

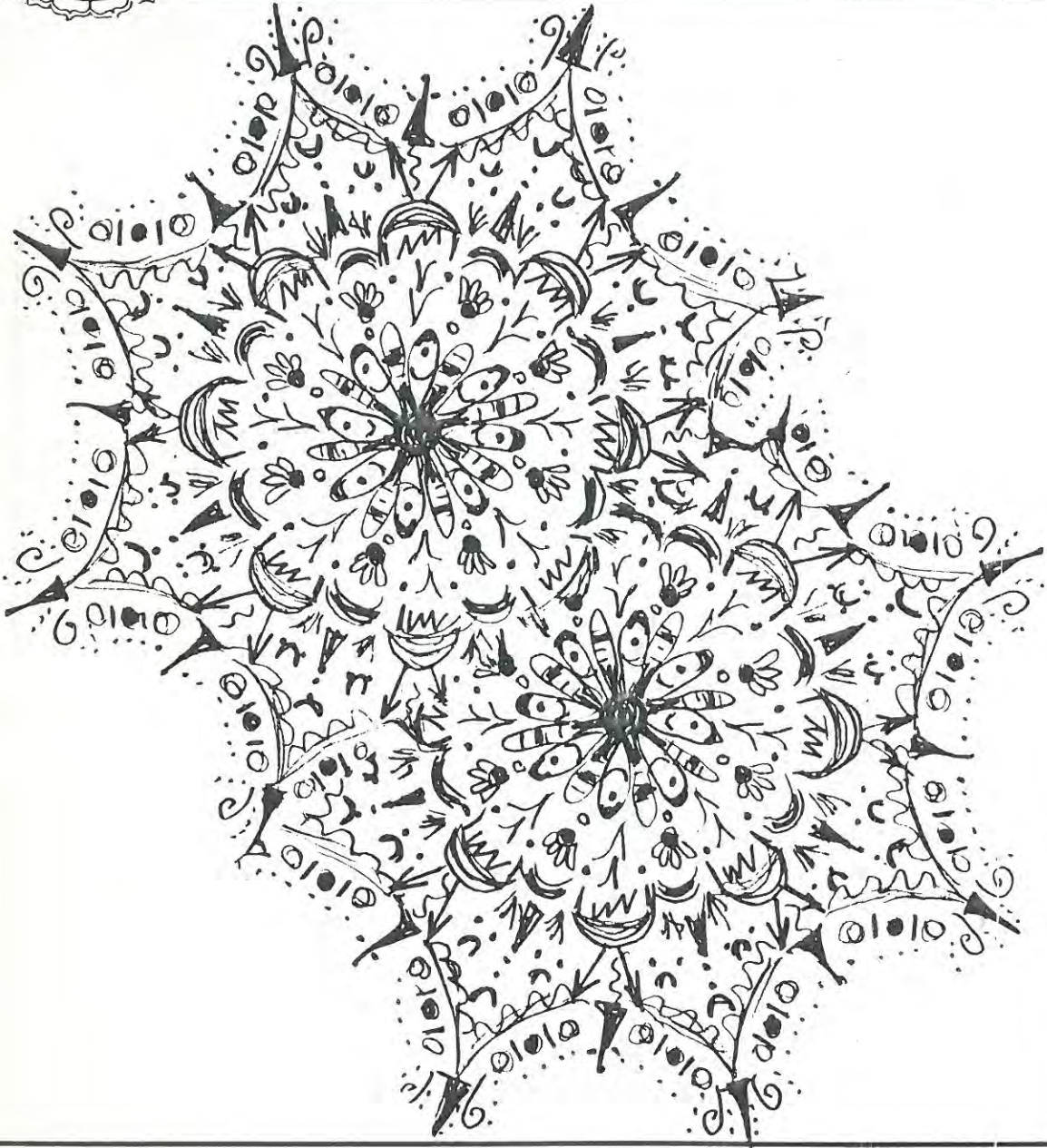
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SUBSCRIBE

yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JANUARY 1989



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 1st to 7th 1989

Fee: \$295.00

- 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 Linda Benn (604) 598-8277



SEVENTIETH BIRTHDAY CELEBRATIONS OF B.K.S. IYENGAR

THANK YOU

The Victoria Yoga Centre would like to express our appreciation of all the people who contributed to the Commemorative Issue of the newsletter. We thank you for your articles, your support and donations.

