Victoria YM-YWCA
are pleased to announce an



IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"
with Senior Canadian Teachers

July 2nd to 8th 1988

Fee: \$285.00

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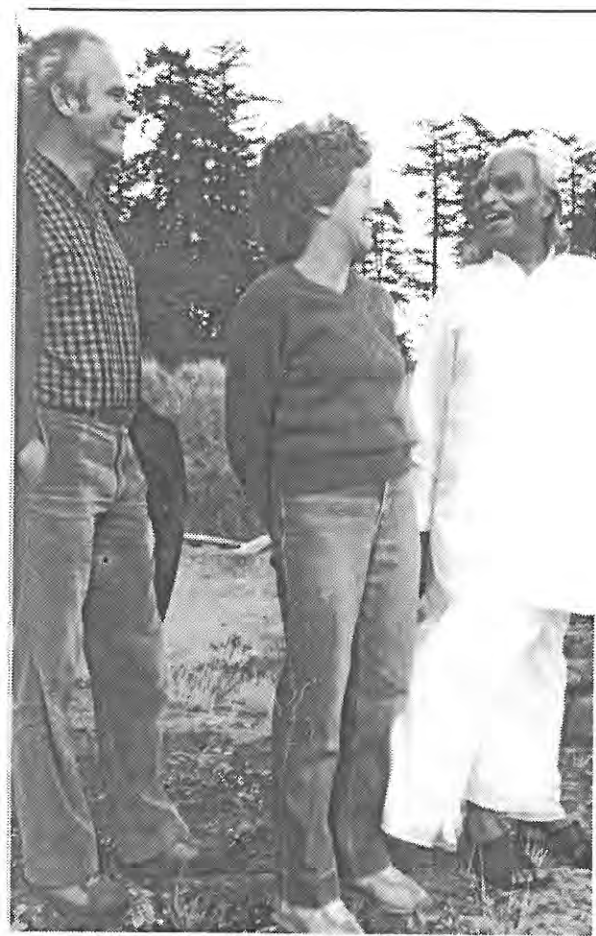
**Dr. Bruce Carruthers
Maureen Carruthers
Liz McLeod
Shirley Daventry French
Dr. Derek French**



For further information contact:

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

Telephone Enquiries: Shirley Daventry French (604) 478-3775
or Donna Fornelli (604) 474-4184



Bruce Carruthers, Shirley French,
Mr. Iyengar 1984

ALL IN THE FAMILY

by Shirley Daventry French

Whenever we have discussed Yoga in Canada with Mr. Iyengar, he has stressed that we are a family - one branch of a worldwide family, who must work together putting personalities aside and focussing on Yoga.

Yoga is universal, transcending frontiers - yet in each country its development is unique, reflecting the people, culture and geography of that country. Canada is part of the North American continent but quite distinct from its

neighbour to the south. We have fewer people and more space. The U.S. is a super-power in world politics; Canada's role has more often been that of peacekeeper. Both countries have a small native population, but the majority of their citizens are descended from immigrants who travelled from other lands searching for a better quality of life.

Yoga too is an immigrant to North America. It arrived here from East and West: directly from India and via Europe. Mary Palmer of Ann Arbor, Michigan, was one of the first Americans to study with Mr. Iyengar in India. Another was Rama Jyoti Vernon. They brought back seeds which flowered in the United States. Ramanand Patel, who had been a student of Mr. Iyengar's for many years, moved from England to the San Francisco area and nourished the seeds already planted there. Several people from the eastern United States studied with Mr. Iyengar in Europe and with European teachers of his method. When they returned to North America, they carried on the work on the East coast.

At the same time seeds were being planted in Canada. Iyengar Yoga's first appearance on Canada's West coast was when Donald Moyer moved to Vancouver after studying this method in England. When he returned to his native U.S., Maureen and Bruce Carruthers continued to develop this work. In Eastern Canada another seed was sprouting: Esther Myers, who had studied in England, returned home to Toronto to teach there. Today Iyengar Yoga is practised and taught throughout Canada, in each of our ten Provinces. East and West have linked up and established a cross-country network to support and sustain Mr. Iyengar's work.

This summer's intensive in Victoria will bring together many members of this extended yoga family: some in the role of teacher but all in the role of student as we continue to deepen our roots and support each other in our personal search and common purpose.

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TEACHERS OF THE JULY INTENSIVE:

Our week long Intensive this summer (see advertisement this issue) will bring together five leading Canadian teachers of Iyengar Yoga. This month and next the newsletter will be presenting profiles on these teachers.



MAUREEN AND BRUCE CARRUTHERS

When we decided to publish profiles of the teachers for the Summer Intensive, I agreed to write a short piece about Maureen and Bruce Carruthers. It will not be the first time I have written about them and their work, and each time I have done it with great pleasure as I reflect on the important role they have played in my life and in the work here. I have the greatest regard for them personally and professionally.

One day I phoned their home, and when Bruce answered asked him to send me some biographical information for use in promoting the Intensive. There's a bit of the absent-minded professor about Bruce, so I wasn't surprised when nothing

came. Usually I contact Maureen for anything which I require in a hurry, but this time I decided to wait and while I waited made use of material which was already on hand. Sometime later, when speaking to Maureen about another matter, I learned that the curriculum vitae had been prepared, even put down on paper. All that remained was for Bruce to get around to putting it in the mail box. Eventually it did arrive. It's not that Bruce is forgetful - he has a fantastic memory; it's just that he has his own priorities which he follows steadfastly.

Bruce and Maureen opened up their home to me when I travelled regularly to Vancouver to take classes from them. We explored together in and out of class. I grew to respect them as teachers, colleagues and friends. As individuals their work is built on an ethical, moral foundation which is a fine example to others. As a couple they have supported each other's growth even when this has been painful. For those on the spiritual path, it is difficult to remain in a relationship unless that relationship nourishes one's individual search. To those who know Maureen and Bruce, there is no doubt that they nourish each other's growth and along the way inspire many others on the path.

For the benefit of those readers who are not familiar with Bruce, Maureen and their background, here is some more information.

Maureen came to Canada from England in 1952. While raising her own family, she gained experience in teaching creative movement to children under the guidance of Joyce Borman and Jacqueline Sears. She started learning yoga "out of a book" in 1969 and shortly after met Bruce who was also beginning to study yoga. They were introduced to the yoga of B.K.S. Iyengar by Donald Moyer in 1974 and the three of them founded the first B.K.S. Iyengar Yoga Association in Canada. Maureen and Bruce went to Pune in 1976 and have returned many times. Maureen developed an extensive teaching practice in Vancouver and has given workshops across Canada and in the United States.

Bruce was born in India of Canadian parents, at Mahabaleshwar - not far from Pune. He graduated in Medicine from Queens University in 1956 and went on to become a specialist in Internal Medicine. He was a Research Scholar of the Medical Research Council of Canada and an Assistant Professor at the University of British

Columbia. In 1978 Bruce returned to private practice in Vancouver where, from his experience in treating patients with chronic and recurrent painful musculoskeletal conditions such as back pain, he developed therapies based on posture, exercise and stress reduction to help alleviate these conditions.

In Vancouver, Maureen and Bruce gradually evolved a way of life where their home became a centre for like-minded people to share and work together. In 1985 they moved to Galiano Island where they have built a home and workspace according to the architectural principles of Christopher Alexander using a pattern language to integrate into the special environment of North Galiano. Bruce has returned to limited practice in Vancouver, but prefers to work on Galiano both in a workshop format and for individual consultations. Maureen has attracted a lively set of Galiano Islanders for ongoing classes to which visitors to the island are welcome. They feel privileged to work with yoga in such an enhancing home and environment where visitors glimpse yoga's power to deepen and enrich life at all levels.

by Shirley Daventry French

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Maureen and Bruce have designed their home-and-work space to support an active practice of yoga and health enhancement.

They offer Intro., Level I and Level II work with emphasis toward a self-regulated, personal practice.

Limited to 16 participants.

Fee - \$65.00 (Additional fee is negotiable for food, accommodation and transportation.)

For further information and registration phone Penelope at 1-224-1073 (Vancouver).



SHIRLEY DAVENTRY FRENCH

by Linda Benn

Shirley French has been an important person in my life for eight years. It is difficult to put into words an appropriate introduction and description of this remarkable woman.

Shirley attended her first yoga class in 1970. Later that year she was introduced to Swami Sivananda Radha, and began studies which would eventually lead to Yasodhara Ashram where she had her first experience of the yoga of B.K.S. Iyengar. Since then she has studied with both these demanding teachers. In 1976 she completed the Yoga Teachers course at Yasodhara Ashram. In 1979 she went to her first intensive with Mr. Iyengar at the Ramamani Iyengar Memorial Yoga Institute in Pune. She returned three years later accompanied by eight Victoria teachers, and again in 1985 taking a group of thirty teachers and students from across Canada. She plans another trip to India this Fall. 1987 was devoted to editing the book, "IYENGAR: His Life and Work". Shirley has played an important role in the growth of Iyengar Yoga in Western Canada, and particularly in Victoria. The Yoga Centre of Victoria is the result of her work and dedication to the teachings.

Shirley has also introduced many fine international teachers by organizing innumerable workshops. Her efforts have created the excellent yoga program and facilities that we have at the Victoria 'Y'. We reluctantly have to share her with students across Canada and the U.S.A. when she is invited to teach elsewhere.

Like many of the Victoria yoga teachers have done, I am apprenticing under Shirley's guidance. The July Intensive is a logical extension of the teacher training program that has been evolving here.

I don't want to give the impression that Shirley has achieved all of the above in isolation. One of her admirable qualities is that her study of yoga has only increased her involvement with people and the work of sharing the teaching. She readily acknowledges the wisdom, knowledge and help she has received from Mr. Iyengar, Swami Radha, her family, other teachers, her colleagues in Victoria and her students.

Her greatest influence on me has been not only in imparting the technical details of hatha yoga but the example she is as a fully human being. I have never met anyone with such commitment to self-study, disciplined practice, compassion and selfless service. We students can be certain that she never asks us to do anything that she has not courageously explored herself. Her teaching may bring me face to face with physical obstacles and the causes of my own suffering but her sensitivity and support is always available to the sincere seeker. I would be remiss if I did not mention Shirley's irrepressible sense of humour which balances her intelligence, determination and decisiveness.

For many years Shirley has been the driving force behind our Newsletter. Through her 'Reflections' column we receive our deserved admonishments, reminders and encouragement. But we also follow Shirley's own evolution, her very human struggle to achieve wisdom and peace.

I believe that by accepting and respecting Shirley as our teacher we are also honouring the wisdom of her teachers and so on back through the ages.

We have already recieved several registrations for the July Intensive. Some are less experienced teachers hoping to learn and then pass this knowledge and wisdom to the future. I feel that there is something special about the July Intensive. This is a rare opportunity to study with a cohesive, wise and generous group of Canadian Iyengar Yoga teachers.

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Shirley & Derek



Shirley & Keiko

-Please note that Shirley will also be teaching at our Summer Retreat, June 3rd, 4th and 5th at the Salt Spring Centre (see advertisement this issue).

DONNA

Continued from page 4

The Shirley Main Scholarships were established to assist "Y" teachers in furthering their education in their particular field of expertise. Donna will be using her scholarship towards the expenses of travelling to India in the Fall to study at the Iyengar Yoga Institute in Pune. She will be participating in an Intensive Course of study for Canadians which will include teachers from all across the country.

Donna is a valued member of our Yoga community and we offer her our congratulations on this well deserved honour.



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THE MAXIMS of MR. B.K.S. IYENGAR

*Why should you practise Yoga?
To kindle the divine fire within yourself.
Everyone has a dormant spark of divinity in him
which has to be fanned into flame.*

*In Savasana, when you are intent on stillness,
any movement of any sort is a sensual movement.*

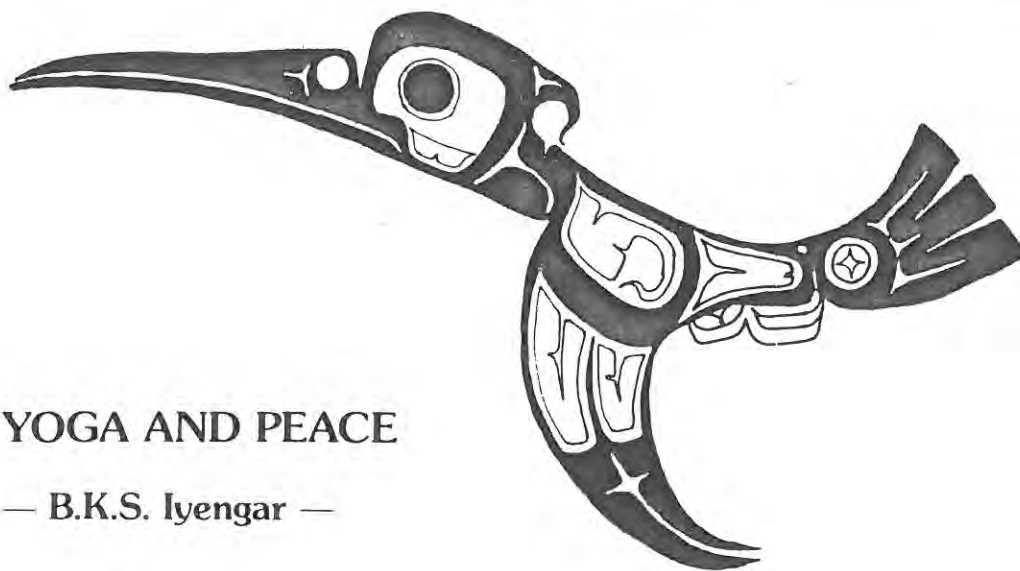
*In Savasana the intelligence of the head
is brought to rest on the seat of the heart,
and that is relaxation of the soul.*

*the body
which is the child of the soul
embraces the soul.*

*How can you have peace of mind,
when there is no peace in the body?*

*When you are fully in the body,
you meet the soul.*

----from IYENGAR
His Life and Work



YOGA AND PEACE

— B.K.S. Iyengar —

A talk given in Barcelona, Spain. October 26, 1986

The following transcript was first published in the Winter 1986 issue of Dipika, the journal of the Iyengar Yoga Institute of London, England, and is reprinted with their permission.

PART I

Before saying a few words, I should explain that the words *Yoga* and *Shanti* were presented by sage Patanjali some two thousand years ago. If he had not given us a treatise on Yoga, then probably we would not have known the way to approach peace. Hence I pray to Him :

*Yogena cittasya padena vacam
Malam sarirasyaca vaidyakenam
Yopam karotam pravaram muninam
Patanjalim pranjalim rana to'smi*

*Abahu purusakaram sankha cakrasi dharinam
Sahasra sirasam svetam
Pranamami Patanjalinim*

I salute Patanjali, the incarnation of the King Cobra, the couch of Lord Vishnu, who gave us grammar to use right words, *Ayurveda*, the Indian way of medicine (*Ayus* means life, *Veda* means knowledge) - to preserve health and longevity, and the knowledge how to develop peace of mind through the practice of Yoga.

Let us salute Him again and again . . .

Today the word *Shanti* (peace) is uttered as 'peace' and written as 'war'. In the name of peace wars are taking place. We have landed on the moon, explored the moon, but we have not explored our own hearts. Yoga is a way of exploring the sun which blazes in each individual, so that his uncultured brain – not the modern scientific and technological brain but the human brain – may come nearer to the heart; so that man and man can come nearer to each other, transcending personalities. Hence Yoga is a subject of the 21st century. Many things disappear, but Yoga will not. It is the only subject which can uplift, maintain, sustain and support the character and code of behaviour of each individual.

Yoga is a word with several connotations. It is synonymous with *Samadhi*, meaning *Shanti*, emancipation, liberation, freedom and beatitude. In the fourth chapter of the *Hatha Yoga Pradipika* the author, Swatmarama, has mentioned *Samadhi* as being synonymous with *Unmani*, *Manolaya*, *Amanaskatva* (mindlessness), or a state of elation.

I would like to clear some misconceptions regarding the term *Raja Yoga* because there is a great deal of confusion about this subject. The *Hatha Yoga Pradipika*, the principle text on Hatha Yoga, states that the senses are controlled by the mind and the mind is controlled by the breath. They have put it in this way:

*Indriyanam mano natho, mano nathastu marutah
Marutasya layo nathah, sa layo nadamascitah
(IV. 29)*

The king of the senses is the mind; the Lord of the mind is the breath. The king having quietened the breath, the senses are controlled.

The mind, which is the master of the senses, has to be quietened by a flow of energy (*prana*). The person who knows how to channelise the breath is able to channelise the mind, and through this

channeling he brings the organs of action and the senses of perception under control.

You have heard of the Zodiac and the nine major and two minor planets (Neptune and Uranus) which, according to the laws of astronomy and astrology, control the universe. They are the commanders of the Lord who has given them certain functions.

Similarly, there are five organs of action and five senses of perception: mouth (speech), arms, legs, organs of generation and excretion, eyes, ears, nose, tongue and skin, and the eleventh is the mind. This human universe is controlled by these planets. As the eleven planets of the external world are the servants of God, similarly the eleven planets of our system are the servants of the seer, the *atma*.

Patanjali explains this beautifully in the third *sutra* of the first chapter. He says that the uncultured mind – the mind which has not been disciplined – comes in contact with the eleven planets through the senses of perception and the organs of action. The seer gets attached to them and loses his path of peace, poise and tranquillity:

vrtti sarupyam itaratra [1.3]

When the *atman* or soul is not cultured, not resting in its own house, it is drawn by the eleven planets to become attached to them so that it goes with them.

In the fourth chapter of Patanjali's *Yoga Sutras* it is said that consciousness has two branches, one which is divine, pure; this is experienced in sleep where there is freedom from the contact of objects. In sleep there is tranquillity which refreshes the mind to work again in our everyday life. But it is not a cultured tranquillity and this sleep does not evolve the mind or the intelligence of consciousness. These have to be trained.

This consciousness, which is the sprout of the soul, grows into a tree with several branches. The soul is the root, the trunk is the consciousness.

This again branches into ego or pride, intelligence or absorption and observation. Coming in contact with objects in various directions, it becomes like a tree with branches and leaves. The leaves are the thought waves. The movement of the leaves is known as the movement of consciousness. Leaves move even with the gentlest breeze, and this movement of leaves is *vritti*. Movement of consciousness is *citta vritti*.

When that real consciousness that you experience in sleep is not disturbed by thoughts, when it has no branches or leaves, when there is no wave, then you are asleep. When there are waves, that is insomnia. When the waves come to an end, when thought ends, there is no activity and that is sleep.

Again in chapter IV, Patanjali explains that the same consciousness comes in contact with objects seen with the organs of perception and gets attached to them. This disturbs inner peace and becomes *nirmitta citta*, fabricated consciousness. In sleep there is no fabrication.

We form our opinions when we come in contact with each other. Today I am your friend, tomorrow an enemy; today you like me, tomorrow you may dislike me. Why? Patanjali says that the consciousness which extends from the base or the core of the being, comes in contact with objects and gets prejudiced or biased, from the seat of the brain.

If you can culture the intelligence of the brain, it comes to a state of *nirmana citta*, cultured consciousness or intelligence. This cultured consciousness cannot be acquired in a day or two. It has to be cultivated always.

In Chapter I, *sutra* 17, Patanjali explains the functions of the brain. The uncultured brain comes in contact with whatever it sees. It becomes cultured and develops four characteristics; - *savitarka*, *savichara*, *sananda* and *sasmita*

Patanjali was a great scientist. He knew about the hypothalamus, the seat which imprints happiness or pleasures, and pains. In 200 B.C. he divided the brain into four parts, the analytical or *savitarka* (at the front), the discriminative or *savichara* (at the back, blissful, elated or *sananda* (at the base, near the hypothalamus), and the individual, seat of personal individuality or *sasmita* (the pineal gland or head of the brain). Patanjali talks of *asmita prajna samadhi*, or *samadhi* which stems from the pineal gland, the seat of individual consciousness.

The head of the brain, according to Patanjali, is the *sahasrara chakra*. These are the lotuses of the intelligence. When the sun rises, the petals open, as the sun sets, they close; in sleep they close.

The Yogi consciously stimulates the experiences of sleep and brings them to the surface in *savasana*. *Savasana* is done to experience the inexperienced state of forgetfulness that comes in sleep, to experience that consciousness which is a pensive, quiet state, as in *samadhi*. This *savasana* is equivalent to non-attachment. You cannot renounce the world. Before renouncing the world, one should understand what it is to be free from attachment.

Patanjali has given us a *sutra* in the first chapter, which you all know:

*maitri, karuna, muditopeksanam sukhah, dukhah
punyapunyam visayanam bhavanatascitta-
prasadaman.* (1.33)

Friendliness, compassion, gladness, indifference - this is the character of non-attachment. Living in the world with society, going with the society but not becoming one with it, is non-attachment. From this you develop discrimination and discernment - what is right, what is wrong, what is precise, accurate, when to be indifferent. Discernment is detachment, not renunciation. Discernment



requires tremendous positive development of intelligence. ("I do not like you, so I avoid you" - that is not non-attachment.") From non-attachment one comes to discernment.

Similarly, you control all the planets of the soul, cultivate them, then sublimate them to quieten the senses. Read chapter II of the Yoga Sutras: the mind and the senses are there to serve their master, the soul. If that discrimination is not there, the senses and the mind become master of the soul, and this leads to pleasures and pains. If they are controlled, sublimated, then they have done their job; they do not interfere with their master. That is *samadhi*, *kaivalya*, aloneness. That is direct control or intuition, where the instincts are brought to the conscious surface. These instincts are cultured to come to the level of the self; this becomes intuition, which is direct contact with the core of the being, not through the

agents of consciousness - the organs of intelligence and perception - but by direct contact. At that time the seeker and the seer become one, the seer is the seeker and the seeker is the seer. The difference between them disappears.

In chapter IV, *sutra* 19, Patanjali describes the state when the seer realises that he is the servant of the soul, when the cultured consciousness concludes that it has no light of its own, that it is shining by the borrowed light of the seer. You should read this very thoroughly and carefully, otherwise you know nothing. He says that the light of the soul is reflected on the consciousness, and consciousness works on the reflected light of the soul. Having cultured itself the consciousness is civilised, and in that it realises that "I have no light of my own, I exist but not by my own volition, my light is not mine, it is my master's". Thus the consciousness becomes sublimated.

You all say that Newton was a great scientist who introduced knowledge of the gravitational force. You will be interested to know that *sutra* 26 of Chapter IV states that when this consciousness realises that it has no light of its own, then due to the gravitational weight of the soul, *pragbharam cittam*, the seeker is drawn towards the seer. This was said by Patanjali in 200 B.C., not by Newton, that by the gravitational pull of the soul the seeker is drawn towards the seer. The moment the consciousness is attracted towards the seer, it merges in the seer. Then the search of the soul comes to an end. Then your actions are pure, you are pure, your body is pure.

How many of you have read *sutra* 46 of the third chapter describing the wealth of the body?

rupa lavanya bala vajra samhanana kaya sampat

(*rupa*= form, beauty; *lavanya*= grace; *bala*= strength; *vajra*= adamant; *samhanana*= hardness; *kaya*= body; *sampat*= wealth).

Kaya sampat is wealth of the body. You all say that Patanjali has not dealt with the body, but here I quote:

"The beauty (*rupa*), grace of movement (*lavanya*), strength (*bala*) or magnitudinal extension when performing the *asanas*, and the magnitudinal strength and awareness when breathing and meditating, have to be measured. The body (*kaya*) should be as hard as a diamond (*vajra samhanana*), as soft as a petal."

Those who have that, have mastered Yoga. These are the eight supernatural powers.

Also in chapter III it is said that the Yogi, when he has cultured and cultivated his organs of perception, his intelligence and his conscience, which are all the eleven senses, he develops the speed of the seer, and moves as fast as the seer.

Many of you say, "*asanas* are not necessary", and "sit in any comfortable position" but where does Patanjali say this? I explained this morning, that Vyasa's commentary on Patanjali gives "thirteen *asanas* and so forth", and the *Hatha Yoga Pradipika* states "sixteen *asanas* and so forth", the "and so forth" signifying further *asanas*.

This is the International year of Peace and today we as Yogis are quarrelling, one doing 'physical', one 'mental' Yoga. Each thinks he is the best. Where is the peace, when the Yogis have not come together? It is unfortunate, but true.

There are three *sutras* of Patanjali dealing specifically with Yoga discipline and *asanas*

prayatnah saithilyah anantah samapattibhyam [11.47]

(*prayatnah*= effort; *saithilyah*= relaxation; *anantah*= infinite; *samapattibhyam* = contemplation)

tato dvandvanabhogatah [11.48]

(*tato*= thence; *dvandvah*= dualities; *anabhogatah* = non-disturbance)

sthirah sukham asanam [11.46]

(*sthirah*= steady, stable; *sukham*= happy, poised in mind; *asanam*= posture)

"When learning *asanas*, *pranayama* or meditation, when the effort becomes an effortless effort, then you are one with infinity and dualities disappear. When there is no duality, there is stability. That posture is stable (*sthirah*), where there is poise in the mind (*sukham*).

How many of you have gone into the meaning of this *sutra*? You sit cross-legged for 10 minutes - you feel uncomfortable and change - is that stability? Yoga is disciplined poise and peace, not indisciplined poise and peace. Disciplined freedom is Yogic *anushasanam* - Yogic code of conduct.



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When you discipline your behaviour, you experience freedom and beatitude. But from the first *sutra* how much we have killed, murdered, brought blood to the soul of Patanjali.

To have *Shanti*, peace, you have to have freedom. Take the analogy of a forest. One tree grows straight, another angular, one has a swollen trunk, another a thin one. On the same tree one branch grows in one direction, another branch in another direction; one branch is doing *savasana*, another *bhujangasana*, yet another *tadasana*. The trunk is the same, but the branches vary. Similarly, the *asanas* have been given for each individual so that the seer, the soul, may move in this body without impediments and obstructions.

Patanjali has given a list of thirteen distractions in Chapter I, *sutras* 30 and 31. These are:

vyadhih (physical disease), *styanah* (languor), *samsayah* (doubt), *pramadah* (carelessness), *alasyah* (sloth), *avirati* (tendency to sensuousness), *bhranti darsanah* (false notion or perception), *alabdha bhumiakatva* (not attaining concentration), *anavasthitatva* (instability) - these are the mental distractions (*citta viksepa*). In addition, *duhkha* (pain), *daurmanasya* (dejection), *angamejayatva* (tremor of the body) and *svasah pravasah* (inspiration and expiration) are the companions (*sahabhuvah*) of mental distractions.

These are the impediments enumerated by Patanjali, from physical disease to shakiness of the body (today we call this Parkinson's disease), and heaviness of breath. If, for instance, there is rheumatism, then the intelligence cannot flow.

For this reason the Yogis give various *asanas* so that the trillions of cells in the body which are

born in a split second and die in a split second, may have fresh blood brought to them so that they are activated to the full. Today these are lifeless cells because we do not use them, they are still-born.

For example, ladies carry for seven, eight or nine months and all of a sudden the child does not kick, there is no movement, no life. So you go to the doctor and a still-born child is removed. Today the aims and the way of life are wrong. The cells in our body which generate life are useless because we do not use them properly. For this reason they die a natural death. Practice of *asanas* creates cells with potency; they do their duty and then die peacefully. The length of life increases because the *asanas* activate the circulation of the blood cells.

The *Hatha Yoga Pradipika* talks of *ratna purita dhatuh* - blood filled with pearls, jewels, jewels of life force. When blood is filled with jewels of life force, then only there is buoyancy of life and benevolence of heart. Then there is peace. If there is no peace in myself, how can I speak of peace?

Patanjali speaks of *abhyasa* and *vairagya* - a positive approach to cultivate the mind. *Abhyasa* is what to do, and *Vairagya* is what not to do to disturb my cultured mind, the peace and poise of mind.

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Abhyasa is to practice, and *vairagya* is not to do that which distracts my practice. This *abhyasa* and *vairagya* of Patanjali is known in the *Hatha Yoga Pradipika* as 'ha' (the sun) and 'tha' (the moon). 'Ha' means positive practice, 'tha' is negative, which you have to relinquish.

Unfortunately, all over the world Yogis have explained the *Hatha Yoga Pradipika* at a physiological level and not a psychological or spiritual level, so they have created a problem. They say that *Hatha Yoga Pradipika* is physical and Patanjali is spiritual. In physics, 'ha' represents solar energy and 'tha' lunar energy. 'Ha' is *surya*, the sun. It never fades, it is stable. It burns for twenty four hours. It represents the seer, the core of the being, which is always stable. The earth moves round the sun for twenty four hours, day after day, year after year. Because the sun burns for twenty four hours we cannot stay near it.

The energy of the moon is nothing but energy drawn from the sun; the moon neutralises the heat of the sun. Similarly in our body we have these two systems, the solar (the sympathetic nervous system) and the lunar (the parasympathetic nervous system). They are known in Yogic terminology as *Ida* and *Pingala*. The central nervous system is *Sushumna*. *Ida* and *Pingala* supply energy to the *Sushumna*. When these two do not work, then we suffer from loss of energy. In the *Sushumna* there are seven chambers. These are the *chakras* or store-houses of energy accumulated in the system by the practice of *asanas* and *pranayama*. When you want energy, they transmit it.

Why is a lunatic so called? Because his mind is affected by the moon. His mind is like the moon, fifteen days bright, fifteen days dark. His mind is sometimes attentive, sometimes not. All of a sudden, after being bright, it fades - it is not stable.

Hatha means consciousness according to Patanjali, which is light borrowed by the soul. Control of consciousness by the practice of *asanas* and *bandhas* makes the consciousness lose its identity so that it merges with the self, in the divine or universal consciousness. The absolute is one. It is divine or universal consciousness. How many of you know this meaning of Hatha Yoga?

There is another meaning. *Hatha* is a compound word meaning 'will'. Science of Will is Hatha Yoga; it is not a physical subject. The *Hatha Yoga Pradipika* says that there are four types of students and Patanjali also describes four types of students: *mridu* (slow), *madhyama* (average), *adhimatra* (intense) and *tivra* (intensely intense). I am intensely intense.

In the *Hatha Yoga Pradipika* and also in the *Shiva Samhita* the following four states are given :-

(1) *Arambhavastha* - the beginning state, where one scratches the surface. The *Shiva Samhita* and other Yoga literature also talk of *arambha* as 'scratching the surface' - that is the stage of anatomical analysis. After 'scratching' we feel here is something more - what is it? Then comes the second stage, and so on.

(2) *Ghatavastha* - the state of the pot. *Ghata* is a pot - the body is a vessel. Here is 'scratching' behind the scratching, analysing beyond the first surface layer: studying the inner functions of the body, the circulation of blood, the function of muscles, the movement of breath, etc. In Western terms this is known as study of physiological action. We begin to see that internal anatomical action produces physiological reaction.

From the physiological reaction develops a new character and a new awareness - this is known as function of the mind. Suppose you flex more, turn more: think physiologically how to flex the biceps, how to extend the liver, strengthen the bladder,

and so on. So *asanas* are not physical but physiological. They strengthen the inner body.

Then comes mind. That is the third stage.

(3) *Parichayavastha* - state of intelligence. If I am not introduced to you, then you do not know me. When I am introduced to you, then you have intelligence about me. Similarly, intelligence has to be introduced to the anatomical body, to the physical organs. (Intelligence comes and introduces itself to the calf muscle and says, "I am intelligence", and the calf muscle says, "I am calf muscle") When once this is introduced, then intelligence, the physiological organs, the mind, the anatomical body co-ordinate and function as a single unit.

From scratching the surface, one by one and step by step, you reach :

(4) *Nispatti avastha* - state of accomplishment, where consciousness of physiology and anatomy, body and mind, all become one. When they become one dualities or differences between body and mind disappear. When they disappear, then all actions are done directly by the core of the being, not by its agents.

You all think that dress is important, but these Yoga postures tone and beautify the inner body so that each and every part is tidy, neat and clean. Then you need not dress up for externally oriented people but you enjoy yourself by seeing this beautiful control and action without any division. Then the various vestments of the soul are revealed one by one by the practice of Hatha Yoga so that the *atman* is as naked as the body. That is the essence of Hatha Yoga

Editor's Note: The second half of Mr. Iyengar's talk on Yoga and Peace will be published next month.

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By Leslie Hogya

I missed writing my column last month because I was learning to be treasurer of the yoga centre. That, combined with my half-time job, my family and yoga commitments left me bereft of time to think.

In January, Jim Rischmiller, our treasurer of many years, took over the job of vice-president. Everyone on the yoga centre executive had either just freed themselves of a responsibility or taken on a new one. I felt I needed to come forward and help out. We are all grateful to Jim for doing this job for so long. There are more details and things to take care of than I ever realized. Thank you Jim!

I learned early in my school career that math was not my strong point and studiously avoided it. I've never taken chemistry or any math beyond grade nine and managed to get a Bachelors degree. I have had some instruction on how to teach math--but not much! I balance my cheque book rather casually. As long as it is not more than a dollar or two out, I don't worry about it.

However, yoga has taught me that whatever I avoid needs to be faced eventually and I decided that eventually had come. I am learning to make the double entry books balance--to the penny on both sides. This probably takes me longer than it would most people. The first deposit I made took hours to figure out. I entered the same column of figures into the calcu-

lator three times and I got three different totals. I went back to doing it by hand. It has gradually become easier. I have to keep on top of it so the number of entries doesn't get too large!

I also have a new job this year in an unstructured elementary school. It has been wonderfully rewarding and challenging. One of my difficulties has been trying to keep track of everything. I'll have a book in my hand one minute and it's gone the next when I'm about to begin the story. Will developing the exactness required as treasurer spill over into keeping more organized at work? It would seem they go together. I hope so.

Facing things I avoid is also something I do in asana practice. Padmasana is a pose my body doesn't seem to be able to do. I can't say I often choose to do this pose voluntarily. But, when I neglect it, I only have to face that movement again in a variety of other poses. It doesn't go away.

One of the old Iyengar T-shirts has the quote: "Challenge to change". That is yoga. That is life. There is never an end to the challenges. There is never a perfect pose, never a perfect me. As soon as I shed light on one aspect of myself, explore and develop it and begin to get comfortable, a new challenge presents itself. For instance, when I finally could do an arm balance, I then had to learn to go up with the opposite leg. Next, it was to move away from my dependence on the wall and then there is dropping over into backbends....and so on....and so on.

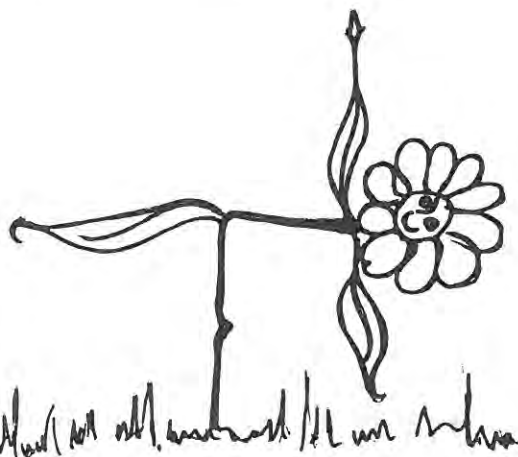
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Shambhala News & Views

by Swami Padmananda

The changeable weather of March, the erratic winds and sudden rain squalls, seem symbolic for the winds of change that are once again blowing through Shambhala House. As many of you know, Barbara Stone lived at the Ashram for one and a half years, and has been here with us since Norman and I returned in January. The purpose of her stay has been to experience first-hand what it is like to run a Shambhala House, in preparation for opening a House in Colorado. It has been good to have Barbara with us, and has also been an interesting experience for me, because to help another person to understand I have had to concretize and bring together many of the things that have just developed, or that I have done intuitively. A most useful exercise, since anything that is brought to conscious awareness is much more available for use.

A few days after Barbara leaves, Susan Lourie, a young woman who has also been at the Ashram for a year and a half, will come to stay with us for a period of transition back into "normal life". Shambhala House Victoria appears to be taking on the role of transition point in one way or another for the Ashram. It is sometimes a place where people come to work through a difficult phase in their development, sometimes to

prepare for a return to life in the outside world. In any case, there is usually a consolidation of what has already been learned, and a decision to go forward.

This is not without its effects on both Norman and me. For me it is an opportunity to face personality aspects that may be little known, since everyone brings with them their own unique set of qualities, characteristics and personalities, and in the day-to-day living these will surely expose facets of myself not previously brought to light. Most of the time I welcome these exposures; sometimes they are not pleasant and definitely not welcome. However, between working with classes at a variety of stages, and living closely with a variety of people, I just cannot hold out long; that intentional blindness must give way, and when it does I always experience the relief of understanding and the freedom of letting go of obsolete patterns of being.

It has become more and more clear to me that "facing what is" is of utmost importance on the spiritual path. Unless I am able to see myself as I am, admit my imperfections, faults, wrong thinking, then anything I build has a shaky foundation indeed. Pretense just intensifies our illusions, and worse, the very things we ignore or refuse to admit continue to act within our minds, directing and controlling our lives, even pretending to be something much more acceptable and "spiritual". I have found that facing those personality aspects that want to hide out--straight on--develops the courage to continue to see "what is". And it is usually not nearly as bad as I had imagined anyhow!

Divine Mother Tara provides me with continuous opportunities for understanding, for expanding beyond the images I hold of myself and others, for using my personality aspects to act through rather than being controlled by, and for growing into the Light of Her Presence within. May She bring to each one of you the same kind of opportunities.

OM TARA TUTTARE

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
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, 721-3477

YOGA CALENDAR

APRIL:

8: Victoria Yoga Centre General Meeting: will be held at 572 Head Street, Victoria, at 7.30 p.m. EVERYONE WELCOME.

9-10: Health Enhancement and Yoga under the guidance of Maureen and Bruce Carruthers. Contact Penelope for further information, 224-1073

16: Teachers Meeting, contact Marlene Miller.

See notice on page 4.

22-24: The Hidden Language of Hatha Yoga, workshop at Shambhala House, 1500 Shasta Place. 595-0177

29-May 1: Shirley Daventry French leads a workshop in Juno, Alaska. Contact Wendy Hamilton.

MAY:

7: Day of Yoga with Shirley Daventry French, 10-4 at 3918 Olympic View Drive. Phone 478-3775 for registration.

13: Victoria Yoga Centre General Meeting. Details to be announced.

14: Teachers Meeting at Norma Hodges' studio, Gabriola Island.

14-15: Iyengar Yoga for Level 2 students, co-led by Maureen and Bruce Carruthers, contact Penelope 224-1073.

27 - 30th: Ramanand Patel in Seattle. Contact Richard Schachtel, (206)522-7968

JUNE:

3-5: Yoga Retreat at Saltspring Centre given by Shirley Daventry French. Phone Donna Fornelli, 474-4184.

11-12: Iyengar Yoga for Teachers and Level 3 students, co-led by Maureen and Bruce Carruthers, contact Penelope 224-1073.

JULY:

2-8: Iyengar Yoga Intensive in Victoria at the Y. Details at the Y.

July 31 - August 5: First Canadian Iyengar Conjunction. A get-together of Canadian teachers near Montreal. Contact: Marie-Andree Morin, 6307 rue Chateaubriand, Montreal, Quebec H2S 2N5 tel: (514) 277-6100

AUGUST:

23-28: Ramanand Patel at the Y.

September 3,4,5: Dona Holleman workshop, Calgary, Phone Shirley Johannesen (403) 243-3433

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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



The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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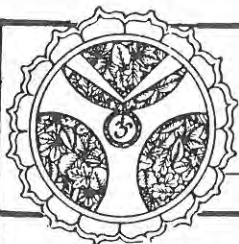
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DEADLINE FOR MAY ISSUE

APRIL 18th, 1988

VICTORIA YOGA CENTRE SOCIETY

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



yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

PLEASE
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MAY 1988

Dear fellow students,

This is a very special year for the international Iyengar Yoga community. On December 14th our teacher, B.K.S. Iyengar, will celebrate his 70th birthday, and his students all over the world will honour him and his work. Naturally the focal celebrations will be the Institute where they are organising a year-long programme with its high point in December. We were recently sent details of this programme accompanying letter asking for our suggestions, and to explore how we can celebrate this auspicious occasion in a befitting manner in our own area.

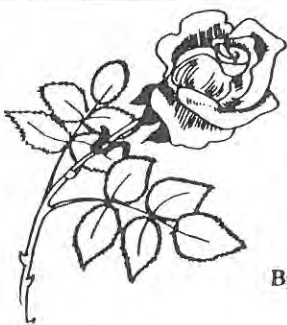


1988

The Victoria Yoga Centre will be having a special meeting to begin planning for these celebrations. All students of Iyengar Yoga are invited to bring their ideas to this meeting on Friday, May 13th at 7:00 pm in the "Y" Yoga studio.

In the Light of Yoga,

Victoria Yoga Centre Executive.



Reflections

By Shirley Daventry French

Driving home yesterday I listened to a "peace activist" being interviewed on the radio. In this morning's paper I read a profile of another peace activist. I thought about today's Peace March in downtown Victoria, and whether I would go. Of course, I am in favour of peace. I have experienced war firsthand. When the Second World War ended I was a thirteen-year old Londoner who had lived half her life in a country at war. I could hardly remember what it was like to be at peace. War memories tend to be more vivid. It's good to remember the horror of war. It's important to work for peace. It is the most worthy of causes. I thought about war and peace, and where I'm going to put my energy.

Within the past few days, I received through the mail a request for funds for paraplegics, a visit from a neighbour who was collecting for another group of handicapped people, and a phone call soliciting for yet a third group. There is an ongoing demand by phone, mail and in person for funds to support many good causes and deserving people. When the daughter of another neighbour knocked at the door selling raffle tickets to raise funds for a school trip, I had had enough and said, "No" in no uncertain terms. I thought about how I value the privacy of my own home, and dislike these intrusions. I thought about the use of my resources.

At my hairdresser the other day, I overheard a woman talking about a dinner and evening cruise which she was helping organise for charity. The tickets were sold out, although her group had not yet decided where these funds would be donated. From the tone of her voice, I could tell that this woman had a lot of energy. I thought about uses of energy.

In my mail last week I also had two letters from India; one about the celebrations for Mr. Iyengar's 70th birthday, the other about an intensive course in Pune this fall. I thought about energy and resources.

In his mail, my husband had a letter from his professional association suggesting that it would be prudent to save money to weather a possible confrontation with the B.C. Government over professional independence. I thought about freedom, resources and what I could do to help.

Where, oh where, must I focus my energies in the next little while?

Should I become active in the peace movement so that there is a world for my children's children to be born and grow up? Should I fight pollution more actively than through my regular trips to the recycling depot? Should I do more to support the handicapped and under-privileged? Perhaps I should donate more money to charity, or do more volunteer work? On the other hand, perhaps because of the political climate in our province I should focus more on making and saving money? Should I become active once more in B.C. politics and do all I can to elect a different government?

Before I started yoga I was a concerned citizen: I was on the executive of a political party, well informed on federal, provincial and municipal politics, working for women's rights, helping to run an independent school while trying to bring about changes in the local school system. I was a responsible wife and mother, taking care of my family and doing my part to see that we all remained healthy and fit. I had an active social life.

A lot has changed. My children are grown up now and have left home. Derek's mother came from England to live with us when his father died a few years ago. I am very much on the periphery of party politics now, although I keep informed and always vote. I am out of touch with the school system. The focus of my energy is much narrower: my life revolves around Yoga. I am still a concerned citizen, peace and human rights activist, but in a very different way. I believe that yoga is a revolutionary practice which, if it were practised by a sufficiently large number of people, is capable of building a better world, bringing peace of mind to individuals and peace on earth.

In the second part of his talk on Yoga and Peace (published this issue) my teacher, B.K.S. Iyengar, says that: "The practice of Yoga has to end with the essence of the human race, the human quality. After experiencing that peace, we should express that peace to our neighbours and to society." I respect those who are expressing their human qualities and concern for the human race by joining the Peace Walk, but I won't be counted among their number today. After doing my personal yoga practice, I intend to spend the day writing, editing and proofreading material for this newsletter so that more people can become aware of the potential of yoga for personal and universal peace.

Om shanti, shanti, shanti.

YOGA CENTRE NEWS

Some exciting events are to come in 1989. The President of the Victoria Yoga Centre, Marlene Miller, and two directors, Shirley Daventry French and Derek French, are off to Montreal at the end of July to meet with other Canadian teachers of Iyengar yoga.

There is still some space in the retreat on Saltspring Centre. Shirley Daventry French is the leader of the workshop. A fine teacher and a fine setting. What more can we ask from a week-end! Contact Donna Fornelli to register, 474-4184.

Although the July intensive registration is full, its not closed! If there are enough participants, the teachers will open another class. The Yoga Centre is very pleased that this workshop is so popular, a salute to the worth of our local teachers.

Mr. Iyengar will be celebrating his 70th birthday at the end of this year. There will be many celebrations all over the world and the Yoga Centre is planning to be involved in this event. THERE WILL BE A MEETING AT THE Y.M.C.A. ON MAY 13TH AT 7.00 P.M. TO PLAN EVENTS. EVERYONE IS WELCOME, PLEASE BRING YOUR IDEAS.

Iyengar Yoga on Galiano Island with Maureen & Bruce Carrythers

WEEKEND RETREATS

May 14-15 June 11-12

May 14th-15th

IYENGAR YOGA FOR LEVEL II STUDENTS

—co-led by Maureen & Bruce

Five hours of practical work in asanas and pranayama will be given each day. Time will be put aside for a discussion of the nature and philosophy of yoga and Indian artistic expression. Free time is available to explore an extensive book and music library or for island walks.

Maureen and Bruce have designed their home-and-work space to support an active practice of yoga and health enhancement.

They offer Intro., Level I and Level II work with emphasis toward a self-regulated, personal practice.

Limited to 16 participants.

Fee - \$65.00 (Additional fee is negotiable for food, accomodation and transportation.)

For further information and registration phone Penelope at 1-224-1073 (Vancouver).



The Victoria Yoga Centre
and the Victoria YM-YWCA
are pleased to announce an



IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"
with Senior Canadian Teachers

July 2nd to 8th 1988

Fee: \$285.00

- daily classes in Asana and Pranayama
- seminars on Yoga Psychology and Philosophy
- therapeutic yoga

*Classes will be taught by the following senior students and
experienced teachers of the Yoga of B.K.S. Iyengar:*



**Dr. Bruce Carruthers
Maureen Carruthers
Liz McLeod
Shirley Daventry French
Dr. Derek French**



For further information contact:

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

Telephone Enquiries: Shirley Daventry French (604) 478-3775
or Donna Fornelli (604) 474 4184

TEACHERS OF THE JULY INTENSIVE:

Our week long Intensive this summer will bring together five leading Canadian teachers of Iyengar yoga. In this and previous Issues we have presented profiles of these teachers.

DR. DEREK FRENCH

by Jim Rischmiller

Derek French was born during 1931 in London England. Equipped with an enquiring mind and in good health, Derek enjoyed an active boyhood. An avid reader of outdoor stories at quiet times. School was interesting and, as a city dweller, Derek enjoyed country hikes with the boy scouts.

The British school system helped focus its students toward making career choices during their teenage years. Derek developed an interest in First Aid and practical physics which, coupled with some spare time spent assisting the local Veterinarian, started him on the healing path.

On completion of his training as a Doctor, Derek and Shirley decided to get married. His next year was spent as an intern so, unfortunately, they did not see very much of each other. By now the second world war had been and gone - however, the Army needed Derek to fill a position in the Libyan desert despite his preference for Europe or the Caribbean.

Returning to England he found head office of the empire had terrible weather, no central heating and little opportunity to pursue sailing (in case he ever wanted to). Looking for sunny climates, Derek remembered having been advised to consider Canada by friends. The west coast seemed far enough away and he was offered several positions, eventually choosing the Jubilee hospital in Victoria, British Columbia.



He and Shirley went on to develop a larger practice and also managed to bring three fine children into the world.

Whilst playing soccer with his children Derek damaged his back. The divine was working, with Shirley at this moment practicing Hatha Yoga. Not being slow, Derek seized the opportunity and was able to use some poses to improve his back. Like many of us, initially he felt some resistance to 'Eastern Philosophies' and found the down to earth approach of Mr Iyengar very attractive. As his practice developed he saw the potential for greater awareness and started to attend workshops with Shirley. This culminated in an instructive workshop with Swami Radha of Yasodhara Ashram.

Further illumination and clarification were acquired with Shirley on the three month Yoga teachers' course at Yasodhara Ashram.

Apparently however the illumination and clarification merely demonstrated that more illumination and clarification were required, because Derek and Shirley then attended one of Mr. Iyengars Intensive courses in Poona.

As yogis, we know how important breathing is to releasing tension in our bodies and through that in our minds. For those of us of rational bent, Derek is able to relate clearly on several levels how this process works.

A runner myself, I was impressed (perhaps horrified), by the very lucid explanation of the running process Derek gave at a recent workshop. Part of his message was that proper alignment is necessary whilst running to avoid injury. Another part of his message was the need for awareness and consideration of self required when exerting oneself. As a practicing Yogi Derek can also demonstrate and teach Asana and other techniques to help our awareness and relieve tension.

Dereks medical knowledge gives him a good understanding of the physical body. His experience in medical practice has given him a similarly good understanding of people. Yoga has now become a part of his life and gives him an understanding of self that is very valuable to those of us around him. He is still curious, interested in medicine, the applications of physics (Yoga), active gardening/jogging/teaching and loves to sit with a book when he can.

What next I asked ? More of the same, said Derek "I hope to stay on course because this course has meaning. Whatever it involves".



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ENSIGN TRAVEL

BED AND BREAKFAST ACCOMMODATION

is required for the week of July 2 - 8th for out-of-town yogis attending the Summer Intensive being held at the Victoria YM/YWCA. (See Ad).

\$10.00/night for sleeping bag
space, couch

\$15.00/night for private room
(per person)

Please contact DONNA FORNELLI at
474-4184



YOGA AND MEDICINE

The following is a transcript of a talk given by Dr. Derek French at a workshop on "Yoga and Medicine" sponsored by the Victoria Yoga Centre and held at the Victoria YM-YWCA on Sunday, February 27th 1988.

I wonder why Medicine in conjunction with Yoga attracts such a large audience. This happened in the fall when I was asked to give a talk at the University of Victoria as part of a one-day seminar called "New Medicine". My talk, on "Yoga and Medicine", was scheduled at the end of the day at the same time as a wrap-up panel. I expected only two or three people - including my mother - and was astonished to find about two hundred people in the audience. This helped me decide to give this workshop today and explore the connections between Yoga and Medicine a little more.

Yoga people are dissatisfied, a word I use in a qualified fashion: "satis" meaning enough and "faceria" meaning facts, i.e. not enough facts. This reflects the attitude of searching which someone at the seminar described as "loosening up the brain". Why do people come here and begin the search through Yoga? Maybe they begin as a form of physiotherapy; maybe on the recommendation of their masseuse? Included in that recommendation might be some understanding that what is happening in the body is a reflection of what is happening in the mind, and that you can work on the body for ever but unless you do some work with the mind, nothing much is going to change.

I'd like to talk a little about the institution of Medicine. I recently read a book called Third Line Medicine by Dr. Werbach. There is a lovely quote in this book from Voltaire in the 18th century, who said: "Doctors are men who prescribe medicines of which they know little to

cure diseases of which they know less in human beings of which they know nothing." Of course, this was in the 18th century and things have improved - I hope! Yet there is enough of a lingering truth in that quote to give one pause, and one of the things I'd like to do this morning is to give you some pause.

Most people have some concerns about modern Medicine and the directions in which it is moving, and I think these concerns are legitimate. I'm not here to knock my profession; in fact, I'd be happy to defend it. Hippocrates said it is "the noblest of arts", and that's my feeling having spent quite a long time as a physician. However, one can also become a critic of the institution of which you are a part, and I do have some concerns. Medicine has a lot of critics on the outside, and I think there have to be critics on the inside as well if there are going to be any significant changes.

Looking at the way Medicine evolved, I would imagine that since people first met together there have been those who felt ill or had problems of one kind or another, and others who naturally fell into the role of healers. The type of healer would depend on what society at that time perceived as being the basic cause of illness. If you believed you were suffering from a particular illness or disease because you hadn't done the right things in your life and this was the revenge of the gods, the person you would seek out at this time might well be a

priest. Throughout the ages people who have been healers have often combined this function with that of priest. In more recent times a split occurred, and in this splitting there has been some loss.

A physician is involved with people in the crises of their lives, and I think it is important that he has perspectives which are not concerned solely with the process of disease. Hippocrates, who is often described as "the father of Medicine", was a prolific writer. The school of people he gathered around him were also writers and they produced a great body of literature. He lived in the 4th century B.C., born around 400 B.C. and dying around 377 B.C. He was a very interesting scientist who, although he did not have technical means for investigation, was a great observer of people. He concluded that disease was caused either by the impact of external circumstances around the individual, or from what was happening inside the person, their emotional effect. These two together would have an effect on the person, causing them to be ill.

Hippocrates felt that the body itself has very great natural healing powers, and he called nature "the physician of disease". This was very holistic. It's called an ecological model of healing. A lot of people are beginning to look at that system now with some envy, and perhaps trying to recreate that situation. It takes into account a lot more than just the rather specific ways we look at disease in modern times.

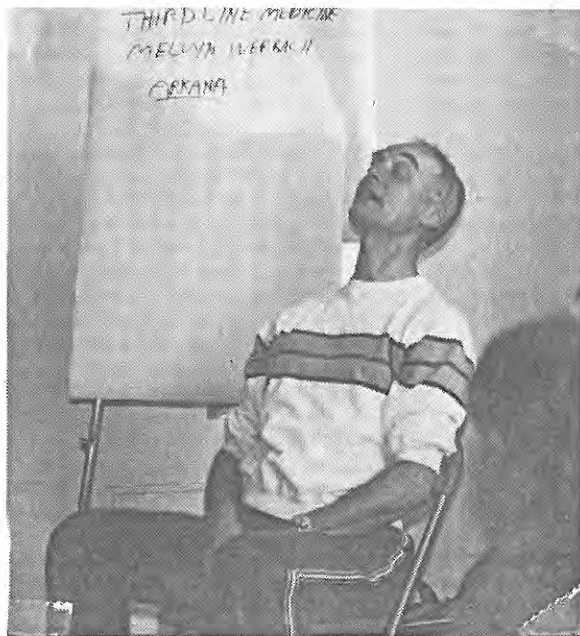
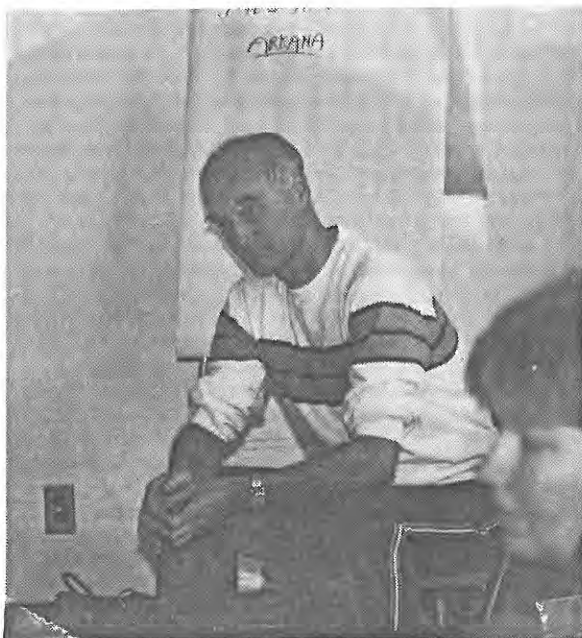
Hippocrates also had a theory that disease was caused by lack of harmony in the distribution of various humours in the body. People were described as belonging to different categories: whether they had excesses of yellow bile or black bile, too much blood, they were choleric or sanguine or various other categories. This was also the beginning of noticing that people had different kinds of temperaments, and that this might be an influence in determining which kind of a disease they might develop.

Hippocrates' work was handed down to posterity by another Greek physician called Galen, who was the physician in the Roman Empire around 200 A.D. at the time of the Emperor Marcus Aurelius who was himself quite a philosopher. Galen had similar views about the effect of the environment and emotions, and believed that by correcting the emotional states you could correct the disease. About 500 A.D., of course,



the Roman Empire collapsed and the world was plunged into the Dark Ages. Science and exploration came to a dead stop for about a thousand years. Diseases and illnesses were thought to be mainly the results of sinful behaviour and were covered by the administrations of the church. The proper way to cure disease was either through spiritual or religious approaches or with the use of superstition and magic. This lasted through to about 1500 A.D. and the beginning of the Renaissance.

At this time the Dutchman, Van Leeuwenhoek, invented the microscope and could see the little "animicules" (I think he called them) floating around in the water. We then have the beginning of scientific Medicine; just the beginnings - it was still pretty crude! There was an interesting philosophical shift at that time, often referred to in the work of Rene Descartes. He explored the nature of men and decided there was the physical side of man, the body, and also the spiritual side in the mind. These were separate and both very important; although he felt that the spirit took precedence over the body, that somehow they met in conjunction in the pineal gland and influenced each other. That doesn't sound like much of a statement these days, but it had a profound effect at that time.



For the first time, the body was studied as an entity separate from the mind and the spirit. It was felt that here was something tangible, material, that you could look at. It had the effect of freeing up the study of the body from the clutches of the church. It was no longer heresy to study the body! It was there: viable, measurable.

The advances in Medicine really took off from there: from the ability to actually study the body scientifically.

The bad side was, of course, that this separation of the body and the mind, which freed up the body for study, also suggested that the mind and spirit were very difficult to study. They were ethereal and intangible, and there wasn't much connection made between them. I think this is a split we still see in Medicine today.

It was a couple of hundred years or more before the "romantic arts" emerged and psychologists could even think about studying the mind. When I was at medical school, not that far back in ancient history, we studied the body. On my first day (I'd just come out of high school and thought there would be some sort of gentle introduction into the studies) we had a lecture

from the Dean who told us we either had to work our butts off or they'd throw us out because there were hundreds more people waiting to get in. Given this friendly welcome, we were taken to the dissecting room, shown the bodies there and told to "go to it" - no instructions! We had a book on dissection and a scalpel. It was like a cook book recipe: "you make this cut here" and so on. We were in teams of three and somehow I got elected to go first!

What I noticed throughout medical school was that there was very little attention paid to the effects of the mind. The mind was like the garbage can: if they'd done all the investigations that they could, used all their great intellect and skill, and still couldn't come up with anything, then they would say, almost with a snigger: "Well, let's send them to the psychiatrist." He had a modest office in the basement of the hospital. Rather an interesting statement, and a very accurate reflection of the attitude of modern Medicine to things of the mind - and I don't really think much has changed as far as most medical schools are concerned.

The big changes are beginning to occur outside medical schools. There is an enormous pressure from the peasants, who are revolting. They are no longer accepting the word from on high.

Wars have also played their part. The big advances in the Napoleonic Wars were delightfully documented in the television series "The Day the Universe Changed", a fascinating series on all kinds of projects, one of which was on Medicine. It was pointed out that it's all very well having physicians by the bedside doing their hocus pocus in civilian life, but if you have an army on the march and there are casualties, you very quickly discover that pulverized unmentionables do not do very much and what on earth do you do about very bad wounds. So here again was the beginning of clinical Medicine - how things really were, and how things really worked - and this advanced the nature of Medicine very rapidly. In the process they dismissed the idea of Hippocrates' humours. They kept his oath. They kept his idea of the need to observe. What got lost in the shuffle, with the concentration of focus on disease processes, was the ecological way of looking at things; the idea that when a person becomes ill you must take into account everything that is happening his life.

With the aid of microscopes, germs were discovered. The germ theory came into vogue, and reflects what has become known as the doctrine of specific etiology. This offers the advantage that it allows you to focus on disease and begin the process of trying to discover the specific cause of a particular disease process. If you can find a specific cause, then it becomes logical that you should be able to find a specific cure. You administer this cure and finish up with a patient who is cured. Some cynics have said, "Well, they may be cured, but they're not necessarily healed."

Louis Pasteur, who you might call "the father of the germ theory", was able to show that if you have a specific organism it could cause a specific disease. However, close to the end of his career, he began to recognise that it was not enough to identify the germs, you had to look at the actual field in which the germs were growing. It was not just that you had germs and therefore got a disease, but what about the person on the receiving end of the germs? What part did they play in whether or not they got the disease? For example, at one time the tuberculosis germ was very widespread in our

community, a common cause of death until quite recently. Virtually everyone had the tuberculosis bacillus enter into their body, but not everyone developed the disease of tuberculosis. Most people who were x-rayed had what was called a primary complex: a little calcified gland showed up on the x-ray, and a skin test with tuberculin extract would be positive. There had to be some other factor involved, and this is the nature of the individual's resistance and what factors are affecting resistance.

With the idea of specific etiology, there was an explosion of knowledge. This occurred not only in Medicine but in all areas of scientific endeavour. Somebody once speculated that back in about 1300 A.D. was the last time there was one man in the world who knew all the scientific things going on; not in detail perhaps, but could really understand. That certainly is not the case now, where the amount of knowledge in any one particular discipline doubles every three years or so. It is said that 97% of all the scientists that have ever lived are alive today, which gives an idea of the exponential explosion of knowledge and research going on.

Initially all doctors were general practitioners. They had a working knowledge of the body of information on Medicine, which was not very much at first. There was little to learn other than hundreds of concoctions, all of which were virtually useless. What doctors did bring to the interplay between doctor and patient was their humanity. What else could they bring? So we have memories of this mythical G.P. who would sit by your bedside while you went through the crisis of pneumonia. That's all he could do! Some people got better and some people died. You thanked the doctor

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whatever happened. In fact, it has been shown that such a presence has a very powerful effect on outcome. In modern science it's called the 'placebo effect', and scientific studies of the efficacy of drugs go to enormous lengths with randomised, double-blind trials to try and get rid of this incredibly powerful effect that the placebo has.

Another viewpoint is that we are looking at the way the natural healing abilities of the body can be stimulated by the supportive presence of other people.

With the tremendous explosion of knowledge, people began to develop special interests and focus their energies in narrow directions. They became specialists. I've been talking about first line Medicine, which is what the G.P. does. Second line Medicine is what the specialist does. Today we have all kinds of highly specialised forms of treatment. In theory, with all the billions of dollars being spent, that should produce an incredible state of health in the nation. To some extent this is the case, and modern Medicine deserves a great deal of the credit. The problem has emerged, however, that it is now seen as the only way, the only game in town. There are very distinct disadvantages to this highly specialised approach, not the least of which is that there has always been a tendency for doctors to overestimate the value of the interventions they make and to underestimate the risks that are inherent in those interventions. Some interventions are very powerful and risky.

The strange biases that creep into science are very interesting. The Nature of Scientific Revolutions by Thomas Kuhn says that we are not very scientific in our scientific revolutions; we tend to study things that are funded, which makes a certain kind of sense but may not necessarily be of most benefit to society. What happens is that you have some very brilliant people who make the initial discoveries, and they create a new paradigm. Then you have a new generation of scientists who spend all their energy in defending and enlarging this paradigm, which is not how science is supposed to be. It is supposed to look at things dispassionately.

I think we need to look at Medicine dispassionately, accept that it has many benefits and some disadvantages. One of them is that it has not made much difference to the length of life of human beings, which is not what everyone thinks. This is not to say that

the expectation of life has not increased. It has, considerably. A child born in the 1900's had a life expectation of about forty nine years. However, interestingly enough, if you survived the ravages of childhood: the overcrowding, the malnutrition, the childhood infections, the polluted water, child labour laws, accidents and things like that, and managed to reach forty five, a man could expect to live well into his sixties - not much less than the current expectation of life. This is rather intriguing when we think about it, as Medicine has sometimes claimed the credit for this stretching of the expectation of life; but a lot of people, doctors in public health included, have said it's really due to other factors - clean water, less crowded conditions, good housing, good food and things of this nature. To some extent the elimination of many childhood diseases or the ability to treat them with antibiotics has made a difference primarily in survival in the early years.

The leading cause of death in our society is heart attacks and heart related problems; but the mortality rate from this cause of death is declining. It has gone down by about 39% from 1950 to 1983. The incidence of strokes has gone down by 48%. These figures look fantastic and are very encouraging, but nobody knows why the decline has occurred. Doctors can say it's because of increased care, but there have been at least two significant studies on this topic. One, published in The Lancet, showed there was no difference in the mortality rate of people who suffered an uncomplicated heart attack between those assigned to a coronary care ward in the hospital and those who were sent home to bed and told to rest. The other study, in The British Medical Journal, showed that the people who went home did slightly better! Statistics, as you know, can be juggled in all kinds of ways, but there isn't any convincing proof to show that all these millions of dollars spent on coronary care technology make all that much difference.

Cancer is the second leading cause of death. The seemingly bad news about that is that it's going up. Sir William Osler, one of the great clinicians in Medicine, once said that when he graduated from medical school he realised 50% of everything he had learned was fantastically good medicine and 50% was absolute rubbish, and he wasn't quite sure which was which! That's why Medicine is still an art. The chances of a person born in 1950 dying of cancer were one in six; for a person born in 1981 the figures are one in three - really horrible figures when you

think about it. People live longer because they're not dying of heart disease. Having lived longer, survived to retirement age, people retire with enough income to go down to Florida or Hawaii, bake their skins and develop skin cancer. The statistics are badly skewed with things like that. What they really say is that you're going to have to die, and if one thing doesn't get you, something else will.

I have made reference to the fact that going to hospital did not seem to make much difference. The book Third Line Medicine made an interesting point which I think was taken from some of Ivan Illich's studies, who is not exactly a friend of Medicine - he wrote the book Medical Nemesis. He pointed out that in terms of compensatable injuries, hospitals rank third after mining and high-rise construction. Thousands of people are losing their lives because of electrocution and things like that. In addition, millions of courses of treatment were given throughout North America: of those, about seven million people would develop adverse drug reactions and 60,000 will die! Next time you have the flu and go to your doctor and say "I want some penicillin for a sore throat" and he says "No", you might welcome this advice. You shouldn't splash antibiotics all over the place - give it some thought.

The reason for saying all this is to suggest that it isn't good enough to expect that you can live your life however you wish and then, when you get a disease of some kind, that you take it along to the doctor and say, "Here, fix it!" He'll accept that task, that's what we're trained for, but I'd like to suggest to you that it's not enough.

I'm in general practice. That means I don't choose my patients; they are not selected in any way, although there's a certain skewing. You develop certain kinds of reputations in the community. If you're good at giving out lots of analgesics, you'll have a different practice from someone who chooses not to do that. I have a lot of people from Yoga who are coming to me. They ask a thousand and one questions and take up enormous amounts of time; very challenging patients!

Allowing for that kind of skewing, there are lots of papers that suggest that of the people who walk into your office, only 50% will have some recognisable marker for disease, which means obviously that 50% will not! They will be self-designated as ill. Both these groups of people are ill, but one group will be ill with disease that can be discovered by proper investigation, the other group will be ill without disease. This is called 'illness behaviour'. They all feel rotten; they may feel fatigued, off colour. They're simply not functioning well. They may be in physical pain, but there's nothing that can be found to explain that. Now, if you come from the 'orthodox' medical approach, the reasons you can't find it is because its specific cause has not yet been discovered, which means that you should investigate. If you as a G.P. cannot find what's wrong, then you refer them to the next line of investigation, the basic specialist, and if they can't find anything, they are sent on to the tertiary referral unit at the university, and if they can't find anything wrong, they send them back to the G.P.

Perhaps you have had a spat with your wife and are feeling rotten. If you decide to take that rottenness to a doctor's office, you have in fact medicalised it - or you can naturopath it, chiropractic it, etc. Of course, the further down the pipe you get with these investigations, the more you tend to do that. You will not only end up medicalised but with a strong conviction that everybody who has seen you now believes you are absolutely neurotic. People get very angry about that, of course, and this is part of the reason why there are so many people floating around who are suing their doctor. This cut both ways, of course. If your life isn't working for whatever reason and you're feeling poorly, a lot of people come in just desperate for the doctor to find a medical cause for this, for which there is a magic bullet of one kind or another, or a surgical approach, and are absolutely insistent that if you don't find a disease process going on, you either haven't looked hard enough or you're dumb or whatever, and they go to the next doctor, the next doctor, and so on.

Join Us For The Saltspring Retreat

Many people produce in their body symptoms that come from their psyche. This is well known, and it's always a problem how to interact with people like that. I try to take these things into account. I have a very significant portion of people coming into my office of whom, after a little discussion, I know there's virtually no chance of making contact with them at these other levels. They may have come from another doctor or just moved here, and they have this long list of medications. I take down their history, my heart sinks and I know I'm probably looking at somebody who has a fixed point of view. I never assume that entirely. I always try to see if there's any room for movement, but usually I'm not able to change that person's views.

Yet there are other people who say, "Look, I've got this problem. I don't know what's causing it, but I hate the idea of taking pills. What underlies all this?" There you have a person who has a relatively "loose brain" and is prepared to explore. That doesn't mean we'll find the answers, but at least there is room for manoeuvring, and I see more and more people like that. These people are beginning to look for what Hippocrates called "the doctor within".

I think that is really what this kind of a workshop is about. How do you begin the process of looking for the doctor within, so that when you enter into a relationship with a medical doctor it will be like two colleagues conferring with each other to discover the best way of approaching the problem? It begins with some of the things Yoga has to say.

I initially started Yoga as a form of physiotherapy to help with what I thought was a musculo-skeletal problem. Yet the more I worked with Yoga, the more I began to see that what is going on in my body reflects what's happening in my mind. I didn't have too much difficulty with this, I'd heard it before. What took the leap of faith was to recognise and begin to be open to the fact that what was happening in my mind had something to do with yet another dimension.

I had a lovely discussion yesterday with a patient of mine in his seventies. He said: "All my life I've been what I would describe as a secular humanist. As I get older that seems to have rather limited horizons. Do you have anything to say about the role of the spiritual dimension and could you recommend any books for me to read on the subject?" I thought: "Isn't that lovely, that this person wants to explore

this possibility." We had a nice talk and I made some recommendations about books.

But this is the thing that intrigues me as a physician: most people now accept the role of mind, but it's very interesting for people to begin to explore the role of the spiritual dimension, however you define the spirit. This is a yogic teaching that the mind doesn't work in and of itself, it simply reflects in some way the spirit, and that what we need to do in order to see the reflection of that spirit in an unclouded fashion is to polish the mirror of the mind so that it doesn't cause any aberrations. Patanjali describes Yoga as the control or modification of the thought waves of the mind. That's what Yoga is; it's really very simple. All you have to do is control the modifications of the mind! Then of course, the real struggle begins, doesn't it?

Patanjali has some very interesting things to say in his Yoga-Sutras. I don't know how many of you are familiar with books on these Aphorisms, but I have a small one here called *How to Know God* by Christopher Isherwood and Swami Prabhavananda - an excellent book! Patanjali discusses ways in which we can begin to make some contact with the mind. He mentions eight limbs of Yoga, all of which are connected with this business of getting the mind under control. First he places the Yama and Niyama, moral and ethical precepts of how to live in the world, observances with regard to self-study, the idea of opening yourself to God, the possibility of the existence of God. I have found this approach helpful as it is not dogmatic.

In the Yamas and Niyamas, it is recognised that you want to be quiet to make contact with the doctor within. I think of the doctor within being the equivalent of the inner self. It might also be described as "the still small voice within", one's own intuitive wisdom which is hard to hear with all the chatter going on. The sutras talk about non-violence, non-theft, non-greed. Buddhists refer to the fact that you really can't be quiet if your mind is filled with greed, lust and anger.

The other limbs of Yoga are Asana or the yoga-postures which are practised by many of you here; Pranayama, the study of breathing; Pratyahara, how to withdraw your senses from outward to inward to quieten yourself. These lead naturally into the next ones which are Dharana (Concentration) and Dhyana (Meditation).

Continued on page 16

TREAT YOURSELF

by Donna Fornelli



The weekend begins on Friday with dinner at 6 p.m. followed by orientation and an evening of getting acquainted. Saturday offers an early morning pranayama class with morning and afternoon asana classes. Sunday morning's program is the same as Saturday's.

The asana and pranayama classes are expertly led by Shirley Daventry French. Shirley is a senior student of Mr. B.K.S. Iyengar and a well-know and respected Canadian teacher. She directs the yoga program and conducts classes at the Victoria YM/YWCA. She frequently travels to major Canadian cities to give workshops and has been a guest instructor at many centres in the United States. We are very fortunate to have a world-class teacher such as Shirley so close to home.

This retreat is semi-structured to allow plenty of time to visit with friends, swim, stroll through the peaceful meadows and woodland trails or just be by yourself. The sauna is available in the evenings and you can pamper yourself with a massage or herbal steam administered by the Centre staff.

The vegetarian meals are carefully prepared with produce from the Centre's garden and greenhouses. Tea is available throughout the day and night and coffee is offered with meals. Last year we had lunch and dinner 'al fresco' on the lawn.

The beautiful setting, caring staff, delicious meals, excellent pranayama and asana classes make this a perfect get-away weekend. Please join us!





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Shirley Daventry French is a senior student of B.K.S. Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has visited India several times to study at the Iyengar 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



Students at the Yoga and Medicine workshop

Continued from page 13

What most people are doing when they say they are meditating is attempting to concentrate the mind for a moment or two. When through practice concentration reaches a really intense level you reach Dhyana, and then go beyond that into a state called Samadhi which sounds fascinating but I can't speak of it from personal experience.

(The workshop continued with some practical explorations of the use of the body and the breath.)

Derek French M.D.

In the practical part of this workshop I would like to concentrate on two of these eight limbs. One is breathing, which is perceived in Yoga as being a very important bridge between what is happening in the body and what is happening in the mind and, therefore by connection, with what is happening in the spirit. In Asana there is enormous emphasis placed on what is happening in the spine and we'll get into that too.



NOTICE TO LOCAL IYENGAR

TEACHERS

Please remember to write and submit your contribution to next month's newsletter.

A Chant



Namō Amitaba

Namō Amitabha.

YOGA AND PEACE

— B.K.S. Iyengar —



A talk given in Barcelona, Spain. October 26, 1986

The following transcript was first published in the Winter 1986 issue of Dipika, the journal of the Iyengar Yoga Institute of London, England, and is reprinted with their permission.

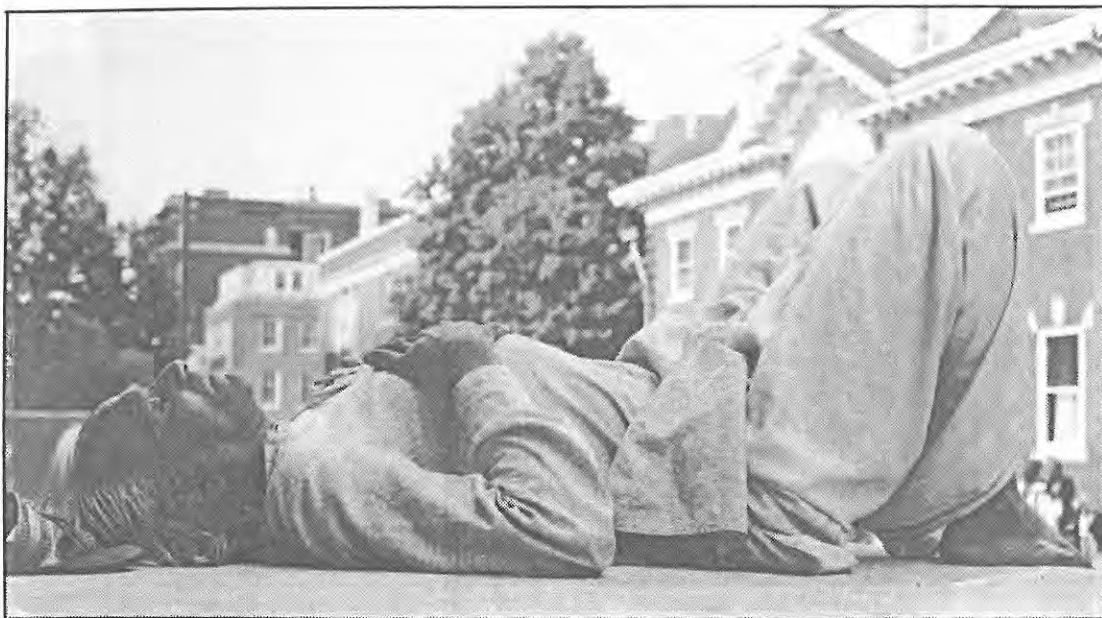
PART II

The Hatha Yoga Pradipika has four chapters. The first is on *asanas*, the second on *Bandhas* and *Pranayama*, the third on *Mudra* and the fourth on *Samadhi* and *Kaivalya*. When the author speaks of *Samadhi* and *Kaivalya*, how foolish we are to say that is physical Yoga.

Patanjali also has four chapters, the first is *Samadhi Pada*. Do you mean to say that you and I can reach the civilisation which existed at the time of Patanjali? Civilisation at that time was so high that a common or average man could understand *citta vritti*, movement of consciousness, character of consciousness, because so he started the first chapter. In this chapter he finishes *Nirbija Samadhi*, seedless *Samadhi*, when your covers, your vestments, are one with the seedless seed, the *Atman* - one has reached that stage.

Then why did he write the second, third and fourth chapters? He realised that people would fall from the grace of that intelligence, so he introduced the second chapter, *Sadhana Pada*, which is *Bahiranga Sadhana*, external quest. Why did he go from internal quest to external quest? Because he knew that the intellectual level would fall. In the first chapter he deals with the disturbances of consciousness - five fluctuations of the mind.

In the second chapter he states that there are five types of miseries or pains. They are on a gross, not a subtle level. Why did he not speak of pains in the first chapter? Because pains can be experienced, whereas fluctuations cannot be experienced by an ordinary person. He explains that the mind fluctuates due to pains; hence this is the external quest. By knowing the pains, the fluctuations cease and we are led from the external to the internal.



He brings together the last and first sutras of the first and second chapters, so that, as in *Hatha Yoga Pradipka*, there are the four stages: one who scratches, then one who understands the functions of the body and unveils the covering of the body so that he can shine on his own. This is known as *Vibhuti Pada*, the third chapter, where the effects of the *Sadhana* are dealt with. He explains that a person who has reached a certain level of evolution will have pores in the consciousness, even in the cultured consciousness. The pores bring fissures between the consciousness and the self, so do not create fissures between the self and consciousness.

How to keep the consciousness without pores is explained in chapter IV. Living in the world, doing your duty, how you can be free and without attachments. You have heard the words *Yoga karmasu kausalam* (skillfulness in Yoga) from the *Bhagavad Gita*. Does anyone know the equivalent terms in Patanjali?

I will explain what is skillful action according to Patanjali. In the fourth chapter he says that for average persons there are three types of actions -

white, black, and mixed; that is in ordinary life. For a Yogi there is neither white or black, but beyond. He does not bear any ambition for fruits, that is *Yoga karmasu kausalam*. That does not come to you and to me, only when the intelligence is *sanskrita cittam*, cultured and civilised, where the evolved state does not lose its potentiality of greatness, a totally evolved state where that evolution does not fall at all. To safeguard that, you have to continue your Yoga practice, according to Patanjali. Nowhere does he say that when you reach *Samadhi* end the practice of Yoga. If you do not continue practice, the stable state becomes unstable. This *Kaivalya Pada* is equivalent to *Samadhi Pada* of the *Hatha Yoga Pradipika*.

Many people say that *Hatha Yoga Pradipika* does not mention *Yama* and *Niyama*. Please read sutra 15 of the first chapter where *yama* and *niyama* are given. So we have not read this carefully. *Hatha Yoga Pradipika* starts with asanas; it is known as *Sadanga Yoga*, whereas Patanjali's is *Ashtanga Yoga* (Yoga of 8 limbs). *Hatha Yoga Pradipika* is called *Sadanga* (Yoga of 6 limbs or steps) because morality was observed in that century. Everyone

practised it, so *asanas* became the first part. In *Hatha Yoga Pradipika* we do not read of the effects of *asanas*.

The body is dull, tamasic. The *asanas* are given to bring the body to the level of the vibrant mind. The mind is vibrant - it has *rajo guna*. From inertia of the body make the body as vibrant as the mind, make the vibrant body and mind one with the unfading light of the soul. That is the effect of *asana*. How many of you have read this? So the essence of Yoga is lost and when the essence is lost, peace is lost. Peace has to come from this. Each cell has to have peace for the body and mind to experience peace.

The essence of *Hatha Yoga* is contained in chapter IV of *Hatha Yoga Pradipika*, where three analogies are cited.

1. Camphor and matchstick: camphor and matchsticks are separate. Strike a match and bring it to the camphor; the camphor and flame become one, the camphor dissolves. In the practice of *asanas*, the camphor of the body is burned by the flame of

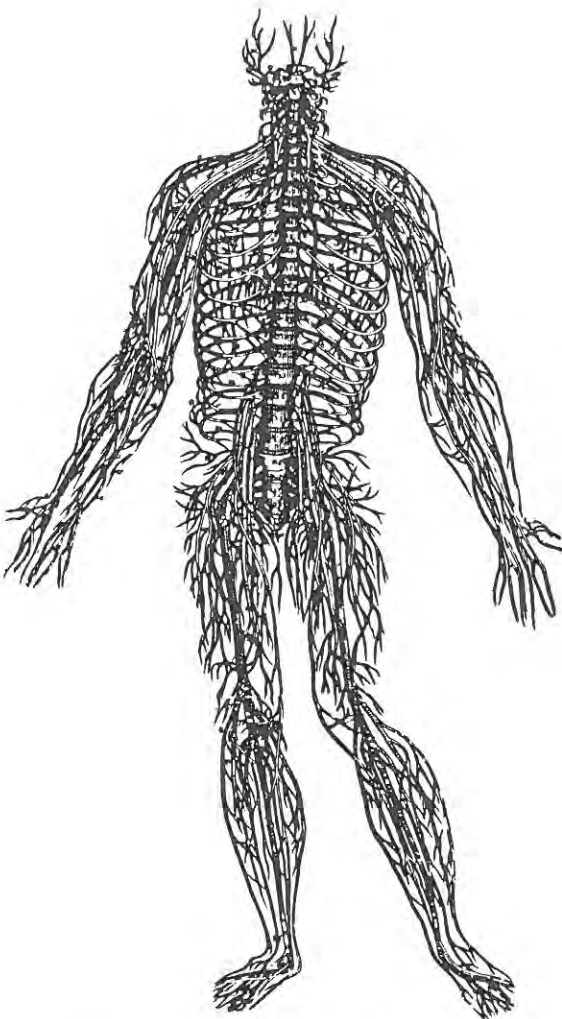
intelligence so that it dissolves and becomes one with the flame of the soul.

2. Water and salt: take a glass of water and mix in salt. Stir the water. When it has been stirred, take water from the bottom, middle or top; all tastes the same; it is salty. Similarly, by the mastery of *Hatha Yoga*, just as salt in water tastes the same everywhere, so the body appears as the self, the mind appears as the self and the self appears as the self. It tastes the same everywhere.

3. Vessel and sea: take a vessel and put it in the sea. If it is empty, it floats. We say it is empty, but the *Hatha Yoga Pradipika* says it is full, full with air. If you press the vessel into the sea, it is full of water - so it is always full. So also with Yoga practice; when the body and mind come in contact with the soul, they become the soul. There is an interpenetration (that is my terminology - that is known as interpenetration), like the water and vessel. The river of the body and mind, and the river of intelligence and consciousness, become like the sea. They join the sea of the soul.



Mr. Iyengar and Canadians at the Boston Convention



A woodcut from *De Humani Corporis Fabrica*

by Andreas Vesalius, a 16th Century anatomist.

If you take it the other way, there is also outer penetration from the self to the skin. As in large cities we have one-way and two-way traffic, so also in our body we have afferent and efferent nerves which form one-way and two-way traffic. In Yoga literature, in the *Shiva Samhita*, efferent nerves are called *karma nadi* (nadi of action); they carry messages of action from the central nervous system to the organs

of the body. Afferent nerves are called *jnana nadi* (nadi of knowledge or perception); they carry impressions of actions to the brain.

They say that scientists, western scientists, made all these new discoveries, but the Yogis knew these things long ago. *Karma* and *Jnana* nadis have to be understood as 'inter-and outer penetration'.

Interpenetration is that the body and mind get wedded to the soul. Outer-penetration is that the soul comes in contact with the mind and body and gets married to them. They are married both ways. The pot also is married. When it is up, it is married to air, when it is down, it is married to water.

When we do the *asanas*, there is tremendous balance. The heads of muscle fibres should not poke the nerves of the skin. There should be a space, a passage, between the afferent and efferent nerves so that messages can be sent both ways. This is known as the dual carriage-way or dual avenue. Using these two contacts of sending messages from the muscles to the skin and vice versa, whether the action is in standing or in any of the postures, and so on. That is the way to do the *asanas*.

Conative actions bring messages from the anatomical body functions to the cognitive intelligence. That, according to Patanjali, is the external quest. Then, when these two come in contact with each other, the mind enters there, and this is known as supramental action (in the terminology of Sri Aurobindo). The contact of conative and cognitive intelligence brings double attention. At that time the *asana* is mental, because the mind is brought there with the mind. The mind can only gather information. It is like a tourist bureau in the body. It sends messages if you want to go here or there.

There is a power subtler than the mind, and that is intelligence which discriminates, reasons and judges, "Am I right, am I wrong, why is the mind living more in this part, less in the other?" That is the beginning of spiritual *sadhana* in *asana*, where the discriminative power is made to act because of the information sent to it from different parts of the body, from each and every part of the body. Then again you act in such a way that the difference between cognitive and conative action comes to an end.

When all these types of action, mental, supramental, etc., come to an end, then all presentation is from the supreme intelligence which in turn comes from absolute consciousness. This is known as *vivekaja jnana*, exalted intelligence. This is the zenith. This exalted intelligence is equal to the insight of the soul. In chapter III of the *Patanjali Yoga Sutras* it is said that later there comes a balance, where the exalted intelligence is equal to the intelligence of the self.

Then that person is in *Kaivalyam* - the search for realisation comes to an end. Then you are a Yogi. Till then, you are a Yoga practitioner.

In *pranayama* it is the same. The same power of intelligence has to be brought into one's practice. Then it merges into *Dhyana*, meditation.

So these are the 5 aspects of levels which have to be brought into one's practice: 1) conative action; 2) cognitive intelligence; 3) mind gathering information; 4) intelligence reasoning, deciding what to do, what not to do; and 5) culmination, attaining divinity, peace.

The *Hatha Yoga Pradipika* explains this very deeply, where Patanjali finishes it in one brief sutra or sentence, that the effortful effort becomes effortless. When the effort ceases, the divinity of the asana comes at that moment. Non-divinity is not peace, external peace is not peace. Divinity is peace, and peace is dynamic as love is dynamic. Love is positive without lust, and love with lust is not love. We love our children, wife, friend, but there is a difference in that love. We may experience lust when we look at our wife, adoration towards children, and love for a friend equals equanimity. So we create a mixed peace in us. Love without lust is love, love with lust is not love. So peace without attachment is real peace; it is peace without making one become proud. Peace in each and every cell exists in the self. Then there is peace everywhere in me, so I look at you in peace. Peace is positive. It is a property of Yoga. It cannot be earned.

That tree has 8 qualities: the root is *Yama*, the trunk is *Niyama*, the branch is *Asana*, the leaves *Pranayama* (they breathe), the bark the coating is *Pratyahara* (protecting the tree), inside the bark the sap, the energy flows (it is support gathered from the

external atmosphere - it flows to feed the root). It flows from the top to the bottom and the flow which feeds the root keeps it healthy. This energy is *Dharana*.

Yama, *Niyama*, *Asana*, and *Pranayama* are evolutionary practices - they have to be evolved. *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi* is the practice of involuntary discipline. Then the eleven planets have to be involuted. Involution is the flow of energy towards the root. Evolution is the growth of the tree from the root towards the bark.

The bark protects the tree; *pratyahara* protects the organs of action, the juice of life of the tree. *Dharana* supports the root.

Then comes *Dhyana*, the flower. This flower blossoms and extends from the blossom to the fruit - *Samadhi*.

The eight aspects of the tree bring out the spiritual quality of the tree in one single fruit. In the same way the eight aspects of Yoga bring in you the fruit of poise and peace - peace in body, poise or harmony in mind. Unless there is peace in the body, there is no poise. Patanjali shows that heaviness in mind and body comes through *Kleshas*, obstructions in Yoga.

The practice of Yoga has to end with the essence of the human race, the human quality. After experiencing that peace, we should express that peace to our neighbours and to society.

We are violent animals, violent in ourselves, with neighbours, in society, each trying to cut the others' throats in society. There is competition. I am using strong words, but there is healthy competition and unhealthy.

I conducted three days of classes. I showed betterment in some people, weakness in others. So in order to ignite fire in that weak person so that he could come to a similar level as the others, I encouraged them - "see how beautiful this is". So that creates healthy competition, not cut-throat. Then there is peace.

Nowadays peace is spelt as WAR. They call it peace, but they write war.

Today we are gathered here. If the 200 people here can cultivate that quality of non-attachment - *maitri*, *karuna*, *muditopeksha*, show friendliness instead of anger, compassion, indifference and know when to be indifferent, then that is taking a positive attitude, that is positive terminology. We have to be positive and to develop these characteristics.

I will tell you how you who have attended my classes have experienced a state of poise and peace. Did you not get peace, those who have attended three days of classes? After *Uttanasana* was there not peace in your brain, a cool brain, calmness and serenity?

If all of us enjoy these experiences, if we do our job faithfully, if we take the message of Yoga to other people, we are doing a service to the human race. God has given us this great subject. So make your life worthwhile by spreading civilised peace, cultured peace, not the peace according to the dictionary meaning. Experience this peace and pass it on to your friends. Express it to your neighbours, to the community. Then the human race will be the happiest race in the world. Let us do this before closing the 21st century.

The World Health Organisation has said that the 21st century will be the healthiest. 1986 is coming to an end. In 15 years the 21st century begins. In order to make the 21st century generation delighted, happy, we should take all children from 6 to 13 to educate them in Yoga so that in the 21st century, due to the seed of Yoga, human intelligence becomes fertile and cultured; then there is the possibility to see health and happiness in the world, as predicted by WHO. If it is only on paper, it is useless.

Up to now, science has advanced to make unhealthy people healthy. No science has advanced to keep healthy people healthy. Yoga is the only science which keeps healthy people healthy. As it keeps health now, the 21st century is one where healthy people will be kept healthy. HEALTH IS WHEN EACH AND EVERY CELL OF THE BODY WHEN BORN, IS BORN WITH POTENCY - then it can serve, then die in peace.

Science has given a negative, not a positive health. Life is dynamic, peace is dynamic, and Yoga is a

science of dynamism. It is serene dynamism. Patanjali, in the third chapter calls this river of tranquility, *prasanta vahini*. It is the effect of *Samadhi*, and this serenity and health which we would all like to see everywhere in the 21st century, cannot come unless we work for it.