Unfortunately, there was not room for all the articles in the special issue. We will, of

course, be using them, in the coming months to make our future issues 'special'.

On behalf of its members, the Victoria Yoga Centre donated \$1,000.00 to the Yoga Institute in Pune in celebration of Mr. B.K.S. Iyengar's 70th birthday.

CREDITS FOR THE COMMEMORATIVE ISSUE

Jennifer Rischmiller - Editor,
typing, transcribing
Shirley French - editing, typing,
transcribing
Linda Benn - paste-up, design
Susan Lourie - calligraphy
Celia Ward - cover drawing

Trish Graham - Dedication,
advice and support
Leslie Hogya - support & advice
Amanda Mills - transcribing
Coral Loy - editing
Dave Rocklyn - distribution
Michael Shevloff - distribution

I would like to express my appreciation for the opportunities that the teachers of the Yoga Centre of Victoria have had in studying under B.K.S. Iyengar. I myself am not a very serious student but I believe the methods and commitment of the teachers are wonderful.

I have had a chronic lower back problem since 1978 and with the help, encouragement, patience and understanding of the teachers using the Iyengar approach I find I have less pain and more mobility which enables me to perform the necessary tasks of housekeeping,

gardening, walking and driving. It seems to be for me a much more satisfying way than regular visits to a chiropractor or physiotherapist on which many people depend.

Thank you Marlene Miller, Shirley French and Celia Ward for your continued learning under B.K.S. Iyengar. Also I would like to thank the Yoga Centre for making available workshops with Aadil Palkhivala and Ramanand Patel.

Betty Dietiker

MINUTES

The minutes of the Annual General Meeting of the Victoria Yoga Centre held on December 10, 1988, at 3918 Olympic View Drive.

The minutes of the previous Annual General Meeting were adopted as read.

Leslie Hogya presented a detailed treasurer's report. There is \$2,108.45 in the chequing account, \$2,011.62 in the savings account and \$864.99 in the U.S. account. The treasurer's report was adopted as read.

Marlene Miller presented a report in her capacity as president and thanked the executive and members for their support.

Jennifer Rischmiller presented a newsletter report. The next newsletter committee meeting will be on January 6, 1989.

Marlene Miller presented a report on behalf of the teachers committee and outlined the teachers' activities during the past year.

A presentation was made to Linda Benn for her work on the newsletter and as organizer of the Y program and all the other loose ends which she helps to tie up.

Bill Graham will be moving after Christmas and was presented with an honorary membership.

The following members were elected directors by acclamation:

Linda Benn
Shirley Daventry French
Trish Graham
Carole Miller
Jennifer Rischmiller

Linda Shevloff
Derek French
Leslie Hogya
Marlene Miller
Jim Rischmiller
Michael Shevloff

The directors elected the executive as follows:

President:	Marlene Miller
Vice President:	Jim Rischmiller
Secretary:	Linda Shevloff
Treasurer:	Leslie Hogya

The next meeting will be held on January 20, 1989, at 1361 Lang Street at 7:00 p.m.

There being no further business the meeting adjourned.



HUMOURISTS NEEDED

Friends, Yogis, Countrypersons,
Lend me your jokes.