Something else that I would say is that *Yama* and *Niyama* are traditional. They are in every people's blood. Don't you tell your children what to do and what not to do? What to do is *Yama*, what not to do is *Niyama*. It is all in our blood. It exists from the moment we are born, only we have to live like that.

This is known as *Purva Sadhana*, fruit of our previous evolution. This *Asana*, *Pranayama* and *Pratyahara* are called *Uttarottara Sadhana* - steps of evolution. The effect of *pranayama* is that the mind is ripe for meditation, because the impurities of the mind and brain are washed away (PYS III.2).

From this you can understand that the fire, *Yama*, *Niyama*, *Asana*, *Pranayama* and *Pratyahara* are practices of Yoga.

Dharana, *Dhyana* and *Samadhi* are not practices, but the wealth of Yoga. If you are good here, if your tree is ripe, the fruit is bound to come.

Similarly, if you practice *Asana*, *Pranayama* and *Pratyahara*, then *Dharana*, *Dhyana* and *Samadhi* - the wealth of Yoga, heaven - is in our hands. That is what people say, why don't you teach meditation? The tree does not say, I want fruit now, because the natural end of the tree is fruit. The natural end of *yogic sadhana* is peace and poise.

So God bless you all if you can carry this message to your neighbours, family and community - so let us have a new world.

We do not believe in gods. There are no real gods. We have created political gods who move us like sheep and goats. This is a very unfortunate situation. We should revolutionise ourselves not to follow these political gods. If we adjust according to what they say, then we are cowards and we will have no peace.

Then be Yogis.





By Leslie Hogya

With the peace march in April and my husband and a seven year old boy in my class preparing to go to the Soviet Union on a peace mission, peace has been ever on my mind. My husband will be in the Soviet Union with youth ambassadors of peace when this newsletter reaches you. Its a group of thirty Victoria children on a friendship exchange. They will perform with Ann Mortifee in three Soviet cities.

In anticipation of this event, I have discussed issues of peace with my class. After one discussion, two girls got into a fight and abusive words were flung between them. Later I found myself yelling at the class to get order. I had just been talking about peace beginning with each person. I was not setting a very good example if I had to yell to get action. I thought about that and I did some reading from the disarmament library and also Iyengar's article on peace which began in the April issue of the newsletter.

Iyengar mentions that even yogis are quarrelling over which yoga is best. So it is not surprising that people of different religions and nationalities are fighting. We are witness to this on the nightly news. There is disharmony in our families, within political parties, in churches.

If peace begins with me and I'm not acting in a peaceful way, then how can I change myself? The only path I see is with yoga. The Kundalini system as taught by Swami Radha allows me to investigate my mind, emotions and senses, and understand them. Therefore, I'm not as easily triggered into anger. I am

learning to keep my mind clear and not lose touch with my heart. This is complimented by Mr. Iyengar's work that I do when practicing asana. If I cannot control my big toe or know where my shoulder blades are, how can I know myself. Knowing myself leads to freedom.

Psychological techniques are also available for me to learn more about how I react and why. Recently in a professional development afternoon at the school where I teach, we talked about family systems. By understanding my role in my family of origin, I can shed light as to why some kids trigger me.

A book I used last year as an art therapy student, was again recommended during this professional development session: Family Ties That Bind. It helps unravel the patterns we find ourselves in. This session help me get in touch with why I resented the freedom and mischievousness of one of my pupils, it reminded me of those same feelings I had toward my siblings long ago when I had to be big sister, the responsible one.

Now that I have that information, I can react to the child with my adult self and when I feel myself getting triggered, I can stop and think and move ahead.

As I said, knowing myself leads to freedom. I'm not a slave to my emotions and past. I also know that acquiring something new will not solve my problems. It may give me pleasure to have a new dress, I may appreciate that it makes me look attractive. But it will still be the same me inside the new dress. It won't change me. Only I can change myself by working on myself, through papers, dreams, asana.

After stilling the mind, the body and the emotions, true peace and harmony are within me.



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LIFE SEAL

Friday, May 27th, 7:30 - 9:30 pm; Saturday & Sunday, May 28th & 29th, 10:00 am - 6:00 pm

Uncover your potentials and find ways to bring balance into your life through uncovering the symbolic language of your own drawings. This is a powerful technique to unlock the "seal" of your life, to bring awareness of the strengths and spiritual tools you possess to face any challenges. No artistic ability is necessary; it is the symbolic meaning that is important.

Fee: \$100.00, deposit, \$25.00

Rose Ceremony

Saturday & Sunday, June 11th & 12th, 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.





TRAINING FOR A SHAMBHALA HOUSE by Barbara Stone

I was asked by some folks from the Victoria Yoga Centre and also by Padmananda to write a paper on my experiences living in the Ashram and at Shambala House Victoria.

To begin with the present and work backwards, I have spent the last three months here at Shambala House doing a sort of "internship" in preparation for opening a new Shambala House in Colorado. I leave on Monday to return to Colorado and must look for a house when I get there. It is my intention to accept guidance from my Divine Committee about where that will be, although I have a plan to circle the southwestern part of the State and make myself available in a number of likely places. As well, I have asked for a sign when I arrive at the right location. This is a major exercise in trust for me. My usual strategy is to have everything organized down to the last safety pin before beginning anything new. This is an attempt to stretch my astrological limits.

I have been on this route for seven years having first gone to the Ashram in the summer of 1981 where I took, it must have been, 10 Days of Yoga because I had Kundalini, Five Senses and Mind workshops - the latter with Padmananda, Don Gamble, Pat Hayes and Kathy Maynard to name a few. I also took a Hatha Intensive with Shirley and Derek. Since I'd never had a Hatha course, you can imagine my experience!

I then took the 1982 Teacher's Course and that really hooked me. Although I couldn't quite drop everything right off the bat, it was the beginning of the end of my professorship at Drew University. By December 1985, the University had agreed to buy my contract and allow me early retirement. So I arrived at the Ashram in late June of 1986 dewy-eyed with anticipation and prepared to stay for several years. In September I returned to New Jersey and sold my house. Then I began my probation period in October when I started working full time. To my very great surprise the residents refused to allow me to make a two-year commitment at the end of that time. They felt I was not ready. One year, they said, then we'll see.

This disappointment triggered a mammoth emotional reaction in me which required quite a long time to process. When the dust finally cleared, I found myself in a new space of inner peace and harmony that was quite unique in my experience. Among other things I was relatively independent of the approval of others for the first time in my life. The turning point occurred when I was able to face the things I didn't like in my personality and own them. To my very great surprise, owning them disempowered them. So there was a new freedom. I did lots of silene during those months - and a weekly Nyinthun (three-hour Buddhist sitting meditation) in addition to Hatha and Pranayama practice every morning.

At the end of last summer, I felt ready for the next step and, in consultation with Swami Radha, decided I would open a Shambala House in Colorado. So the Ashram residents began to allow me to observe in classes, then to teach some Hatha classes. Finally, needing more free time to develop my mantra practice, which is absolutely essential to the kind of teaching we do, and to work on book reports, the decision was made for me to come to Victoria. I could help out here, begin some work with groups and learn all the nitty gritty of how a place like this operates as well. I was delighted with this plan since Padmananda has always

been a very special person for me. And I have cherished every moment of my association with her here.

I could write a book on what I've learned here. It's a decidedly different operation from the Ashram. At the Ashram, the focus is on self-examination and selfless service. Everything I did there was either one or the other or both - often both... most often both! The spotlight on ego is merciless, and gradually I came to realize that all that pain was setting me free. Purification is, indeed, a step of utmost importance on the path.

At this Shambala House, the focus is more on service. For me it means, and will mean in the new Shambala House, trying to live my Divinity - in all humility for what that statement implies. It is critical to remember who I am and to stay tuned in so that the Divine finds me a ready and willing instrument for whatever It needs me to do - whether that is the dishes or leading a class. All work has equal value from this new perspective.

I am grateful to the Ashram residents for their discipline and loving care; to Padmananda and Norman for letting me into their lives and work, and for sharing their expertise and experience with me. And I am grateful also to the many friends I have made in the Victoria Yoga Centre. You probably didn't know it but your newsletter provided a much needed support and linkage for me especially during those several years between the Teacher's Course and my return to the Ashram when I felt so far away from home. I will have you all on my prayer list and in my heart.

For me "I am That" is like breathing. On the Divine outbreath, we are all individuals; and on the inbreath, we are all One. So I cherish and celebrate all our varied paths and uniquenesses for the excitement they bring to my life, and I pledge my Love and Work to our Unity.

OM OM

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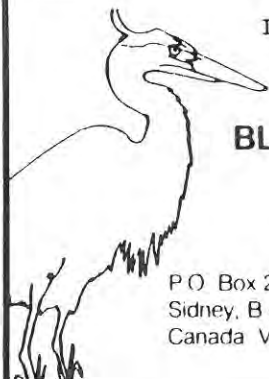
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The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising.

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, 721-3477

YOGA CALENDAR

APRIL:

29-May 1: Shirley Daventry French leads a workshop in Juno, Alaska. Contact Wendy Hamilton.

MAY:

7: Day of Yoga with Shirley Daventry French, 10-4 at 3918 Olympic View Drive. Phone 478-3775 for registration.

13: Victoria Yoga Centre General Meeting. Join us at the Y at 7.00 p.m. to discuss celebration events and ideas for B.K.S. Iyengar's 70th birthday.

14: Teachers meeting at Norma Hodges' studio, Gabriola Island. 10 a.m. - 2 p.m.

14-15: Iyengar Yoga for Level 2 students, co-led by Maureen and Bruce Carruthers, contact Penelope 224-1073.

20-23: International Yoga Congress, Western Canada at the University of Calgary Campus, Calgary.

21: Potluck at Shambala House, 5.00 p.m. Everyone welcome

27-30: Ramanand Patel in Seattle. Contact Richard Schachtel, 206-522-7968.

27-29: Life Seal workshop at Shambala House, 1500 Shasta Place. 595-0177.

JUNE:

3-5: Yoga Retreat at Saltspring Centre given by Shirley Daventry French. Phone Donna Fornelli, 474-4184.

11-12: Iyengar Yoga for Teachers and Level 3 students, co-led by Maureen and Bruce Carruthers, contact Penelope 224-1073.

JULY:

2-8: Iyengar Yoga Intensive in Victoria at the Y. Details at the Y.

31-August 5: First Canadian Iyengar Teachers' Conjunction. A get-together of Canadian teachers near Montreal. Contact Marie-Andree Morin, 6307 rue Chateaubriand, Montreal, Quebec, H2S 2N5, tel 514-277-6100.

AUGUST:

23-28: Ramanand Patel at the Y.

SEPTEMBER:

4: Labour Day Picnic of the Victoria Yoga Centre. Everyone welcome.

3-5: Dona Holleman workshop, Calgary. Phone Shirley Johannesen 403-243-3433.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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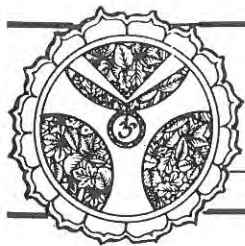
DEADLINE FOR JUNE ISSUE

MAY 16th, 1988

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yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JUNE 1988

TEACHERS TEACHING



A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

SATURDAY, JULY 16, 1988



10 am to 4 pm in
The Yoga Room
3918 Olympic View Drive
R.R.1 Victoria, B.C.

FEE: \$35.00

Shirley is a senior 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
Iyengar Yoga

For information and registration:
Phone 478-3775



Reflections

By Shirley Daventry French

I have been writing regularly for this newsletter for six and a half years, a different column each month, yet when you look at them they are all variations on a few themes :-

- respect the teachings
- acknowledge your teacher
- express gratitude
- practise what you have been given
- pass on what you have understood
- develop your own potential
- use your individual talents for the good of the whole.
- involve yourself in the work

Perhaps, instead of trying to come up with fresh ideas, we should simply reprint these phrases again and again so they can be read and reread until they have been absorbed. Writing them down would be a form of Likhita Japa, reading them Mantra or Japa Yoga. Who would read them, though, more than once?

At one time I was told a story about Swami Sivananda of Rishikesh. Swami Sivananda wrote many books. When one particular book was ready for publication, his secretary, Swami Venketesananda said to him: "Gurudev this manuscript is almost identical to the previous one." Swami Sivananda replied laughingly that this was true. His purpose was to spread the teachings of yoga. They remained constant. Few people would read the same book again and again until they understood its message, but they might read a new book with a different title. Therefore, he wrapped the message in a different form in the hope that having read several books on the same topic there would be some understanding.

My columns were not planned in this way, but it's not surprising the same topics crop up again and again. They are the focus of my struggles to change. They constitute the lessons I need to learn, which constantly manifest in my life and my relations with others. Sometimes I deliberately start out to write something new and original, nothing to do with respect, gratitude etc. etc., but before I have finished there they are again!

Take this month, for instance. At our last newsletter meeting, when we planned an issue on teachers and teaching, I anticipated writing about the noble art of teaching or about my teacher or my colleagues. I played around with several ideas. There were many ways I could approach this. What would be most valuable? The answer (as always): respect the teachings, do the work and so on.

The teachings and the work: it's virtually impossible to write about one without the other. Through yoga we learn that they are inseparable. "The teachings" are the body of philosophy on which the practice of yoga is based; "the work" is applying this philosophy in one's life. The formula is very simple: find a teacher who teaches out of their own experience, practise what they teach you, develop your own understanding, pass this on.

This newsletter is one way of attempting to acquaint people with the teachings of yoga and their relevance to life in late 20th century Canada. How can we make practical use of this ancient wisdom in our lives? What we are searching for is a working knowledge of these teachings, not esoteric or intellectual understanding. Do they really work? Yes, they do, if you practise.

The form of the practice, like the form of the message, may vary considerably, but the truth that they contain never varies neither do the

yogic principles. The teachings are equally applicable to all cultures, all climates, people of all ages, both sexes, rich or poor - to everyone and everything.

The same is true of the work. Everyone can become involved in the work in some way or another. Perhaps it is your destiny to become a professional yoga teacher, a role which has many twists and turns. Yesterday, I had an interesting conversation with my mother-in-law. I had spent the afternoon searching, with no success, for blankets to replenish our stocks in the "Y" Yoga programme, and mentioned this at dinnertime. My mother-in-law, who is a student in this programme, enquired whether "they" ever washed the blankets and mats we were currently using. I answered "Yes, we do!" We do - those of us who have learned that the role of teacher doesn't end when you leave the classroom, but spills over into many other tasks.

Even if you have no talent for teaching, there will be some form of the work which suits your unique talents and will afford you the opportunity to fulfil your own destiny. Ask any member of the Executive!

SEVENTIETH BIRTHDAY CELEBRATIONS

OF

YOGACHARYA B.K.S. IYENGAR

Members of the Victoria Yoga Centre met on May 13 at the Y to plan some events for Mr. Iyengar's birthday celebrations. After 'brainstorming' for a while these are the projects which were suggested:

Some articles from the newlsetter will be sent to India, hopefully for inclusion in the Souvenir Issue to be published by the Yoga Institute.

The Victoria Yoga Centre will advertise in the Souvenir Issue.

The Victoria Yoga Centre will ask permission to use the birthday logo for t-shirts to raise money for a donation to the Institute.

COVER - teacher's meeting, May 14 at Norma Hodge's studio, Gabriola I. Front L-R: Carole Miller, Phoebe Long; 2nd Row: Anne Forester, Linda Shevloff, Vicky Catchpole, Leslie Hogg, Margaret Lunan; Kneeling: Linda Benn; Back Row: Shirley French, Vivian Switzer, Ann Kilbertus, Donna Fornelli, Norma Hodge, Phyllis Wood, Marlene Miller.

THANK YOU NORMA!



1988

A Day of Yoga is planned at the Y for the fall with demonstrations and special events.

Special classes will be included in the program of yoga classes at the Y during the November sessions.

A brochure will be prepared indicating classes and where they are available for Iyengar yoga students in the Victoria area.

An article to be written for the Times Colonist.

A commemorative issue of the Victoria Yoga Centre newsletter will be published.

A garage sale will be held to raise money for a donation to the Institute.

On Mr. Iyengar's actual birthday, December 14, teachers will be at the Y performing 108 sun salutations, students will join them throughout the day.

A Sunday workshop to "Celebrate the Light" will be held.

A movie of Mr. Iyengar will be shown at a movie theatre.

Demonstrations will be held throughout the celebrations.

Some additions/improvements will be made to the equipment at the Y. Some equipment will be for sale to the students.



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Many of these events will be happening, some of them are ideas that we hope to carry through. The Yoga Centre would like some people to help in these events. Another birthday meeting will be held on

June 12, 1988, at the home of Leslie Hogya, 1361 Lang. If you have any more ideas, please contact your yoga teacher or any of the members of the Victoria Yoga Centre.

IYENGAR YOGA INTENSIVE

to be held this summer at the Victoria "Y"

LIZ McLEOD: From her Student's Perspective

by Anton Rozsypal

In the March issue of this newsletter, Shirley Daventry French introduced to the readers my yoga teacher, Liz McLeod. Liz is one of the instructors of the Iyengar Yoga Intensive to be held this summer at the Victoria "Y". In this profile, Shirley faithfully described Liz as a longtime devoted practitioner of Iyengar Yoga, and as her good friend and colleague-student in Pune. Her impressive credentials as a teacher and propagator of the Iyengar Yoga method were given. What a reader and a potential participant in the coming Victoria Intensive may be interested in learning from such portrayal is a depiction of Liz as a teacher, written from the perspective of one of her students.

I met Liz about five years ago when I was looking for a yoga class to register in. I was just recovering from a pain in my hand and arm caused by a pinched nerve in my neck. After describing my sorry state to Liz, I expected to be invited to the class after full recovery from my ailment. To my surprise, right then and there, she ordered me to bend and press my elbows against a ballet bar with a wooden block between my palms, commenting "This will open the area between your shoulder blades". It did. That was my first introduction to Liz and the Iyengar method. Needless to say, I stayed with both since, taking her noon classes at the University of Alberta.

The above episode was not my first encounter with yoga. Before, with or

without a teacher, I have developed my own classification of yoga postures. There were asanas which I could do, asanas which I tried to do and hoped to manage some day, and lastly, asanas which I never even attempted or planned to do so, such as the handstand or Virasana. Liz challenged and changed all that. Now I realize that Liz was fully aware of my capabilities and limitations. But at that time her demands seemed to me unreasonable, even tyrannical. She has simply banished from her classroom seemingly very appropriate English sentences such as "I can't" or "I'll try" replacing them forever by a strict "You do it!" Here my word processor fails to capture adequately her emphasis on the word "do". This reform of the English language obviously worked. In about two years I was doing my first handstand without assistance. With the help of chairs, walls, blocks, straps, benches, towels and blankets she gradually guided me first to preparatory poses for the more difficult asanas, and later to these asanas themselves. To me, these props serve double purpose. Firstly, they allow me to get into some of the poses. Secondly, they help as reliable yardsticks measuring my progress. In my first involuntary attempt at Virasana enforced by Liz, I needed altogether a support of about eight inches. Today, after some warm-up, all that is left to shave off is one inch. Thanks to Liz, Virasana does not seem to be out of my reach anymore.

We in the Edmonton area are privileged to have the opportunity to practice yoga under the supervision and guidance of Liz.

Continued on page 20

TEACHERS AND TEACHING

by Jennifer Rischmiller

When the idea of a teachers and teaching theme for the newsletter was discussed, my aim was to let our readers know more about the people involved in the Iyengar teaching programme. One good way to do this was to ask them to let us know a little about themselves. The newsletter committee sent out appeals to the teachers for article and you will read the response in the pages ahead.

No theme was proposed to the writers and, as you will see, they wrote about the issues they are working on at this time of their lives and about the matters that are important to them.

I believe too few students realise that teachers are learning too! In the Iyengar programme that is an essential quality of teachers and they then can pass that knowledge to their students. Thus the quality of teaching is always growing and flexible. Our teachers are blessed with the finest of teachers themselves, Mr. Iyengar himself, who has dedicated his life to teaching others and making sure that there are teachers so that many can learn.

I know I am one of the many who wishes to give thanks and gratitude for our teachers and their teachings.

"WHO IS THE TEACHER?"

"Who is the teacher?" Swami Padmananda once earnestly requested of me. Every person who attends a Yoga class requires that I pay attention, that I scan the need, that I reflect and act with spontaneous interest, that temporarily I identify with another, and so I learn. As I speak to Tadasana, to an even flow of breath, to the Virabhadrasanas, to balance, stability, attentiveness, first I experience in my own body-mind, then speak. I remember Mr. Iyengar's words, "First experience, then intellectualize!" So teaching, for me, continues to be dynamic resource for personal growth.

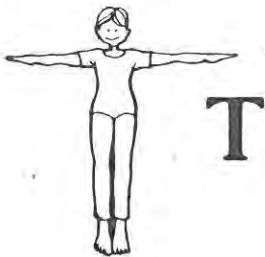
Swami Radha has written, "Woman must fulfil herself through none other." This provides inspiration in a nutshell for me. Experiencing and demonstrating Utthita Trikonasana to the need of another, I realize body, mind and speech as three-in-one. I am fulfilled, whether

the practice is my private one in which I am my own student, or that of leading a class. The one flows into the other.

In reflection, I know that dedicated self-enquiry, despite many stumblings, brought me to the reward of personal perception of a convergence of the Light-paths of two shining stars, a Yoga that is unfailing in guidance. It is a perspective that is awesome. It is that of two living forces painstakingly uncovering and selflessly revealing common ground of human potential and human resources. The pioneering work of Swami Radha and Mr. Iyengar enable and safeguard my role as teacher by keeping me firmly in the mode of self-enquiry, student.

NAMASTE.

by Norma Hodge Gabriola, B.C.



T

is for **Trust** that I'll remember the Sanskrit name.



E

is for my **Ego** that shrinks as I demonstrate vrksasana and my foot slides uncontrollably down my thigh.



A

is for **Asana** which means comfortable seat.

Then why after fourteen years is padmasana still so painful?



C

is for **Competition**. No I don't feel competitive when a student does a pose better than I do.

Maybe I won't teach backbends on Thursday nights anymore.



H

is for **Hold**. Now if only I could hold headstand and still explain how to do it without toppling over!

Leslie Hoggia



LEARNING TO LET GO

by Anne D. Forester

Once you let go of the need to be perfect, you are on your way toward perfecting whatever it is you are trying to learn. In language learning, a focus on perfect diction and accurate grammar has kept untold numbers of students from ever progressing to an ability to converse in a language other than their mother tongue. Piano teachers who used to insist upon accuracy of finger exercises may well have prevented many a talented student from becoming proficient and practicing for the sheer joy of experimenting and thereby moving toward greater expertise. Yet the willingness to practice, to let go of fears of failure, humiliation or pain becomes a pathway toward perfection. Yoga exemplifies this paradox of teaching and learning on many different levels. If we are dedicated to the study of yoga, we are striving to perfect what it is we practice and teach, but if we are to make any progress, we first need to learn to let go.

In yoga, letting go begins at a physical level. The trouble is that letting go physically is far from easy. In my own learning and now my teaching, letting go has become a central guiding principle. Instead of pushing or stretching in the more traditional mode of calisthenics, I try to remember, practice and pass along the principle of surrendering. Having a teacher demonstrate the releasing qualities of exhalations became an important turning point in my own practice. That shift moved my practice of yoga from an externally and mentally guided work-out to an inner focus of joining breath and body in stillness. In turn, using the breath to let go of the spine, the hamstrings, the groins, has created a new appreciation of the asanas. As I learn to surrender more fully into a pose, it offers me momentary glimpses of its essence.

Feelings of joy, of being nourished by yoga aid practice. But feelings can get in the way in quite surprising ways. Struggling with Utanassan, I was aware that I was actively preventing any further release. Progress did not come until my teacher walked over, placed her hands on my shoulders and told me to move them down. The change for me was dramatic! Along with my shoulders I had had "my back up". Without being aware, I had allowed feelings of anger, competitiveness and frustration translate themselves into bodily resistance. Once I let go of the feelings that blocked my physical movements, Uttanassan took on a new quality and my overall practice moved ahead.

The specific guidance of perceptive teachers has helped me to move toward letting go of physical and emotional blocks; surrendering mental blocks is proving more difficult for the moment. That persistent mental message that "I don't have the necessary strength for Chaturanga Dandasana", or the "knowledge" that "I am going to fall on my face in Bakasana", are difficult to abandon. The occasional total shift into body and sensory awareness have produced success with these poses. The paradox of having to let go of something in order to

achieve it seems to be exemplified in these momentary successes. If I can let go of achieving Chaturanga Dandasana or Bakasana and focus totally on the physical working and attendant breath, the poses emerge from that letting to, even if just for a brief glimpse.

Perhaps the surrender of mental blocks is one form of letting go of attachment, that obstacle in the path of yoga identified two thousand years ago by Patanjali. The ego involvement of attachment to a given outcome in my own work or that of my students very much gets in the way of the spiritual dimension of yoga. There is a fine balance between competing for points and working to a new maximum each time. Competing makes for hardness and if my students sense my need for a specific achievement, their practice takes on a quality of outer-directedness that stands in opposition to the practice of yoga. Gradually I am learning to let go in this most difficult area as well. I am beginning to find that the more I surrender, the more I gain. ☆

WORKING WITH SHOULDERS IN INTRODUCTORY CLASSES

Rounded upper backs and slouched shoulders seem to be a product of our society, where many of us spend our time sitting at desks and concentrating on paper work. Beginning yoga students often enter their first classes with little connection to their own posture and body movement, and therefore are surprised when they discover that they have joints which are severely restricted. They may never before have been confronted with this phenomenon. The shoulder joints are one region of the body in particular that new students seem to lack awareness of, but when they attempt to do some basic yoga poses they gain an immediate appreciation of the inflexibility.

To begin working with the stiffness of the shoulders in preliminary classes, I use a variety of simple movements. First of all, a spinal stretch where the back and arms are extended and the hands are supported at waist level or higher by a table or ledge, encourages movement in the shoulder joints. Most students first

Reflection

Upon reflecting of what teachers and teaching means to me, I see it as an extension of my personal growth spiritually, physically and mentally. I see my teaching as a continual sharing of knowledge which has been given to me by my teachers. Through my own classes and workshops I am able to further explore the asanas and their meanings to me. The more I am able to incorporate yoga into my life, the more I have to give in return. I feel ever grateful to all the teachers for their dedication, direction and support in my growth through yoga. Om Tara.

DIANNE HOBDAV

become conscious of their shoulders in this position when the armpit area begins to stretch. Rotating the arms laterally while maintaining straight elbows and keeping even pressure on the whole of the flattened palm brings new sensation to the unused shoulder joints.

Mr. Iyengar prescribes many poses for beginning students. I teach these poses by approaching them in sections. For example, I will isolate the foot, leg and hip work from the upper back and shoulder work, before blending the sections together. To teach Utthita Trikonasana and Virabhadrasana II, I have students stand in Tadasana with their arms extended out to the sides with palms up and then palms down. I might suggest imagining the shoulder sockets from the inside, so students are to feel their arm bones positioned in the sockets. Their task is to create more space in the joints by extending the arm bones out of the jammed sockets. To accomplish this they must lift their sternums, lengthen their necks and

broaden their backs while lengthening arms away from the body.

Similarly, to learn the arm and shoulder work of Virabhadrasana I, students put a strap around their elbows so the arms are about shoulder width apart. They lift their arms up over their heads or as high as they can without overarching the lumbar, and then press their arms out against the strap while simultaneously extending the arms upward and dropping the shoulders. They are to observe how the restriction of the shoulder movement is easily wrongly absorbed by the lower back, creating potential back injury. If they do this movement with their backs against a wall, they are in better control of their back position.

Alternatively, to work the shoulder movement of Virabhadrasana I or full Tadasana, I sometimes have students lie on their backs with knees bent and feet flat on the floor. They extend their arms up over their heads and try to keep the back of the rib cage pressed against the ground while simultaneously bringing their straight arms toward the floor. Sandbags can be placed on the palms of the hands to encourage shoulder movement. If students can successfully work this with knees bent, then they can extend their legs and work their backs and shoulders in the same manner. Essentially, they are doing a lying Tadasana.

A pose such as Salabhasana (locust) can be simplified for the beginner and used to release the shoulders. Students lie face down on the floor with arms over the head, legs firm and pubis well grounded, and keeping the head down they lift and extend alternate arms. Next, both arms are lifted, and later the head, upper chest and arms can be lifted. A completely supported pose with the hands resting on a bench or chair, is also useful.

These are just a few of the poses I use with beginners to bring awareness to the shoulders. As their shoulders begin to loosen, students experience a broadening of the shoulder girdle, an opening of the upper chest and a release of tension in the back. Posture improves, sometimes within months. Now and then students will remark on the changes, noting that they feel better about themselves, that they are more open, that they have a new sense of well being. The old self with the tight shoulders, collapsed chest, compressed lungs and slouching back is coming to life. There is some freedom gained.

by Linda Shevloff

PHYLLIS WOOD

— GABRIOLA ISLAND

When I began to take yoga classes I had no idea that I would ultimately be teaching it. Right from the very first semester I was absorbed by it, as each week something new about myself was revealed. In those days I still thought of it as an exercise class, often a painful one, but as I worked through it I definitely noticed many beneficial changes within a few weeks. However, it was over a long period of time that I really started to feel the benefits.

In 1977 when I bought my copy of "Light on Yoga", the first page I read was the inspiring foreword by Yehudi Menuhin. I go back to it very often and remember when I, too, began to feel the free-swinging limbs re-emerging, the tenacity which is gained by stretching in various yoga postures for minutes at a



PHYLLIS WOOD leading asana practice at teachers' meeting

time, while calmness comes with quiet, consistent breathing and the expansion of the lungs, and then his paragraph about the alternative!

I knew then that I would always keep yoga in my life and found myself more and more observing people, walking, standing, sitting in all kinds of situations, and thinking how sad it was that in so many cases they had simply neglected their bodies, just let them go. If only they could experience Tadasana! Just that one posture would help so much. I think the first seeds of my teaching came from watching faulty postures, and I gently corrected my own family members with "please don't stand like that" or "I could show you some excellent ways of sitting for which your back would be ever grateful" or even, "I wish I had had the opportunity to learn yoga when I was your age". A little of my discipline did rub off and the appearance of a few blocks, rods, wedges, sandbags and a mother always sitting on the floor, created some interest. So I really started teaching at home.

I have been quite privileged to have had fantastic Iyengar trained teachers, all quite different in personality yet all teaching the same yoga. It is this freshness which is so valuable and why it is good to have more than one teacher. Each one helped me in some special way to overcome obstacles, fear, tightness. Six years of Kundalini and some pranayama have brought many rewards, physical, mental and spiritual.

The time came when I was able to repay some of the debt I owed to my teachers and to Mr. B.K.S. Iyengar. This was the beginning of my teaching at the studio on Gabriola Island when Norma Hodge had to retire temporarily to undergo surgery. I was always a serious student but teaching is much more so. It demands precision, meticulous attention to detail and also devotion.

For me it is always joyful; no matter how tired or busy I might part of the joy of teaching is to see that, perhaps, I have been able to create awareness where before there was none, or perhaps show my students that something they had accepted can be changed.

Many people register for the beginners' class, and one even asked me "How many lessons will I need before I can do it?". Consistency and persistence are necessary; not everyone is prepared for this so there will be drop-outs. Those who stay with it and meet its demands will most likely make it as much a part of their daily lives as I do. At the moment we have an intermediate class of some very dedicated young students, some of whom should undoubtedly think about teaching in the future.

What does teaching mean to me? It means giving the best of everything I have learned - I can do no more. I direct or help my students through guided effort. One quote I firmly believe in is that "You cannot teach a man anything, you can only help him discover it within himself".



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

with

RAMAMAND PATEL

August 23rd to 28th 1988
to be held at the Victoria "Y"
880 Courtney Street,
Victoria, B.C.

PART ONE

Level I — For students with little experience of Iyengar Method

Level II — For intermediate students

Tuesday, August 23rd

Wednesday, August 24th

Level I

5:00 to 7:00 p.m.

Thursday, August 25th

Level II

7:15 to 9:15 p.m.

PART TWO

For teachers and experienced students only

Friday, August 26th

5:00 to 6:00 p.m.

Pranayama

6:30 p.m.

Pot luck supper & Lecture
on the Philosophy of Yoga

Saturday, August 27th

10:00 to 1:00 p.m.

Asana

2:00 to 4:00 p.m.

Asana

Sunday, August 28th

9:00 to 10:30 a.m.

Pranayama

FEES:

**Yoga Centre &
"Y" Members**

Non-Members

Part I Only:

Level I

\$45.00

\$50.00

Level II

\$55.00

\$60.00

Part II Only

\$80.00

\$90.00

Full Workshop

(Part I: Level II & Part II) \$125.00

\$140.00

(Note: Special rates area available for "Y" Volunteers. Enquire at Main Desk.
Paid Instructors pay the members' rate.)

Ramanand Patel is a dedicated student of Yoga Master B.K.S. Iyengar and one of the world's foremost teachers of Iyengar Yoga. 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. An annual visit from Ramanand has become a Victoria 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.

Registration will open at the Main Desk of the "Y" on Monday, July 4th or cheques payable to the Victoria YM-YWCA may be mailed to 880 Courtney Street, Victoria, B.C. V8W 1C4 (please specify which level for Part One). Register early — registration is limited. Refunds will be made only if space can be filled from a waiting list; excluding a \$10 service charge.

Enquiries: Shirley Daventry French (604) 478-3775
or Linda Benn (604) 598-8277

**** OPEN TO ALL ****

Pot Luck Dinner & Lecture
Friday, August 26th at 6:30 p.m.

Join us for an informal pot luck dinner at the "Y" lounge, followed by a lecture by Ramanand on the philosophy of Yoga. Please bring some food to share; tea, coffee and juice will be provided. All interested persons are welcome to both the dinner and lecture, whether they are attending the workshop or not. The lecture is free for those registered in Part Two of the workshop; others will be invited to give a donation at the door of \$10.00 (or whatever you can afford) towards Yogacharya B.K.S. Iyengar 70th birthday Celebrations.

* * * * *

This workshop and lecture mark the beginning of the Victoria Yoga community's celebrations of Mr. Iyengar's 70th birthday which takes place on December 14, 1988. A series of special events has been planned for this Fall.

* * * * *

TWISTS — With Special Thanks to Ramanand Patel

by Linda Benn

When in San Francisco attending the Back Intensive at the Iyengar Institute I was fortunate to attend classes in which Ramanand Patel taught twists.

I was impressed by the emphasis he put on us developing an understanding of the basic principles involved in doing yoga twists. I would simply like to list these principles as I understand them.

1. Just as it is important not to eat 2 - 4 hours before pranayama practice, one should not eat before attempting twists.
2. Twist to the right side first. One possible reason for this could be the positions of the ascending and descending colons.
3. Twisting is not a lateral movement. That is, one side of the rib cage should not protrude and the spine should remain centred.
4. Don't work from where you are most flexible but attempt to create movement in the areas of greatest rigidity. Do not overtwist the waist or neck.
5. Twists can be used therapeutically as long as the spine is lengthening. The upper body should be supported while in the twist so the spine and back muscles are not weight bearing or contracting. Then elongate with the breath.
6. First stabilize the legs and sit forward on the sit bones. There should be a separation of movement between the femur and hips. Make the legs heavy and firm, moving the thigh bones back and out. Tight hamstrings can be a limitation. This can be reduced by doing seated twists.
7. On inhalation lengthen the spine from the base. Maintain the length while holding the twist.
8. On exhalation, turn without muscular aggressiveness. Don't tighten and harden the spinal muscles, abdomen and solar plexus. Move from the body's periphery when the skin is soft and the sides of the torso are elongating. Continue to work sensitively with the breath while holding.

9. When coming out of the pose undo the twist before allowing the length of the spine to lessen.

10. How long to hold twists? If there are any problems it is better to hold a shorter time and repeat more often. Normally holdings are 30 seconds to 3 minutes per side depending on the individual and the difficulty of the twist. When there is a problem or challenge such as scoliosis, more repetitions can be done on the more difficult side.

11. Physical obstacles to twisting can be tight hamstring muscles, muscular weakness and tightness in the front groins. All of these can be improved by regular and balanced asana practice.

12. I have noticed that most teachers end an asana practice with a symmetrically balanced pose rather than a twist. Savasana follows.

According to Mr. Iyengar in his book, "Light on Yoga" the benefits to be derived from the twisting asanas are many. The internal organs are toned and massaged reducing sluggishness



RAMANAND demonstrating a supported twist

and improving digestion. The spine and its surrounding tissues are kept healthy and elastic. Neck and shoulder movements can improve. Backaches and pain in the hip joints can be relieved. One should work under the guidance of an experienced teacher especially if using the asanas therapeutically.

I hope that I have clearly and accurately communicated what I have learned from my regular teachers and especially from Ramanand. Please write the Newsletter if you have corrections or additional thoughts.

WISDOM OF THE MASTER

LEARNING AND TEACHING

In a total stretch, there is a chemical change in the brain.
Brain and body become completely light, cool and still.
There is no thought.
The consciousness moves only in the body, not outside.
So you do not have to tell the pupil to go into the Self;
it happens by itself.

Teachers should roar like a lion outside
but be like a lamb inside.

The grace of God has come to you if students come to you;
treat them as God, but outside be strong.

Create awareness in your pupils.
Teach them to be self-aware, not self-conscious.

The parts of your body are your pupils.
Teach them well.

Clarity, faith, devotion and passion makes a good pupil.

You all want to learn yoga,
but you are not willing to accept
the challenge that comes.

Teaching is not merely teaching to earn your livelihood.
Teaching is learning also - learning to refine
your body, nerves, intelligence and self,
so that you can refine those who come to you.

*Maxims by Shri. B.K.S. Iyengar
compiled by B.I. Taraporewala and
Shirley Daventry French*

ONLY SIX MONTHS TO LIVE

by Jessie Sleuymmer

This spring I had the good fortune to attend an eight week session of noon hour "stress-break" classes taught by Dr. Derek French, a course I recommend to anybody, stress symptoms or not. Beside teaching the basics of breathing and relaxation techniques, he showed us in schematic form how stress develops and how change can be brought about. He gave us a few homework assignments, asking several blockbuster questions. One of which was:
"How would you spend your life if you had only six months to live?"

I would like to share this exercise with you. If I had only six months to live, I would take my life and myself more seriously. By that, I don't mean that I would become somber or deadly serious, without laughter, levity or leisure. What I mean by taking myself more seriously is that I would take a good look at my inner promptings and follow them up in a practical manner. That is to say, in a way that I can manage without disrupting everything and everyone around me. One of my inner promptings tells me that I am not using my full potential, that my way of being in this world is too conservative, too cautious and rather restricted.

I have begun to make changes. Nothing really radical but I am speaking my mind more, am less compliant, a little more daring. I am trying new things, even things I am reluctant to try. I picked up a big fat slug the other day with my bare hands....before 7.00 a.m.! I am



JESSIE assisting Kelko

doing something about the things I always wanted to do. I am checking on my priorities so as not to feel pressured by taking on too many things. I am not letting myself be persuaded into things I don't want to do if I feel it will force me to neglect my priority items - and I don't need to feel guilty about it! However, I must play my part in this life wholeheartedly or feel stressed by being stuck.

From asking myself: If I had only six months to live, would I change faster, take more chances, be more intent on my goals?

Why not now?

Namaste.

TEACHING YOGA IN WINNIPEG

by Stephanie Kostiuk

At the Yoga Centre, Winnipeg, when we as Iyengar teachers and students count our blessings, we count them twice in Karen Fletcher and Sheri Berkowitz. It is the early partnership of these two senior Winnipeg Iyengar teachers that has culminated in the present Iyengar community where six other instructors are working in their respective practices and teachings.

Sheri and Karen's association is an easy harmony, Karen said. "In the early '80's Sheri and I connected personally and our relationship evolved into team teaching. We would meet weekly to practise together and plan classes for that week, out of the practise".

Sheri said they came to understand the dynamics unique to team teaching. "We dealt with issues of possessiveness. We came to recognize that certain people became attracted to an individual teacher and that certain students would only 'hear' one of us. We also recognized that team teaching helped students because they could see that yoga work isn't only about personal attributes, or hero worship of a teacher, but part of the gift of teaching itself".

In 1984/85 Karen spent a year working with Shirley Daventry French in Victoria and Sheri was at the Iyengar Institute in San Francisco. During their absence, Val Paape and Barb Mackay were invited to substitute. "This thrust two other teachers into teaching responsibilities", said Sheri.

Upon returning, it was evident that more people wanted training. In 1986, an Iyengar group of eight people was formed and met monthly over dinner. A copy of Judith Lasater's Sutra study tapes from the Institute made the rounds, Sheri talked on teaching, Karen held a discussion on Kundalini Yoga and everyone ate well.

Now the major focus of the Iyengar work is the Yoga Centre (opened September, 1987), and the apprenticeship program. The seeds for a Centre had been planted and under the guidance of Sheri and Karen, and with invaluable input from other members, guidelines for teaching were established.

The Centre has had a successful launch. Classes in Iyengar beginner-to-level III yoga, and British Wheel yoga (taught by Marge Heiland) are held daily. Special classes have also been developed. Sheri and Val teach Problem Back and Joints classes and have introduced Yoga While You Heal this past session. These genuinely invite people not comfortable with a beginner's class. They are a safe pre-beginner's starter, and are taught by two teachers.

Hart Lazer has developed a special course in Breath and Stress Reduction. Special Seniors classes are taught by Sheri, Yvonne Kipp and Hart. Barb Mackay teaches Pre- and Post-Natal classes. Yoga for Strength and Stamina, and Yoga for Families complete the speciality classes.

Sheri and Karen's Iyengar work has run a parallel course in many ways yet each has developed a distinct style. Both have more than 15 years experience in yoga. Both worked with senior Iyengar teachers such as Judith Lasater, Shirley Daventry French, the Carruthers, in Feather Pipe Ranch, in San Francisco and in Winnipeg. Then, in Karen's words, brimming with a smile, "there was Poona...Oh God. It was important to go to the source, my commitment to the work, my respect for the work was deepened immeasurably". she said.

"There has been a shift in my work over time," said Sheri, "The whole of life integrates with the practise. Something in daily life becomes a metaphor for practise. Life feeds the practise and the practise broadens the understanding of life".

PRANAYAMA

Breathe deep,
and
let go.
Enter smoothly
Through the breath,
Prana -
I am
a sense
a splinter of
the Unknown.
The pull inside
is a constant tug.
An emptying,
a re-awakening,
yet -
I am caught
somewhere
between the lines,
not daring to
let go further.
Fear and the familiar
hold me
back.
My daily disguises,
are an anodyne of comfort
an anaesthetic -
yet -
the pull persists.
The invitation constant -
My aspiration
A vague form,
Becomes a soft flame
disappearing slowly
Leaving only a
Warm glow
That remains
Caught
Inside
A moment
Between beats....

by Joanne Balchin



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STILL WATERS RUN DEEP (2)

I run into the still water
Deeper, deeper
It is still
Deeper still
deeper
Here I am still
deep deep
I am deep in the still water.

Muriel Boulton.

HATTER, FAHLMAN & THOMPSON BARRISTERS & SOLICITORS

Kathleen Charest
LL.B.

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SVADISTHANA

WATER

BOWL OF WATER

This bowl of water is a mandala
A circle within a circle
Within a circle within a circle
It is clear water in a white bowl
Open, empty, clean.

Once my mind was like that
In the bowl of my skull
Perfect, waiting to be touched.

Once the world was like that
With the clean sea
Under the shining sky.

Why am I afraid of this water?
It is so secret and so open
Like my mind
At once unknown and known.

STILL WATERS RUN DEEP (1)

See there, beneath that sinuous curl
Deep water
Try it, with your toe
Your little pink toe, try it.
These waters are quite safe
Deep-----mysterious too.
You want to know
You wonder about the blue-green
waters
Swirling in the unknown caves
Where lurk the strange, unthinkable
Dive in, go on
You! clinging there limpet-like
The rock will change before you do
And drop you, one cold day
And drop you in.

by Muriel Boulton

Muriel is a student of Norma Hodge, Gabriola Is.



By Leslie Hogya

I am a teacher. It doesn't matter what the topic, if I know more than the person asking, I'll attempt to teach something about it.

When I was ten, I played with the toddlers at the public pool. When I was twelve, I gathered the neighbourhood pre-schoolers up and ran a play school. For 25 cents a session, the parents got two hours of babysitting, the kids consumed 50 cents worth of my mother's juice and cookies. When I was thirteen, I began a long career of camp counselling, babysitting, etc. At eighteen, I went to university and guess what I majored in? What else but education. In those days, young women had two options, nursing and teaching, unless you stayed home from university and had to work as a clerk in Woolworths.

I taught one year in the public schools and then went to Nigeria to teach teachers of primary school for two years. We had to teach everything there so my proclivities were nourished. After that I had my first child and began to teach him. When he was three, I began going to yoga regularly and was soon teaching my first class of beginners. In retrospect, I'm appalled that I was teaching with so little real experience or understanding of yoga. Fourteen years later, I still feel like a beginner.

Because of my interests and family, I have taught yoga off and on. When I went back to school teaching, I couldn't do justice to yoga teaching as well, so I put that on hold. I go back and forth in the amount I teach. Teaching yoga is a

lifetime commitment, and yet its difficult to pay bills with the income.

I'm back in the public schools this year and how yoga is integrated into my teaching is hard to say; yoga is so much a part of my life, I can't separate it out. When I'm tense, I breathe more deeply, drop my shoulder, release the diaphragm. Occasionally, I do offer a yoga class for children at the school; this is optional activity and I have various numbers of kids attending. I also do relaxation and simple stretches for the staff after school occasionally or at the start of a meeting.