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

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

AADIL PALKHIVALA



WHEN: January 27, 28, 29 & 30th, 1989

WHERE: Victoria YM—YWCA
880 Courtney Street
Victoria, B.C. V8W 1C4

TIMES:

LEVEL I	Saturday, Jan. 28	10 am — 1 pm
	Sunday, Jan. 29	10 am — 1 pm
LEVEL II	Friday, Jan. 27	6 pm — 9 pm
	Saturday, Jan. 28	2 pm — 5 pm
	Sunday, Jan. 29	2 pm — 5 pm
PRANAYAMA	Saturday, Jan. 28	6:30 am — 8 am
	Sunday, Jan. 29	6:30 am — 8 am
	Monday, Jan. 30	6:30 am — 8 am

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

FEES:	Yoga Centre Members	Non—members
Level I	\$55.00	\$60.00
Level II	85.00	95.00
Pranayama	45.00	50.00
Level II & Pranayama	125.00	140.00

Aadil Palkhivala is a dynamic and innovative teacher who became a student of B.K.S. Iyengar in his native India at the age of seven. Victoria was fortunate to be included in the itinerary of Aadil's first teaching tour of the United States and Canada in 1980. He 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. Aadil is making an extended visit to India in the Fall of 1988 to study with Mr. Iyengar and join the 70th Birthday Celebrations. Yoga students should take advantage of this opportunity to work with Aadil soon after his return from Pune.

There will be a pot-luck supper on Saturday evening.

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: Linda Benn 598-8277 or
Celia Ward 474-5021

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
FEBRUARY 11, 1989**



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

FEE \$40.00

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

SANS REFLECTION or LIFE WITHOUT SHIRLEY DAVENTRY FRENCH

by Jennifer Rischmiller

Sometimes I get caught up in the 'New Year syndrome' and think of a 'new year and a new life' - though mostly my reflections are regular and I try to make each day as good as I can. However, when I think of 'a new year and a new life' I look back over the past year and figure out what I want to carry with me into the next year.

One of my top choices is to take the times with me that I have spent with Shirley Daventry French. The quality of the experiences I have had during our encounters has enriched my life immeasurably. Shirley helps me to try and attain the high quality which she maintains in her own life.

Experiences received, emotions stirred, lessons learned and respect for oneself are all emphasized by her. I am still sifting through the information which has been given me. Although I resist some of the lessons to be learned, I am seldom discouraged because of the support Shirley has given me. The support is ongoing and helps me to continue my journey. By example Shirley has shown me what my travels can bring about and the ideals I can strive for. She has also shown me the joy and blessings in my life, helped me to learn that I am worth the struggle and how to enjoy the journey. Her hard work and dedication will affect me for the New Year and many more years to come.

So far I have written what life is like with Shirley French. From this regard I can tell how much I would have missed, how much harder the journey would have been without her.

Without Shirley I have an opportunity to gain from my lessons and my experiences with her. To make my life happen the way I choose now that I have faith in my choices. To make the choices based on the knowledge gained over the past year, choices that will be good for me in the coming year. Overall, then, life without Shirley means standing on my own feet, steady in the knowledge that 1989 will bring more experiences to learn from.

Welcome home, Shirley.



WHAT TO CHERISH AND WHAT TO IGNORE

SWAMI SHYAM

Please ignore:

A thought that makes you weak, sick and miserable.
A thought that rings in your head, "I cannot do this, I cannot do that."
A thought that makes you say, "The world and the people in it are bad."
A thought that makes you hate someone.
A thought that creates fear in you.
A thought that perpetuates the idea of birth and death.
A thought that makes you do anything which binds you.
A thought that compels you to say, "God is everywhere, but not in me."
A thought that stops you from helping yourself and others.
A thought that makes you unable to appreciate others.

Please cherish:

A thought that makes you strong, bright and happy.
A thought that brings you the confidence to do everything.
A thought that makes you say, "Everyone, including myself, is very beautiful and wonderful."
A thought that makes you love a thing, a person or the whole world.
A thought that makes you fearless.
A thought that brings you the knowledge that you are immortal and blissful. Sing it out loud and when you are tired sing it in silence.
A thought that gives you freedom to act.
A thought that makes you aware that God is everywhere, including within you.
A thought that directs you to help yourself and others.
A thought that inspires you to appreciate yourself and others.

YOGA FOR WOMEN

by Geeta S. Iyengar

"All men are created equal" — so runs the adage, but most males prefer to believe themselves more 'equal' than women.