The effects are always present, in my classroom, at home and with my interactions with others. Clarification and concentration enhance my teaching and these are deepened in my practice. Combining what I do in yoga with what I do as a primary school teacher enhances my effectiveness, my stamina and everything about my job.

LIZ McLEOD

Continued from page 5

In the words of Art Burgess, Director of the Department of Campus Fitness and Lifestyle at the University of Alberta, she is our "Miss Yoga". We all are proud of her achievements. As far as yoga is concerned, she is on fire and so there is no wonder that she is able to kindle enthusiasm in her students. She offers to them equally her skill and experience, the exceptional example of her stamina, flexibility and strength. But she approaches each one of her students in a highly individual way. She understands well that our bodies are not cast from the same mold, that they are not willing to readily accept change, that it is not possible to repair overnight the accumulated effect of years of inactivity, neglect and mistreatment. But Liz knows how to bring to the surface the best of every one of her pupils, how to spot her or his problems and needs, how to make them work to their limits, how to infuse confidence, balance, peace and harmony into their lives, bodies and minds.



shambhala house



Shambhala News & Views

by Swami Padmananda

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

The last workshop of this season, a Life Seal, has just taken place. As always, it was remarkable and inspiring to see the 13 people who participated, bring forth from their own inner selves the messages they needed. The variety and uniqueness of each seal, as well as the similarities, impressed me once again. The "human condition" is the same, no matter in which form it comes, the problems and struggles, assets and strengths are all very similar. As Swami Radha says in *Kundalin' Yoga for the West*, "Everyone has many different personalities which move like actors into the foreground in various situations. The multitude of personality aspects is, in yogic symbolism, the covering dust of the glorious Self." To some extent, everyone who participated in the Life Seal this weekend blew away some of that dust!

Our last event before the summer will be the Rose Ceremony on the evenings of June 11th and 12th. This is a fine way to bring our season to a close, and I hope that many will join in this ceremony.

It seems appropriate to describe it for those who are not familiar with the Rose Ceremony. This is a personal dedication to the Divine in whatever way that is perceived, there is no obligation to any person or organization. Swami Radha put the Rose Ceremony together on her return from India after seeing the ceremonies that are held there to honour Divine Mother. In our own Christian culture, roses are often used to honour the Mother Mary, so this formed a bridge of understanding between the traditions of East and West.

In the first part of the ceremony on Saturday night, each person participating is asked to bring two roses. One is placed in a vase to honour the Divine; the other is used in the ceremony. Before the ceremony everyone is asked to think about all the pairs of opposites they would like to bring into balance, the aspects that cause turmoil in life, tossing us from one extreme to the other. Each petal of the rose then becomes symbolic for a pair of opposites, such as pain and pleasure, hate and love, sickness and health, etc. This is an acknowledgment that everything comes from the Divine; when these aspects cause trouble, it is because they are out of balance, too

much attention and energy is being given to either or both sides. As a petal is taken from the rose, the person says, "I give you my pain and my pleasure, give me in return Divine Love", placing the petal in a bowl of water. Divine Love gives the balance; we need nothing else. While this is going on, everyone else in the room is chanting.

The next evening each person is asked to bring a paper on which are written all grudges and resentments that may have been carried around for a long time, but which it is now time to be finished with. These are burned, along with the petals from the first evening, symbolizing that all previous ignorance is now burned in the fire of wisdom. The pain and anger that are held for so many years may be the result of survival mechanisms that were at some time necessary. We keep on using these when they are no longer either necessary or appropriate, but for a long time we just don't know that; we are in a state of ignorance. As we grow and mature spiritually, the fires of wisdom can burn away all that pain of the past and lighten the load we carry.

These symbolic acts can be very helpful to bring into concrete form new understandings and desires for change. Patterns of thought and behaviour become deeply entrenched and we need to have many tools to dislodge them. The more unnecessary baggage we can unload, the closer we can get to the centre of our Being and begin to bring our latent potential into reality.

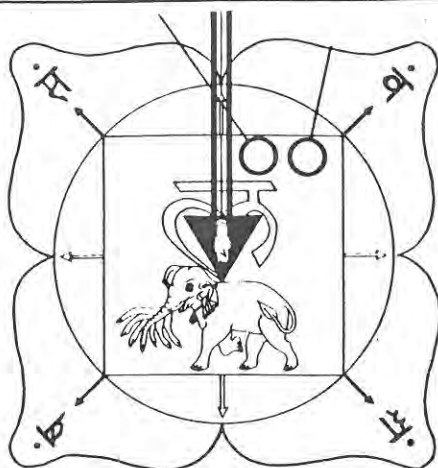
Shambhala House Victoria wishes all of you a pleasant and revitalizing summer and we look forward to reconnecting with you in the fall. May Divine Mother Tara bless and guide each of you and your activities.

OM TARA OM!



Rose Ceremony

Saturday & Sunday, June 11th & 12th, 8:00 pm



Mūlādhāra Cakra

VISUDDHA

ELEPHANT

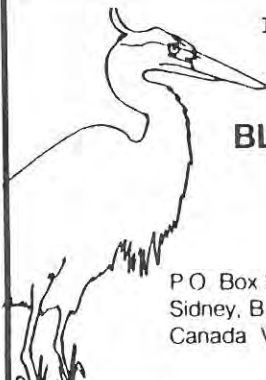
Here am I: at last
Four feet on the ground
Back straight, trunk lifted
Ears open, tail alert
See me, be with me
I will play in the sun
Frolic in the sea
I am strong I will work
But the world does not depend on me
I however do
depend on me.

by Muriel Boulton

MULADHARA

ELEPHANT

Seated squarely
Spine straight
Bones in touch
with my earthly foundation
I know Muladhara.
I am the elephant
in a box.
Bungling, groping for a way out.
When the arrow from above
Pierces my vulnerable cervical spine
with vital energy
I will hear the Divine sound
which comes faintly now
to my floppy ears.



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

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

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

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

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YOGA CALENDAR

JUNE:

3-5: Yoga Retreat at Saltspring Centre given by Shirley Daventry French. Phone Donna Fornelli, 474-4184.

10: Special Yoga Centre meeting to discuss celebrations for the birthday of B.K.S. Iyengar. To be held at the home of Leslie Hogya, 1361 Lang, at 7.00 p.m. EVERYONE WELCOME.

11-12: Rose Ceremony at Shambala House, 1500 Shasta Place. 8.00 pm. 595-0177 for details and registration.

23: Benefit Practice Session at Royston Community Hall from 6-9 p.m. followed by refreshments. Billets available in Comox Valley. Contact Margaret Lunam, 335-2730 or Pheobe Long, 335-2700.

24: Newsletter meeting, place to be announced. If you are interested, call Jennifer at 384-9169.

JULY:

2-8: Iyengar Yoga Intensive in Victoria at the Y. Details at the Y.

16: Day of Yoga with Shirley Daventry French, call 478-3775 to register.

23rd -Teachers' meeting at Victoria Y, 9:15am -1:00pm. Asana practice led by Linda Benn followed by pot-luck brunch. 727-3754

31-August 5: First Canadian Iyengar Teachers' Conjunction. A get-together of Canadian teachers near Montreal. Contact Marie-Andree Morin, 6307 rue Chateaubriand, Montreal, Quebec, H2S 2N5, tel 514-277-6100.

AUGUST:

23-28: Ramanand Patel at the Y. See advert this issue. Don't forget the potluck and lecture on Friday, August 26th at the Y. Everyone welcome.

SEPTEMBER:

4: Labour Day Picnic of the Victoria Yoga Centre. Everyone welcome.

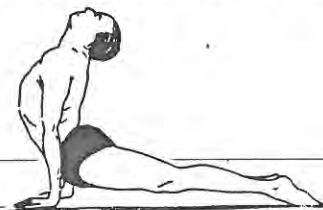
3-5: Dona Holleman workshop, Calgary. Phone Shirley Johannesen 403-243-3433.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



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

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 regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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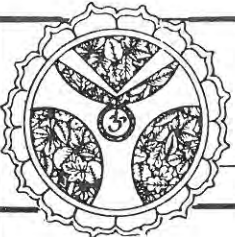
DEADLINE FOR SUMMER ISSUE

JUNE 15, 1988

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SUMMER ISSUE

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1988

EDITOR'S MESSAGE

During the remaining months of this year, the Victoria Yoga Centre members are planning some special events to celebrate the 70th birthday of Mr. B.K.S. Iyengar. We are planning a Commemorative Issue of the newsletter for November/December to acknowledge and honour a very special person. Mr. Iyengar is a remarkable man who has had an impact on the lives of many people all around the world and here in Victoria. The newsletter committee asks that you consider the impact of Mr. B.K.S. Iyengar on your life, mostly as a personal acknowledgement, BUT THAT YOU CONSIDER SENDING THE ACKNOWLEDGEMENT TO THE NEWSLETTER so that it can be published in the special issue.

Thank You.

Jennifer Rischmiller



Reflections

By Shirley Daventry French

A couple of days ago I met with Jennifer, the editor of our newsletter, and Linda, the designer, to plan the next issue. I was wishing there wasn't going to be a July issue because I had other things on my mind. Regular classes were drawing to a close, and I wanted to focus on the July Intensive and all the details I have to take care of before this begins.

"Is there going to be an article about Donna?" enquired Jennifer. "And what about Ramanand's workshop?" Donna Fornelli, friend, colleague and valuable member of our Yoga community is leaving Victoria for Ottawa next month. Ramanand Patel, friend and teacher, is coming here to give a workshop in August.

"I don't even know if there are going to be any reflections this month", I replied.

"Why not make Donna the subject of your reflections?" countered Jennifer, quietly.

Each month as I consider what part I am going to play in producing the newsletter, I am juggling my need to withdraw and pursue my personal practice and reflection with duty, responsibility and gratitude to others. I am by no means the only person in Victoria who could write about Donna and Ramamand, but I really want to do it because of all they have given me. Having accepted this task, it's a question of managing my time well enough to do a good job with good grace.

Why not make Donna the topic of my reflections this month - and Ramanand too!

DONNA FORNELLI

In the third section of The Bhagavad Gita, the Lord Krishna talks to his disciple Arjuna about the Yoga of Action or Karma Yoga :

"Not by refraining from action does man attain freedom from action. Not by mere renunciation does he attain supreme perfection.

For not even for a moment can a man be without action. Helplessly are all driven to action by the forces born of Nature."

(Chapter 3, Verses 4 & 5)

Later, in the same chapter in Verse 25, Krishna says :

"Even as the unwise work selfishly in the bondage of selfish works, let the wise man work unselfishly for the good of all the world."

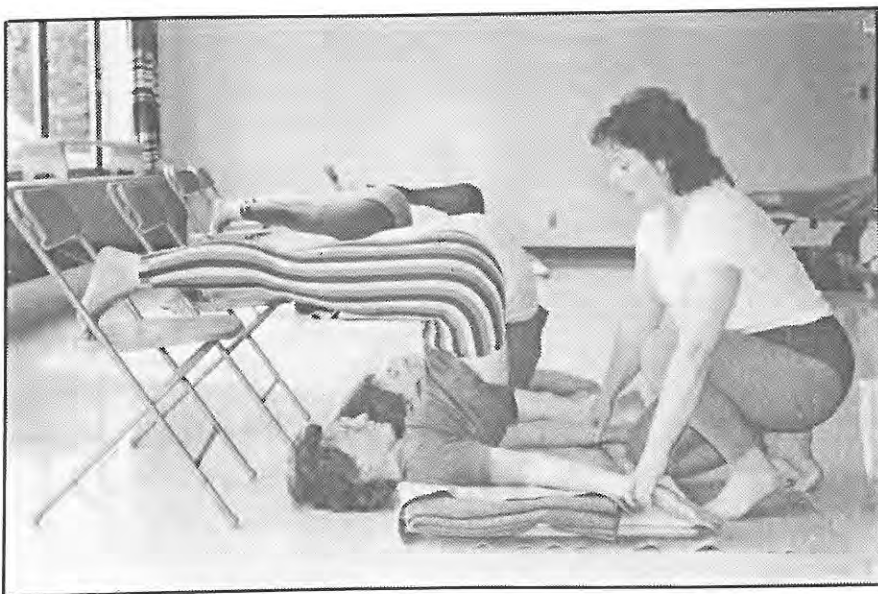
and in Verses 30 and 31:

"Offer to me all thy works and rest thy mind on the Supreme. Be free from vain hopes and selfish thoughts, and with inner peace fight thou they fight.

Those who ever follow my doctrine and who have faith, and have a good will, find through pure work their freedom."

Donna Fornelli, good friend, colleague, is leaving Victoria at the end of July for a sojourn in Ottawa when her naval officer husband takes up a new post there. Reflecting on Donna and the role she has played in my life and in our Yoga community, this section of the Gita came to my mind and I thought about Donna with admiration, affection and respect: here is someone with a deep understanding of the spirit of Karma Yoga and the courage and discipline to put it into practice in her life.

I first met Donna eighteen years ago when we were both students in a teacher training course with Jessica Tucker, who was the first Yoga teacher for us both. Donna began teaching at the "Y" shortly after I did and our paths have been closely linked since then.



Donna with her Level I student, Elaine Van Staalduinen

I remember very few phone numbers, but Donna Fornelli's is one of them, which is not surprising since I use it so often. If I want a reliable source of information, assistance or support, I know where to turn. Donna will not only help, but will put herself out to do so, and then proceed to do a very fine job.

Since I've known her, Donna has migrated from Victoria twice, once to England, and a second time to Halifax. Each time she returned and plunged into the work here. I hope she will return again one day - I am going to really miss her. Meanwhile she will carry on her work in the Ottawa area where there are no Iyengar Yoga teachers that I know of. With the growth and vigour of Iyengar Yoga in Canada, it can only be a matter of time before our capital follows the lead of the rest of the country and develops a strong Iyengar Yoga community. What a coincidence that an experienced and well-trained Iyengar Yoga teacher happens to be moving there at this time!


The spirit of Karma Yoga has been very evident in Donna's work in the "Y" Yoga programme and as a Director of the Yoga Centre. Donna has taught consistently for the past sixteen years teaching classes at many different levels as well as special classes for people with back and other problems. Despite her experience and a full teaching load, she participates each week as a student in one class and attends another as an assistant to refine her teaching skills. She is always open to learn. On top of this for the past three years she has taken over the administration of the "Y" Yoga Programme which involves co-ordinating twenty five or more classes a week and a dozen or so teachers. Donna also plays an important role in teacher training, organises many workshops, acts as a liaison between teachers, students, and the directors of the "Y" and the Yoga Centre. She is one of those valuable people in any group or organisation who will step forward and take charge when that is required, but also functions quietly and efficiently behind the scenes with equal grace.



Donna and student Alice Whitehead

No-one is indispensable. Because of her knowledge of Yoga, Donna will understand this as well as anyone. She will manage without us and we will manage without her. Donna's opportunities and challenges lie elsewhere for the next little while, and others will have the chance to learn what she has learned here by taking over some of her tasks. Nonetheless, we shall miss her professionalism, dedication to Yoga and, most of all, herself.

This Fall Donna is travelling to India with a group of Canadian teachers to take part in an Intensive Course with Geeta Iyengar at the Iyengar Institute in Pune. Donna, on behalf of all your friends in Victoria: many blessings go with you wherever your journey takes you, and remember - you will always have a place here with us.

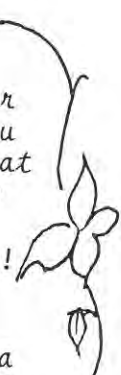


DEAR DONNA,

We all wish that you could stay in Victoria. But whatever paths you follow or goals you may pursue, may Life be good to you and your family. We have been fortunate to know you but hope that that you find many new friends in Ottawa. During your time away you will no doubt attain new wisdom and contribute greatly to the yoga community in your own way. Have a good journey to India!

NAMASTE

From all your friends and students in the Victoria yoga community



RAMANAND PATEL

August 23rd to 28th.

If you have not already made a note of these dates, do so at once, because this is when Ramamand will be back in Victoria to give another workshop. (see advertisement this issue)

Once upon a time we used to have a lot of workshops each year with visiting teachers. As local teachers became more experienced in teaching Mr. Iyengar's method of Yoga, the number of workshops decreased. In 1985, when a group of us were in India and spoke with Mr. Iyengar, he warned us about taking too many workshops. He told us to learn from our own teachers first before calling in others, and then call on someone who can offer more.

Such a teacher is Ramanand Patel, a master of the art and science of Yoga whose knowledge and experience goes far beyond that of most Iyengar Yoga Teachers outside of India. Whatever your level of experience, he will challenge you boldly as well as in subtle and devious ways. With sensitivity, compassion and generous doses

of humour, he will encourage you to see yourself as you really are, then show you how to replace rigidity and weakness with strength, flexibility and stamina. Yoga is in his genes, having been brought up in an orthodox Hindu family in Africa and first learning about Yoga from his father as a small child.

I was fortunate to study with Ramamand recently in Seattle. For many months I had been having a problem with one shoulder in Chaturanga Dandasana. In many other poses I felt a lack of support from my back for movements of my arm. I had even considered going to see a sports physiotherapist for some suggestions on building up this strength. Fortunately I went instead to work with Ramamand. He started the workshop by calling on me to lie face down with my feet at the wall and I suddenly realised he was going to ask me to demonstrate, of all things: Chaturanga Dandasana, the pose I had not been able to do for months. What a coincidence! I had not discussed my problems with him. Before coming into the pose he gave me several instructions about working through the top inner thigh bones and inner groins which helped me lift up without any of the pain and distress I had been experiencing. From that moment on the workshop

Continued on page 8

August 23rd to 28th 1988
to be held at the Victoria "Y"
880 Courtney Street,
Victoria, B.C.

6

Ramanand Patel is a dedicated student of Yoga Master B.K.S. Iyengar and one of the world's foremost teachers of Iyengar Yoga. 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. An annual visit from Ramanand has become a Victoria 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.

Registration will open at the Main Desk of the "Y" on Monday, July 4th or cheques payable to the Victoria YM-YWCA may be mailed to 880 Courtney Street, Victoria, B.C. V8W 1C4 (please specify which level for Part One). Register early — registration is limited. Refunds will be made only if space can be filled from a waiting list; excluding a \$10 service charge.

Enquiries: Shirley Daventry French (604) 478-3775
or Linda Benn (604) 598-8277

**** OPEN TO ALL ****

Pot Luck Dinner & Lecture
Friday, August 26th at 6:30 p.m.

Join us for an informal pot luck dinner at the "Y" lounge, followed by a lecture by Ramanand on the philosophy of Yoga. Please bring some food to share; tea, coffee and juice will be provided. All interested persons are welcome to both the dinner and lecture, whether they are attending the workshop or not. The lecture is free for those registered in Part Two of the workshop; others will be invited to give a donation at the door of \$10.00 (or whatever you can afford) towards Yogacharya B.K.S. Iyengar 70th birthday Celebrations.

* * * * *

This workshop and lecture mark the beginning of the Victoria Yoga community's celebrations of Mr. Iyengar's 70th birthday which takes place on December 14, 1988. A series of special events has been planned for this Fall.

* * * * *

Continued from page 5

could have been tailor-made for me as I was shown so many ways of tuning into my innate ability, of building strength and overcoming self-imposed limitations.

Every other student I spoke to had that same feeling that the workshop was designed specifically for them and, like myself, came away with a better understanding of asana as spiritual practice.

Ramamand is one of the world's most outstanding teachers of Iyengar Yoga, much in demand to give workshops all over this continent. Victoria is the only Canadian city on his itinerary this year. We are honoured that he is coming back to share his expertise with us and give an added boost to our Yoga.

This year there will be two levels of mid-week classes and a weekend workshop. As an added bonus, Ramanand will give a talk on the philosophy of Yoga at a potluck dinner on Friday, August 26th, which will mark the official start of our celebrations of Mr. Iyengar's 70th birthday. This is very fitting, because outstanding teacher that he is, Ramamand is first and foremost a dedicated student of Mr. Iyengar.

I look forward to seeing you at the workshop and dinner.

Shirley Daventry French

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SOME ASPECTS OF PREGNANCY IN RELATION TO YOGA

by Meredith Churchill

A PAPER READ AT THE TEACHERS' WORKSHOP ON
OCTOBER 25, 1986

THE FOLLOWING ARTICLE WAS FIRST PUBLISHED
IN THE WINTER 1986 ISSUE OF DIPIKA, THE
JOURNAL OF THE IYENGAR YOGA INSTITUTE OF
LONDON, ENGLAND, AND IS REPRINTED WITH
THEIR PERMISSION.

Yoga is highly beneficial in pregnancy. The asanas improve the circulation, energise the whole body and promote tranquillity. They strengthen the spine, the pelvic muscles, the uterus, and improve physical and mental health generally. A healthy, happy mother nearly always has a healthy, happy child, and thus the effects of yoga practice in pregnancy are indeed far reaching. However, the teaching of yoga to pregnant women has to be geared to pregnancy and should be approached with great caution and care. Pregnancy brings about many changes in a woman's body and it is essential to keep this in mind.

Most pregnant women feel fatigued, particularly during the first three months and the last three months. This is hardly surprising, because two lives are at work, and even at rest a pregnant woman is working harder than a non-pregnant mountain climber. Initially she is manufacturing the baby's life support system, the placenta, which is not complete until the fourth month. (This is why the risk of miscarriage is greatest during the first three months). Her metabolism alters to enable her to nourish the foetus and excrete its waste products. Her structure changes as she compensates for its increasing weight. Her vital organs are doing an enormous amount of work: the cardiac output increases by 30-50%, the lung ventilation rate increases by 40%, and the kidney filtration rate by 60%. No wonder she feels so tired!

Her blood volume increases by 25% and the superficial blood vessels dilate. This is why she often feels hot. It is important to remember that the pregnant woman has a tendency to over-heat, and she should avoid becoming heated during physical activity. If her temperature is increased by even one and a half or two degrees Fahrenheit, it could be dangerous for the baby because blood is shunted away from the uterus to the skin as the body attempts to reduce its temperature.

Many women tend to overdo things in spite of fatigue. They ignore signals of their own bodies and push themselves even when the body is begging for relief. Sometimes this is due to life and work situations, but it is essential to be aware of this tendency towards overwork. A pregnant woman should NEVER do anything to the point of fatigue. She must stop BEFORE she feels tired. If she feels tired after yoga or any other physical exercise, it means that the practice has been faulty and that she has done too much. Signals such as pains, stitches, cramp, nausea, dizziness, headaches, contractions, should never be felt during or after yoga practice: yoga helps to prevent all these. However, if such symptoms occur, the chances are that the baby is not getting enough of what it needs. Women who overstrain in early pregnancy may be at greater risk of miscarriage, and there is a higher incidence of premature labour in late pregnancy among women who do a lot of physical work, or even a lot of standing.

The hormones produced by the placenta cause muscles, tendons and ligaments to soften and relax. It is thought that this reduction of muscle tone helps the pregnant woman conserve energy so that she can feed her baby after delivery, should she herself be unable to obtain extra food.

Weight-bearing joints become extremely unstable as the tendons and ligaments become progressively stretchable. The pelvic joints loosen to allow for easier passage of the baby's head at delivery. Sometimes the ligaments of the pubic joint itself become so pliable that the pubic bones move upon each other during walking. This loosening-up process and the big belly throw the body off-balance as the centre of gravity shifts forwards. She tends to compensate by bringing her shoulders back, arching her neck, and deeply curving the lumbar spine which leads to muscle strain and pain.

A pregnant woman is quite prone to injury through accidents and overstraining. She may become slightly awkward in her movements. She will become increasingly supple, but here muscular control may be reduced, so she could easily overstretch and damage her ligaments and muscles. She might not even be aware of the damage until much later. The danger of injury to muscles, tendons, ligaments and joints is increased if she fails to have a careful and gradual preparation period before stretching vulnerable areas. If injured she will take longer to heal because of the increased weight which may place further strain on the injured area. Where ligaments and tendons are at risk, an ounce of prevention is better than tons of cure.

Placental hormones are responsible for other unpleasant symptoms such as nose bleeds, bleeding gums, congested sinuses, headaches, swelling of limbs due to fluid retention, pins and needles and cramps. Common disorders of pregnancy are dizziness, fainting, heartburn, varicose veins, urinary tract troubles, nausea and vomiting, constipation, haemorrhoids, backache and occasional stabbing abdominal pains as the ligaments supporting the uterus stretch.

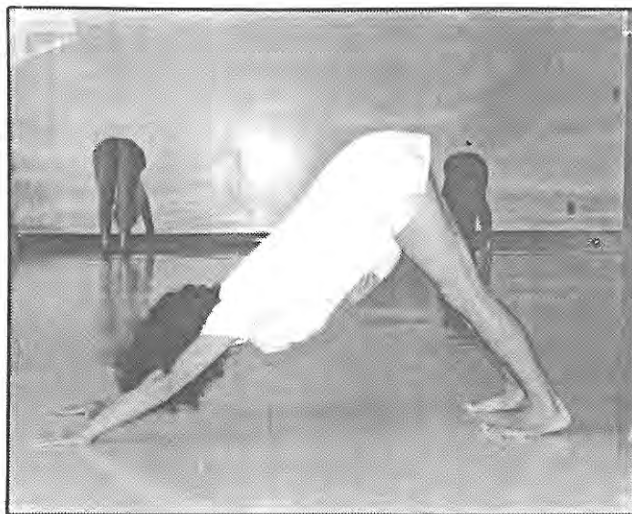
The pressure of the enlarging uterus may result in 'postural hypotension'. This means that if a heavily pregnant woman lies flat on her back, the weight of the baby presses on the big abdominal blood vessels, so she may faint. If the abdominal blood vessels are compressed, the blood supply to the uterus is reduced and the baby's heartbeat slows up because

it is not getting enough oxygen. If this happens, the woman must be turned on her side immediately and allowed to rest until her normal circulation is restored - but again, prevention is better than cure.

The course of pregnancy does not always run smoothly. Bleeding in early pregnancy is very common. It may be a signal that the pregnancy is a bit unstable and rest and avoidance of overstrain are essential. The vast majority of women who bleed in early pregnancy end up with healthy babies, but bleeding is a warning to be treated with respect, because miscarriage in early pregnancy is also very common, occurring in at least 15% of all pregnancies. Many miscarriages occur before a woman even knows she is pregnant. Most early miscarriage is said to result from abnormality of the foetus or placenta, but in my experience, poor maternal health, exhaustion and overdoing things are potent contributing factors. A woman who has had a miscarriage is more at risk in subsequent pregnancies, so she should be treated with special care, particularly if she has had more than one previous miscarriage. After the fourth month miscarriage is less common, but again, exhaustion, stress and strain may cause the pregnancy to become unstable. 7% of all pregnancies end in premature labour, which may be also related to excessive physical strain or emotional stress.

Pre-eclampsia occurs in 5% of pregnancies, which is peculiar to late pregnancy, especially first pregnancies. It is characterised by raised blood pressure, swelling of limbs and protein in the urine. Most symptoms are mild, but it should be taken seriously because even in its mild form the blood vessels at the placental site may not function properly and the baby's supplies of nutrients and oxygen may be reduced. A woman who develops pre-eclampsia must rest and must be prevented from overstraining.

Urinary tract infection is common, occurring in 10% of all pregnancies. The smooth muscles in the ureters are relaxed during pregnancy. The ureters may dilate and kink and the urine may stagnate in



Lauren Cox In her 6th month of pregnancy

the kinks and become infected. This causes frequency and burning urination, sharp lower abdominal pains, fever and chills, but it may present initially as severe backache in the kidney area.

TO SUM UP:

The pregnant woman, whether she is an experienced student or an absolute beginner, should always be taught with great attentiveness. Even greater care will be required if:

- she has a history of miscarriage (especially more than one)
- she has a history of premature labour
- she has a history of bleeding during the existing pregnancy
- she feels fatigued or unwell
- she has a tendency to overstrain
- the baby is not lying in a stable position in late pregnancy
- the placenta is known to be low (placenta praevia)
- there has been any leaking of amniotic fluid
- there is pre-eclampsia.

Continued on page 14

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



SATURDAY
AUGUST 20th - 10 a.m. - 4 p.m.
3305 WORDSWORTH STREET

DONATIONS WELCOME!
Call JIM RISCHMILLER at 384-9169
To arrange to drop your donations off!



THE VICTORIA YOGA CENTER and THE VICTORIA YM-YWCA
are pleased to announce a series of special workshops

in honour of

THE 70th BIRTHDAY CELEBRATIONS FOR MR. B.K.S. IYENGAR

WHEN: Wednesday evenings, 7:30 - 9:30 p.m. during the first and second terms

WHERE: In the Yoga Lounge at the 'Y', 880 Courtenay St., Victoria

REGISTRATION: At the 'Y' beginning August 22

FEES:

	Members	Non-Members
Per Term	\$25.00	\$45.00
Per Class	4.50	7.00

NOTE: No experience of yoga is necessary to attend and enjoy these sessions. This is a unique opportunity to expand your knowledge and experience of yoga as well as being a chance to meet other students and teachers of the Iyengar yoga program. You may sign up for a whole term or attend specific classes. Please wear loose comfortable clothing.

SESSION ONE

September 14th — WHAT IS YOGA?

A panel with Leslie Hogg, Anne Forester, Michael Shevloff & Jim Rischmiller.

An introduction to the philosophical and historical background of Yoga, followed by an informal discussion of this topic.

September 21st — YOGA FOR ATHLETES

Jim Rischmiller & Michael Shevloff

A workshop for active people. Running marathons (or merely a few miles), walking for health, aerobics, dancing and all other forms of exercise can be undertaken more safely and with better awareness through the practice of Yoga.

September 28th & October 5th — PRANAYAMA

Shirley Daventry French

Pranayama is the regulation of energy through breath-control. These two classes, which will be taught in sequence, will explore the interplay of body, mind and breath in daily life, in yoga-asana, in relaxation. Students will be introduced to the art of deep inhalation and exhalation, and shown how to begin a personal pranayama practice. (Please register for both classes.)

October 5th — PRANAYAMA (as above)

October 19th — ASANAS FOR THE MENSTRUAL CYCLE

Linda Shevloff

All yoga asanas are beneficial for health. However, during the monthly period, women are advised to practise poses of a more restful nature which relieve pain or discomfort and encourage the natural functions of the body.

October 19th — VIDEO: "YOGA: THE ULTIMATE FREEDOM"

A film made in 1976 in Ann Arbor U.S.A. Mr. Iyengar discusses the aims and benefits of yoga practice and gives a dynamic presentation of the asanas. "In order to conquer the inner oscillations of the self, of the mind, you have to come to the concrete, the body which is the temple or vehicle of the spirit."

Michael Shevloff will be there to answer any questions.

October 26th — SUTRAS AND ASANA

Marlene Miller

Patanjali's yoga-sutras are an intricate part of Mr. Iyengar's approach to Yoga. Study of these aphorisms enhances self-discovery, deepens insight and deepens the practice of Yoga. This workshop will explore the meaning of some of the sutras during asana

developing insight and accepting the practice of yoga. This workshop will explore the meaning of being in the world using asana practice.

SESSION TWO

November 2nd — BACK PROBLEMS

Dr. Derek French

There are many factors involved in chronic back pain. This session will look at some common causes of back pain and the way in which Iyengar Yoga, with its emphasis on balance, alignment, strength and flexibility, can help.

November 8th — RECUPERATIVE ASANAS

Linda Shevloff

From time to time, perhaps due to tension, minor ailments or circumstance, we have less energy and vigour than normal. Some yoga postures are particularly helpful for renewing lost energy and relieving stress or tension. During this class a variety of recuperative poses will be practised.

November 16th — SHOULDERS — THE MOTHER OF ASANAS

Marlene Miller

Do you have blocks which prevent your enjoyment of Sarvangasana (shoulderstand)? Are you frustrated with shoulders that don't seem to open? Or perhaps you want to deepen your understanding and practise of this beautiful and extremely beneficial pose. Come, ask your questions, share your insights, practice and explore!

November 23rd — THE YOGA SUTRAS OF PATANJALI

Swami Padmananda

The legendary Patanjali brought together the various teachings, experiences and knowledge of other yogis into a precise method with well-defined principles, giving to the world of Yoga a discipline called Raja Yoga. The principles of this ancient wisdom are just as applicable today for all who seek Truth and who wish to bring together in harmony all aspects of Being - physical, mental and spiritual.

November 30th — PRANAYAMA

Celia Ward

This introductory class will include preparatory postures, relaxation, breathing awareness and the art of deep inhalation/deep exhalation.

December 7th — VIDEO: GURUJI

The extraordinary story of Yogacharya B.K.S. Iyengar, internationally known yoga teacher. This is a biographical film which describes his challenging childhood; his struggle to attain health and spiritual wisdom; his dedication to practice and teach the ancient art of yoga.

Michael Shevloff will be there to answer any questions.

* * * * *

DECEMBER 14th 1988

** B.K.S. IYENGAR'S 70th BIRTHDAY **

One Hundred and Eight Sun Salutations —
A CELEBRATION OF LIGHT

This is the culmination of our celebration - the 70th birthday of our teacher. Please join your yoga teachers and fellow students in as many sun salutations as is possible for you, and dedicate them to Sri B.K.S. Iyengar, in honour of his life and work. It is the spirit of these salutations and not the quantity that's important. Whether you are advanced or a beginner, whatever your ability, come and participate in this celebration. Refreshments will be served.

REPORT ON WORKSHOP ON PREGNANCY

The workshop was attended by some thirty members, mainly 'junior teachers', with a sprinkling of trainees among them. Silva and Mira Mehta were in charge, and Meredith Churchill, with the combined credentials of yoga, recent motherhood and the profession of midwifery, had been invited to share with us her personal and professional experience of yoga before and after yoga.

We were invited by Silva to use all available blankets, bolsters, pads and cushions, and each and every one of us was placed upon a supportive 'slope' in Virasana and/or simple crosslegs.

Later we sat (on a pad) in Upavista Konasana and Baddha Konasana, the latter with rolled blanket support under each thigh. We also tried out 'legs up the wall' with a folded blanket lifting the pelvis.

All these positions, it appears, support the foetus in the uterus, prevent downward pressure and relieve strain on the sacrum and the lumbar. They also help to create space in the whole abdominal area, to lift the sternum and to open the upper rib-cage with the minimum of exertion.

It was suggested that pregnant women should be encouraged to confine their yoga practise to such restful 'quiet' postures, always using some support, never working 'flat out'.

"A few standing poses" seemed permissible, depending on experience and strength. Ardha Chandrasana against a wall, hand on brick, was demonstrated as a particularly good 'opener' for the pelvis, abdomen and upper chest.

More advanced students would, it was said, continue deriving much benefit from both Sirsasana and supported Sarvangasana, providing they could get help in going up and down.

At the half-way stage Meredith discussed her own experience. I found it interesting to learn that joints may loosen in pregnancy, affording easier stretches of which one should be wary, as they could lead to long-lasting tears in muscle, ligament, or tendon.

Some questions from the floor were dealt with. Finally Mary Banham was invited to read out aloud the article in which our Guru warns inexperienced teachers of taking risks with two lives.

I myself, often a bit of a cynic, cannot stress enough how deeply I agree with 'the Boss' on this point. Indeed, I felt it might have been a little foolhardy to hold a workshop on this so delicate subject.

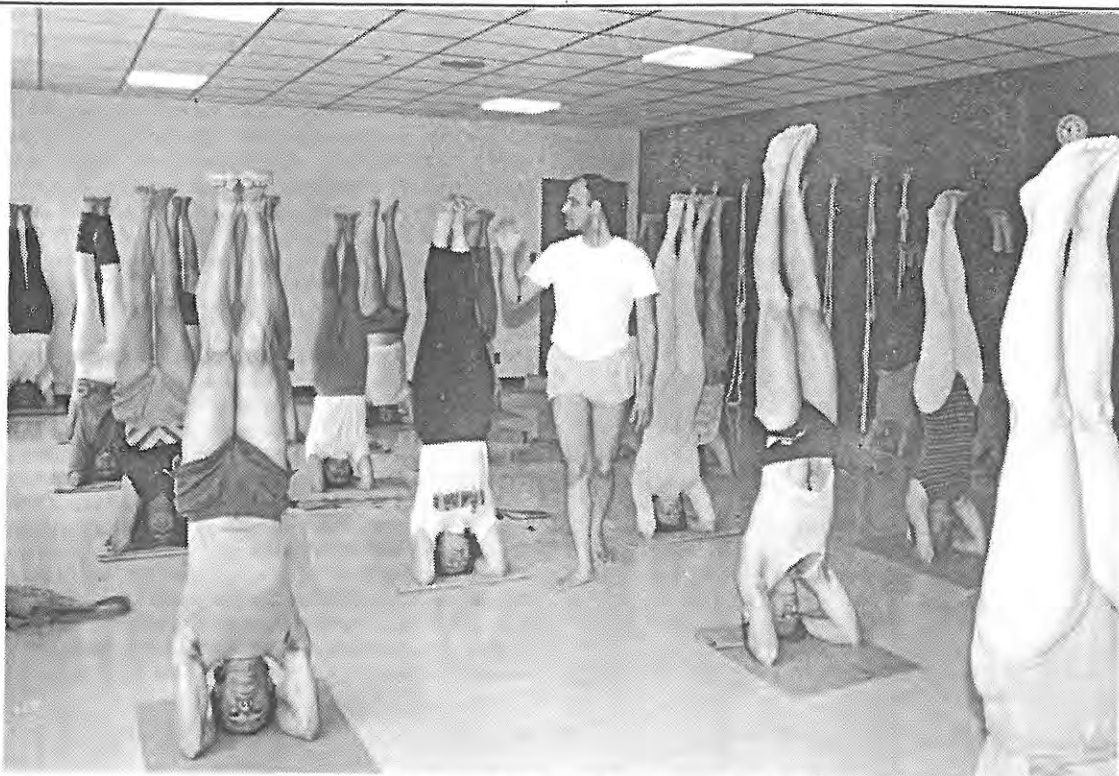
For those present on October 25 who might still personally benefit from what they were asked to try out, it must have been a morning well spent. As for the rest of us - the majority - I sincerely hope that no-one feels that the short glimpse into this vast area now gives a 'license to practice'. In this field a little knowledge does NOT go a long way: here a little knowledge could be all too dangerous.

Our Institute in R.A. 15, to my knowledge, the only place in London where the right equipment is available. (Most ILEA classes are held in bare gymnasia). Also the Senior Teachers working at the IYI know how to deal, individually, with pregnant yoginis. May I urge all my London colleagues of 'mere' Elementary Certificate standing, like myself, to refer their expectant mums to these specialists. There is a Pregnancy Class every Monday (well attended, too, I noticed, despite the quick 'turn-over': happy graduation-time arrives pretty soon, success well-nigh guaranteed!)

NOTE: Another interesting point which was brought out supported Shri Iyengar's work of loosening the sacro-iliac joint in some of the postures. Meredith reported that x-rays taken during delivery showed a parting of the sacrum and ileum and of the symphysis pubis by almost half-an-inch. After delivery these joined together again.

The joints come together again quickly, but sometimes not accurately and this is one of the causes of backache after childbirth. If yoga is started too soon, this problem may be aggravated.

by Guri Brett



AADIL PALKHIVALA

By Christine Pyke

"There is one word that describes how a yoga class can be ruined from the moment you enter the class", said Aadil. "Expectation". This opening statement keeps popping into my head since the Aadil Palkhivala workshop held on the March 25-27 weekend at the Victoria Y.M.-Y.W.C.A.

We enter this world unconscious of our soul's purpose for incarnating. As a young child, I remember staring at myself in a mirror for long periods of time wondering who I really was and what was I doing here in such a strange body. Somewhere along the way, I expected to figure this strange phenomena out in my head. Or, better yet, maybe someone would come along and tell me what I should do with my life. As my expectations increased, my level of frustration increased. Most of us are not destined "to be" doctors, lawyers or

big name stars. Gradually, I began to realize that by being true to myself I might be able to find my soul's true yearnings. I have to follow my heart and not my head. The experience of learning how to be in the physical and all this entails, to flow with the universe, and to integrate body and soul while being in the physical are what I have discovered to be very valid goals of my soul. For me, practicing yoga is a wonderful way of helping me to ground my body in the physical plane while allowing my soul to be integrated with my body as well as enabling it to be lifted to new spiritual heights.

"Tadasana. Feel the metal cylinders extending from the soles of your feet 25 m. into the earth" said Aadil. With an image like this to work with how could I not feel grounded! Aadil has a wonderful gift of creating very strong images in my mind. When I feel my feet firmly planted on the ground in Tadasana, the rest of my body naturally lifts and straightens opening my chest and thus opening my heart. With my large toes and heels together, Aadil increased the stability of Tadasana by

drawing attention to the pads at the base of the big toes.

In Tadasana, Aadil had us focus our attention on the pads at the base of the second toes in order to find our balance point. This simple concept radically helped me to improve the stability of the standing poses. For example, in the past, I have had problems wobbling in Ardha Chandrasana. But by focussing on the pad at the base of my second toe of my supporting leg I found stability at least. It was like magic. By creating a strong image in my mind Aadil had solved a major problem for me.

"A good imagination is more important than natural talent", said Aadil as I struggled with Parivrtta Trikonasana. "Imagine an invisible rope that you grab and pull yourself up with". Almost immediately my lower back felt more relaxed, my back seemed to lengthen and my hips rotated more willingly. If you stop to think about a difficult movement before you attempt it you might just as well not attempt it. If you cannot visualize yourself assuming a pose usually you never make it. We 'psych' ourselves out with negative thought. We have to believe we can do something before we can eventually succeed. Such is life.

Aadil was quick to observe the class on the whole was very tight in the shoulder area. The night before the workshop, my yoga class had watched the video of "Iyengar in Boston". I marvelled at the openness of Mr. Iyengar's shoulders as he demonstrated various asana. Up until that night I had thought my shoulders were fairly open but after watching the master, I realized how much work I needed to do in this area. Needless to say during the course of the weekend Aadil spent many hours having us do many shoulder opening asanas trying to create the space that was lacking in our bodies.

Like Mr. Iyengar, Aadil was a thrill to watch when he demonstrated an asana. He assumed shoulder stand incorrectly and then explained, while he demonstrated, that if we gently suck the spine towards the beckoning chest the natural curve in the neck is recreated and the body straightens upwards. What a delight! Aadil "played" with his body like a musician plays a fine tuned instrument.

"Do we exhale the breath before or after we start to bend in Uttanasana?" asked Aadil. A lively discussion followed. Head (thought) always surrenders to the breath (spirit) just



You're Invited!



To The Annual Victoria Yoga Centre Picnic

Sunday, September 4, 1988

starting at 12:00 pm

held at: 3918 Olympic View Drive, Victoria

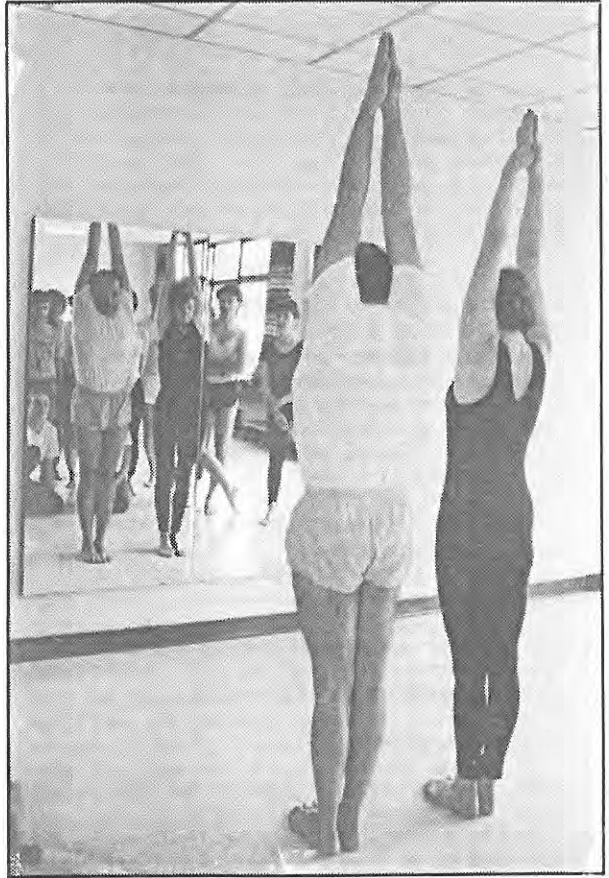
This is a "pot-luck" picnic held each year at this time. On this occasion we will be celebrating the **TENTH ANNIVERSARY** of the Yoga Centre! We look forward to seeing members — old and new, news letter subscribers, students, supporters and friends. So come and join in, meet others, and enjoy the food, sun, and fun — perhaps a dip in the ocean at Witty's Lagoon later in the afternoon! Or take a beautiful walk about the Lagoon!

after the start of the exhalation. How typical of our North American society that most of us would lead with our head. Yet surrendering to the breath feels so right - a reminder to me to open my heart and to get out of my head.

Sunday, Aadil demonstrated pranayama. He instructed us to "feel the coolness of the breath as it enters the nose, the throat, and the chest." Then we were asked to focus on the breath as it entered each area separately. It surprised me how easy it was to breath into just the nose or just the throat or just the chest and how each area created its unique sound. Watching the prana float in on top of the breath brought me great visual delights. After pranayama, Aadil gently slipped us into Savasana. He created such a wonderful space for me I did not hear Walt snoring a few feet away!