Certain spheres of human activity are felt to be exclusively male, and the unwary female who ventures into such fields is regarded with attitudes that range from tolerant amusement to cynical scepticism. For a long time, especially in India, the field of personal development — whether intellectual or physical — was barred to women. Gradually, however, these barriers are breaking down and it is with relief that one notes the entrance of women into the educational fields.

Although India is the classical land of Yoga, a belief seems to have gained ground that Yoga is not for women. Women, it is argued, do not have the requisite stamina for it. They are occupied with hundreds of household chores, they even breathe differently!

Imagine a woman standing on her head with her 2 year old child pulling at her hair! Women were supposed to leave this field of spiritual and physical development strictly to the superior male.

Historically, however, Yoga has had a number of women adherents in the past. In fact the first disciple of Lord Siva in this



GEETA S. IYENGAR & HER FATHER, B.K.S. IYENGAR

sacred art was his wife, Parvati. The sage Yajnavalkya instructed his wife, Maitreyi in Vedic times in Yoga.

The great epic Ramayana tells us that when Rama was banished by his father at the instance of Kaikeyi, his step-mother, he asked his own mother, Kausalya for her blessing before going into exile and she did so after becoming tranquil in mind through Yoga. As is natural for a mother on such occasions, she was emotionally upset and refused to bless him till she had calmed herself with the practice of asanas and pranayama. Then she blessed him with a pure mind and a pure heart.

Yoga exercises in particular are not only very helpful to women but are also extremely convenient. Whereas the normal run of games and exercises develop only certain parts of the body, yogic exercises develop all parts and at the same time have a definite effect on the mind, emotions and inner self.

Again, not every woman can go to the club or sports ground to exercise her body. She is very often kept at home either by social convention or household work and specially by small children.

Indian women feel shy to exercise themselves in public. Yoga is a convenient form of exercise for women because it requires only a small even surface, fresh air and a blanket, which every house will certainly have.

Yogic exercises are useful to women and seem also specially invented for this use. The female body is more supple, soft and tender than that of the male due to the presence of different hormones.

Menstruation, pregnancy, childbirth and lactation all influence her bodily development in the line of softness and passivity. But this pliability and suppleness also have their reverse mental side.

On the physical side the female body inclines very rapidly to obesity. Fat deposits accumulate around the waist and abdomen, specially after childbirth. Difficulties in the menstrual cycle such as overflow or irregularity in the flow are also experienced by a number of women, which leaves them nervous and irritable. Pregnancy and childbirth are for many a trying period both for physical reasons as well as because of old wives' tales about the difficulties of childbirth.

Most women also experience mental and emotional crises at the time of the menopause, while the building of varicose veins seems to be almost a normal occurrence in females. Constipation also is another plague of women.

All these physical, emotional and mental disorders can be rectified by making use of the gift given by nature to women — her flexibility of body — through yogic exercises.

Yogic asanas make the body not only supple but also strong; they strengthen the nerves and ligaments, purify the blood and skin, tone the internal organs and give general health, agility, balance, endurance and vitality. Mentally and emotionally yogic exercises — asanas and pranayama — improve equilibrium, calm emotional disturbances and give an even balanced personality.

Although Yoga can be begun at any age, the best period for women to begin its practice is at the start of menstruation in puberty.



Iyengar Yoga on Galiano Island with Maureen & Bruce Carruthers

WEEKEND RETREATS

Jan. 21-22 Feb. 25-26

Among the several schools of Yoga, & particularly Hatha 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)

Physical and emotional development at puberty, as well as purification of the blood, are aided by the correct performance of yogic exercises at that period. Balance is given to the growing girl both in her deportment and the stress and strain of puberty is minimized.

In general women should avoid the practice of asanas, especially the inverted poses like sirsasana (headstand) and sarvangasana (shoulderstand) during the menstrual period for about 3 or 4 days. Pranayama (breathing exercises) and savasana (relaxation) should be kept up.

Relief can be got from pain in the back and abdomen during menstruation with the help of uttanasana, paschimottanasana, badhakonasana and upavistakonasana.