Perhaps the greatest gift that Aadil brought to the workshop was his incredible energy and enthusiasm. He made yoga come alive and created an excitement in my being for the practice. As Helen said to me when he left the room once, "You know when he's not here. You can feel the absence of energy in the room."

I love my yoga classes. The group feeling a class provides always makes me feel I belong and gives me an added boost of energy. Familiar faces and new faces make me smile and I can feel a sense of well being rise within me. Thank you fellow students for your friendship and support. Thank you Aadil for being such an inspiration and teacher.



Aadil and Helen Smith



MULADHARA — SMELL

ON BEING A MALE IN A YOGA CLASS

by Trevor Smith

birth
sex
death

Pulled from mother's body
Redolent of her interior
Dripping, hot, red, gaping
The great moment
Air of life, thick with the sweet smell
Of Birth.

Mouthwash, shampoo, body lotion,
perfume, face cream,
Shaving lotion, deodorant, fabric
softener, air freshener

All disperse in the presence of the
Passionate, earthy odors of
the lovers' bed:

Sweat, semen.

Death: noiseless, odorless whisks
the soul from the old body
in the night. Wrenches it
from the screaming, mutilated
bodies on the highways.

Odors of blood, beer, gas fear.
Grinds the life slowly
from the tortured corpse
odiferous of cancer.

Muladhara, basic, primitive level of our
being

Tells of our origins and departures
Ancient man, acute, inarticulate knew
Of life, death.

We are blest with speech
Talk-talk around these things
Perfume them

To make them saleable.

by Muriel Boulton

Perhaps it was the picture on the front cover of last month's newsletter - a fine photograph of lady yoga teachers - that was the impetus. Or maybe it was the fact that I'd been mentioning to Jennifer the last couple of months about submitting something to the newsletter that resolved the issue. Whatever the reason, I felt it was timely to present a male viewpoint to the newsletter.

Not that I want to resurrect the old male and female thing. Heaven forbid, that's gone on for a millenium - right back to Adam and Eve. My preference is to say let's end the battle of the sexes, let's see where male and female can show their power and truly communicate.

Yoga symbolizes union with the Divine. It also symbolizes internal union - a balancing of energies - particularly Ha and Tha, sun and moon, masculine and feminine. To borrow from the Tao, there's an integration of Yang and Ying, positive and negative. Modern psychological theories talk about left brain and right brain and, if you're a Jungian (follower of Carl Jung) then it's anima and animus. Nevertheless, there seems to be a consensus that male and female characteristics and energies need to be brought into some sort of unity.

Yet on a practical level, what does this mean? More specifically, what does it mean to be a male and taking Iyengar Yoga at the local Y.



Trevor

"You picked a class of people with flexible pelvises" said my instructor. Just my luck and I thought I was getting better. Oh well, its all relative although being the only male in this particular class might be a factor. Its hard to find a class, however, that is not predominantly female. The yoginis are well represented although there a few fellow yogis who can hold their own when it comes time to demonstrate chaturanga. It seems being male can also represent stiffness and, for myself, doing yoga has meant an awareness of my restrictions and limitations, mental and physical. And if I thought yoga was to do with being expansive, my old body felt better, at least, I was more attuned to it.

There have, however, been innumerable benefits, not least being the countless advice I have received on how to fold blankets. I appreciate the patience of my instructors. Certainly this must be something that transcends male and female aspects. Other benefits range from a sense of achievement of graduating from handstands to headstands and an improved understanding and relationship with own breath.

I certainly recommend yoga to anyone. Yet what are the obstacles to more men doing yoga? What are the stereotypes of women seeing men, men seeing women, and men seeing themselves? What are the defences and what are the obligations men and women have that they feel need to be defended?

A friend of mine who takes martial arts was interested in a more soft form to complement his hard, energetic style. For a lot of men, yoga may seem to lack energy and drive yet this can be incorporated, as doing fifty four Sun Salutations last week will verify. In addition, yoga offers a reflective quality and when a pose is done with vigour - is there any other way - a dynamism.

Men don't always need to beat their chests and roar like a lion. They can take time to nurture themselves. Similarly, women don't need to follow men and be competitive. Yoga is essentially non-competitive. One can only start where one is, namely the beginning, and the journey of yoga is very often a return to that beginning.

To risk the obvious, there are differences between men and women, yet more in common in the way of shared characteristics than we possibly realize. First and foremost we are human beings who need to learn to co-operate with ourselves and then we can learn to co-operate with others. This can be achieved in a co-operative spirit of communication.

Yoga is unique in that it offers a method and a goal. Presently more women seem to be taking up the challenge and, by renewing themselves, are a vanguard of social change. In a world of rapid change, yoga provides tools and a unique contribution. Ideally, yoga practice can combine the best male and female qualities and wisdom. These include strength and flexibility, logic and insight, reason and intuition, science and artistry and just, perhaps, go beyond all duality.



By Leslie Hogya

SUMMER 88

Summertime...I'm enjoying my sundeck while I write this. The sun comes out and banishes the gloom. My problems all seem less significant under the brilliant sky. Even the job of Yoga Centre treasurer gets easier in the summer as there are fewer transactions. Also my fingers are more agile in hitting the correct keys on the calculator. I often get the same answer in both columns after two or three tries. It does help that the number of entries is fewer.

In the mornings I feel like doing sun salutations, as the sun is really there to greet. Which reminds me, we're all building up to 108 sun salutations for Mr. Iyengar's birthday celebrations in the fall. Look for details elsewhere in this issue and the ones that follow.

The summer issue is full of odds and ends. I thought I'd clear up a few of my own. Some of these items have nothing whatever to do with yoga. Although I have had ample opportunity to practice sense withdrawal lately. My son has a new drum set and likes to practice at the same time I do afternoon asanas.

Lately I notice I'm getting older. I can tell by how fast time goes. For instance it seems as though I'm getting called for my six month dental check up about every six weeks. And when I arrive nothing seems to have changed. The same attractive young women clean my teeth, the same posters are on the ceiling, still slightly askew, and I never seem to clear up my bills between one six month period and the next.

Doing laundry for two teenaged boys has allowed me to hone certain esoteric skills. I've learned how long to leave T-shirts in the dryer so they are neither wrinkled nor full of static. This works, however, only when I stay home until the drying cycle is over, which is rare. I'm also good at discrimination. When I pull a pair of jeans out to fold I can now tell at a glance the 28 x 30 inchers from the 30 x 32's. I still have not solved the mystery of the missing socks even though I buy them in sets of six.

In the kitchen I've learned unique hiding places for cookies. I do think teenagers have a more highly developed sense of smell for chocolate than we do, as these hiding places never last long.

I don't bother buying clothes for my sons unless they come with me to give their approval. The only exception is if I buy a black shirt that says Hard Rock Cafe. Shoes are a challenge. I have yet to find a brand that lasts longer than six weeks for my younger son. One \$45.00 pair lasted four months but that was after he stopped using his skate board. Running shoes weren't designed to be brakes.

There are other things that I'm not sure if I'll ever figure out. One question I've pondered concerns diet. Can a boy grow up without a vitamin deficiency if he eats carrot sticks and the tomato sauce on top of pizza as his only vegetables?

The sun on our deck is about to disappear behind my neighbour's house so I'll end these musings here. Have a nice summer!



JULY 23

TOPIC: Twists
PRESENTER: Linda Benn
PRACTICE: 9:15-11:00
DISCUSSION and MEETING: 11:00 am - 1:00 pm

September 17

TOPIC: Neck & Shoulders, Anatomy, Kinesiology & Problems
 PRESENTER: Sara Gerring of Schelt, B.C.
 PRACTICE: 10:00 - 1:00
 DISCUSSION and LUNCH 1:00 - 3:00 pm

October 15

TOPIC: Hips, Pelvic, Anatomy, Kinesiology & Problems
 PRESENTER: Derek French
 PRACTICE: 9:15 - 12:00
 DISCUSSION and BRUNCH 12:00 - 2:00 pm

November 19

TOPIC: Knees, Anatomy, Kinesiology & Problems
PRESENTER: Linda Shevloff
PRACTICE: 9:15-11:00
DISCUSSION and MEETING: 11:00 am - 1:00 pm

JANUARY 14

TOPIC: Forward Bends
PRESENTER: Carole Miller
PRACTICE: 9:15-11:00
DISCUSSION and MEETING: 11:00 am - 1:00 pm

FEBRUARY 25

TOPIC: Ankles and Feet, Anatomy, Kinesiology & Problems
 PRESENTER: Norma Hodge
 PRACTICE: 10:00 am - 12:00 noon
 DISCUSSION and MEETING: 12:00 am - 2:00 pm

EARLY RAIN

The soundless morning rain
is a slow steady humming
against the window pane -
My eye shifts,
makes contact
with the horizon - the edge.
I move in close
- closer
so close
I can touch it,
clouds of white light,
against the hungry
raised limbs
of earth trees,
rooted in the
soft warm,
rhythm of the earth.
Awash with light -
white against green,
the rain -
so pure
it scatters
mysteries.

by Joanne Balchin

YOGA CALENDAR

JULY:

2-8: Iyengar Yoga Intensive in
Victoria at the Y. Details at the Y.

16: DAY OF YOGA to be held at 3918
Olympic View Drive, given by Shirley
Daventry French, 478-3775.

17: BRUNCH meeting to be held at 572
Head Street, 10.00 a.m. to discuss
progress of celebrations for Mr.
Iyengar's birthday. Everyone welcome,
384-9169.

23: Teachers' meeting at the Y.
9.15 a.m. to 1.00 p.m. Asana practice
led by Linda Benn followed by pot luck
brunch. 727-3754.

23: TRIBUTE TO DONNA FORNELLI, pot
luck supper party to be held at 3918
Olympic View Drive at 6.00 p.m.
Everyone welcome.

31-August 5: First Canadian Iyengar
Teachers' Conjunction. A get-together
of Canadian teachers near Montreal.
Contact Marie-Andree Morin, 6307 rue
Chateaubriand, Montreal, Quebec, H2S
2N5, tel 514-277-6100.

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
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information,
please contact our Advertising Manager, Carole Miller,
721-3477

AUGUST:

20: GARAGE SALE, Victoria Yoga Centre is raising funds for Poone Institute. To be held at 3305 Wardsworth, see ad this issue. Call Jim Rischmiller, 384-9169 if you have any items to donate, pick up on request.

20-27: John Schumacher is holding an Iyengar Yoga Intensive in Aspen, Colorado. Call Christy, 212-620-5943 or Peri 718-643-4357 for details and registration.

23-28: Ramanand Patel at the Y. See advert this issue. Don't forget the potluck and lecture on Friday, August 26th at the Y. Everyone welcome.

SEPTEMBER:

4: Labour Day Picnic of the Victoria Yoga Centre. Everyone welcome.

3-5: Dona Holleman workshop, Calgary. Phone Shirley Johannesen 403-243-3433.

9: Yoga Centre meeting to be held at 572 Head Street, 7.00 p.m. Everyone welcome.

17: Teachers meeting at the Y. 10.00 a.m. A session on neck and shoulders to be led by Sara Gerring of Sechelt.

OCTOBER:

14: Yoga Centre meeting to be held at 160 Beach Road, 7.00 p.m. Everyone welcome.

NOVEMBER:

18: Yoga Centre meeting to be held at 7.00 p.m. Place to be announced.

DECEMBER:

10: Annual General Meeting of Yoga Centre followed by pot luck party to be held at 3918 Olympic View Drive. Everyone welcome.

REMINDERS

IF YOU ENJOY READING THE NEWSLETTER
PLEASE HELP US BY SUBSCRIBING.

REMEMBER THAT REGISTRATION FOR TERM I
AT THE VICTORIA 'Y' OPENS AUGUST 22.
CLASSES START THE WEEK OF SEPT. 12th

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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



The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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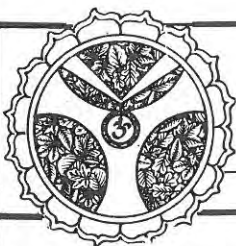
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DEADLINE FOR SEPTEMBER ISSUE AUGUST 15th, 1988

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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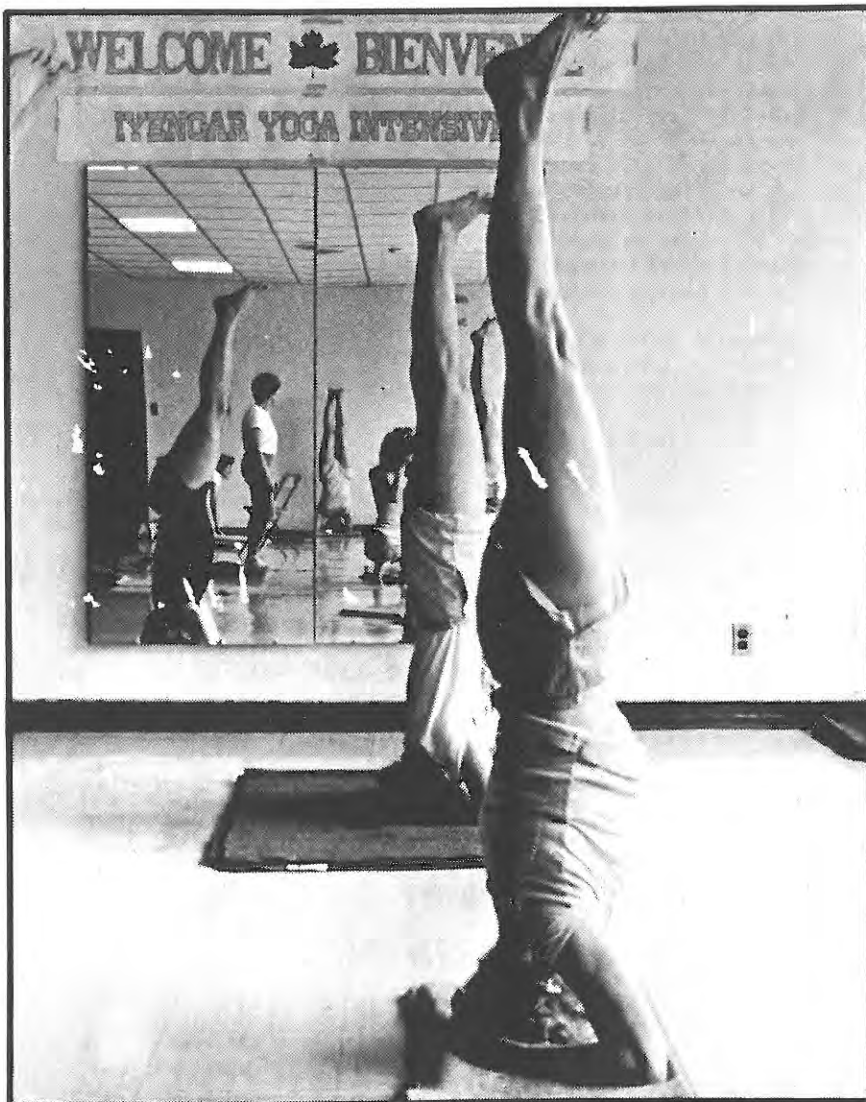


yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SEPTEMBER 1988



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Yoga Program Director - Shirley French



Reflections

By Shirley Daventry French

Sitting on the ferry between Vancouver Island and the mainland, I was reflecting on my return home to Victoria. I had been away most of the past month - in Montreal, Toronto and Vancouver. The trip to Eastern Canada was a yoga trip; the one to Vancouver a family affair. One was business, the other pleasure; yet both were a pleasure in their own way.

I was feeling relaxed as I sat on the ferry and looked out at the spectacular scenery. This ferry ride must be one of the most beautiful in the world. I was also feeling reluctant to re-enter my life in Victoria. There were commitments to fulfil on my return, such as Ramanand Patel's workshop which I was organising, the newsletter which awaited some writing and editing on my part. Correspondence would have mounted up in my absence, preparations had to be made for Fall programme and my trip to India. There were numerous other yoga and household responsibilities.

If only I could spend next week relaxing, i.e. doing nothing. I deserve a rest from self-improvement, yoga, responsibility, commitment etc. "If only" and "I deserve" - how seductive those words are. Once I saw a musical show called "Stop the World - I want to get off." But if I could, would I?

In Vancouver, Derek and I had passed a pleasant Sunday morning strolling and people watching in Stanley Park. It was warm and sunny so a lot of people were out walking, cycling or running along the seaside path which goes all around the park. My observations of most of these people provided a powerful incentive to persevere with Yoga.

The majority could be divided into two groups. One which was into Fitness (with a capital "F"), and exercised hard and often aggressively like a young woman who was power walking with heavy weights on both her wrists. These prevented her from swinging her arms which were held stiffly at her side as she muscled her way along the path. The majority of the runners had tight tense faces. Derek said this was often a sign of anaerobic activity or running at a point where they're incurring oxygen debt or a form of air hunger. Their faces reflected the stress and anxiety caused by this fact.

The second group of people obviously did little or no exercise. Many were overweight, and the majority of men, even young men, had bellies which hung over their trousers or shorts - in extreme cases this made them look as if they were eight or nine months pregnant. There were also many tense, thin people with parched looking skin stretched tightly over a rigid skeleton.

Fit and unfit alike, few moved well, and looked as if they were relaxed and enjoying this lovely day. Perhaps we saw two or three people who exhibited any grace of movement, and even those who were making the effort to exercise looked uncomfortable in their bodies.

Although I have periodic longings for an existence where I don't have to exert myself, my life experience tells me that if I stopped Yoga for any reason I would probably still exercise in some way. Before I started Yoga I was healthy, athletic, strong and very fit in the aerobic sense of the word - but not very flexible. And, of course, this was reflected in all aspects of my life. I was fit, but I was also restless, discontented and quick to anger. I was able to channel some of my aggression into competitive sports, but still had to come to terms with the rest of my life.

Yoga has helped me redirect my energy, become less competitive, more relaxed, more fit for life. It has brought purpose and meaning. Why on earth do I ever resist?

Continued on page 18



EDITOR'S MESSAGE

During the remaining months of this year, the Victoria Yoga Centre members are planning some special events to celebrate the 70th birthday of Mr. B.K.S. Iyengar. We are planning a Commemorative Issue of the newsletter for November/December to acknowledge and honour a very special person. Mr. Iyengar is a remarkable man who has had an impact on the lives of many people all around the world and here in Victoria. The newsletter committee asks that you consider the impact of Mr. B.K.S. Iyengar on your life, mostly as a personal acknowledgement, BUT THAT YOU CONSIDER SENDING THE ACKNOWLEDGEMENT TO THE NEWSLETTER so that it can be published in the special issue.

Thank You.

Jennifer Rischmiller

WHAT IS YOGA?

By Leslie Hogya

THIS A REPRINT OF AN ARTICLE THAT WAS PUBLISHED IN THE VICTORIA YOGA CENTRE SOCIETY NEWSLETTER, NOVEMBER, 1986.

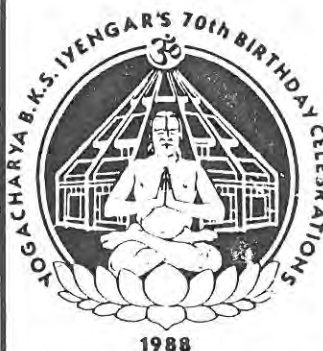
LESLIE HAS AGREED TO REPUBLISH THE ARTICLE IN ORDER TO HIGHLIGHT THE FIRST SESSION OF THE SPECIAL SERIES WORKSHOPS AT THE Y IN CELEBRATION OF MR. IYENGAR'S BIRTHDAY THIS YEAR. LESLIE WILL BE LEADING THE PANEL DISCUSSION ON 'WHAT IS YOGA' ON WEDNESDAY, SEPTEMBER 14, 1988, FROM 7.30 P.M. TO 9.30 P.M. PLEASE JOIN US.

At the September, 1986, Yoga Centre meeting I led a discussion on the above topic.

Whenever I answer that question, the answer is a little different. It will be different today than it was at the meeting.

For four years I entitled my column, "A Mother's Yoga." I am always saying, "I am going to do some yoga, or I am going to yoga class," but what does the word "yoga" mean?

One reason it is so difficult to talk about yoga is that the words used in yoga philosophy are Sanskrit words. They do not translate into English without using several English words or even a paragraph, and even then the meaning is far from precise. The word "samadhi", for example, does not really translate. It means transcendence, divine union and cosmic consciousness. Not only that, there are many types of samadhi. It reminds me of the Inuit or Eskimo having many specific words for all the different types of snow, whereas we only have one word. In Yoruba, a West African language, they have none. So it is when we talk about yoga in English. There are no exact words to express it.



THE VICTORIA YOGA CENTER and THE VICTORIA YM-YWCA
are pleased to announce a series of special workshops
in honour of
THE 70th BIRTHDAY CELEBRATIONS FOR MR. B.K.S. IYENGAR

WHEN: Wednesday evenings, 7:30 - 9:30 p.m. during the first and second terms

WHERE: In the Yoga Lounge at the 'Y,' 880 Courtenay St., Victoria

REGISTRATION: At the 'Y' beginning August 22

FEES:		Member:	Non-Members
		Per Term \$25.00	\$45.00
	Per Class	4.50	7.00

NOTE: No experience of yoga is necessary to attend and enjoy these sessions. This is a unique opportunity to expand your knowledge and experience of yoga as well as being a chance to meet other students and teachers of the Iyengar yoga program. You may sign up for a whole term or attend specific classes. Please wear loose comfortable clothing.

SESSION ONE

September 14th — WHAT IS YOGA?

A panel with Leslie Hogg, Anne Forester, Michael Shevloff & Jim Rischmiller.

An introduction to the philosophical and historical background of Yoga, followed by an informal discussion of this topic.

September 21st — YOGA FOR ATHLETES

Jim Rischmiller & Michael Shevloff

A workshop for active people. Running marathons (or merely a few miles), walking for health, aerobics, dancing and all other forms of exercise can be undertaken more safely and with better awareness through the practice of Yoga.

September 28th & October 5th — PRANAYAMA

Shirley Daventry French

Pranayama is the regulation of energy through breath-control. These two classes, which will be taught in sequence, will explore the interplay of body, mind and breath in daily life, in yoga-asana, in relaxation. Students will be introduced to the art of deep inhalation and exhalation, and shown how to begin a personal pranayama practice. (Please register for both classes.)

October 5th — PRANAYAMA (as above)

A common translation of yoga in English is "yoke" or "union"; union of the body, mind and spirit, or body, mind and speech.

One way yoga is defined is by saying what it is not. It is not a religion. This confused me for a long time. If it was not a religion, then why did I have feelings I associate with religion? The feelings I recognized and came to understand are spiritual feelings. Religion is usually something organized with a dogma that must be believed and followed. The divine was out there embodied in some being. Yoga is the divine within. It is a philosophy, a way of living in the world which does not divide us into sections. It deals with the whole person, including the body, mind and soul. The belief that within us all there is that divine spark of

divinity. The goal is to unite that inner spark with the cosmic or universal. The answers to our purpose and our nature are within each of us if we quieten enough to hear them.

Another definition of yoga I was told is, it is not a set of physical exercises only. This also confused me. Why did I go to yoga classes to stretch and move my body? I returned to the introduction of Light on Yoga by B.K.S. Iyengar to help answer that question.

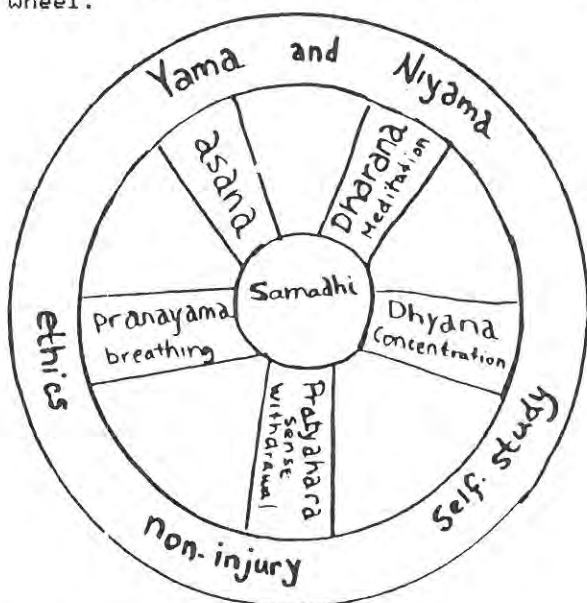
"The third limb of yoga is asana or posture. Asana brings steadiness, health, and lightness of limb and not merely gymnastic exercises; they are postures..."

"Asanas have been evolved over the centuries as to exercise every muscle, nerve, and gland in the body...."

"Many actors, acrobats, athletes, dancers.....also possess superb physique and have great control over the body, but they lack control over the mind, the intellect and the Self. Hence they are in disharmony with themselves....They often put the body above all else. Though the yogi does not overrate his body, he does not think only of it; perfection but of his senses, mind, intellect, and soul.

"A soul without a body is like a bird deprived of its power to fly.
(Light on Yoga, page 40-41).

Patanjali, the ancient philosopher, gives us the science of yoga as an eightfold path. This is often set out as a list which implies to me that it is a progression. Step one is done, then step two, etc. Rather, it is interconnected and many aspects are usually being worked on at once. The emphasis on one often enhances another limb. The following diagram expresses this. The limbs are interconnected more like the spokes of a wheel.



The ethical practices are the foundation. For most of us it would be impossible to master them before we proceed. They are the yamas and niyamas.

YAMAS:

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

NIYAMAS:

Saucha - purity.
Santosa - contentment.
Tapas - discipline.
Svadhaya - self study.
Isvara Pranidhana - devotion.

To me the yamas can be summarized in the first one, Ahimsa or non-injury. This is love for all living things and for oneself. Therefore, if I am performing Asteya, non-stealing, I am also practising Ahimsa. The only one perhaps that does not fall under this rule is Brahmacharya which I would like to discuss later. Ahimsa is non-injury in thought, word, and deed. It implies never thinking a hateful thought about another person. As Ghandi taught, "One can hate the deed but not the doer."

The niyamas can also be summarized by one, Svadhaya, self study. If we know ourselves, we know where discipline must be applied. We can be content and purity is again coming from practice of Ahimsa.

Swami Radha's book, Kundalini Yoga for the West is the most useful book I know to help an aspirant on the path of self study, especially when one writes the papers and reads them in Kundalini class under the skilled guidance of a teacher. By learning about myself I have discovered places where my energy is blocked and no progress or growth is possible until that energy is released.

As in all aspects of yoga, the more I learn the more I discover how little I have learned.

Ramanand was here recently (in '86! - editor) and I thought a lot about what we did and what he said. We practiced concentration doing asana. We lifted each finger independently while doing sun salutation and full arm balance. It required all of my concentration;

nothing else existed in the world but my finger lifted in the air. This also required that all other senses be withdrawn, and so several of the limbs of yoga were working in harmony together.

Another point Ramanand made was that we need to make changes in the little things before we can do the big things like meditation. He used the example of complaining. How often we complain! If we stopped would we not be practicing Ahimsa? Often aren't we complaining about someone else? A wise friend once said to me when I was criticizing a mutual acquaintance, "She's our friend. I don't talk about my friends behind their backs." I was duly chastened and fifteen years later I try to put that into practice as my own small way of practicing non-injury, although at the time I had not heard of Patanjali or Ahimsa.

In the course of my talk Derek French asked me how yoga has affected the quality of my life. It has affected every avenue of life for me, and without it being put into practice in my life all of the talk or knowledge on an intellectual level would be meaningless.



Jim Rischmiller and Trish Graham at the Yoga Centre Garage Sale, August 20th. The sale earned approximately \$250. Thanks to those who donated goods and to those who supported and helped.



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FAMILY TIES

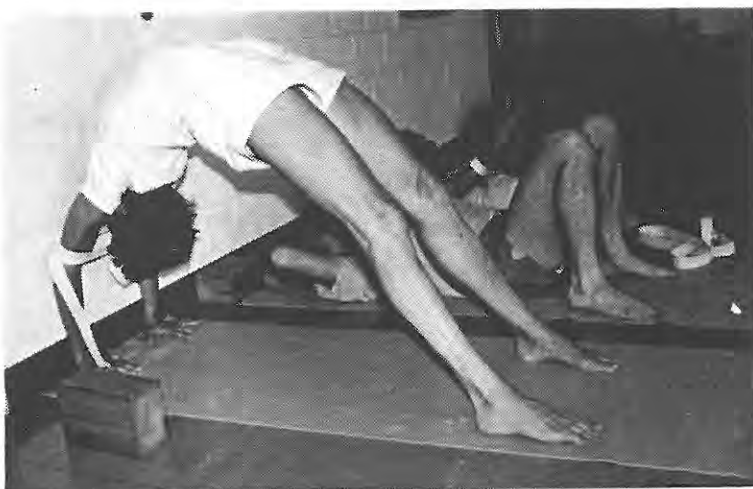
by Beatrice Briggs

THE FOLLOWING IS AN ARTICLE INSPIRED BY ATTENDANCE AT THE VICTORIA YOGA INTENSIVE WORKSHOP.

A gathering of Iyengar yoga students invariably reminds of the adage "rarely are members of the same family born under the same roof". I am always amazed and comforted by the deep sense of kinship I experience in such company, even when, as was the case at the recent intensive in Victoria, I arrive knowing almost no one.

In what sense do Iyengar yoga students constitute a "family"? First of all, we share a lineage, the parampara or transmission of sacred knowledge from teacher to student that originated with the ancient yogis and stretches through our guru's guru, Krishnamacarya, to B.K.S. Iyengar and his senior students, and on through us, our students and our students' students. This is a large and vigorous family tree, the roots and branches of which are in many ways easier for me to trace and identify with than my own heritage as a "Briggs."

Students of Mr. Iyengar also share a secret language. In what other company can one say "uttita parsvakonasana" and be understood by almost everyone in the room? This language, though rooted in Sanskrit, is creatively adapted into many of the world's vernaculars. For example, we have a student in Chicago who mischievously inquires, "Are we going to do that 'trichinosis' pose again?" We casually refer to sit bones and ball joints of the big toes, throat chakras, inner groins and anterior superior iliac crests in an eclectic mixture of Western anatomy and tantric physiology that leaves the uninitiated bewildered.



Beatrice
Briggs

We also share a common practice. In fact, the strength of our bond to the tradition can be measure by the quality of our practice. By practice, of course, I do not mean simply the hours spent in asana or pranayama, although these are essential components. I mean the way we live, the degree of mindfulness we bring to each moment, the constant cultivation of skill in action, and the daily sacrifice of ego and attachments.

Another of the signs of our familial connectedness is the risks we take in each others' company. One by one, we expose our fears, blind spots and other "uncooked seeds", trusting that we will be neither shamed nor punished as a result. We are given complete permission to be who we are and simultaneous encouragement to change. We trust that our tender places will be addressed honestly, constructively and compassionately by our teachers and friends. This binding curve of energy holds us in the delicate, powerful place where we can integrate newness into our beings without being overwhelmed or crushed by the experience.

Sociologists tell us that the family is the basic unit of human relationship, the primordial means by which our species organizes itself for survival. At the same time, when so many human families, at least in the West, are dysfunctional, it is little wonder that we have

self-selected an alternative group of relatives to provide the bonds of kinship necessary to support and guide us on our life journey.

Ultimately, however, our family ties are not limited to the human community. Our ancestors include not only the yogic sages, but also the single-celled organisms, the sea creatures, the early amphibians, the first terrestrial plants and animals - in short, all the life forms which preceded and contributed to the emergence of the human. When drawing our family tree, we must take care to recognize that first and foremost we are members of the earth community, that all of our most cherished gifts, including the practice of yoga, are possible only because the earth's environment permits them, and that our destiny is inseparable from that of the rest of the planet.

The earth is the place in the universe that feels like home, that nourishes us both physically and psychically. So even though members of the same (human) family are rarely born under the same roof, we can celebrate the fact that we are all born under the same sky and that we are connected to each other, to the planet and to the cosmos in ways which we have only begun to understand.

OM SHANTI

BEATRICE BRIGGS IS THE CO-DIRECTOR OF THE YOGA CIRCLE, AN IYENGAR CENTRE IN CHICAGO.

YOGA SUTRAS

Shirley Daventry French

The Yoga Sutras are writings composed over 1500 years ago by the great Indian sage Patanjali. He defined yoga, its aims, methods and powers. The following comments are taken from a discussion on the sutras led by Shirley French at the Intensive yoga course held in Victoria in July.

It is important for me to have an understanding of the sutras, partly because Mr. Iyengar's work is so firmly based on them - he refers to them constantly, quotes them, writes about them, so to understand them gives another dimension to his work - and also because they provide a formula for life. Just about everything you need to know for guidance is there. In reading them I've discovered they are close to the Christian teachings.

"Sutra" means a thread that ties all aspects of life together. They are a series of aphorisms, terse sayings each of which contains a grain of truth. One of the ways I use them is for reflection, selecting one particular sutra and considering what meaning it has for me.

There are many translations of the sutras. As they are written in Sanskrit, those of us who don't know Sanskrit have to use translations. Some vary considerably. If you are not going to study Sanskrit, you are going to be dependent on those, so it is a good idea to look at several.

The books on the sutras contain commentaries on them which again vary considerably depending on the particular slant of the person writing them. It is a good idea to look at a few. The Yoga Centre does have copies of Mr. Iyengar's commentaries on the sutras, which were compiled from the monthly talks Mr. Iyengar gave his students in India. Two of the translations used for this discussion are Mr. Iyengar's book, *Yoga Sutra Of Patanjali*, and Christopher Isherwood's book *How To Know God*. Other translations and commentaries which you might like are *The Science of Yoga* by I.K Taimni, *Practical Yoga* by Ernest Wood, *Enlightened Living* by Swami Venketesananda, and *The Textbook of Yoga Psychology* by Dr. A. Mishra.

There is so much in the sutras it is hard to know what to bring in just to give you an overview. There are 196 sutras divided into four sections or padahs. The first two are the ones I've been most concerned with. The first is called Samadhi Padah and it gives an overview of this philosophy. The second one, Sadhana Padah, looks at the practices. In the first section Patanjali gives some of the ways of achieving the yogic state of being. It is primarily for people who are very advanced and are really willing to put a great deal of effort into their practice, or perhaps they have been born from past life experience well along the road. In the second section, Patanjali sets out the various steps to be taken by the average person.

Everyone here has some experience of yoga. The first sutra in the first section says, "This is the beginning of instruction in yoga," and the next one says, "Yoga is control of the thought waves of the mind." Many of you have an idea of what the body is, but what is mind? The word is used a great deal in yoga. How can we control the fluctuations of the mind when we don't know what we're talking about?

In yoga there is trouble translating words from Sanskrit to English. We have one word, "mind", which means many things to us, but in the East they talk

of the mind as having three different components: manas, buddhi and ahankar. One is a recording faculty which receives and gathers impressions from the outside world, one is a discriminating faculty which classifies and reacts to them, and the other is the ego sense which says, "These are my impressions," and then tries to hold on to them.

If we are going to do yoga and if we're going to work to modify the fluctuations of the mind, then there has to be some sense of mind and what it does. An exercise which you can try is to sit for a few minutes and simply observe your mind. Record your observations.

Something that inhibits the mind in the West is the way of education - being fed things doesn't give us space and room to really dig out our own meanings. When I came to yoga it was like a breath of fresh air. Someone asked me a question and accepted my answer as my understanding then. Because I had good teachers, they encouraged me to go on and find out more; whereas at school, I would read a beautiful passage from Shakespeare, for example, and be asked what it meant. Full of enthusiasm I would answer, only to be told "No, it doesn't mean that."

In Iyengar's commentary on the second sutra, he says, "Yoga is defined as the art of studying the course or conduct or behaviour of consciousness which has three functions. They are motion, cognition, and stabilization. These functions of consciousness have to be watched in order to still these movements. Then an undisturbed state of silence is attained within and without. This is yoga. In the indivisible state of silence, the seer or the dweller dwells in his own abode without the help of consciousness, radiating his true glory."

Some of you do practices like meditation, but all of us are doing spiritual practice with our asana which is teaching us this stilling, and probably you've had glimpses every now and then of this incredible stillness, and then the mind takes you off again.

Continued on page 14



1988 IYENGAR YOGA

BACK ROW: Lorne Berman, Diane Brunl, Bruce Carruthers, Erin Murphy, Leslie
 Barbara Forbes, Robert Knipe, Frank Williams, Faith Welsh MIDDLE
 Donna Fornelli, Suzanne Fleming, Mae Robertson, Dianne Hobday, Marian Stewart
 FRONT ROW: Phoebe Long, Ginnette Levesque, Henriette V lens, Elizabeth Floyd
 Roberta MackId, Elizabeth Westlake, Rosemary Short, Scott Gianola, Margaret I



OGA INTENSIVE

Young, Barbara Boettcher, Sharon Torvik, Trudy Flisk, Evelyn Nixey,
 ROW: Beatrice Briggs, Linda Mackenzie, Saskia Rynsburger, Maureen Carruthers,
 art, Lois MacMillan, Patty Chabot, Khairon Quadir, Sonja Cash
 d, Jim Rischmiller (kneeling), Shirley French, Liz McLeod, Stephanie Kostluk,
 Lunam MISSING: Derek French, Linda Benn, Ernest Gumpert

Patanjali goes on to talk about the different kinds of thought waves - some are painful and some are not painful. Christopher Isherwood translates them as "right knowledge, wrong knowledge, verbal delusion, sleep and memory. Verbal delusion is often translated as imagination. The right kinds of knowledge are direct perception, inference, and spiritual testimony. Wrong knowledge is knowledge which is false and not based on the true nature of its object. Verbal delusion arises when words do not correspond to reality."

A lot of the work I've done in yoga has been in clarification of speech and looking at the words we use. That's the gross level to start working. When you work with your speech it affects your thoughts, when you work on your thoughts it affects your mind, and so it takes you back. We have to start somewhere, just like we start somewhere with trikonasana.

The twelfth sutra states, "The thought waves are controlled by means of practice and non-attachment." How do we do that? What is non-attachment? I used to be a little bit frightened when I first started yoga and people talked about non-attachment because I thought they meant indifference. Part of this was because I was very attached to my personality and my way of being in the world, and I thought if I continued with yoga it would make me calm and serene, so I wouldn't fully enjoy anything. Everything would become dull and dreary. It doesn't mean that at all. In fact, until we can learn non-attachment we are unable to really enjoy things because there is always that fear of losing them and having them taken away.

In sutras 30 to 33 Patanjali discusses some of the obstacles to learning. "Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense

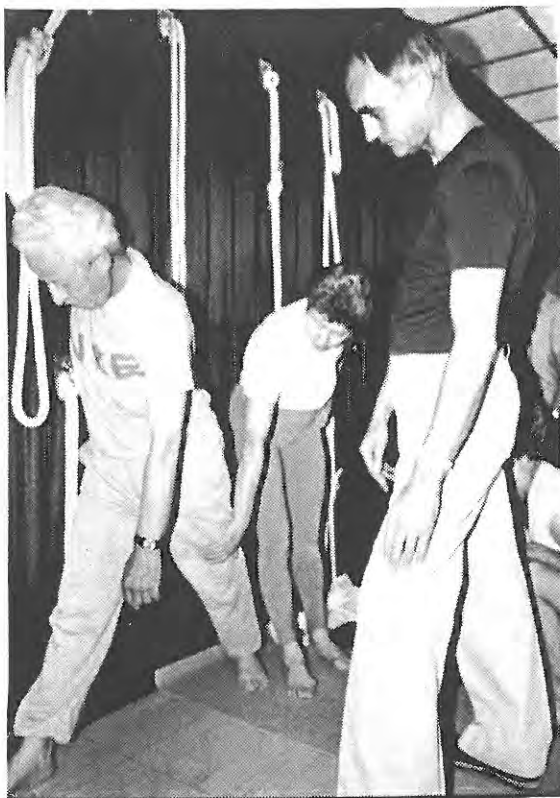
pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration: these distractions are the obstacles to knowledge. These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing. They can be removed by the practice of concentration upon a single truth. Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked." (Isherwood's translation) Mr. Iyengar's translation of the last statement is, "The cultivation of friendliness, compassion, joy and indifference in the spheres of pleasure, pain, virtue and vice respectively is given to keep the mind in a gracious and cheerful disposition."

There is a lovely section in the first Padah (Verse 22) where Patanjali states that our rewards will be proportional to our efforts, and that there are different categories of sadhaka: feeble, average, intense and intensely intense. Mr. Iyengar was once talking about this to us and he said, "I am intensely intense." I've been thinking about this lately.

I'm going to India again this Fall, so in the past few months my practice has intensified. Where would I be now if I had practiced like this for the past two years, since my last visit to India? Some people might consider my practice intense, but I know that the intensity is not as much as could be there. Nobody knows how much longer we have for this particular life. What is it that stops me from making this most intense effort all of the time?

transcribed by Linda Shevloff





yoga centre of victoria

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A BEGINNER'S WORKSHOP

with

LINDA BENN

Sunday, October 16th, 1988

10 am - 1 pm

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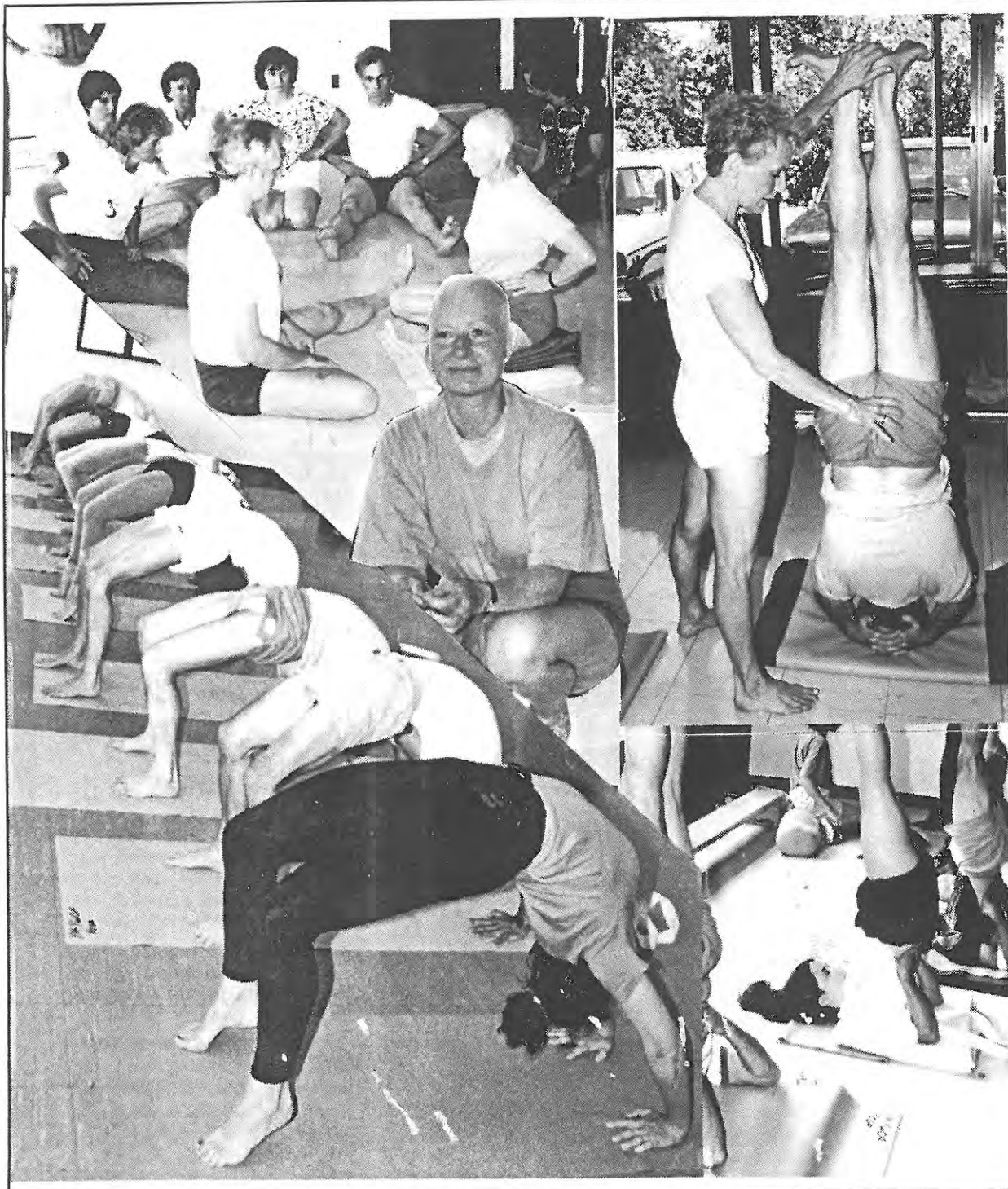
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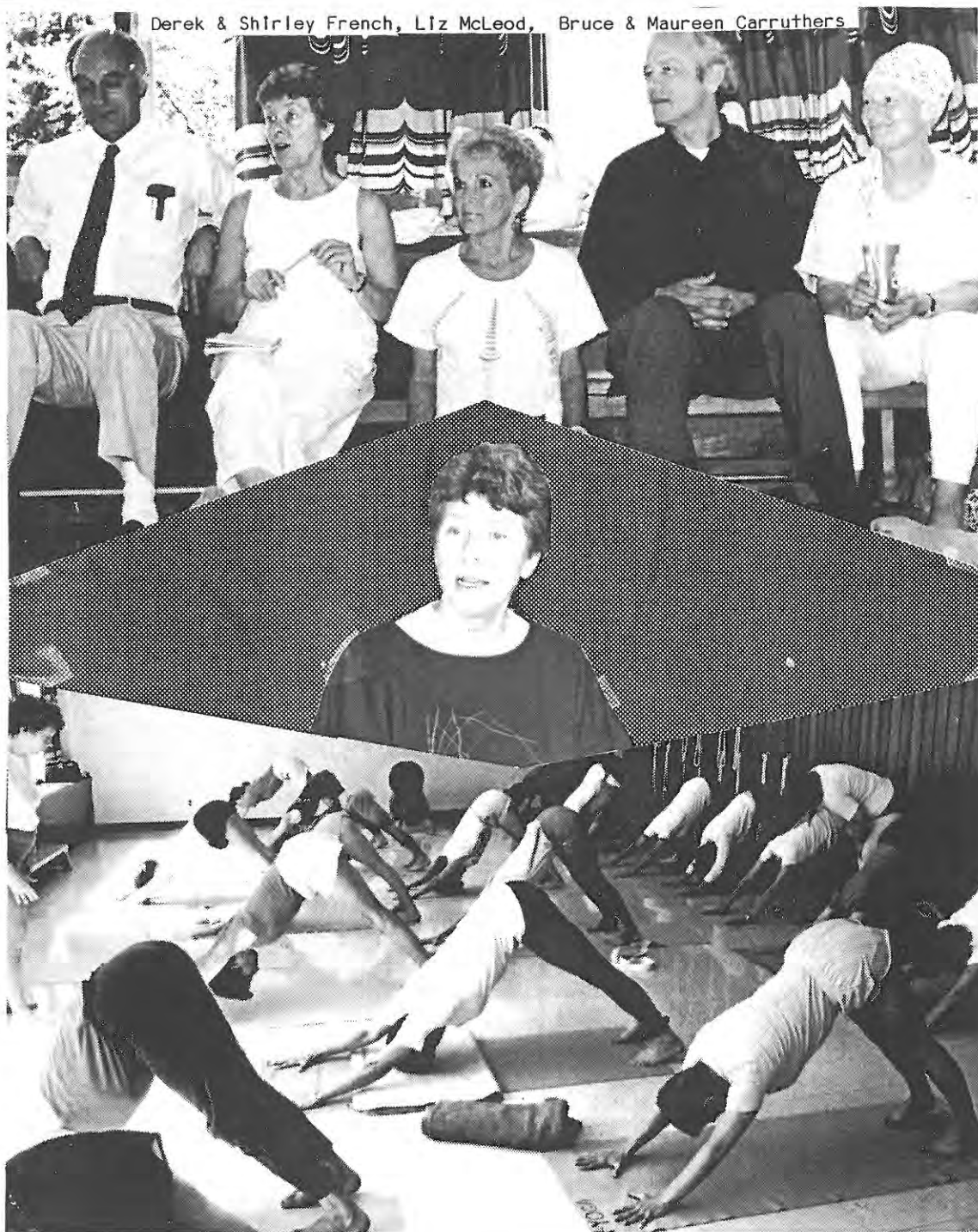
INTRODUCE A FRIEND TO YOGA

*'In the beginner's mind there are
many possibilities,
but in the expert's there are few.'*

-Shunryu Suzuki



Derek & Shirley French, Liz McLeod, Bruce & Maureen Carruthers



One of the cast of characters which make up the play of my life is a slob, always looking for the easy way out. This character has always played a minor role which has become smaller over the years, but nevertheless still gets the occasional part to play. If there were a way to be fulfilled without effort, would I take it? I can't conceive of such a world. The fulfilment is in the effort.