During pregnancy the asanas listed below in the daily practices can be done regularly for the first three months. Baddhakonasana and upavistakonasana should be done throughout the period of pregnancy.

It will interest readers to know that exercises mentioned in Dr. Dick Read's book "Child-birth Without Fear" are very similar to those two exercises. The practice of pranayama and savasana (relaxation) should be kept up as they are a great help during delivery.

Other rules apply both to men and women, such as performing the exercises on an empty stomach (for example four hours should elapse after a heavy meal, two hours after a light one of, let us say, biscuits and tea), eating half an hour after exercising, not bathing immediately before and after exercise.

While any time is suitable, provided the stomach is empty, the early morning hours are more suitable for the practice of pranayama, while later afternoon or early evening would be good for doing asanas. Some women are afraid that the practice of Yoga will turn them into muscular amazons without any feminine grace or charm. Yogic exercises, however, develop more the nerves, ligaments and internal organs. They help the blood circulation, give inner poise and outward body balance and strengthen each part so that the figure becomes properly proportioned. They enhance feminine beauty, not diminish it.

Due to increased blood circulation, the skin is no longer dry and rough, but soft and velvety. The voice becomes more melodious and pleasing. The eyes get an added sparkle, breath is purified and sweetened. The entire personality has added grace, charm and a deeper spiritual presence.

The woman who practices Yoga does not need cosmetics, stays, excessive scent and other things to enhance her beauty. As the Bible says, "her beauty is from within" something that cannot be rubbed off with soap and warm water.

Women are often heard to remark that ceasing practice will mean that excessive fat layers will develop on them. This again is not true. Yogic exercises are organic and not simply muscular and no fat deposits result from stopping them.

However, once the inner yogic fire has been kindled, very few are willing to give up exercises which they know to be not only beneficial and soothing but also very pleasant to perform.

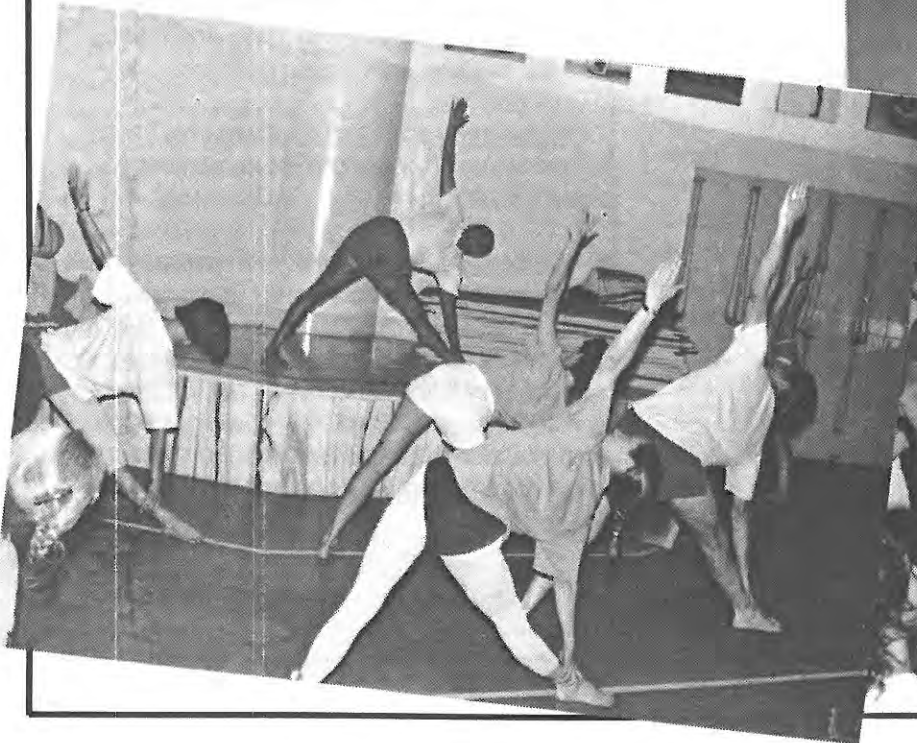
I give below a series of exercises to be performed daily.