At my first yoga workshop, the teacher posed the question: "What makes your life worth living?" When I went to Yasodhara Ashram to take their three-month teacher training course, on the first day I was asked: "What is work?" Yoga is my work. My work does make my life worth living - but sometimes I wish there was not quite so much of it.

Om Namah Sivaya!

YOGACHARYA B.K.S. IYENGAR 70TH
BIRTHDAY CELEBRATIONS
T - SHIRTS

100% COTTON, BLACK LOGO ON
WHITE SHIRT. SIZES S, M, L, XL
COST: \$15.00 PLUS \$2.00 POSTAGE

(CANADIAN)

SEND CHEQUE/MONEY ORDER PAYABLE TO:
VICTORIA YOGA CENTRE
C/O MARLENE MILLER
4174 MORRIS DR.
VICTORIA, B.C.
v8x 2k3

PROCEEDS DONATED TO 70TH BIRTHDAY
CELEBRATIONS PUNE, INDIA

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French
on

SATURDAY,
OCTOBER 29th, 1988



10 am to 4 pm in
The Yoga Room
3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE \$35.00

Shirley is a senior 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 Iyengar Yoga.

For information and registration.

Phone 478-3775



Leslie



By Leslie Hogya

As I write this, summer is coming to an end. I'm alone for a few days and its a welcome quiet after a very busy summer of trips and visitors. I loved it all but I also need to have some quiet time.

My youngest son is spending time with his relatives of all ages in Ohio. It is his first trip all by himself. He was very irritable and irritating the day before he left, especially as he was supposed to go to sleep. I realized it was his way of being nervous. We finally discussed his fears, and I helped him make a list of essential information. But, understandably, he still had trouble getting to sleep.

When I put him on the plane the next day, I could feel my tears surfacing, yet I know this is really important for him to do. My ties are lessening as he heads into adolescence. At this age in other cultures boys leave their mothers' care altogether. But what I know intellectually is still hard to do. I feel I push away with one hand and pull him back with the other!! Having him out of reach for a while is healthy for us both.

His brother made a similar trip at a younger age, and Jean-Guy was quite curious about it. I assured him that first of all I went with Brooks one way and he came home on a non-stop flight. I could tell though that Jean-Guy was comparing his journey to his brother's - a form of sibling rivalry. If Brooks could do it at 10 then why was he worried at 13 he wondered.

I thought when my children were spaced so far apart that there wouldn't be much sibling rivalry. But its still there. It was probably even more frustrating for the youngest by five years to wait to do what his brother was doing - it must have seemed an eternity and forever out of reach.

In my birth family I was the oldest by four years and I definitely lorded it over my two younger siblings. For years they were lumped together as the "little kids."

My brother was the youngest and he was so determined not to be left behind with my sister, he used to wiggle his teeth all the time so he would have a loose tooth.

When my sister became a teenager, more rivalry developed between us as I was sure she was allowed a freer rein. I resented it. (Even with all my privileges and status).

As an adult its gone underground and become subtle. When I asked my sister's opinion about something a few years ago she seemed surprised I would think she knew enough to give me, the oldest, any advice. I said our age difference was insignificant now and, in fact, I had many friends younger than she of whom I asked advice. But on reflection I realized her reaction had a lot of truth in it. It was a change for me, a humbling of my former stance as big sister, to ask her help.

With my own children, I try and minimize the inevitable. Rivalry is inevitable, especially in siblings close in age and the same sex. I do not try to make comparisons in thought or words. Thoughts are powerful and I know they come through!!

SHAMBHALA HOUSE

Fall 1988



Swami Sivananda of Rishikesh, India, instructed his disciple, Swami Sivananda Radha, to return to the West in 1956 and spread the yogic teachings.

Swami Radha's mission was to found spiritual centers to further this work. Since that time she has built Yasodhara Ashram into a strong center of Light, and has written several books that interpret yogic teachings for application in contemporary Western life, including KUNDALINI: YOGA FOR THE WEST, MANTRAS: WORDS OF POWER, THE DIVINE LIGHT INVOCATION and her most recent book, HATHA YOGA: THE HIDDEN LANGUAGE. She has also established yogic teaching centers in Canada and the United States.

These centers, named Shambhala (meaning the way to happiness), offer a variety of activities through which everyone may find their own way to happiness. Shambhala House Victoria, under the direction of Swami Padmananda, is a tangible expression of this inner harmony. Swami Padmananda was initiated into Sanyas by Swami Radha in 1977. Sanyas is a lifetime commitment to spiritual goals and selfless service.



Norman MacKenzie has been a resident of Shambhala House Victoria since its opening in 1984. He has studied yoga since 1979 and took the Yoga Teachers Course at Yasodhara Ashram in 1982. Norman assists in leading classes and workshops.



WORKSHOPS AND EVENTS

OVERVIEW OF KUNDALINI YOGA

Friday, Sept. 16th, 7:30-9:30 pm; Saturday & Sunday, Sept. 17th & 18th, 10:00 am-6:00 pm

This overview of the Kundalini system explores the symbols of Kundalini Yoga which have been used throughout the ages by Gurus and spiritual teachers to direct aspirants to the realization of their own hidden potentials. The weekend session is designed to familiarize participants with the system as it is presented in Swami Radha's book, *Kundalini Yoga for the West*. It is an important starting point for those who wish to begin regular weekly classes.

Fee: \$100.00, \$25.00 deposit

(discount allowed for those who sign up for Kundalini classes)

THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, Oct. 21st, 7:30-9:30 pm; Saturday & Sunday, Oct. 22nd & 23rd, 10:00 am - 6:00 pm

We are pleased to once again be able to present this approach to Hatha Yoga. Based on Swami Radha's newest book, it uses symbolism and visualization to unlock the psychological and mystical meanings of 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 \$20.00

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.

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: 10 classes, \$100.00

Ongoing classes start:
the week of September 19th

New class:

Please contact Shambhala House if you are interested in joining a weekly study group. New classes will be arranged after the Kundalini Overview.

Satsang:

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

Sunday evenings: Bhajans--7:30;

Satsang--8:00-9:00.

Satsang is a time to remember the higher

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

Prayer List

Shambhala House Victoria has a Prayer List for those in need. At Satsang we pray and chant Mantras 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.

WORKSHOPS

To confirm your place in workshops, complete the registration form, and return it with your cheque for the deposit, made payable to Shambhala House. The balance of fees is payable on your arrival at the workshop.

Financial arrangements can be made for students, and others in need, for classes or workshops.

	<u>FEE</u>	<u>DEPOSIT</u>
Kundalini Overview	100.00	25.00
September 16-18		
The Hidden Language	85.00	20.00
October 21-23		

_____ I wish to be included on the Shambhala House Victoria mailing list.

NAME

ADDRESS

TELEPHONE

Please detach this form and mail it to:
Shambhala House Victoria
1500 Shasta Place
Victoria, B.C. V8S 1X9
Telephone: (604) 595-0177

YOGA CALENDAR

PURE SILK EYEBAGS

EXCELLENT FOR DEEP RELAXATION
AND SLEEP, HEADACHES, SORE EYES.

FILLED WITH FLAX SEEDS AND
CAMOMILE FLOWERS

\$5.00 INCLUDING POSTAGE
(SPECIAL PRICE FOR LARGE
QUANTITIES)

COLOURS: BLACK, ROYAL, ROSE
TURQUOISE, KELLY GREEN,
BURGUNDY

ORDER: BUTTERFLY WINGS
C/O BARBARA ROSS
2017 42ND AVE. S.W.
CALGARY, ALBERTA
T2T 2M8

PHONE: 403-243-9697

SEPTEMBER:

4: Labour Day Picnic of the Victoria
Yoga Centre. Everyone welcome.

3-5: Dona Holleman workshop, Calgary.
Phone Shirley Johannesen 403-243-3433.

9: Yoga Centre meeting to be held at
572 Head Street, 7.00 p.m. Everyone
welcome.

11: Celebration of Swami Sivananda's
Birthday at Shambala House. 10.30 -
11.30 a.m.

11: Open House at Shambala House. 3.00
- 5.00 p.m., 7.30 - 9.00 p.m.

10-11: Introduction to Yoga and Health
Enhancement, co-led by Maureen and
Bruce Carruthers on Galiano Island.
Phone Penelope at 224-1073

14: WHAT IS YOGA? Special series
session at the Y, a panel discussion.
Fee per class, or you can register at
the Y for the whole series.

16-17: Kundalini overview at Shambala
House.

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
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information,
please contact our Advertising Manager, Carole Miller,*
721-3477

17: Teachers meeting at the Y. 10 a.m. to 1.00 p.m. A session on neck and shoulders to be led by Sara Gerring of Sechelt. Discussion and lunch, 1.00 p.m. to 3.00 p.m.

21: YOGA FOR ATHLETES. Special series session at the Y, given by Jim Rischmiller and Michael Shevloff. Fee per class or you can register at the Y for the whole series.

28: PRANAYAMA. Special series session at the Y, given by Shirley Daventry French. Fee per class or you can register at the Y for the whole series.

OCTOBER:

September 30-Oct 2: 3 day workshop with Aadil Palkhivala on Galiano Island for teachers. Phone Carol, 688-8190 or Gioia, 734-7696.

5: PRANAYAMA. Special series session at the Y, given by Shirley Daventry French. Fee per class or you can register at the Y for the whole series.

12: ASANAS FOR THE MENSTRUAL CYCLE. Special series session at the Y, given by Linda Shevloff. Fee per class or you can register at the Y for the whole series.

14: Yoga Centre meeting to be held at 160 Beach Road, 7.00 p.m. Everyone welcome.

15: Teachers workshop on Hips, etc., with Derek French. 9.15 a.m. to 12 noon. Discussion and brunch, 12 noon to 2.00 p.m.

16: Introductory workshop at the Y given by Linda Benn. 10 a.m. to 1 p.m. See ad this issue.

19: VIDEO: YOGA: THE ULTIMATE FREEDOM. Special series session at the Y. Fee per class or you can register at the Y for the whole session.

26: SUTRAS AND ASANAS. Special series session at the Y, given by Marlene Miller. Fee per class or you can register at the Y for the whole series.

29-30: Iyengar Yoga Weekend for level one and two students, led by Maureen Carruthers on Galiano Island. Phone Penelope, 224-1073.

NOVEMBER:

18: Yoga Centre meeting to be held at 7.00 p.m. Place to be announced.

DECEMBER:

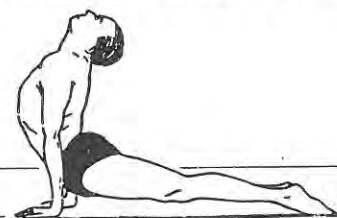
10: Annual General Meeting of Yoga Centre followed by pot luck party to be held at 3918 Olympic View Drive. Everyone welcome.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

CREDITS

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DEADLINE FOR OCTOBER ISSUE SEPTEMBER 16th, 1988

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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



yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

OCTOBER 1988



A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
OCTOBER 29th, 1988**



10 am to 4 pm in
The Yoga Room
3918 Olympic View Drive
R.R. 1, Victoria, B.C.

FEE \$35.00

Shirley is a senior 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 Iyengar Yoga.

For information and registration.

Phone 478-3775



Reflections

By Shirley Daventry French

My Yoga is interfering with my sleep. It is becoming more and more difficult for me to sleep undisturbed in my habitual sleeping posture: lying on my side in the fetal position with my arms curled closely around me. My body and in particular my shoulder joints are protesting - telling me they are cramped. It's ridiculous, when I think of it, that I spend time each day opening up my shoulder girdle and stretching out tight ligaments and muscles in the shoulder joint, and then spend each night tightening them up again. Common sense, however, has little to do with it.

I am not completely inflexible. I have another favourite position: lying on my stomach, hands above the shoulders, arms bent and tucked under the pillow at the level of my head. This may be marginally better for the shoulders (although this is doubtful), but is much worse for the lower back. In fact, in any conventional back maintenance programs it would be a definite "no".

The other day Derek attended a seminar for physicians on the problems and injuries faced by tri-athletes. He told me they had discussed sleeping positions for people with shoulder problems. The recommended position was one where the arm is at less than a right angle when abducted away from the trunk. It is also important to avoid direct pressure on the shoulder to prevent an impingement syndrome where the head of the humerus presses on some of the shoulder tendons. An ideal position resembles Savasana. For those who find it difficult to sleep on their backs, pillows should be used to prevent them from rolling over.

I was about to go to bed and curl up comfortably, and didn't want to hear any of this. But I did hear it, and lay down on my back for about five minutes, before turning over and going happily to sleep on my side, arms

wrapped around myself. During the night, I awakened, feeling my arms drawn into the shoulder sockets and the tension in my trapezius muscles and wondered why I find so much comfort in this position. With mixed feelings, I noticed it is not as comfortable as it used to be, and I thought of my first Iyengar Yoga teacher, Norma Hodge, who urged her students to move from comfort to newness.

It did not take me long to accept this in my asana practice nor in many other areas of life. Yes but, having made an effort to change throughout the day, I ought to be able to forget about it and be comfortable at night. Last month I wrote about the seduction of "I should" and "I deserve". "I ought to" and "yes but" are their companions, fuelled by the energy of the self-serving ego which can see that if I continue to follow a certain direction it will lose some of its power.

Shoulders play a significant role in my life. Sarvangasana or shoulderstand features in another struggle which goes on during my asana practice. Because of its nature, shoulderstand is practised during the later stages of a session. When that practice has included headstand, as it usually does, shoulderstand is essential. Last time I was in India, Geeta Iyengar told us emphatically that each day headstand and shoulderstand are a must (except when you are menstruating). My problem usually arises when I have worked well in my practice and am feeling good. Knowing I must practise shoulderstand for balance, the 'vrittis' or fluctuations of the mind which Patanjali mentions in his second aphorism intrude. I find my mind wandering to thoughts of breakfast or the tasks I have planned for the rest of the day. That seductive voice emerges and says: "It won't matter if you don't hold very long, after all you've worked hard, you've earned your breakfast, you deserve a rest....."

Most of the time I can resist this temptation, exert myself, and sustain the pose. When an asana is practised regularly and performed to the best of one's ability (as Mr. Iyengar would

say "to the maximum"), then the power of this resistance lessens. This is the purpose of all spiritual practices. The "newness" which emerges spills over into all aspects of life, which is never comfortable although it is often rewarding and stimulating. I find it much harder to accept this disturbance at night, when what I am seeking is to awaken refreshed from a deep peaceful sleep. Yet, why would those hours we spend in bed be any exception; they are, after all, one aspect of life. I often hear the expression: "I went to bed and just died." - meaning "I had a good night's sleep." I am beginning to think a good night's sleep is one when I go to bed and live, integrating into my sleep patterns what I have learned from my yoga practice. Perhaps then my sleep would cause neither mental nor physical distress and would become really peaceful.

Awake or asleep, the challenge is always there.

The Lighter Side

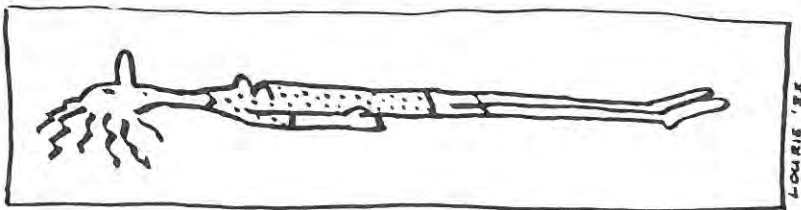
Friends, Yogis, Countrypersons,
Lend me your jokes.

At a recent meeting of the Victoria Yoga Centre newsletter committee, the idea of an issue with an emphasis on humour was mooted. The work, challenges and changes of the yogic path is a difficult task, as Ms. Daventry observes in her Reflections. Humour can help.

I would appreciate receiving jokes, aphorisms, humorous articles, funny photographs - with or without captions, cartoons (are you out there Nance?) - anything - at the address below.

In anticipation,
Derek French
3918 Olympic View Drive
R.R.1 Victoria, B.C. V8X 3W9

"They who laugh, last!"





LABOUR DAY PICNIC --Some of those present were Linda Shevloff, Norman MacKenzie, Leslie Hogya, Bruce Ingimundson, Marlene Miller, Michael Shevloff, Trish Graham, Shirley French, Carole Miller, Jennifer Rischmiller & Derek French.



**ANNUAL GENERAL MEETING
of the
Victoria Yoga Centre
December 10th, 1988 6 pm.**

**Please join us for a brief business meeting and the
election of a new executive. We need your energy and ideas!**

**This will be followed by our delectable CHRISTMAS POTLUCK
SUPPER AND OTHER FOOLISHNESS. GOOD TIMES!**

**At: the home of Shirley & Derek French
3918 Olympic View Drive
For information:
Phone Marlene Miller at 727-3745**



PLEASE BRING YOUR FAVOURITE DANCING MUSIC AND BEVERAGE

YOGA CENTRE NEWS

By Jennifer Rischmiller

The Victoria Yoga Centre would like to invite new members to be part of the association.

Although there is no physical space for the Yoga Centre in Victoria, the work of its members affects the Victoria community in many ways. The Yoga Centre organizes the Iyengar yoga programme at the Y, publishes the newsletter, sponsors workshops, awards scholarships, raises money for scholarship and, most of all, heightens awareness of Iyengar yoga in the area.

The Yoga Centre holds regular meetings, sometimes business, sometimes discussions and videos, sometimes all of these. At these meetings planning for the activities is organized and programmes devised. A meeting is also a time for members to socialize, to enjoy each other's company. Of course, some of the programmes planned are strictly social, an aspect which is highly regarded by members of the Yoga Centre.

One of the social programs that I value highly is the Labour Day Picnic. As usual, this year the sun shone and, in addition, the day was warm, one of the many warm sunny days of our recent summer. Most of the people who were there I already knew so it was an opportunity to renew and build friendships. There were also some new faces so I could begin friendships.

The picnic this year was even more special than usual, it celebrated the 10th year of being for the Victoria Yoga Centre. Although I had expected a higher attendance because of the invitations that had been mailed out, among the people present were several of the founding members and several of the past presidents. How very appreciative I am of their efforts on my behalf.



yoga centre of victoria

presents

A BEGINNER'S WORKSHOP

with

LINDA BENN

Sunday, October 16th, 1988

10 am - 1 pm

Refreshments

At the Victoria YM-YWCA Yoga Studio

\$12.00 Yoga Centre/Y Members

\$14.00 Non-Members

REGISTRATION AND INFORMATION:

Phone Linda at 598-8277

Make cheques payable to:
The Yoga Centre of Victoria

Mail to:

c/o 160 Beach Drive
Victoria, B.C.
V8S 2L5

INTRODUCE A FRIEND TO YOGA

*'In the beginner's mind there are
many possibilities,
but in the expert's there are few.'*

-Shunryu Suzuki

When I first began to take yoga classes I found my life began to change in a way that was often difficult to understand and hard to deal with. My association with the members of the Yoga Centre gave me a chance to avail myself of their support, which was/is readily given. Support is exchanged freely between the members and is one of the pillars of the association, used as a firm base to cement the various relationships.

Each time the picnic happens, the relationships I have are renewed, more strongly than ever. My relationship with yoga is also renewed at this time when hatha classes are going to start at the Y, Kundalini classes will start at Shambala House and I can look forward to day workshops, longer workshops if I choose. All these choices are available because of the work of the Yoga Centre members.

Happily, though, the Labour Day picnic depicts the play aspect of the Yoga Centre. The members play together as well as they work together. Good food, good weather, swimming, walking in the sun, all these activities happen at the picnic which usually happens on the Metchosin peninsula in the home of Derek and Shirley French. Most of all my enjoyment of the day comes from my association with the people at the picnic.

The next meeting of the Victoria Yoga Centre is on October 14, at 7.00 p.m. at 160 Beach Drive. There will be another meeting on November 18 at 7.00 p.m., the place will be chosen at the October meeting!

The Annual General meeting of the Yoga Centre will be held on December 10, at 6.00 p.m. at 3918 Olympic Drive. This meeting is followed by the VERY BEST celebration in Victoria, so please plan to come along to the potluck supper and party.



YOGA CENTRE OF VICTORIA .

PRESENTS

A Sunday Workshop
LEVEL 1 & II

with

CELIA WARD

SUNDAY, NOVEMBER 27th, 1988
10 AM - 1 PM, REFRESHMENTS
YOGA STUDIO, VICTORIA YU-YMCA

\$12.00 YOGA CENTRE/Y MEMBERS
\$14.00 NON-MEMBERS

CELIA HAS TAUGHT AT THE VICTORIA 'Y'
FOR THE LAST 7 YEARS. SHE HAS
TRAINED WITH ADIL PALKHIVALA,
SHIRLEY DAVENTRY FRENCH AND HAS
ON 2 OCCASIONS STUDIED AT THE
IYENGAR INSTITUTE IN PUNE, INDIA.

REGISTRATION AND INFORMATION:
PHONE CELIA AT 474-5021

CANADIAN IYENGAR TEACHERS CONJUNCTION

by Marlene Linda Miller

During this past summer from July 31 to August 5 on behalf of the Victoria Yoga Centre, I attended the first Canadian Iyengar Yoga Teachers meeting. This coming together of Canadian Teachers was held at the rustic Highland Estates, a two hour drive outside Montreal. We were housed in a large, old, country cabin located on the shore of a small pond. It was especially enjoyable being in the eastern Canada country-side of quiet rolling hills. Marie-Andree, Luci Guindor and Henriette Viens organized our accommodation and food. They hired Marie, a macrobiotic cook, who planned and prepared exceptionally fine meals.

This was the setting in which eighteen teachers came to practice, share teaching techniques, explore yogic philosophy and discuss how, as a group, we wanted to unite.

It was a unique time for us, as we did not come because of the physical presence of the teacher nor was there a pre-set agenda organized. In the Canadian way, it was a group who explored organizing itself as a result of being inspired by its teacher, Sri B.K.S. Iyengar.

The first evening an agenda was set that would take us through the next six days. 8 - 11 am was asana practice, 11:30 am - 2:00 pm lunch, 2 - 4 pm discussion and business meetings, 5 - 6 pm Pranayama, 6:30 supper, 8 - 10 pm philosophical topics of discussion then 11 pm to 7 am silence was observed (most of the time).

The asana practices were led by a different teacher or teachers each day: Lisa Schwartz focused on the flow and connection between asanas, Shirley French and I led Seeing and Understanding Bodies following the format Mr. Iyengar developed during the teacher sessions at the "Yoga 87" Convention, Liz McLeod shared how she approached teaching a weekly class, Bruce Carruthers provided us with a challenge of exploring asanas we seldom practice, and Claudia McDonald, Susan Bull, and Carole Brophy shared their insights to teaching that helped to release and deepen the experience of specific asanas.

The afternoon discussions and meetings focused on the survey of 'Iyengar' teachers which was carried out in Canada. The survey resulted from

the meeting of Canadian teachers held in Cambridge last August. The purpose of the survey was to determine if there was interest and need for a formal Canadian Association.

Hilda Pizarro, having conducted the survey, compiled the results along with Claudia, then presented the report at this conjunction. Hilda then, very skillfully, lead us through the results and discussions of the topics raised. This took place during three afternoon meetings. At the final meeting we prioritized topics upon which action could be taken. (Copy of the survey results and minutes of the meetings are available through Provincial yoga centres, or you may write the Victoria Yoga Centre.)

The pranayama practice each afternoon was scheduled as follows: Monday - self directed, Tuesday - led by Liz, Wednesday led by Shirley, and Thursday led by Lisa.

Discussion topics were: How each of us approached teaching the beginning students - led by James Traverse, Sutras with Shirley, sharing of what is happening in each of our areas, shoulder exploration with Carol and Hilda, and Yoga and Medicine led by Bruce.

It was a very full week, the time spent well as we shared our knowledge of the work, and discussed our connections with each other. I appreciated being able to renew acquaintances and friendships, and to meet new Yoga friends. There was time for walks, personal talks, and for refreshing swims. And there was an evening of dancing and frolics along with a most spectacular lightening storm.

I would like to bring to your attention some of the undertakings of this group. James Traverse of Halifax is coordinating a catalogue of props, T-shirts, Video tapes, books etc. If you have something you would like to advertise contact James at: 1070 Bellevue Avenue, Halifax, N.S. B3H 3L9.

As Mr. Iyengar's Canadian teachers/students we have put an ad in the souvenir magazine commemorating his 70th Birthday. Donations towards this

and for sending a monetary gift are being collected by myself. You may send donations to: Marlene Miller, 4174 Morris Drive, Victoria, B.C., V8X 2K3.

Shirley Daventry French has agreed to revise the Teacher's Directory. Further she will establish an archive of the Canadian Iyengar work. If you would like to contribute items please send them to her at: 3918 Olympic View Drive, RR#1, Victoria, B.C., V8X 3W9.

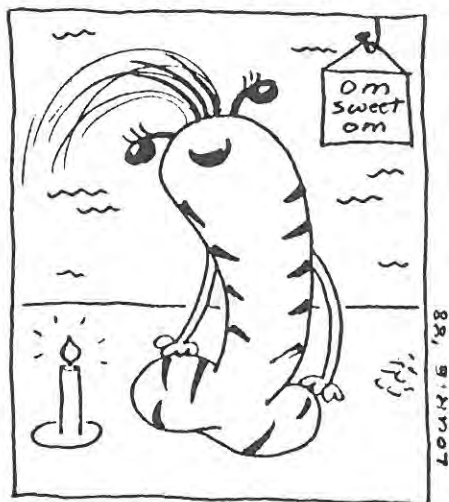
To enhance communication it is suggested that regional newsletters be exchanged.

Liz McLeod will organize the next Canadian Teachers conjunction at the University of Alberta to be held August 4 through the 7th, 1989 - the major focus to be teacher training. So mark your calendar now.

It was a very interesting week in which the dynamics of group association was focused upon, which concluded with the agreement of continuing an informal network of Canadian Iyengar Yoga Teachers.

Namaste
Marlene Linda Miller

*What kind of Yoga
do shrimps do?!*



PRAWNAYAMA!



**YOGACHARYA B.K.S. IYENGAR 70th
BIRTHDAY CELEBRATIONS
T SHIRTS**

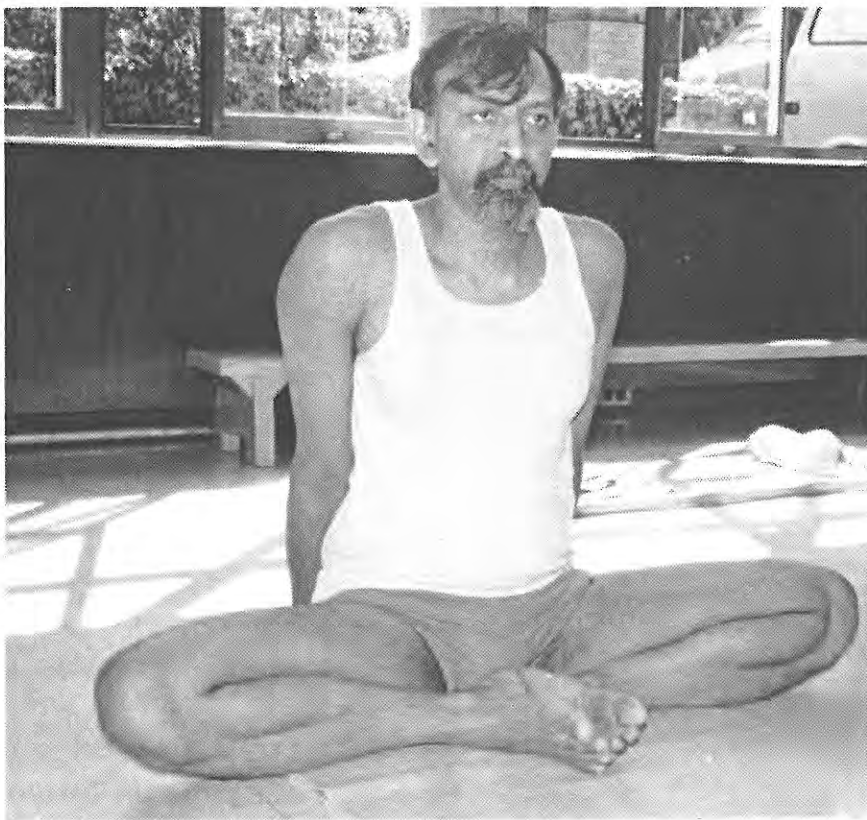
100% cotton, black logo on
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COST: \$15.00 plus \$2.00 postage
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c/o Marlene Miller
4174 Morris Drive
Victoria, B.C.
V8X 2K3 Phone: 727 3745

Proceeds donated to 70th Birthday
Celebrations Pune, India

PS: Reduced cost for orders of
5 or more.



RAMANAND PATEL

by Arnie Cohen

My first impression of the workshop was my view of Ramanand's relaxed body, the enormous length of his arms and legs. As the workshop began I was also impressed with his relaxed, humorous, yet serious, style of work that made his teaching congruent with his relaxed body.

Throughout the three day workshop I felt he understood the body and how it could open. He made you feel what is possible and then to go beyond that limit. One of

the great lessons in the workshop for me was how my mind limits my body. I watched Ramanand demonstrate poses that I thought would surely be impossible for me to try. Once I tried them I found that not only could I do it but how well my body reacted to being stretched. It almost seemed that, as my mind relaxed and stretched, so did my physical body. One night as I came home my wife remarked how much taller I appeared. Of course, the lesson cannot end with the yoga

workshop but I need to carry this constantly with me. The mind can so easily limit what I do, what I try and even what I will dream is possible.

I found as I did my work with Ramanand how important it was to visualize the bone structure of my body and the alignment of that structure that allows the pose to develop, that allows my body to open, the muscles relax and my body to feel connected throughout. I was able to experience new ways the body could open through the use of props, especially the ropes in which I seemed to hang and stretch myself beyond my belief system.

Needless to say I enjoyed the workshop, I appreciated Ramanand as an excellent teacher and will look forward to participating in future workshops with him.



yoga centre of victoria

PRESENTS

RELAXATION AND PRANAYAMA WORKSHOP

with

MARLENE MILLER

SUNDAY, DECEMBER 18, 1988

10 am - 1 pm

Refreshments

At the Victoria YM - YWCA Yoga Studio

\$12.00 Yoga Centre/Y Members

\$14.00 Non-Members

REGISTRATION AND INFORMATION

Phone Marlene at 727 3745

Make cheques payable to:

The Victoria Yoga Centre

Mail to:

Marlene Miller

4174 Morris Drive

Victoria, B.C. V8X 2K3

This workshop is focused on deep relaxation, the art of which may not be thought of at a very busy time of the year. A time of re-vitalization through conscious relaxation to help ease stress in the busy-ness of daily life.

"Relaxation follows extension. We cannot retain continuity of intensity: that we have to learn."

--B.K.S. Iyengar

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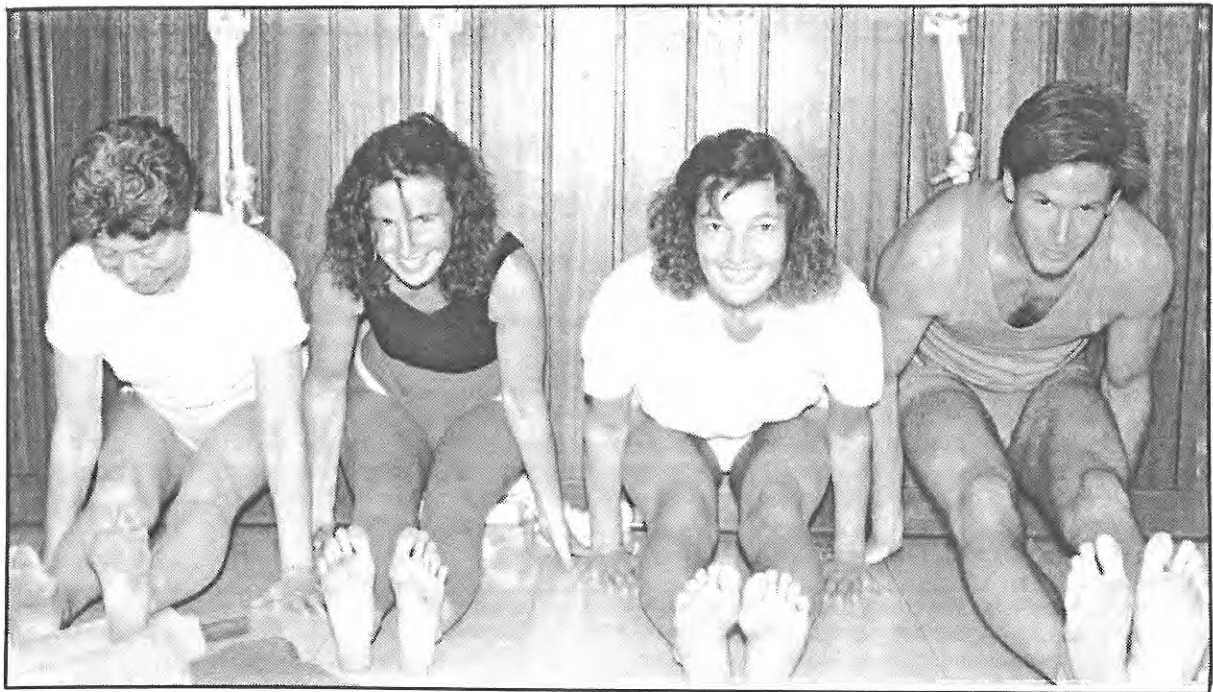
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Sitting In the ropes during Ramanand's workshop were Shirley French,
Ann Kilbertus, Sandra Harper, and Jeffrey Betts



Ramanand

Shirley French & Heather Morgan



THE VICTORIA YOGA CENTER and THE VICTORIA YM-YWCA
are pleased to announce a series of special workshops
in honour of
THE 70th BIRTHDAY CELEBRATIONS FOR MR. B.K.S. IYENGAR

WHEN: Wednesday evenings, 7:30 - 9:30 p.m. during the first and second terms

WHERE: In the Yoga Lounge at the 'Y,' 880 Courtenay St., Victoria

REGISTRATION: At the 'Y' beginning August 22

FEES:		Members	Non-Members
	Per Term	\$25.00	\$45.00
	Per Class	4.50	7.00

NOTE: No experience of yoga is necessary to attend and enjoy these sessions. This is a unique opportunity to expand your knowledge and experience of yoga as well as being a chance to meet other students and teachers of the Iyengar yoga program. You may sign up for a whole term or attend specific classes. Please wear loose comfortable clothing.

SESSION ONE

September 28th & October 5th — PRANAYAMA

Shirley Daventry French

Pranayama is the regulation of energy through breath-control. These two classes, which will be taught in sequence, will explore the interplay of body, mind and breath in daily life, in yoga-asana, in relaxation. Students will be introduced to the art of deep inhalation and exhalation, and shown how to begin a personal pranayama practice. (Please register for both classes.)

October 5th — PRANAYAMA (as above)

October 12th — ASANAS FOR THE MENSTRUAL CYCLE

Linda Shevloff

All yoga asanas are beneficial for health. However, during the monthly period, women are advised to practise poses of a more restful nature which relieve pain or discomfort and encourage the natural functions of the body.

October 19th — VIDEO: "YOGA: THE ULTIMATE FREEDOM"

A film made in 1976 in Ann Arbor U.S.A. Mr. Iyengar discusses the aims and benefits of yoga practice and gives a dynamic presentation of the asanas. "In order to conquer the inner oscillations of the self, of the mind, you have to come to the concrete, the body which is the temple or vehicle of the spirit."

Michael Shevloff will be there to answer any questions.

October 26th — SUTRAS AND ASANA

Marlene Miller

Patanjali's yoga-sutras are an intricate part of Mr. Iyengar's approach to Yoga. Study of these aphorisms enhances self-discovery, develops insight and deepens the practice of Yoga. This workshop will explore the meaning of some of the sutras during asana practice.

SESSION TWO

November 2nd — BACK PROBLEMS

Dr. Derek French

There are many factors involved in chronic back pain. This session will look at some common causes of back pain and the way in which Iyengar Yoga, with its emphasis on balance, alignment, strength and flexibility, can help.

November 9th — RECUPERATIVE ASANAS

Linda Shevloff

From time to time, perhaps due to tension, minor ailments or circumstance, we have less energy and vigour than normal. Some yoga postures are particularly helpful for renewing lost energy and relieving stress or tension. During this class a variety of recuperative poses will be practised.

November 16th — SHOULDERSTAND — THE MOTHER OF ASANAS

Marlene Miller

Do you have blocks which prevent your enjoyment of Sarvangasana (shoulderstand)? Are you frustrated with shoulders that don't seem to open? Or perhaps you want to deepen your understanding and practise of this beautiful and extremely beneficial pose. Come, ask your questions, share your insights, practice and explore!

November 23rd — THE YOGA SUTRAS OF PATANJALI

Swami Padmananda

The legendary Patanjali brought together the various teachings, experiences and knowledge of other yogis into a precise method with well-defined principles, giving to the world of Yoga a discipline called Raja Yoga. The principles of this ancient wisdom are just as applicable today for all who seek Truth and who wish to bring together in harmony all aspects of Being - physical, mental and spiritual.

November 30th — PRANAYAMA

Celia Ward

This introductory class will include preparatory postures, relaxation, breathing awareness and the art of deep inhalation/deep exhalation.

December 7th — VIDEO: GURUJI

The extraordinary story of Yogacharya B.K.S. Iyengar, internationally known yoga teacher. This is a biographical film which describes his challenging childhood; his struggle to attain health and spiritual wisdom; his dedication to practice and teach the ancient art of yoga.

Michael Shevloff will be there to answer any questions.

* * * * *

DECEMBER 14th 1988

** B.K.S. IYENGAR'S 70th BIRTHDAY **

One Hundred and Eight Sun Salutations —
A CELEBRATION OF LIGHT



Sara Gerring

The Victoria & up-Island Iyengar Yoga teachers had a very good session with Sara on Sept. 17. As a yoga teacher and physiotherapist she had much to teach us. Thankyou Sara!

55 HATHA YOGA ASANAS

Available as	1 2 3 4 5 6 7 8 9 10 11 12	and/or as
POST CARDS	1 2 3 4 5 6 7 8 9 10 11 12	MINI- POSTERS
(4 1/4 x 5 1/2)	1 2 3 4 5 6 7 8 9 10 11 12	(8 1/2 x 11)

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Cost of each set of 12 postcards:
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7 or 8: \$2.75; 9 or 10: \$2.50.
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\$1.20... etc. through 19 or 20: \$.80.

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The Molivos Mat

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

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

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

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

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

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



*Iyengar Yoga on Galiano Island
with Maureen & Bruce Carruthers*

WEEKEND RETREATS

Oct. 29-30 Nov. 18-19 Jan. 21-22 Feb. 25-26

Among the several schools of Yoga, & particularly Natha Yoga, the Iyengar method has a unique approach which stresses correct body alignment, endurance, strength, flexibility & awareness which opens each individual to deeper levels of understanding their body, mind & spirit. Maureen & Bruce are founder members of the B.K.S. Iyengar Assoc. in B.C., have taught yoga for the past 16 years and are respected teachers of the Iyengar method in North America. They have given workshops in Canada & the U.S.A. and have taken groups of advanced students to India in order to learn directly from their own teacher, Mr. B.K.S. Iyengar.

They offer Introductory, Levels I, II & III work with emphasis toward a self-regulated, personal practice. Limited to 16 participants.

Fee- \$75.00 (additional fee to cover food, accom & travel is negotiable.)

For further info. & registration call Penelope at 1-224-1073 (Vancouver)

AADIL PALKHIVALA

by Ann Kilbertus

Frustrating, invigorating, strenuous and provocative are just a few words that come to mind to describe a March weekend workshop with Aadil Palkhivala.

Nine or so hours crammed full of yoga where the details of what I learnt/saw/felt creep up on me days after the workshop is over -- including aching muscles I didn't know existed.

With a resonant voice and varied use of tone, Aadil directed the class. We found ourselves grasping imaginary ropes to gain added lift and turn in *prvrita trikonasana*. Suddenly I moved a few inches ... an unexpected surprise.

We spent time focusing on the foot and its connection to balance in standing poses. He encouraged us to concentrate on the ball of the big toe while shooting energy up the longitudinal arch as we stood in *ardha chandrasana*.

The subtleties of yoga presented seemed infinite like grains of sand on a beach. I know there were many I couldn't possibly pick up.

It was inspiring to watch Aadil move into various poses. I never realized that shoulder blades could move with such ease and in so many directions, or that the spine could shift in such a way that it really did seem to become absorbed by the body.

His motions seemed unified unlike the more fragmented ways in which many of us move about. The leg gets into place, then the arm, then the foot, back to the leg and on it goes.

This was a workshop where individuals had to set their own limits; a balance between knowing how much to push into new territory and when to simply be satisfied; not to quickly overstep boundaries that have taken years of construction to build.

It wasn't an easy few days, but I'd do it again. The glimmers of insight gained continue to draw me.



Mark your calendars !

AADIL PALKHIVALA

IYENGAR YOGA WORKSHOP

January 27th - 30th, 1989

**'Y' Yoga Studio
LEVEL I, LEVEL II,
PRANAYAMA**

**For Information Phone
Linda Benn 598-8277**

YOGA CENTRE OF VICTORIA



By Leslie Hogya

Ramanand Patel talked about the first four sutras of Patanjali when he was here in August. He addressed the question of renunciation in a way that was helpful to me. Its not giving up something as a form of self denial, and then wishing for it. He gave the example of a pile of rocks sitting next to a pile of jewels. Most of us would have no trouble renouncing the rocks. We wouldn't be tempted by them, we wouldn't even see them!

Later, one of the people listening asked me a further question, I said again, its not giving up. As an example, I described driving to Cache Creek on the trans-Canada highway, "When you saw the turn off for Princeton, would you care? You only want to get to Cache Creek." Its not a penance to give up the road to Princeton, it just falls away.

In my life an example is red meat. Hindus are vegetarians, cows are sacred, its a traditional part of the Indian culture. Since yoga comes from India, westerners think, or are sometimes told, that they must give up meat if they practice yoga. I thought about it, but my family balked and I didn't want to cook separately. When I served anything made out of soybeans, they called it mystery beans. I also still ate dishes with meat in them, I wasn't able to give it up.

Coming in contact with Swami Radha early on also influenced me. She became anaemic when she stopped eating meat and, for health reasons, stopped eating a vegetarian diet. She encourages us to be grateful and eat with reverence whatever we eat.