1. Sirsasana: pure blood supply to brain cells; relieves colds, coughs and palpitation.
2. Sarvangasana: healthy blood supply to neck and chest; relieves breathlessness, asthma, throat ailments, nervous breakdown, insomnia and has a soothing effect on the nerves.
3. Halasana: relieves high blood pressure, backache, arthritis and lumbago.
4. Paschimottanasana: tones the abdominal organs and takes off their sluggishness, improves digestion, tones the kidneys and rejuvenates the whole spine.
5. Upavistakonasana: regulates menstrual flow, stimulates ovaries, prevents hernia, relieves sciatic pain.
6. Baddhakonasana: checks irregular menstrual periods, tones kidneys and urinary bladder, relieves pain during delivery.
7. Ardhamatsyendrasana: relieves backache, hip pain, sluggishness of liver and spleen, tones intestines.
8. Adhomukha Svanasana: relieves backache, sluggishness of liver and tones intestines.

This article, written by Smt. Geeta Iyengar, appeared in "Dipika", Autumn, 1981. "Dipika" is the journal published by the Iyengar Yoga Institute, South East England. Appreciation is given for allowing the publication of this article.

GEETA I

TEACHER OF THE FALL
IYENGAR YOGA INT
PUNE, IND

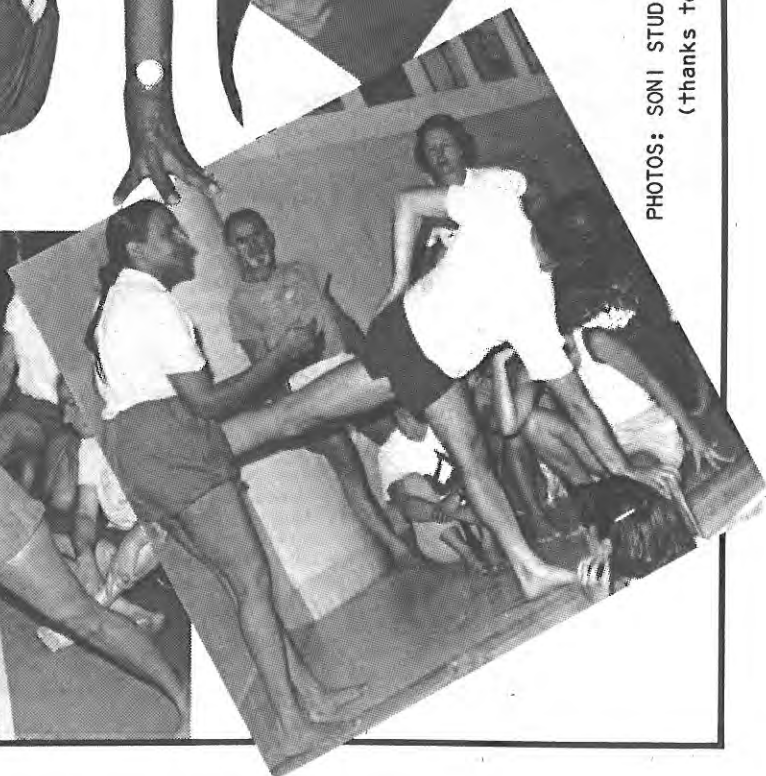


YENGAR

988 CANADIAN
ENSIVE
IA



PHOTOS: SONI STUDIOS, PUNE
(thanks to Jim Rischmiller)



WISDOM of The MASTER

Learning can be acquired
but wisdom has to be learned.

When you see somebody
making a mistake
try to find out if you
are not making the same mistake.

Learning is as much an art as teaching.

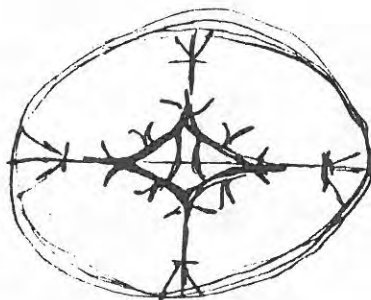
Know your capacity it is an index
of your own internal strength.