About five years ago I just stopped liking meat. I didn't feel particularly good when I ate it. I didn't want to smell it, look at it or touch it. But I didn't give it up, I just didn't want it. Friends will sometimes shake their heads and think I'm really depriving myself.

Hearing Shirley MacLaine being interviewed lately, she talked about the same issue and she said meat gave her up, and that's how it feels.

Another time when I had been sick quite a bit I thought, what's the good of all this yoga, why don't I just stop and be more wild and reckless. But when I thought about what that would mean, nothing had any appeal. I'm not interested in hanging out in bars, or taking drugs, or smoking, or attracting other men. I absolutely have no interest!

For me being reckless is not doing a yoga practice, or throwing away a recyclable can, or not brushing my teeth! Eating ice cream or good chocolate are about as far out as I get. But even if I do any of the above for long, I don't like how I feel. It may sound boring or staid by North American standards, but it doesn't mean I feel serious and deprived. I haven't given anything up.

Doing my yoga practices is certainly not a penance. I have a very busy schedule during the school year. This is my second year teaching in an alternative elementary school, I have a home and family to love and care for, I have my commitments as a Yoga Centre members and yoga teacher. I sometimes have a hard time fitting in my own practice, but if I don't take time, everything else starts to be more difficult. I lose energy, my back starts to ache, I begin to lose contact with the inner me. I become unfocused, uncentered and do none of my jobs well.

SHAMBHALA HOUSE

Fall 1988



THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, Oct. 21st, 7:30-9:30 pm; Saturday & Sunday, Oct. 22nd & 23rd, 10:00 am - 6:00 pm

We are pleased to once again be able to present this approach to Hatha Yoga. Based on Swami Radha's newest book, it uses symbolism and visualization to unlock the psychological and mystical meanings of 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 \$20.00

MUSIC AND CONSCIOUSNESS

Friday, Nov. 25th, 7:30 - 9:30 pm; Saturday & Sunday, Nov. 26th & 27th, 10:00 am - 6:00 pm

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

Fee: \$100.00, deposit, \$25.00

ROSE CEREMONY

Saturday & Sunday, Dec. 3rd and 4th, 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.

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

YOGA CALENDAR

OCTOBER:

5: PRANAYAMA. Special series session at the Y, given by Shirley Daventry French. Fee per class or you can register at the Y for the whole series.

12: ASANAS FOR THE MENSTRUAL CYCLE. Special series session at the Y, given by Linda Shevloff. Fee per class or you can register at the Y for the whole series.

14: Yoga Centre meeting to be held at 160 Beach Road, 7.00 p.m. Everyone welcome.

15: Teachers workshop on Hips, etc., with Derek French. 9.15 a.m. to 12 noon. Discussion and brunch, 12 noon to 2.00 p.m.

16: Introductory workshop at the Y given by Linda Benn. 10 a.m. to 1 p.m. Call Linda to register, 598-8277.

19: VIDEO: YOGA; THE ULTIMATE FREEDOM. Special series session at the Y. Fee per class or you can register at the Y for the whole session.

26: SUTRAS AND ASANAS. Special series session at the Y, given by Marlene Miller. Fee per class or you can register at the Y for the whole session.

29: Day of Yoga with Shirley Daventry French in the yoga room at 3918 Olympic View Drive. 10 am to 4 pm. Fee \$35.00. Call 478-3775 to register.

29-30: Iyengar Yoga Weekend for level one and two students, led by Maureen Carruthers on Galiano Island. Phone Penelope, 224-1073.

NEXT ISSUE

Please note that the next issue of the Newsletter (November/December) is to be a Commemorative in honour of Mr. Iyengar's 70th birthday. We are waiting for your contributions. The usual ads and notices will not be in the Newsletter. Watch for flyers and announcements and take special note of the information in the October issue.

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
½ page	18.00
¼ page	12.00
Business card	9.00

If you wish to buy an ad, or require any further information, please contact our Advertising Manager, Carole Miller, 721-3477

NOVEMBER:

2: BACK PROBLEMS. Special series session at the Y, given by Dr. Derek French. Fee per class or you can register at the Y for the whole session.

9: RECUPERATIVE ASANAS: Special series session at the Y, given by Linda Shevloff. Fee per class or you can register at the Y for the whole session.

16: SHOULDERSTAND. Special series session at the Y, given by Marlene Miller. Fee per class or you can register at the Y for the whole session.

18: Yoga Centre meeting to be held at 7.00 p.m. Place to be announced.

19: Teachers. workshop. Linda Shevloff on knees. 9.15 at the Y.

18-19: Health Enhancement and Yoga workshop under the guidance of Bruce and Maureen Carruthers on Galiano Island. Phone Penelope at 224-1073 for registration.

23: THE YOGA SUTRAS OF PATANJALI. Special series at the Y, given by Swami Padmananda. Fee per class or you can register at the Y for the whole session.

27: Workshop at the Y. 10-1 p.m. Given by Celia Ward.

30: PRANAYAMA. Special series at the Y, given by Celia Ward.



DECEMBER:

7: VIDEO: GURUJI. Special series at the Y. Fee per class or you can register at the Y for the whole session.

10: Annual General Meeting of Yoga Centre followed by a pot luck party to be held at 3918 Olympic View Drive. Everyone welcome.

14: 108 SUN SALUTATIONS. Please join your yoga teachers and fellow students in as many sun salutations as is possible for you and dedicate them to B.K.S. Iyengar in honour of his life and work. At the Y.

18: Workshop at the Y. 10-1 p.m. Given by Marlene Miller.

MEMBERSHIP/SUBSCRIPTION FORM

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

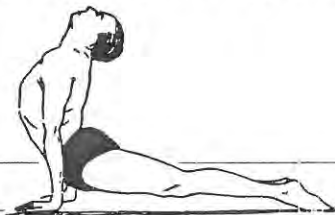
Please fill out this form, and send it, along with your cheque or money order to:

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

Name _____

Address _____

City _____ Postal Code _____ Phone _____



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

Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is;

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

The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Society Newsletter is published regularly, 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, Jennifer Rischmiller, 572 Head Street, Victoria, B.C. V9A 5S6, telephone 384-9169.

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DEADLINE FOR NOVEMBER/DECEMBER ISSUE NOVEMBER 8, 1988

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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


B.K.S. Iyengar

70th Birthday



December 1988





*To our beloved teacher
Yogacharya B.K.S. Iyengar*

*Congratulations on
your 70th birthday*

Guruji

❁ *your teaching has enriched our lives*

❁ *your example has uplifted our spirits*

❁ *your life and work are an inspiration*

*with deepest gratitude, love and respect
from all your students in
Victoria, British Columbia*

*The Victoria Yoga Centre
3918 Olympic Drive
R.R.1 Victoria, B.C.
Canada V8X 3W9*

*The Victoria YM-YWCA
880 Courtney Street
Victoria, B.C.
Canada V8W 1C4*



With this issue of the Newsletter, the Victoria Yoga Centre gratefully acknowledges Mr. B.K.S. IYENGAR. His integrity, truth and teachings provide values for us all to follow. He does not make the journey easy but the effort is very worthwhile. We thank you, Mr. Iyengar, for the fine example you have set for us. We also thank the contributors to this issue who have expressed on behalf of us all the respect due to a Master.

Jennifer Rischmiller
Editor

MESSAGE FROM THE PRESIDENT

It is a pleasure to write, as President of the Victoria Yoga Centre, extending best wishes to Sri B.K.S. Iyengar on the occasion of his 70th Birthday. This special occasion has given each of us the opportunity to celebrate his life's work. Students of Mr. Iyengar around the world have been putting forward extra effort to honour him through fund raising, workshops, and special events. The members of the Victoria Yoga Centre have undertaken several activities in recognition of The 70th Birthday Celebrations for Mr. Iyengar.

The Yoga Centre in conjunction with the YM-YWCA developed a fourteen week, two hour program taught by local teachers. These were specialized sessions in which various aspects of Mr. Iyengar's work with individual teachers were emphasized. The program included: Discussion of What is Yoga? Yoga for Athletes, Pranayama, Asana for Menstruation, Sutras and Asana, Yoga for Back Problems, Recuperative Asana, Salamba Sarvangasana Workshop, and the showing of videos: "Yoga, The Ultimate Freedom" and "Guruji". The culmination of our program is the dedication of One Hundred and Eight Sun Salutations to Mr. Iyengar on his birthday - December 14, 1988 in a Celebration of Light.

In addition to the program, T-shirts with the logo of the celebration were printed and sold in an effort to raise funds to support Mr. Iyengar's work here in Canada and in

Pune. Articles and greetings were sent for inclusion in the special souvenir being published in India by "The Light On Yoga Research Trust". In response to a request from the Institute in Pune, we prepared a report on Iyengar Yoga in Victoria, and supplied a map of Canada showing communities involved in Mr. Iyengar's work. Another project is the presentation of a silk bound copy of "Iyengar His Life and Work" along with a donation which will be presented to Guruji in Pune during the celebrations being held there.

Rituals, such as birthdays, are also opportunities to reflect. The dedication of this issue of the Newsletter to Sri Iyengar is a project we undertook to enable us, his students, to have a space to share the effect he has had in our life, and to express our gratitude to him.

I sincerely hope that the students and teachers who have taken part in the Celebration activities of the Victoria Yoga Centre have enjoyed their participation, and a very special thank you to all for your hard work, support and dedication.

It is a special honour for me at this time, on behalf of the members of the Victoria Yoga Centre, to say HAPPY BIRTHDAY GURUJI.

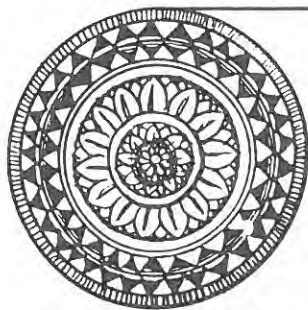
Namaste

Marlene Linda Miller



When I practise, I'm a philosopher.
When I teach, I'm a scientist.
When I demonstrate, I'm an artist.

The body is my temple
and asanas are my prayers.



A TRADITION WHICH KNOWS NO BOUNDARIES

by Shirley Daventry French

When I first became interested in Yoga at the end of the 60's, most of the teaching available was of the "hold only as long as you're comfortable" school. Intense feelings and discomfort were confused with pain, which was to be avoided at all costs. There was no encouragement to question why that pain or discomfort was there, where it came from, what was its cause. There was certainly no suggestion that I look at my responsibility for my own pain and discomfort. The majority of Western yoga teachers of the day did not confront their students with such unpleasant ideas. Classes were often conducted by candlelight in darkened rooms, sometimes with soft background music. We practised what came easily to us and avoided what was difficult, never having to face our limitations. In soft (and sometimes 'soppy') tones, the teacher led us into poses which we rarely held for any length of time. We spent a great deal of the class resting between postures and ended each class with a long guided relaxation. Perhaps this was what I needed at that time. I liked my classes and benefitted from them in many ways. They were a pleasant interlude in a very hectic life. They were also the first step on a path which led me to my teacher, B.K.S. Iyengar.

When I became a serious student of Iyengar Yoga, I envied those who could say: "I started with Iyengar Yoga. I don't know any other kind." But my path was more indirect, and many teachers guided me along the way.

One very important teacher was a man who would not consider himself a yoga teacher at all, who taught me some vital and very yogic lessons. He was part of the counter-culture of the sixties and ran personal growth workshops, which were sometimes called "sensitivity" groups. He called me a bully, and used bullying tactics of his own to force me to look at the negative use of power. He made me more uncomfortable than at any time in my adult life, and brought me face to face with some very painful truths about myself. He also put me in touch with my strength, and I became aware of the power of personal choice.

Several years later, when I was taking the Yoga Teachers' Course at Yasodhara Ashram, I saw how important both the above experiences were for my evolution: the passive, yielding nature of my first yoga classes and the active, confrontational character of the encounter groups. I began to see that there could be strength in gentleness, and true compassion in forthrightness. The Bhagavad Gita says: "They who see action where there is inaction, and inaction where there is action, live in wisdom. Their consciousness is unified, and their every act is done with complete awareness." (Eknath Easwaren, The Bhagavad Gita for Daily Living, Chapter 3, Verse 18.)

At Yasodhara, I studied the Gita, the Aphorisms of Patanjali and other Eastern spiritual texts, and began to see the fullness of the teachings of yoga. There, I

was also introduced to the Yoga of B.K.S. Iyengar.

I knew about Mr. Iyengar from his book "Light on Yoga" which had been recommended to me by my first yoga teacher. It was one of the first yoga books to enter my library, but it was years later before I really appreciated its value. Occasionally, in these early classes, we used the book as a guide for practising some of the postures. Working with a teacher who had first-hand knowledge of Mr. Iyengar's method was very different. It was a powerful experience. The path of the warrior began to emerge.

After my brief introduction to Mr. Iyengar's work at the Ashram, I returned home eager to learn more. There were several others in Victoria in the same boat. We wanted to learn more about this method of yoga, but there was no-one here to teach us, so we got together, pooled information, shared experiences, practised and learned what we could from each other.

It is said that when the student is ready the teacher appears. On my next visit to Yasodhara Ashram, there was a teacher offering early morning classes who had actually been to India and studied with Mr. Iyengar himself. I attended her class. What a shock! My yoga classes usually began lying down relaxing. I was told to get up off the floor and put my blankets away. Throughout the class my postures were corrected. I felt exposed and criticised. When, after a couple of hours of hard work, I was finally permitted to lie down again for Savasana, I still wasn't left alone: the position of my head was adjusted from its habitual tilt to one side, and for the first time in my life I learned that my perception that it was straight was an inaccurate one. I was not sure that I liked any of this, and even though my wish to learn more about Iyengar Yoga had been granted, I wasn't grateful.

Perhaps this was not really what I was looking for?

But it was! I had already learned enough yoga to see that it was only my pride which had been dented, and my ego which was threatened by this exposure. Myself, I had nothing to fear. I went back next day. This time I was intrigued rather than threatened by the individual adjustments. I thought to myself, "I have to have more of this." After class, I struck up a conversation with the teacher, Norma Hodge, learned that she lived in Vancouver and, without a moment's hesitation, said: "Would you come to Victoria and teach us this method?" She said "yes" and so it began.

Norma came once a month for several years and taught a small group of students, most of whom were yoga teachers. There we learned the fundamentals of Iyengar Yoga. It was not easy. Physically we worked very hard, but more difficult was letting go of our attachment to being an experienced student or teacher and accepting that in this method we were beginners. Norma also taught a session for beginners where first I observed, then assisted and began to learn how to teach this style of yoga.

At this time I was already organising the "Y" Yoga program and working with a group of teachers. Half of them were learning Iyengar Yoga; the other half did not like this method for various reasons of their own. It was a difficult time. Teachers took sides: for or against Iyengar Yoga. Few were neutral. Those of us who loved the work and could see its potential wanted everyone to do it. We were not always tactful. The work generated a lot of energy, and the number of Iyengar Yoga students in Victoria grew, often at the expense of classes in other methods. This provoked resistance, which was sometimes quite vicious. We had to learn to turn the other cheek (a very hard

lesson for me), get on with our practice, teach what we knew, and let the work speak for itself. Such a simple lesson really, but one which has to be learned again and again.

There is no doubt about it, the work of B.K.S. Iyengar speaks eloquently on its own behalf. Even before any of us in Victoria had actually studied with him, it had grown to the point where we were offering a full programme of Iyengar Yoga at the "Y" and this was spilling over into other areas of the community including the university and several recreation centres.

For anyone seriously studying the Iyengar method of yoga, the mind eventually turns to the idea of travelling to India and studying at the Ramamani Iyengar Yoga Memorial Institute in Pune, a university city in the hills about a hundred and seventy kilo-meters south east of Bombay. Thanks to Norma and Maureen Carruthers with whom I had continued my studies, in 1979 I was able to realise this dream. My husband Derek, and I were offered places in an Intensive Course and became the first of many Victoria teachers to travel to India.

First-time travellers to India are often overwhelmed by the mass of people, the noise and confusion, the poverty, the beggars. I had lived in the Middle East so I was prepared for this. I was not, however, prepared for the sheer intensity of B.K.S. Iyengar and his teaching. It was obvious that here was a different league of yoga, way beyond anything I had been able to imagine even though I had heard many stories. Mr. Iyengar was every bit as fierce as I had been told. I was nervous and felt very inadequate. For the first few days I tried to practise invisibility; a futile effort because this is an impossibility in one of Mr. Iyengar's classes. Inevitably the day came when, misunderstanding an instruction about the

movement of the pelvis, my pose became the focus of the Master's attention. He stood before me shouting. I still didn't understand, became thoroughly confused and on the point of tears. In exasperation he almost pulled off my shorts. What could I do? His penetrating eyes were looking directly into mine, and I saw that behind the ferocity was warmth and compassion. I began to understand.

I still had to wrestle with my ego which didn't like this affront to my pride and dignity, but I understood very clearly that as long as I was caught up in this I would not be able to learn from this man who had so much to teach -- much more than I could possibly have imagined.

Recently, I read a newspaper article by Albert Wachtel entitled: "A liberal education enhances lives." It contained a comparison between technical training and the liberal arts. In the former learning comes from a body of known material or specified facts, rules and regulations. The unknown is solved from outside or not at all. There followed two paragraphs which fascinated me :

"The liberal arts aim precisely at the insoluble. They explore the world speculatively in a quest for vision, the excitement and pleasure of recovering what was known and making inroads into the unknown. They do so not through lists of facts, though lists have a place in them; not through memorizing, though it often helps; not by teaching formulas and techniques, though that, too, must be done; not by counselling subservience, though at times it is unavoidable. What, then do the liberal arts teach? Ways of thinking, exploring, understanding, with what Keats called

negative capability, the art of seeing and feeling empathetically through the eyes of the other. By what conjurings do they work? The magic of crossed boundaries."

My God, I thought, here is a description of Iyengar Yoga.

First a strong foundation is laid down by learning how to do the asanas with precision and alignment, and developing a dynamic balance between strength, stamina, flexibility. This is important, but it is not an end in itself. It is a stepping stone towards a creative exploration of the purpose and meaning of life - of the unknown. It is a means of raising consciousness. It teaches ways of exploring and understanding.

People of intelligence and imagination do not remain within narrow parameters in their quest for knowledge. They collect evidence from all around them. They question the input of their senses. They experiment. They take risks. But first, they have taken the time to become well trained, well versed and highly skilled in their own field.

It is implicit that students of Iyengar Yoga first practise the asanas and pranayama and become competent in their execution, but it doesn't stop here - this is only the very beginning. The asanas are the form, the structure: vehicles for expanding consciousness. You receive a rigorous basic training in classical yoga asana and pranayama according to the Iyengar tradition. The last time I was in India, Geeta Iyengar, Mr. Iyengar's daughter and a teacher of considerable stature herself, was concerned about the haphazard way Westerners were practising - a little bit of this and a little bit of that with all sorts of extraneous things thrown in and no real understanding of the form or structure of

the work. She reminded us emphatically: "There is a method!"

First we must understand this method. This is essential. Iyengar Yoga, like all other true yoga systems, draws on thousands of years of accumulated knowledge and wisdom. The work of B.K.S. Iyengar is well founded on this tradition which provided the basis for his many years of dedicated personal practice and exploration. We, his students, are the beneficiaries. Having established a practice, gained a certain degree of competence, developed some sensitivity and awareness -- then we will be encouraged to build creatively on this foundation. Unfortunately, in the West, many students want to move to this stage too soon before they have learned the basics. Hence Geeta's warning.

When he sees this, Mr. Iyengar becomes very angry. It debases the work, and takes us down cul-de-sacs instead of further along the path of liberation. On the other hand, when he sees a student has learned the basics, is practising sincerely, to the best of their ability, honestly and without excuses, then he will nurture their individual creative exploration in every way he can.

It is an incredible gift to receive the teachings from a living Master. I feel fortunate to have returned to Pune several times and will be there again this winter, staying on after the course for the birthday celebrations. In 1984, after the San Francisco convention, Mr. Iyengar made a whirlwind visit to Victoria and Derek and I were honoured to receive him as a guest in our home. In general conversation we refer to him as "Mr. Iyengar". In class he will always be "Sir". In our hearts he has become "Guruji" - an unparalleled master of yoga whom we regard with the deepest respect, affection and gratitude.



HOW HAS IYENGAR YOGA AFFECTED MY LIFE AND WORK?

by Helen Smith, Vancouver

To be a student of Iyengar Yoga means a continuing challenge and an endless quest; not a treadmill but a trip into infinity. Trips to India have been the quantum leaps required to shake me out of complacency. The first trip (after six years of yoga) revealed to me all the insecurities and mental blocks (not instantly, but upon reflection). The second trip (after eleven years of yoga) was like icing on the cake. The rewards of daily practice, of 'letting go' and centering, and loving Iyengar Yoga, allowed me to be receptive to the superb teaching of Geeta and Mr. Iyengar. I am still reflecting on this experience. The 1984 San Francisco Convention is a blur in my mind, like multi-media bombardment. I became immune to what was there to be gained. When Mr. Iyengar came to Vancouver immediately after, I was able to observe him as a guest — a fun loving, compassionate person.

These experiences have benefitted me immeasurably but, more importantly, I am now able to relate to others and understand their needs. The Victoria Yoga Centre has been a great support.

AT HOME

by Margaret Lunam

Did I take birth on the plane of existence to wend my way slowly, and sometimes painfully, towards yoga, Iyengar-style? The physiotherapy training, and subsequent overseas, wartime marriage into which I sleepwalked left me without that joyful 'at home' feeling. That 'at home' feeling was not experienced until I had spent fifty-nine years of heavy-duty learning on the planet. For the first time, I had something more absorbing to study than how to make a crippled marriage work.

Now yoga is the focus of my entire life — relationships, social action, being. As one of my students said, "There is also more, isn't there!"

I feel much loving gratitude to Swami Radha and to my teacher and friend, Norma Hodge, one of the many wonderful teachers of the work of Mr. Iyengar.

Om Namah Sivaya





SURRENDER

by Leslie Hogya

I love telling fairy tales to children, my own when they were younger and now to my students. I've begun reading Bettelheim's book, "The Uses of Enchantment", and agree that fairy tales have more to them than is apparent. Even now for me as an adult the story of Hansel and Gretel has a lot to say. During one of my favourite art therapy classes, we painted from a fairy tale. Today I did a painting of Hansel and Gretel in which the children are almost entirely hidden by the thick forest. In the distance, out of their sight, is the gingerbread house. The house looks like a haven, but as we all know, it is an illusion. The children are not rescued by coming to the house, but have to overcome an even more difficult obstacle. And they must do it alone. In this part of the story, Gretel must rely on her own strength and cleverness to save herself.

A few days before I did the painting, I did something I never thought I would or could do. During a staff retreat, I did a trust fall. I stood on a barrel and fell backwards into the waiting supportive hands of my fellow staff members. I don't like heights. I don't like dropping backwards into anything,

especially what seemed like thin air. But somehow I did it.

These two threads of my life have come together with my many thoughts about Mr. Iyengar and what he has meant to me as we honour him on the occasion of his seventieth birthday.

I haven't worked directly with him except for a short time in India when he visited my class while Geeta was teaching. I also watched him work with others in San Francisco at the 1984 convention.

Going to India brought me in touch with my fears, and like Gretel I had to rely on my own resources to conquer them. I also had to surrender myself as I did the other day in the trust fall. I knew I would be helped and supported but there was the first step. And I had to be willing to take that first step alone.

No one can be ready for India just by practicing asanas. The instruction Iyengar and his family give will not allow one to be comfortable with what one can already do. The challenge will come in an unexpected way, and it will stretch one mentally and spiritually as well as physically.

Three years since taking the step and going to India, I have continued to be more willing to accept the challenges that my daily life presents.

I want to say thank you to Mr. Iyengar for his inspiration and devotion to us, his students, and for helping us to find our inner strength.

Om Om

RAMANAND PATEL :

On Patanjali's Yoga Sutras



In Victoria, our celebrations of Yogacharya B.K.S. Iyengar's seventieth birthday commenced with a talk on yoga philosophy by the noted teacher, Ramanand Patel, who is a dedicated student of Mr. Iyengar. This talk was given at the Victoria YM-YWCA on Friday, August 26th 1988. It has been transcribed by Jennifer Rischmiller and edited for publication by Shirley Daventry French.

Ramanand :

I would like to begin tonight's talk with a recitation of the invocation to Patanjali, see if we can understand its meaning, and then go from there. Patanjali lived many years ago: opinions vary from six to sixteen thousand years, depending on who you ask. Some people claim that there was more than one Patanjali, that there were three different individuals. Nevertheless, most people in India agree that Patanjali was one person who was master of three different arts, and he is often compared with Leonardo da Vinci. Patanjali was a master of yoga, a grammarian who systematized the sanskrit grammar, and an accomplished doctor of the ayurveda sciences.

The prayer goes :

*Yogena cittasya padena vacam
Malam sarirasya ca vaidyakena
Yopa' karot tam pravaram muninam*

*Patanjalim pranjalir anato' smi
Abahu-purusakaram
sankha-cakrasi-dharinam
Sahasra-sirasam svetam
Pranamami Patanjalinm*

For the calmness of mind you give
us yoga
For the speech you give us the
grammar
For improving the health of the body
you give us the knowledge of
ayurveda
To such a sage foremost among all
sages
To such a sage, Patanjali, I bow.
Whose torso is like that of a man
He holds a conch and a disc in the
other hand
Who is crowned by a thousand
headed cobra
To such a Patanjali I bow.

(Ramanand then chanted the prayer in sanskrit)

Having mastered and written about ayurveda and herbal medicine, and having systematized the sanskrit grammar, Patanjali then set about writing the yoga sutras. The sutras are not necessarily his discoveries, but he compiled them systematically giving credit to other sages from whom he gathered information.

A sutra may be quite simple in its literal translation, but gets very involved as you begin to discuss and delve into its deeper meaning. As I understand from my study, each sutra has at least three different levels of meaning. The second level can be explained by scholars and usually is not a literal description of the sutra, but more often a description of a historical fact or the working of nature under natural laws. The third level of meaning, which I call a spiritual level, is usually not brought out by scholars, and I have never seen books written on the subject. That level of meaning is evolved by masters from age to age to suit a particular age. Also at that level, you can have a very personal meaning of the sutra.

I will try to illustrate this by going through a few sutras, and I would like you to consider what that sutra means to you. There are four chapters, and the first sutra of the first chapter: *atha yoga anusasanam*, is translated by Mr. Iyengar:-

"Now the discipline of yoga is explained in detail, step by step, in the right order and with proper guidance so the aspirant can drink the nectar of yoga."

Obviously Mr. Iyengar has added to the literal meaning to make it lucid; but the word *atha* means: now; *yoga anusasanam*: yoga is explained - is expounded. This first sutra is significant. The literal meaning quite simply is: now I am explaining yoga. In the second level of meaning, the word

'now' refers to a historical fact which says: now that I have explained and written on the grammar, now that I have dealt with ayurveda, I am going on to explain the yoga sutras. There are two levels of meaning here; but the deeper and much more significant meaning is again attached to the word *atha* (now): in this moment, yoga is for everybody, at every time, whoever is the aspirant, whoever takes up the work. It has got to be current, not archaic; it has got to have a relevance in your life today. It is not a series of commandments. In fact, yoga sutras are not commandments at all; they are not a series of instructions, although they are often translated this way. Yoga sutras are simply statements, enunciations of experiences somebody went through. In other words, when you hear something like "you should tell the truth", that is not a correct translation of the sutra. The sutra simply says that if you tell the truth this will be the effect. It does not give you any specific instructions; it simply states an experience of the sage.

The second sutra: *Yogah cittavrtti nirodhah*, is perhaps the most widely quoted of all sutras of yoga. The literal translation would be that "yoga is" and - listen to this - it is not an instruction; it is not saying do yoga to bring the fluctuations of your mind to a standstill. It simply says: when these fluctuations of the mind come to a standstill, at that moment yoga is, union is - without giving any instruction as to how to do it, without giving a particular method. Yet, later on Patanjali describes the method, simply again being a statement of what we experience rather than a set of instructions for someone to follow. This is a very important distinction, particularly in this day and age where people feel that their own experiences are, and should be, considered important. Yoga is not a set of instructions like you find in a religious book.

Yogah cittavriti nirodhah is translated by Mr. Iyengar as :

"Yoga is defined as the art of studying the course of conduct of behaviour of consciousness which has three functions. They are motion, cognition and stabilisation.

These functions of consciousness have to be watched in order to practise to still these movements. Then an undisturbed state of silence is attained within and without. This is Yoga."

There is a literal translation there which gives some description beyond the immediate internal meaning of the sutra; but it is very important to understand the third, deeper level of meaning, because it's easy to make a statement about bringing the fluctuations of the mind to a standstill, but to let that state come about requires a lot of work and understanding. It does not come about by the mind saying, "I am going to bring this about", because the mind which says this is already in a state of vibration, is already in a state of fluctuation, is already seeking a change. It is not something that you can bring about, it is rather something that happens if you take care of other things. Hence, the rest of the story has to do with what else you have to take care of so that these fluctuations may come to a standstill.

Q. What sort of things do you have to take care of?

A. For that we need to look at what causes the fluctuations in the mind. What is it that makes one agitated at various different levels? Why is the mind not still? And you will find many different ways that the mind does not remain still!

Rather than go to specifics let us look at generalisation. In general, my mind seeks to run in many different directions, many of which I consider necessary for survival. As I begin to look closely, I find

they are not all that necessary; I have created that necessity for myself and then I justify it. But there is at least one level at which I do not see a necessity, and yet I allow this vibration to go on because I am carelessly letting it go on; it has its own strength. All of this has to do with my wants, my desires, my needs, which are three very different things. Desire is different from want, want is different from needs. What happens when you begin to question your real needs? A casual enquirer might say: my need is a car, house, shelter, clothes, friends. If you enquire a little more deeply you say: well, these things are not really my needs - they would be nice to have, but my needs have to do more with food and physical survival.

Can you tell me what the next stage would be in my enquiry?

A. What do you need for your mental or spiritual survival?

What else?

Let us go back to the motor car, if you do not have a car then what would happen? You would walk, ride a bicycle, get a ride, get a taxi, get your girlfriend to pick you up. There are many alternatives, so it is not really a basic need. If I did not have food or air, what would happen? Without them I would die. Food is a second level that fulfills a need, but the basic need is not the food or the air, the basic need is for survival. Later on in the sutras, Patanjali says that one of our strongest needs is for physical survival, which he calls 'clinging to life'.

When we discuss needs this way we make an assumption that survival is a basic need. Supposing we said that physical survival is not necessary, then our needs change drastically. In a state of war, a national hero who gives up his life through an act of heroism has decided that physical survival

is not a need at all. His need is to become a hero, or it is up to him to say what his need really is. So you see, it is essentially the mind that decides the need. There is no basic need at all except what the mind chooses to say is the need. We are all generally agreed in the world that physical survival is a need. Based on that need we create a lot of other situations and circumstances. If that need is not fulfilled, I die. In order to fulfil that need I get into a lot of other things, a lot of other actions. Somewhere along the way, in the attempt of making those actions, I forget what my basic need was and hence I get into all kinds of other troubles. I take up yoga practice because I decide my need is to seek some kind of physical and mental health. Then I become a yoga teacher, then I start travelling, then I become a member of the association, then I get into all the little petty yoga politics, and very quickly I am drowning in this stream and suddenly I ask myself, did I get into yoga for this? I had enough of this in engineering!

I do not need this! See how insidious it is; it slowly creeps up on me, and before I recognise what is happening, it is already pulling me into that stream. So fully knowing, intelligently knowing, knowing from the depths of my heart, I tend to forget because my other petty desires take over; whereas if somebody asks me, when I feel sane and sober, "Do you really want to be part of this nonsense?", my clear answer would be "Absolutely not. That is not what I want. That is not what I started this for."

The next question I would ask is: what is it this mind does when these needs, wants and desires are not fulfilled, when my ego is somehow hurt or obsessed with something? What is one basic way in which your mind vibrates most - often quite a useless way? It is the fact that we complain. We are constantly complaining. Everytime we give the mind a little rest it

begins to complain about something. (laughter) Sometimes that complaint is useful. Some experts have come to the conclusion that those who complain live longer than those who don't complain. (laughter) Presumably the reason is that those who complain get rid of their anxiety, get it off their chest and live a little more calmly: having complained they forget about it.

I am afraid complaining is not so simple, because there are few people who complain, get it off their chest and that is the end of the matter. More become professional complainers, who complain more and more and more and more, and I don't think they live particularly longer!

If I know that my mode is to complain, those two factors are there. One where I complain, get it off my chest and hence feel better; the other where I keep complaining and never really get out of it. But there is a third possible stage. It is to recognise that a lot of these complaints are unnecessary and drop them with that wisdom, rather than saying to complain is bad so I am never going to complain. To tell the mind that you are never going to do something is the best way to trap it into doing it. (laughter) As an example, if you say, I am going to sit for the next three minutes and not think of a black cat, you know exactly what would happen! (laughter) The nature of the working of the mind is such that you cannot suppress all the movement, because the moment you try the mind will come to it with twice the force. So if I observe the nature of the complaint in which I am involved; what do I then do with that? It appears to me that I should not waste this energy complaining; nor am I going to try and stop complaining because that is not possible. I will not set myself such a big goal, to say that from today I will not complain again, because



I know that within five minutes I will fail. Instead I can take very small specific instances in my life and say: with this I will avoid complaining; or, if I do find myself complaining, laugh and say: ah mind, this is a good game I am playing with you, I caught you complaining again! Take a simple example. You are driving and someone cuts you off. You have the right of way, and we complain a lot about our rights! So I complain for about fifteen or twenty minutes down the road, even though I will probably never see that person again in my life. If you find yourself doing that, just laugh about it and say, what a foolish thing to do. It is useless; it is totally absurd. Don't suppress the complaint, suppression will simply drive it into another channel where it will emerge when you are not even conscious it is happening.

Suppression is not the answer. Sublimation is the answer, and sublimation in this context means recognising absurdity and dropping it through wisdom - not through cleverness! Don't get too clever with these things; the mind is much cleverer than you are. Just be wise, see how obvious it is that complaining does not pay; then say, let me try this exercise for one year. Well, perhaps a year is too long. I do not have that kind of patience! I will bring it down to the next three days. Let me see if I can either avoid complaining altogether, or if I do complain, when I see what my mind is doing, I will laugh about it, have fun with it, play a game with it. This the mind understands: it is very good at playing games. Over a period you train the mind little by little. You will not train the mind through harshness; most of us who have tried this have failed consistently. Try a better way, by recognising its very nature: co-operate, set yourself an achievable goal.

What you find with the yoga sutras (at least the first eleven or twelve of them) is that to get to the third level which is the

most important level of meaning you must try to eliminate the time element, what I call psychological time. For instance when people complain a lot, time slows down; you have much longer in one sense. That is psychological time. Can I extract the psychological time out of the situation and then look at the sutra. It has a very different meaning in that situation. When do complaints happen most? When you have time to complain. Ask somebody who is very busy, living a full life, making a living every day; he does not have time to complain. If I occupy my time and activities so they completely involve me, what happens? Even though chronological time continues, psychological time comes to a standstill, and when there is no psychological time there are no complaints. There is no chattering of the mind; it is too busy. Sometimes in a yoga class, if you find the class boring, you think of a hundred different things: what am I going to cook after class, who am I going to eat with? Useful as well as useless things come to mind. But if the teacher is good and retains your attention (not just with a yoga class, with any subject you are interested in), if you are completely engrossed, you suddenly say: oh my god, already two hours are over, I didn't notice. That is a common experience. Whenever you are completely involved with all your faculties, the mind does not have time to run.

The Hindu holy scripture, the Bhagavad Gita goes into this more thoroughly. When you are completely involved in an action, the fruit of that action comes automatically; don't concern yourself with the fruit so much. In other words, if I want a brand new Rolls Royce I can work towards this in two different ways. I can spend a tremendous amount of energy saying, I need this money, I am going to accumulate this money so I can buy this car that I want, and create all sorts of unpleasantness trying to find that money. If anyone asks for a dime, I say, no



that's for my car, you can't have it. Rolls Royce's are expensive and I don't earn that much money, so I get very uptight and spend twenty years working for this car, and when I finally get it, it's an anti-climax! Now what? Now I have the additional worry of taking care of this car. I know, it happened to me.

I grew up in a family which did not have a car; we were not particularly poor, but I was not from a rich family and I badly wanted a car. When I moved to England I finally got my hands on a second hand Morris Minor which I bought from a friend. It was in good condition. For the first time in my life, three times during the night I got up to look out of the window to see if the car was still there! How absurd! How ridiculous! The hankering was so much. I wanted the car, I didn't want anyone else to spoil my car - so much attachment to the car - and you know, the whole English countryside slept! I was the only one awake. No-one was coming to harm my car at all?

Things like this teach us lessons which say, look forget about this, it's not worth losing sleep over. So I decide what my wants and desires are, sort this out in my mind, and then, without having any guilt feelings like "I should not need so much" or "I should not desire so much", simply watch the workings of the mind. Study someone else's experience, like the yoga sutras of Patanjali, to discover what he has to say, and how it applies to my life. Extract that meaning. That is the relevant meaning of yoga practice. Somebody may translate a sutra very well literally, but if it has no significance, no direct relevance to my life, it is of no use to me. Leave that to scholars. If you are a practitioner of yoga, then you can see the practice is much more important than scholarly debates on the subject.

Now let us look at the third sutra:

tada drastuh svarupe avasthanam

"In this indivisible state of silence the seer or the dweller dwells in his own abode without the help of the consciousness radiating his true glory."

The important words here are "without the help of the consciousness". Something that you and I usually just have a notion of because most of us have never experienced a state where consciousness is not involved. Every state we recognise is true consciousness. Patanjali goes on fully to describe various vibrations or five different modes of consciousness. He makes the statement that when the mind is in this state of silence the seer, the soul as it were, sees itself. In most of our various religious literatures there is a similar story where God comes down and whoever the Messiah is has stated that he could not see God directly. In Moses' case he sees only the back of God. In Indian literature, Arjuna is given the divine vision and told that only with special eyesight can you see this. The intent of this sutra is that the mind is incapable of seeing the real; it always sees a reflection of the

real, and I would like to go a little deeper into that.

As an example, I call this a blue cover; I say this is blue and have given it that label through language. The first time I ever saw this colour, somebody told me it was blue. I have absolutely no way of knowing, I cannot in any sense know that what I call blue is something that you may be seeing as another colour that I would label brown. In other words, I cannot transmit an experience. I have always called this particular colour blue; this colour has a particular effect on my consciousness. I know that effect and every time that effect happens I say, this is blue colour, but I have no means of knowing that you are experiencing the same thing. I can never find out in this body, in this physical body, what your experience is. I generally assume that the experience is similar. That assumption, often in a spiritual seeking, is a dangerous mistake. I cannot assume what you are thinking or what your experience is. In saying that the seer sees himself in his true glory without the help of consciousness, it is implied that all these vibrations and experiences which create fluctuations in the *citta*, when they come to a standstill, then the seer has the capacity to see, and even in that case he simply sees a reflection.

Let us look at this in a different way.

Everybody I know in my relationship, every person I come across, from childhood up to today - I know that person in a limited way only. If I do not watch carefully my mind creates the impression that I know this person a lot, until I begin to look closely. If I ask my mind, look Mr. Ramamand Patel, you are the same person that is relating to these hundred thousand people. What makes you think you know some people more than others? If I investigate that dispassionately without getting agitated about my various gremlins, the conclusion

I come to very quickly is that because I spend more time with some people, I know them better. The time element enters into it. For instance, I spend a lot of time with my son, so I know him better than my neighbour's son with whom I spend very little time. The mechanics seem to be that the more time I spend with another person the better I know them; at least, that is what my mind tells me. Then I ask the same mind, who do you spend most of your time with? It gives me a very uncomfortable answer! It says, you spend most of your time with yourself. Right from the day I was born I spent every single moment with myself! I ask how much do you really know about yourself? OOPS! It is really very little! The mind is ready and willing to admit, at least in its privacy, that I, who spend all my time with me, know very little about me. How proud is that mind to think it knows more about another person. That is its absurdity; that is its pride! It does not want to recognise the fact that it may be incapable of knowing another person. In which case, when I say I know another person, what am I saying? This person comes into my life, there is some reflection in my *citta*, my mind sees that image and that is all it sees. It never knows another person, it simply knows an image of that person. I always relate to images of others that are created by my own mind. I like some images and I perpetuate them. I never see the person as he really is. I cannot, even if I want to, I cannot - but don't try and tell this to your lover: I don't really love you, I just love your image. (laughter) The difficulty is with language because language brings its own distortions.

Anything else about that?

Q. One of the questions you started out with is: what is real? Looking at that situation, is anything real?

A. What is real? That is an important question. Let me quote the sages and then I will

tell you what I think is real.

First, recognise the state of the mind. A mind which says "I know" already has a problem. I come to yoga class, and I tell people at the beginning of the class to stretch their arms out. Now I am a yoga teacher, I know their arm is not straight. I feel it is so obvious. How come this person does not know? I walk up to him, look into his eyes and say "stretch your arm", but the arm remains bent. Having taught for several years, I now know that the person is not trying to cheat me; he has paid for his class, he wants the best out of it, but he has already drawn a conclusion -- that the arm is straight. Once the mind has come to this conclusion, he is not going to go further. I tell him to do a simple thing: "just look at your elbow" - and he goes "oh!" Time and time again this happens in beginner level classes. The same thing happens with more advanced students and in life at many other levels - only it gets a little more subtle. You draw the conclusion that you are doing your best, yet a strong teacher coming into the class takes you beyond that. What has happened to the 'best' you were doing?

When you think your arms are fully stretched, the mind has decided they are fully stretched. You are not going any further because you have convinced yourself "this is my best". Yesterday, in the workshop, we were working with the stick, and I forced you to go a little further, not physically but with my words driving you further, and very soon you recognised that what you thought was your limit was really created by your mind. In this case, what I learn about mind is that the moment my mind says it knows, at that moment perhaps it is least intelligent. If it is willing to accept that it is confused, then it is a healthy mind. As soon as it says "I know", it may be in danger. The great sages of India came to that recognition and said, well look, we have invented this God in our mind and then having called him infinite, we spend the rest of our lives for centuries as human beings to define

him. Is that not a paradox in itself? Once I call him infinite, any definition I give him is limiting. To define God, having called him infinite, is the height of absurdity. If that God represents reality, the worst thing I could then do is simply replace the label 'real' with 'God', and 'God' with 'real', and then set about the exercise of defining what is real.

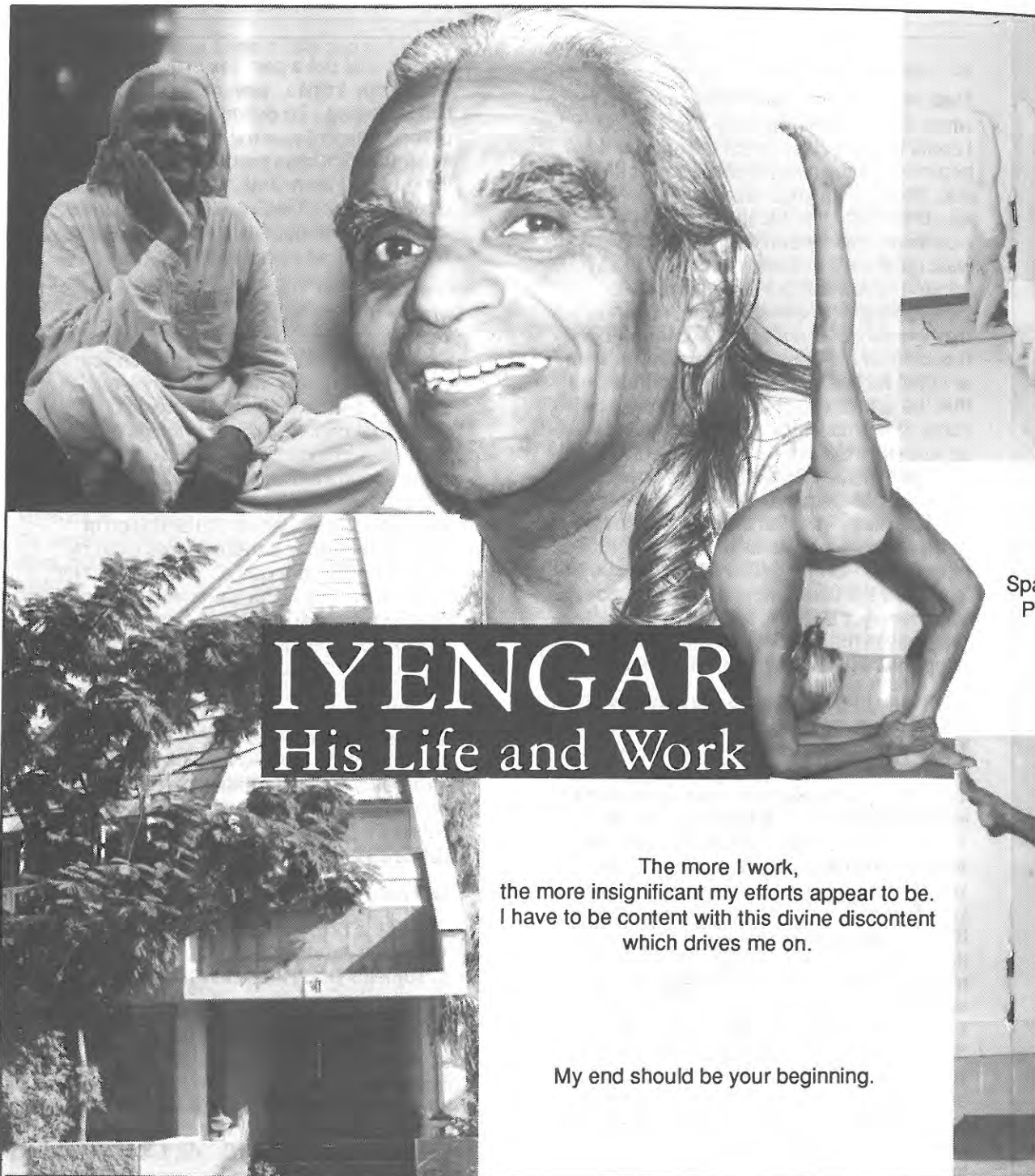
I cannot define 'real' because language, when it defines 'real' or attempts to define 'real' limits it, and then it's no longer real. So what's my choice really? The choice is to involve myself in action completely all the time, and be so totally engrossed in this action that certain automatic things happen. When searching for a definition of God, the sages, examined and thought about this a great deal, meditated on it, and came to this conclusion. Here is the definition of God, very famous sanskrit words used by the great Sankaracharya: "*Neti neti*" - Not this, not this? It is the same with real, and scholars like that, it sounds wonderfully ambiguous. (laughter) But there is a truth behind the ambiguity also. It is not within the concept of the mind's limitations. We do not have a concept of how large this universe is - we are still battling with that; and that which created the universe, which transcends all the limitations we can possibly think of, how can we ever hope to define it? To experience it is possible, to define it is not!