Memory is necessary to see
whether we are regressing or progressing.
If you use memory to live in
past experiences alone
it becomes your foe and hinders progress.

Pay twice as much attention
to the duller and inactive
side of the body as to the
active side.

Memory is a friend when
used for progress.

Charity, faith, devotion and passion
makes a good pupil.



The following questions and answers are part of an interview with B.K.S. Iyengar which was printed in the Spring 1986 issue of Dipika.

NUTRITION

Question 6: What sort of diet should one follow?

Answer: Not to make any choice from the head when you eat is the best diet. Suppose you are hungry — if anything is put on the table, what do you do? You pick it up very quickly and eat it. You don't make any choice. But after some time when the stomach is full you deliberate, "Shall I take this, shall I take that?" So, don't make a choice. Food has to be digested by the stomach, not by the brain. You should not make the choice from the head. You have to feel the after-effect of food. If it makes you dull after half an hour, that food is not at all good for the physical system. Hunger belongs to the body, not to the brain.

Assimilation is from the blood current.

You have to think how the food you eat is assimilated. But I don't recommend you to read dieticians' books, because the authors have experimented only on their bodies.

Your body may be different, my body may be different. You all know that people call me fiery, a man of anger. (Laughter) What food I should take to keep that fire down is my diet. Suppose you are very cool, very soft, and the water element predominates in your body. What have you to do for the water element? Diet books cannot tell you. You have to judge yourself according to your temperament and the composition of elements in your body. For example, take ether, which expands. When some people eat the body swells immediately, as the

proportion of ether is great. They have to find out the foods which do not create space. When people become fat this is due to the element of ether. The beauty of practicing asanas is that as you go on practising the system itself distinguishes between food which is not wanted and that which is. Food which is wanted will be assimilated well. Thus the system gets properly nourished when the elements in the body are proportionately balanced. Then even if food is put in front of you you don't want to eat it because the stomach refuses it. A feeling of repulsion comes, which means that that food is not good at all. The learning process is subjective. Yoga and asanas are subjective, food is subjective. Thus one has to think subjectively, not objectively. If you try out what someone has written in a book, that is objective.



MOLIVOS YOGA HALL
LESVOS - GREECE

YOGA – ZAZEN – T'AI CHI CHUAN in GREECE

ANGELA FARMER – VICTOR VAN KOOTEN
HOGEN YAMAHATA – CORNELIS SLOTEMA

Course 1: April 24 - May 13. 3 week course.

Taught jointly by Victor & Angela. During the first week Hogen Yamahata will take the evening class, teaching Zazen.

Course 2: May 22 - June 10. 3 week course.

Taught jointly by Angela & Victor. During the first week Hogen Yamahata will take the evening classes, teaching Zazen, while Cornelis Slotema offers the opportunity to take 6 classes in T'ai Chi Chuan during the first 2 weeks of this course.

Course 3: October 2-21. 3 week course.

Taught jointly by Angela & Victor. Morning classes in Yoga asana, evening classes in breathing and sitting.

The courses will be held in Molivos, a small town beside the Aegean Sea on the island of Lesbos. The Yoga Hall is 3 minutes from the beach.

For info on the above and Angela and Victor's teaching schedule elsewhere in the world, call or write:-

Richard Farmer, 8088 Rae Leigh Pl., Saanichton, B.C.,
Canada V0S 1M0 Tel. (604) 652-6659.

MEDITATION

Question 7: Do you ever give people guidance in the subject of meditation?

Answer: First of all you should know the meaning of meditation. Do you know what meditation is? To bring the complex mind to a state of simplicity is meditation, where the intelligence is one. Think of the ocean. The ocean is not high at one place and low at another. It's all the same and touches its frontiers, that is, the land, equally all over the world — whether Australia, India, Japan or America. Your intelligence is like the waves of the ocean. It flows in different directions from the brain — sometimes it is here, sometimes there. If that intelligence is levelled in the frontier of your body without missing a single cell or fibre, that is meditation. Did you see in the "Samadhi" film how active even my little toe was when I stretched. That means my intelligence was there and so I could stretch. Otherwise it

would be a dead stretch of the leg. Meditation is part and parcel of action. Witnessing is meditation, acting is concentration.