Q. Is it possible for the mind to grasp that?

A. Not to grasp it, no! Not even the mind. When the mind stops any attempt to grasp it, something automatically happens.

There is a story of Ramana Maharshi, and there are similar stories in all literature, about the kind of joy that a true action radiates, where you feel overpowered by it; at that moment there is what we call a divine state. In that state there are no questions; time does not exist. That exper-

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IYENGAR

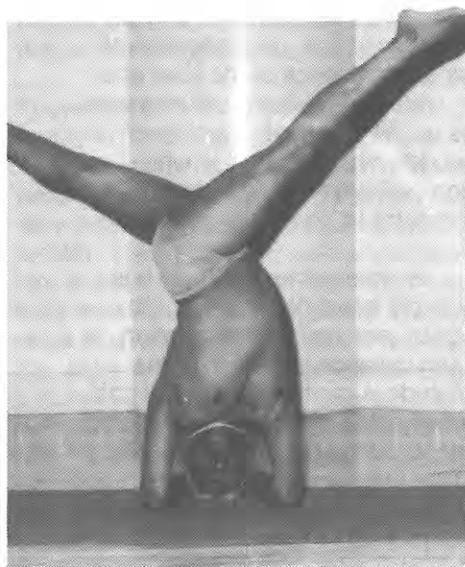
His Life and Work

The more I work,
the more insignificant my efforts appear to be.
I have to be content with this divine discontent
which drives me on.

My end should be your beginning.



Extension means creation of space.
 Space leads to freedom. Freedom brings precision.
 Precision leads to perfection. Perfection is truth.
 Truth is God.



ience is the experience of reality but, you understand, I can only talk around the subject, I can never talk of the experience direct. I cannot define it; it is not within the confines of language. This is the story about Ramana Maharshi, who did not live too long ago.

One day three missionaries came to him. They were very well meaning and were not disrespectful to him, but they were very curious because they had heard that this man talked with God every day. They asked him: Maharshi, we hear you talk to God every day, we are curious, will you show us?" So Ramana Maharshi said, "alright, I agree. Tomorrow morning at 2 a.m. you come here; that is when I talk to God." So these three eager people showed up the next day at 2 a.m. It is quite cold in India at that season. Ramana Maharshi was ready and said, "Fine, come with me."

He walked very fast, and the missionaries had to run! He walked like that for a good solid hour, deep into the jungle where there was a leper colony. He started serving these lepers, preparing meals for them, cleaning their wounds and putting on more ointment. He worked like that for a couple of hours and then said, "Let us go back", and he walked equally fast back to his Ashram. People living in his Ashram for years did not know that this was his regular routine. Every single day he used to do this. They thought that Ramana Maharshi got up early every morning and went into the jungle to meditate. It was convenient for them to believe that. But this visit to the leper colony was his daily routine! When he came back to the Ashram he turned to the three missionaries and said, "You have seen my God, now you can go." If service of humanity is not God, then what else is it? This was his definition; but done so completely selflessly that it radiates some kind of power from him. Not that he asked for it, but it is automatic.

There are many stories like that about

Gandhi. His adversaries told people: "Do not go and meet this man personally. If you do, you've had it!" Lord Mountbatten did and India became independent! The British lost the Empire. Mountbatten came to India with instructions not to grant a personal interview to Gandhi. Gandhi was a very simple man, and he went and sat down outside the palace and said, "Twenty four hours a day I am sitting here. Any time you have five minutes I would like to talk to you." A leader of 460 million people! How long is Mountbatten going to avoid him when he is sitting right outside his gate! It is not possible. (laughter)

These are very powerful figures, but their power comes out of total selfless devotion. No hatred. It generates phenomenal power. That is divinity. It cannot be defined by the mind; we talk around the subject. It cannot be limited by the mind. That is why Patanjali says that when all fluctuations of the mind come to a standstill, when you stop interfering with it at every possible level, then you see what you really are.

The next sutra: *vrtti sarupyam itaratra* "At other times the consciousness involves the seer with the things seen around it. This becomes the seed for diversification of the indivisible intelligence of the seer and makes the seer lose his own radiant awareness. This is the seed of attachment towards worldly objects. That is why renunciation (*vairagya*) is advised in the forthcoming sutra (#12)

Vairagya is an interesting word which is often very badly translated into English. *Vairagya* does not mean renunciation because renunciation in search of the mental quietude is meaningless. As I said, to tell yourself not to think about the black cat does not produce the desired result. Nobody in my language talks of doing *vairagya*. *Vairagya* happens; which means: non-attachment came to me, not that I made non-attachment.

Here is a good idea: if you want to give up chocolate, eat a lot of it, become sick with it; you won't have to give up chocolate, it will give you up! I am not suggesting you do that with everything, because some things have more disastrous results; but when I truly become detached from a desire, that is *vairagya*. When I give something up by my effort, that is not *vairagya*. If you had a pile of stones lying in one place and a pile of jewels in another, most of us would be detached from the stones; we would not have to give them up!

In a spiritual search, if I want to be one with God, which is what yoga proposes, everytime I see something that takes me away from that which I regard to be most valuable in my life, I would automatically give up the other. The reason that I do not is somewhere in this gremlin: I doubt whether God exists. That doubt is there: maybe I am only here for this one lifetime, and I will go away and will not have had any fun. That doubt makes me hanker after other things. If I am not in doubt, if I am completely crystal clear at that moment, you cannot offer me anything that would deviate me from that particular purpose. Nothing! Because obviously I will choose that which I regard to be valuable.

There is a story of another sage - lots of sages in India (laughter). This one was a very famous man who was a great business man. He made a lot of money, was very wealthy and quite generous with his wealth. He had a good wife who followed him in everything he did. As he got older he said, well I should really give up this wealth, retire in a hermitage and spend the rest of my days meditating; in essence, become a monk. He says, well I really want to do it but I am not sure I can impose this on my wife. He asks his wife and she says: wonderful, let's do it. So both of them, one bright day, distribute all their wealth

to various charitable institutions and poor needy people, and retire into a hermitage where they spend a couple of years. Then one day this man needs to go into the town nearby to buy something, so he says to his wife, I'm going into town to get these articles, and his wife says, I'd like to come also but why don't you go ahead and I'll follow you in a couple of minutes? The man leaves and is going through a narrow track in the jungle when he comes across some thieves who had stolen something. They run away in a hurry dropping this very expensive jewellery right on the track. The man looks at it and says, oh my god, look at all this valuable stuff. Now I have renounced all this because I am interested in becoming a hermit, but my wife only followed me because she is my wife. If she sees these wonderful things she might get attached again. Let me hide them. As he is hiding them, his wife comes by and says, what are you hiding? He says to her, well one of our vows was to tell the truth so I will tell you: I found these valuable jewels. She asks him why he is hiding them, and he says, well I was afraid you might be attached to them. She says, after all these years finally I am worried about you, because if you had really renounced your wealth, if renunciation had come to you, if *vairagya* had come to you, you would not think these to be valuable at all, but deep down in your mind, in your psyche, you still think this is valuable. The story goes that he bows down to his wife and becomes her disciple. *Vairagya* is like that.

A lot of times I hear people talk about yoga: this yoga is all negative, it is all renunciation. Nobody's asking you to renounce anything, because if you renounce that way it will not work, it will go completely against you. Instead, understand the values in life and then seek whatever you need to seek out of that understanding. Have fun, don't renounce anything!

WISDOM of The MASTER

The end of discipline is the beginning of freedom
Only a disciplined person is a free person.
So-called 'freedom' is only a licence to act and do as we like.

The brain is the hardest part of the body
to adjust in asanas.

If the brain is silent but attentive while performing asanas,
your practice is non-violent.

You cannot say you are intelligent,
if you do not also have body intelligence.

In your discipline,
if doubt comes let it come.
Do your work,
let doubt carry on with its work,
and see which gives up first.

To live totally in the body
is to live totally in the Self.

Why think of liberation at some future time?
Liberation is in the little things, here and now.

Your body lives in the past, your mind in the future,
They come together in the present when you practice Yoga.

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.



Nature provides the means to adjust to the rhythm of life
with all the turmoil of day-to-day pressures and environments.

The body astonishingly adjusts to the imbalances
created by the possessor of the body.

When these are overstepped,
the physical, physiological and psychological diseases set in,
creating psychosomatic diseases.

It is similar to the ecological imbalances of mother earth
when man taps and exploits nature.

*Maxims by Shri. B.K.S. Iyengar
compiled by B.I. Taraporewala and
Shirley Daventry French*



REFLECTIONS ON MR. IYENGAR'S INFLUENCE ON MY LIFE

by Norma Hodge

"Service to Humanity is Service to God and the Instrument for that is Yoga." These are Mr. Iyengar's words. How wonderful it is to experience this truth for ourselves. This morning I was privy to the glow that true community through yogic attitudes brings to people. This episode started with lack of understanding between two strong willed and talented community leaders. A pattern of offense-defence involving others in taking sides was quickly set up. The protagonists are each devotees of Yoga, and it has been beautiful to watch the aggression-retaliation potential move within a week to the stance of spiritual warriors facing each other reflectively. Today the strength and balance of these two fine individuals combined to produce the enthusiasm and vigour of new constructive ideas that can only benefit the whole community, drawing those influenced by them also into insightfulness and courageous action.

The Hatha principles involved here are so explicit that they can be taught, must be taught, for there is urgency to expand our consciousness today. The need is for grounding and balancing our energies, in the spirit of love. The ancient and ongoing misuse of power can only be corrected within and by the species which has the

potential of intelligent choice. Mr. Iyengar devotes his life to this perception and its fulfilment, that every stance we take, every movement we make shall be a Tadasana. Tadasana: the dynamic of one who can build and move mountains, and who lives the stillness that is within the process. Tender interest, intelligence, concentration, practice, ever-renewed patience — in short, the use of the power of harnessed emotions learned in Hatha classes is then naturally and rightly directed in daily life. Mr. Iyengar tells us: "Problems will exist to the end of your life. It is not a reason to drop the practice of Yoga."

Nine years ago, a year after my husband retired, a year in which he opened himself to some of the Yoga practices he saw were so useful to my life, we moved to this island community. We built a small studio for sharing my practices. We both have forms of crippling arthritis. I knew from experience the necessity of continuing a dynamic Yoga practice. With the encouragement of my Hatha teacher, Maureen Tribe (Carruthers) I had twice travelled to India to study intensively under Mr. Iyengar's careful scrutiny. "A sincere student" he was to remark about me. Swami Radha of Yasodhara Ashram urged me from the beginning to share what I

learned. It was with Mantra in my conscious mind and Mr. Iyengar's voice and his very presence still permeating my nerves and muscles that I ventured to offer to others what was in me to share of his way toward Yoga.

Life never does allow me to sit back and bask in some finished accomplishment. Rheumatoid arthritis keeps me alert to my body and my Yoga asana practice modifies, but my enthusiasm has not waned. When Mr. Iyengar visited Vancouver he confidently positioned my distorting right hand with knowledgeable pressure, and when the quick thrust of pain was over the hand looked nearly normal - temporarily. I can only surmise what might have been had I returned to Poona for therapeutic work. As it is, I am grateful for Western medical and surgical interventions, throughout which the learning I have absorbed from what has been given, has enabled me to enter every day with fuller breath-body awareness.

There is true hunger in some others as in myself to move through the barriers of preconceived self images. I teach what I have experienced and understand. I know now that the mind can fabricate illusion, but the body knows its own truth. When I enter into my body's felt memory, my feet and legs and pelvis balance themselves, my spine releases, my chest opens, my neck and head balance and relax. Breath deepens joyfully. (And people say, "How well you look!")

Such experience frees one from ego-self absorption. What may then be termed intuitive perception of another's needs arises through observation and a kind of connected penetration. Mr. Iyengar has said, "In Yoga the body disciplines the mind

and the mind disciplines the body." And: "The body is the institution. The teacher is within."

The teacher without relates to the inner teacher of the student. This is Mr. Iyengar's great ability, and what he asks of his students who teach. He says, "Hard work and genius bring talent." I think that the genius he refers to is that of genuine attention and application.

It is not often that a student remains in the physical presence of the master. Time is much less a factor in the teaching than the dynamic inspiration that is aroused in the student. The seed planted in the student will take time to mature. Again Mr. Iyengar: "You westerners are attached to the body and always you want to improve. For me if it came yesterday, so much the better; if it comes after twenty years, so much the better. All is well. Do not be attached."

This philosophy that paradoxically "moves mountains" has brought Mr. Iyengar into world renown as a teacher of Yoga. It is up to us to listen intensely and to practice that concentration of both tenderness and firmness that he exemplifies. For as he says, "Patanjali doesn't say that Yoga is union, but concentration."

To have met the great master B.K.S. Iyengar is to have changed my life. Postures, attitudes, "seat", have slowly moved from self-pity to a grateful and joyful willingness to take responsibility for my own evolution.

Namaste

Quotations are from SPARKS OF DIVINITY by Noelle Perez-Christiaens

COMING TOGETHER

by Marlene Linda Miller

Sri B.K.S. Iyengar's influence on my life began at a time when I was searching for a physical activity that I could do to maintain my health for a lifetime. After some searching there was the "Ah Ha - this is it" experience with "Iyengar" Yoga. This "activity" was expected to enable me to maintain the present enjoyments of curling, golfing, swimming, skiing, sewing, etc., and pursue any other interests I might like to do. Little did I realize that "Yoga" would virtually consume the majority of my recreational/leisure time (not to mention that it now threatens to overtake "work time" as well). As Yoga took more and more time the other activities fell away, and the myth of Yoga being an adjunct to my lifestyle and a place of ease was quickly dispelled.

The asana practices are meeting the need for health maintenance. Even when I have occasionally participated in other activities I have found that nothing has been lost in skills previously acquired; they perhaps even improved!

The introduction of Iyengar Yoga has been a compelling force challenging me to search within, demanding attention to infinite detail that is hard work and requiring constancy of practice in the exploration of myself. Mr. Iyengar's approach to Yoga has depth that goes beneath the skin; it is more than exploring the movements of the body. It has taken me through to the core of my being, beyond the physical into the philosophical, psychological, and spiritual path of Yoga.

Interest did not stop at being a student. It expanded into the desire to teach. This



meant attending workshops and teacher training sessions. Eventually, I travelled to Pune for personal experience and study with Mr. Iyengar. This travel to India was a further expansion of my life, never having dreamt I would go to this country, and learn of her people, their customs and traditions first hand.

In my first moments at the Intensive in the Institute I had the experience of the coming together of all the teaching I had received through regular classes and workshops with the senior Iyengar teachers of North America. Everything I had been taught was embodied in this one man - I was awed being in the presence of his wisdom.

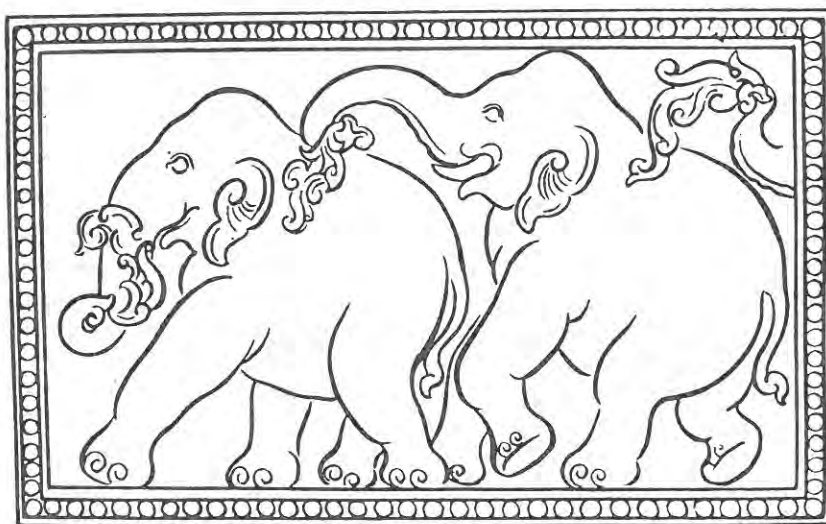
I was challenged in the most unexpected ways. My fear of authority was severely tested. Absolute attention of my total being was required for the duration of every session. Mr. Iyengar dealt in detail that was beyond my conscious ability to comprehend - would I ever be able to "see" the skin move, its colour change, and be conscious of the mind in all parts of the body at one moment? He caused me to learn that I could go far beyond my perceived abilities. I had never worked at such a deep level of awareness, nor had there been the confidence that I could practice in this way.

My practices were highly influenced by the prospect of teaching at the "Yoga 87" Convention under the watchful eye of The Master. In preparation for this I focused my attention on the poses I was to teach. Then teaching was an incredible experience. To my amazement I did not crumble into a heap. He inquired what I was teaching, then demonstrated how to improve on this, how to "see" several students at one moment, determine the area of least awareness, and work from there.

I have gained confidence in facing fears; my concentration and attention to detail has improved in many areas of my life. Mr. Iyengar's influence in my life is that it is less comfortable but very full. By his own example of devotion he teaches and inspires me to try and perfect this vessel of the body as a spiritual tool. The concentration, awareness, and tenacity this requires do not stop at the end of a "formal" practice but continue to operate throughout other daily activities. My sense of well being physically, emotionally and mentally has expanded and continues to grow.

There are times when I protest and would like life to be easier; however, I am grateful that I have the opportunity to learn and be inspired by a person who has given so completely of himself to others. It is seldom in one's life there is the opportunity to study directly with a Master of their chosen field. It has been a privilege to have been able to do so, and a welcome time to reflect on what Sri B.K.S. Iyengar has given to all his students.

Namaste



THE TEMPEST

by Gay Meagley

In 1982 I had an opportunity to participate in a yoga intensive with B.K.S. Iyengar. That first minute of our first class with the reputed yoga master, was one of the most intense minutes of my life. He gripped my arm firmly and placed me in the front row. Tadasana! His instructions were hurled at us. Everything that I did and didn't do seemed to anger him. His knee thrust into my legs just above my knees, his hand pushed down my head. He began shouting at me, threatening to put me in the back row (I wished that he would!) He also threatened to put me in Geeta's beginners class if I didn't get rid of the pride in my head.

"Take it down to the body!" He relentlessly hammered away at me positively spitting out his words. I could feel waves of fear all around me as the other students felt the force of his anger. It was like being a boat in a storm. I couldn't easily get out of it; I had to stick it out until the storm subsided.

As I looked into his eyes, I saw compassion, not anger. His expressive eyebrows moved energetically as he continued his attack on my pride. Towards the end of the first class, as I was doing headstand and the shoulderstand, I noticed how light I felt. Even the shoulderstand came more easily. That feeling of lightness and the warmth in his eyes gave me hope.

The compassion I saw was a life-line in the tempest of those first three days. His intensity was such that one of the students told me she was praying for me. It seemed as if Mr. Iyengar were taking something away and giving me something at the same time (the old Zen master pouring tea technique). Until I was emptied of my pride, I couldn't be filled with the teaching. I survived the storm feeling strong and vulnerable and grateful for the intensity of this yogi's compassion.

MY JOURNEY WITH YOGA

by Arnie Cohen

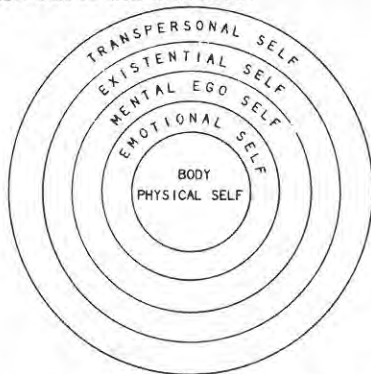
My journey of discovery into myself began when I turned forty; that was fourteen years ago. I experienced the concept of humanism, I learned other ways of viewing the world and myself, I lost my sense of innocence, and I became exposed to yoga. During my teens and twenties I was quite athletic and my body was in good physical condition. During my thirties my physical body deteriorated, I became overweight,

lethargic and my whole being entered a latent stage. At forty it seemed I awakened and once more became interested in at least my physical well being. I began to run, which led me into three marathons and yoga.

My first encounter with yoga (non-Iyengar) was quite uninspiring. I dabbled off and on with it until approximately eight years

ago, when I was introduced to the Iyengar approach to yoga. It seemed to be consistent with where I was emotionally and physically. Since that time, I have continued to develop personally, exploring transpersonal psychology and the spiritual side of my being.

As I examine the evolution of self as described by transpersonal psychologists, it seems to parallel my own discoveries of myself as I journey to the core of my being and back out to the universe.



*Vaughn, Francis, The Inward Arc. New Science Library. New Science Library, Shambhala, Boston & London 1986 p. 36

As I began my practice of yoga it was related to my physical wellness. The asanas forced me to be in touch with my closed emotional self. This encouraged me to enter into another phase of searching for deeper understanding of myself, that involved both my mental comprehension of many new ideas combined with emotional development. However, I soon entered the existential stage, wondering what all this meant. . . . if anything. I searched through my new-found awareness and knowledge for some meaning, for a way for my growth to come together.

This phase is very much like the stage of adolescence. Adolescence is a time of new values, new worlds opening up, questioning, confusion and a search for identity, a time of existentialist being. The question is, do I remain stuck in the existentialist state or move on; if I move on, towards what do I move? The answer for me arrived when I entered my fifties and discovered the world of spirituality. I felt a coming together of all my parts into a sense of wholeness. It was and still is a time of finding harmony within myself in relation to my total environment: my family life, my work life and, indeed, the total universe.

Yoga for me has paralleled all these developments. At the present, yoga is a way of finding a total harmony within and without and represents a way of bringing all the diverse parts together. I believe that in my present yoga practice I strive for a flow of energy and aliveness in every asana that connects me to that universal energy that flows back through me to keep me grounded in the present. The energy and life force that flows through me then keeps me focussed, helps to centre me and connects me at the same time to everyone around me. This has now become the goal towards which I work in my practice of yoga.

At this time of reflection on my journey it is most appropriate to express my appreciation to my Iyengar yoga teachers in Winnipeg and Victoria who have studied with B.K.S. Iyengar and have ably transmitted his philosophy of yoga. The way in which they conveyed the Iyengar concepts has contributed to the clarification of my spiritual goals and has been one of the factors that helped facilitate my journey of discovery.

IN GRATITUDE

Yoga has been an integral part of my life for the past 15 years. Ten years ago I was introduced to the work of Sri B.K.S. Iyengar. My practice, teaching and life have not been the same since! Each day in my practice and after each class I teach I give thanks to Mr. Iyengar for his inspiration. I pause now to give formal tribute to my teacher as he celebrates his 70th birthday.

A couple of months ago two students and I were discussing a "new" hand position for sirasanana that another teacher had recently brought back from Pune. One student asked my why we would bother to try this new position if we had one that felt comfortable and worked for us. Good question. I thought for a moment then suggested that if Mr. Iyengar had offered this position as a way to explore an aspect of headstand, then I would be willing to try it and see what I could learn from it. It seems that in this work, and in our lives, we can look for "the" answer, to think that we have finally discovered "the" way to perform an asana, to be comfortable that we have done enough. Mr. Iyengar is a living master who is continually working, exploring, challenging, and changing himself. To work with a living master challenges me to be open, flexible, receptive. It has allowed my practice and teaching to move from a place of imposing the asanas, to one of exploration and expression of the asanas. This work has inspired me to work, explore, challenge and change myself.

I wish to express my gratitude and respect to my teacher, Sri B.K.S. Iyengar.

Namaste Guruji.

Karen Fletcher

CHALLENGE TO CHANGE

by Jessie Sluymer

It is only recently that I began to earnestly study Mr. Iyengar's approach to yoga. After many years of 'classical' hatha yoga practice, it is through Iyengar yoga that I have unexpectedly and quickly zeroed in on my personal blocks and fears. Iyengar yoga is accused by some people of being too physical and action-oriented. Yet I have found that using the body correctly means that I can no longer hide behind my usual camouflaging and coping mechanisms. The outer body clearly manifests what is happening on other levels of being.

After coming to this painful recognition, I had thought of quitting and dismissing the Iyengar method. Thanks to patient and skillful teachers at the 'Y' and Kundalini classes at Shambhala House I now look forward to this challenge and growth.

My understanding of Iyengar Yoga is that it is not the achievement in the pose that matters but the surrender to the process. In order to comprehend the asana, I marshal my strength and inner resources and utilize the 'props' necessary to further my learning.

I teach this method of yoga because it is basically the same as being a student. There is, however, one added ingredient: gratitude. It is because I am grateful to have come in touch with Mr. Iyengar's teachings that I want to pass it on. I would like to bring others to this very practical challenge to new growth, well-being and wholeness. In this task I have need of humility and diligence because I have so very much to learn.



WHAT DOES IYENGAR YOGA MEAN TO ME?

by Linda Shevloff

I began my study of yoga fifteen years ago, just after the birth of my first child. At the time I felt I needed some gentle exercise to bring tone back into my slackened muscles. I took lessons two or three afternoons a week at the Y.M.C.A. in Vancouver at first, and gradually over the next six years sampled various styles of hatha yoga classes being offered around the city. Always classes provided me with a sense of well-being that caused me to come back for more. Soon I discovered that yoga was much much more than gentle stretch of muscle, it was relaxation too.

In 1980 we moved to Victoria. At the Y.M.C.A. I signed up for the Iyengar style of yoga classes given by Shirley French. These classes were similar to other hatha classes I had taken in that the focus was still on the basic yoga asanas; however, Shirley was much more demanding than my previous teachers. She asked students to pay attention to numerous details of body alignment while we attempted seemingly impossible positions. The challenge which she presented characterized for me a new awareness of the meaning of yoga: yoga was more than stretch and relaxation — it was a challenge to change habitual behaviours through precision and attention to body movement.

In my earlier pre-lyengar style yoga classes directions were simple but vague. Typically, an instructor would get the class into shoulder stand by saying: "Lie on your back, lift your legs up over your head, roll your feet down to the floor behind you, place your hands on your back, lift your legs up above your head, hold for as long as possible." There would be no differentiation made between experienced and inexperienced students so as a result around the room students would be balanced at various angles for long intervals. Sometimes my neck became very sore. As lyengar teachers are well aware, the potential for injury in such a situation is tremendous.

In contrast to this, during lyengar classes my position was corrected and all students were given individual adjustments. Support was provided for the arms and shoulders and neck. Many cautions were given about the placement of the cervical spine. The fine tuning of the pose was continuous so teachers prevented possible injury and students gained maximum benefit of the position.

What have all of these details, postures, practices and directions done for me, for my way of being in the world? When I began yoga I wanted to stretch, I wanted physical fitness. I began with a typical Western view of the human condition, a view which sees the body as a separate entity from the mind and spirit. Through yoga this concept altered because what at first seemed to be physical change transferred into other levels of functioning. The word yoga means "union" and the practice of yoga has given me an understanding of that concept. The gained flexibility, poise, ease of movement, stamina and energy on the physical level have their counterparts on the mental level.

I am a calmer person that I used to be, with fewer emotional swings, and as well I am more tolerant, observant and aware of myself and those around me. Through yoga I have developed a strong sense of optimism about mankind for I have learned about the potential human beings have to heal themselves. I have observed changes in my own body that at one time I would never have dreamed of making and I have witnessed remarkable change in others.

I began teaching lyengar style yoga in 1985 after taking a teacher training program with Shirley French. In 1987, my husband and I travelled to India to take a three week intensive course from Geeta lyengar and her father, the legendary B.K.S. lyengar. Working with the lyengars for that short time was a very powerful experience for me. Daily I felt I had been taken to my absolute limit, and yet each following day a new challenge would surface. Students rose to these demands because we were expected to. I realized very clearly at that time that my limits are more mental than physical. I can do more than I think I can.

I left India with a sense of humility about my knowledge, optimism about my potential, and awe of Mr. lyengar who refined this approach to yoga. He has given students around the world the gift of health and well-being. He has created a tangible tool which we can work with to improve ourselves. On his seventieth birthday I wish to express my thanks to him for his life long effort in the study and teaching of yoga.

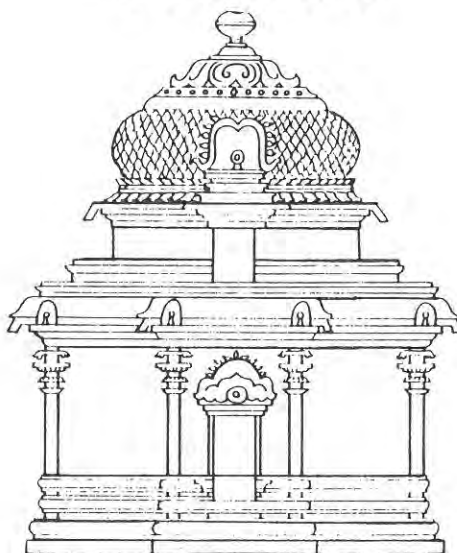
Happy Birthday Mr. lyengar.

ASANA

Find a place
to be,
ground the feet
soften the eyes,
Asana
- the body -
a form in space,
set in motion
- the breath -
falling petals,
unknotted
- the mind -
butterfly
at rest,
and then
the silence
circles in
and the dance begins,
form - from nothing to nothing,
Inhale,
and be
the tree,
the fish,
the lion
Exhale,
move into your
- Self -
a circle in motion,
a flame at rest,
a gift, an anchor,
a light in the dark,
a place in the heart.

Joanne Balchin
November 1988

BOOK REVIEW



IYENGAR: HIS LIFE AND WORK

Timeless Books 542 Pages 52 Photographs(1987)

This new book is a rich compilation of articles either by or about B.K.S. Iyengar and his work with yoga. It offers the reader a view into Iyengar's life as well as a sense of the profound effect his work has had on many of his students. As I read the book I felt drawn into the essence of yoga — the power of clarity and inner rejuvenation. It is very inspiring to read Mr. Iyengar's elegant descriptions of his way of moving into the asanas alongside articles by people who have been healed of serious medical problems through his method.

The book begins with an eighty-page autobiographical piece. Mr. Iyengar tells something of his early life, his sickness and weakness, how he came to yoga, and the

gradual process of self-refinement. It can be valuable for us, his students, to realize the humanness of his life. We see how he struggled to develop himself as the perfect embodiment of the power of yoga, and this gives us the courage to continue our own personal progress in yoga.

There are many short articles by Mr. Iyengar, such as "The Art of Relaxation" and "Yoga — a Path to Self-Realization" that clarify his method and the results it brings to those who study it. For example, in the piece on self-realization he writes, "Yoga then is to be understood as the uniting or bringing together of the Jivaatma (the Individual Self) with the Paramatma (the All-Pervading Spirit of the Universal Self) and the discovery of the ecstasy implied in that union." (p. 117.) When we practice Mr. Iyengar's method of yoga, we touch our deepest core and gradually come to join more and more with that place of inner vitality.

There are many articles by students from all parts of the world; from Bombay to Boston. Many of the pieces by the Bombay students give their impressions of Mr. Iyengar's presence and personality. They note his remarkable devotion to yoga. Even in times of tragedy and family obligation, he would go to Bombay every weekend to teach his dedicated students. The articles by students from other parts of the world focus more on the impact yoga has had on them. One section of the book, titled "Curative Aspects of Yoga," contains articles on students' experiences with arthritis, spinal problems, general fatigue, depression, and hopelessness. These inspiring stories are reminders of the healing power of yoga.

It is up-lifting to read the full extent of which so many have experienced the power of yoga through Mr. Iyengar's guidance.

To me, the most beautiful aspect of the book is the constant presence of quotations from Mr. Iyengar. Short, strong statements he has made while teaching or in interviews appear throughout the book and in a final section entitled "Wisdom of the Master." These statements guide our spirits into the fullness of the yoga: "When you are fully in the body you meet the soul." "To bring the mind to a state of innocence without ignorance is meditation." "As pearls are held on a thread, all the limbs should be held on the thread of intelligence."

The book stands as a tribute to B.K.S. Iyengar and the deep effectiveness of his work. Originally compiled for his 60th birthday celebration in 1978 and entitled Body The Shrine. Yoga Thy Light, it has been expanded and revised into its present form. This edition honours the occasions of 1988 and reflects the growth and development of his method and the Iyengar community in the last ten years. The new edition is a fuller, richer book. The section of quotations in particular has been much expanded. The book allows us to draw inspiration from the widening sphere of Mr. Iyengar's guidance and influence. It offers clarification of the nature, the purpose, and the meaning of the yoga that we practice every day.

Zoe Stewart

Zoe Stewart teaches yoga in Cambridge, MA. This article is reprinted with permission from "The Newsletter" of the Iyengar Yoga Association of Greater New York and Massachusetts.

TRADITION -- ITS VALUE IN YOGA

by Aadil B.A. Palkhivala

Tradition is foundation. Tradition is beginning. "The century is advanced, but every individual begins afresh," said Goethe. Without foundations we have built card houses. With them we have built the pyramids.

Tradition is that which should be, not necessarily that which is appropriate for our time. Thomas Fuller penned, "Ask counsel of the Ancients, what is best; but of the Moderns, what is fittest." The teacher brings the wisdom of the Ancients. The teachers, the Guru, the Master, is tradition.

In the orchestra of Indian yoga tradition has always played first violin. It has its very useful and powerful place. Respect, care, love, service, humility, and gratitude are part of the traditional giving to one's teacher. The Guru is representative of God. The teacher is the one who, by sacrificing a part of his or her life, leads us to the knowledge. Thus, giving to the teacher is giving to God. Such is respect. Such is tradition.

When the ego rises, haughtiness and arrogance creep into the student. Then tradition is forgotten. The Master is forgotten. The Self is forgotten. The student imagines rising above the Guru and lets respect and gratitude slip away. Tradition holds that even if the student does, in fact, exceed the teacher (this happens far less than we are egoistically illusioned into believing), the student must continue to respect and be grateful to the teacher because, were it not for the teacher's

guidance and blessings, the student may not have reached the level he or she has.

Traditionally, yama and niyama are stepping stones to the practice of yoga. Yet students flock to yoga class to do the asanas and pranayamas hoping that if their asanas become good and their bodies flexible and strong, the rest does not matter or, mystically, will take care of itself. Growth in the yoga is not only an outer physical perfection. Progress in the asanas is surely in vain if the inner life and outer living does not change. There is no escape.

Each traditional posture gives the body a certain energy, a feeling, a power. This stays with the practitioner only as far as it is internalised. Thus, we cannot progress to our potential by doing yoga for 1, 2, or 10 hours each day. Yoga is a never-ending, moment-to-moment commitment. In Sri Aurobindo's oft quoted words, "All life is yoga."

A student who sticks to tradition must let go of negative qualities such as ego, jealousy, lack of cleanliness, lack of forgiveness, selfishness, and violence. These, like other thoughts, words or deeds which prick the conscience, dissipate the energy gained from doing the asanas or pranayamas. Thus, traditionally, the yamas and niyamas controlled the yogi's passions and emotions of greed, desire, and attachment, allowing the energy gained from the practice of the asanas, pranayamas or dhyana (meditation) to carry over into the student's life. Thus, the postures, breathing, and meditation are quick ways of feeding energy to your inner being which energy can just as quickly

leave when you are negative or do a conscience-disturbing action. Hence, the role of tradition is vital, if not irreplaceable.

Patanjali held that the proof of correct knowledge is based not only on the traditional authority of the scriptures, but on direct perception and inference as well. (Samadhi Padah, Sutra 7) Thus, the student must look at the teacher with acute perception. Many a student believes that if the teacher's physical form is good and he or she does the poses well, he or she must be a good teacher. Students must see beyond the shape and the glamour, into the quality of the man, the clarity in the eyes, the love in the heart. The quality of life led by the teacher reflects the mastery of his or her yoga. Only through a master can great and worthy traditions flow.

Teachers are few, traditionally. Today, there is a plethora of them around. Students often come to me asking how many weeks it is to teacherdom. They are stunned by the answer for, how to teach can very seldom be taught. In a teacher much knowledge is required, much sacrifice is required, much love is required. Just because one can get into a certain asana does not mean that one can teach it. The body alone cannot teach. The heart teaches. Achieving the heart contact takes time. Time is patience. Patience is tradition.

Each tradition has a culture around it in which it has formed. The lovely Bougainvillea will not grow in Greenland. Similarly, one cannot make dramatic changes in the ancient yoga, plug it into modern society and expect it to work well. The energy of yoga is dissipated if the traditional foundation is not laid.

Just as food is appreciated more fully by one who is hungry, flexibility can be appreciated fully only by one who has been stiff. Tradition is hard, unyielding, like a stiff muscle. If we live through it, then we appreciate more fully the freedom that is yoga.

Stephen Crane, in "Tradition writes:

Tradition, thou art for suckling children,
Thou art the enlivening milk for babes,
But no meat for men is in thee.

We are, in the path of yoga, all children, all babes in the mighty arms of God. When we have grown, tradition shall govern us no more.

Once the student feels truly balanced within, allowing intuition to be the ruler in his or her life and realizes that immediate gratifications are of no import, the student may break away from tradition. For tradition is necessary. But it is only the means.

There are those who confuse freedom with license and oppose all tradition as bondage, darkness, grief and even death. I remind them of the words of India's immortal sage, Sri Aurobindo. In his epic poem "Savitri," talking about man, the sage wrote:

A riddle of opposites is made his field:
Freedom he asks but needs to live in
bonds,
He has need of darkness to perceive
some light
And need of grief to feel a little bliss;
He has need of death to find a greater
life.

May all of us find our true teachers who use tradition wisely and when our time has come, inspire us to fly lofty heights by the strength of our own wings. Truly free.



THE FACE OF GOD

by Dr. Derek French

*Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered
wings;
Sunward I've climbed and joined the tum-
bling mirth
Of sun-split clouds - and done a hundred
things
You have not dreamed of
And while with silent, lifting mind I've trod
The high, untrespassed sanctity of space,
Put out my hand, and touched the face of
God.*

I have quoted some lines from a poem called *High Flight* by John Gillespie Magee. The poem was written when he was a nineteen year old Royal Canadian Air Force pilot. He died on December 11th 1941 defending Britain in World War II: an authentic hero. The poem was read as a eulogy for the Challenger astronauts: seven heroes. I am quoting it here because, for me, it touches something of the essence of Mr. B.K.S. Iyengar: one of my heroes - a hero with a thousand poses!

In this year, 1988, Mr. Iyengar celebrates his seventieth birthday, crowning a teaching career that extends for over fifty years and is still in progress. People will be converging on Pune from all over the world to celebrate and acknowledge with gratitude this man who has "done a hundred things you have not dreamed of..." Each student making that journey and those of us who will be there in spirit if not in person, will have their

own reasons for reflecting on the way in which Mr. Iyengar has reached out to touch and influence our lives.

The steady practice of yoga acts like a perpetual yeast, bubbling away below the surface, with small, almost imperceptible changes occurring on a daily basis. From time to time, exposure to a great teacher can result in an epiphany; a sudden insight of great energy that opens new doors.

Such an event occurred for me when I travelled to Pune in 1979 to take part in a three week intensive. Early in the course, Mr. Iyengar had Bruce Carruthers, David Kell and myself, three physicians, lying on the floor, stripped to the waist, with the group gathered around to observe. If Guruji has a weakness, it might be the unholy glee he exhibits when teasing 'experts'. "Call yourself doctors. None of you know how to breathe properly!" As was no doubt intended, my professional

pride was affronted. I had spent years studying anatomy, physiology, chemistry - what was this self-tutored layman talking about? As the course progressed I began to understand that my book learning, whilst useful, was only one form of knowing.

The daily demands to know myself from within, with a degree of detail and sensitivity that, at first, I did not believe was possible, pushed me to my limits and threatened to overwhelm me. Fortunately at a testing time, a strong dose of cosmic humour came to my rescue, and I was able to pass the fear dragons I had erected at the gate and cross a threshold into a place of humility; a place where I could begin to learn.

The 'other' learning has enriched my personal life and given my therapeutic work with patients a deeper perspective. But valuable as this work is, I do not believe this is the reason people are looking towards Pune this December. An answer that satisfied me emerged this last weekend of October. After a challenging and tiring week, I drove to a resort called Point No Point, on the west coast of Vancouver Island, to spend a quiet weekend with some friends. I awoke the following morning, after an evening of nourishing food and companionship, to gaze out over the beautiful seascape. I experienced a feeling that is best described by the word 'awe'. One of my friends always carries a dictionary when he travels, and I was moved by whim to look up the words 'awe' and 'inspired' :

AWE - noun - Middle English from Old Norse *agi*, akin to Olde English *ege*, *awe*.. Greek - *achos* - pain (before 12th century)

1. Archaic - a: dread, terror. b: the power to inspire dread.
2. Emotion in which dread, veneration and wonder are variously mingled as: a: fearful

reverence inspired by a deity or by something sacred or mysterious. b: submissive and admiring fear inspired by authority or power. c: wondering reverence tinged with fear inspired by the sublime.

INSPIRE - to breathe

1 a: to influence, move or guide by divine or supernatural inspiration. b: to exert an animating, enlivening or exalting influence on. c: to spur on, impel, motivate. d: affect.

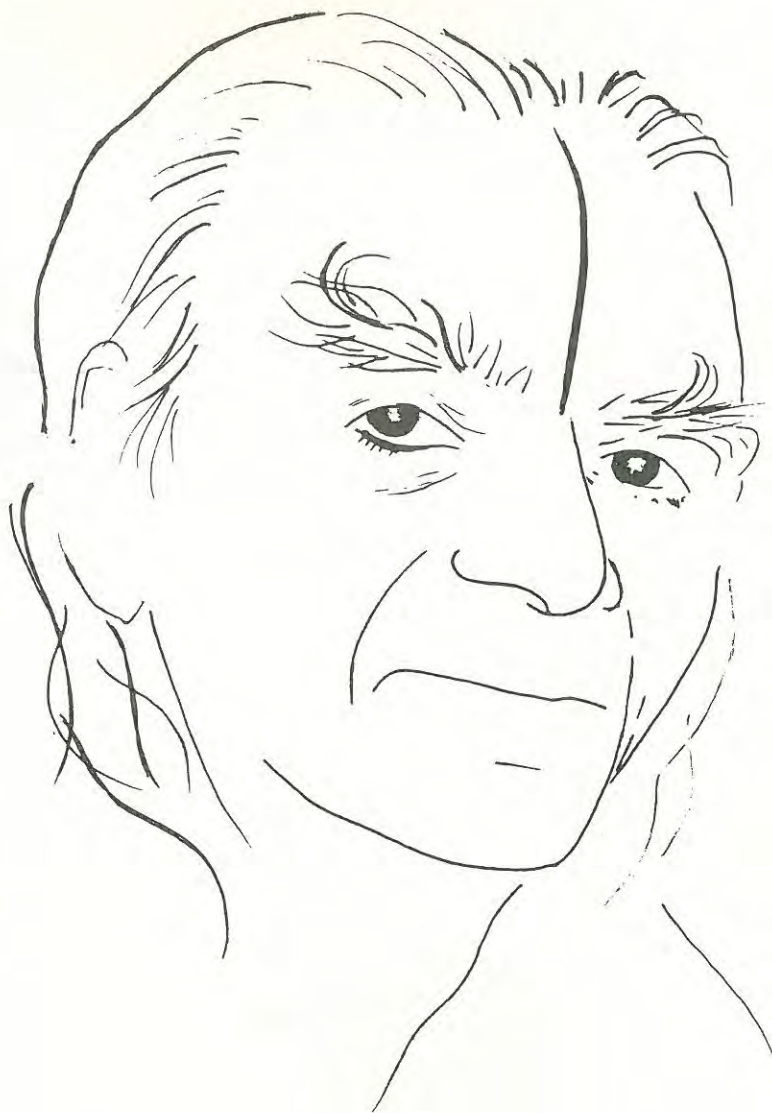
2 a: archaic - to breathe or blow into or upon. b: archaic - to infuse (as life) by breathing.

3 a: to communicate to agent supernaturally. b: to draw forth or bring out.

4. Inhale.

It seems to be that there is much in these definitions that corresponds to many of the anecdotes about encounters with Guruji, and it resonates with my own experience.

Mr. Iyengar inspires awe, bringing immediacy and life to the *Namaste* : the divine in me acknowledges the divine in you. He has the God given talent, shaped by the many years of his own work, to help others go within and experience the awe that manifests when I "put out my hand, and touch the face of God."



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



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