Witnessing or reflecting on what you have done is meditation. Making an effort to get it is concentration. When that effortful effort becomes effortless, that is meditation.

Question 8: How advanced must a practitioner really be before some of this process of the mind actually becoming calm takes place?

Answer: If you are advanced you will certainly learn. The calmness of the mind is the wealth of Yoga. As you go on practicing the wealth of the consciousness also increases. When you do good business your bank balance increases, does it not? (Laughter) Similarly if you practice more and more the bank balance of the consciousness increases. Then that alone guides you.

THE THINGS THEY SAY . . . ABOUT MOLIVOS MATS!

"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

D.D., Oregon

"I have tried one of your mats at the Hatha Yoga Center in Denver and was delighted with it. I've always had trouble with poses like the warrior and triangle because of my feet slipping. Your mat is wonderful."

G.S., Colorado

"This is the first mat which allows me to do 'Dog Stretch' without slipping."

J.D., Alaska

- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters.
- **FIRM BASE:** No wobbling, whether you're on your feet or your hands!
- **LIGHT & COMPACT:** It weighs only 1 $\frac{3}{4}$ lbs. (800 grs) and can be folded and slipped into a travel bag. Machine washable.

Size 24" x 66" (165 x 60 cm) Special Teacher Pack prices. Price: U.S.A. (US currency) \$17 + \$4 mailing. Canada: \$24 (+ 6% B.C.) + \$2.50. 'Professional' (double thickness) mats also available. Personal check or M.O. Available from your teacher or from:

Richard Farmer, 8088 Rae Leigh Pl., SAANICHTON, B.C. Canada V0S 1M0 • (604) 652-6659



Ideal for Yoga — known
as the 'Sticky Mat'

YOGA AT THE VICTORIA 'Y'

TERM III, IV

INTRODUCTORY YOGA

279	Mon	9:30 - 11:00am	Linda Benn
280	Mon	5:30 - 7:00pm	Jim Rischmiller
281	Tues	9:30 - 11:00am	Anne Forester
282	Tues	7:30 - 9:00pm	Ann Kilbertus
283	Wed	9:00 - 10:30am	Shirley Daventry French
284	Wed	7:30 - 9:00pm	Penny Carter
285	Thurs	5:00 - 6:30pm	Linda Shevloff

GENTLE YOGA - INTRODUCTORY

286	Tues	1:00 - 2:30pm	Leslie Hogya
287	Thurs	1:00 - 2:30pm	Anne Forester

FIFTY-FIVE AND BETTER

288	Wed	10:30 - 12:00pm	Shirley Daventry French
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YOGA - LEVEL ONE

289	Mon	11:00 - 12:30pm	Linda Benn
290	Mon	5:30 - 7:00pm	Linda Benn
291	Wed	6:00 - 7:30pm	Jim Rischmiller
292	Thurs	6:30 - 8:00pm	Linda Shevloff
293	Fri	9:30 - 11:00am	Linda Benn

WORKSHOP SERIES LEVEL TWO

294	Tues	5:30 - 7:30pm	Shirley Daventry French
295	Thurs	10:00 - 12:00pm	Shirley Daventry French

WORKSHOP SERIES LEVEL THREE

296	Mon	7:00 - 9:00pm	Shirley Daventry French
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STRESS BREAK *TERM IV ONLY*

297	Thurs	12:10 - 12:50pm	Dr. Derek French
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BACK BREAK *TERM IV ONLY*

298	Tues	12:10 - 12:50pm	Dr. Derek French
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Please note that all classes are co-ed.

Term III January 9 to March 5/Term IV March 6 to May 7

Holidays: March 24, Good Friday, building closed

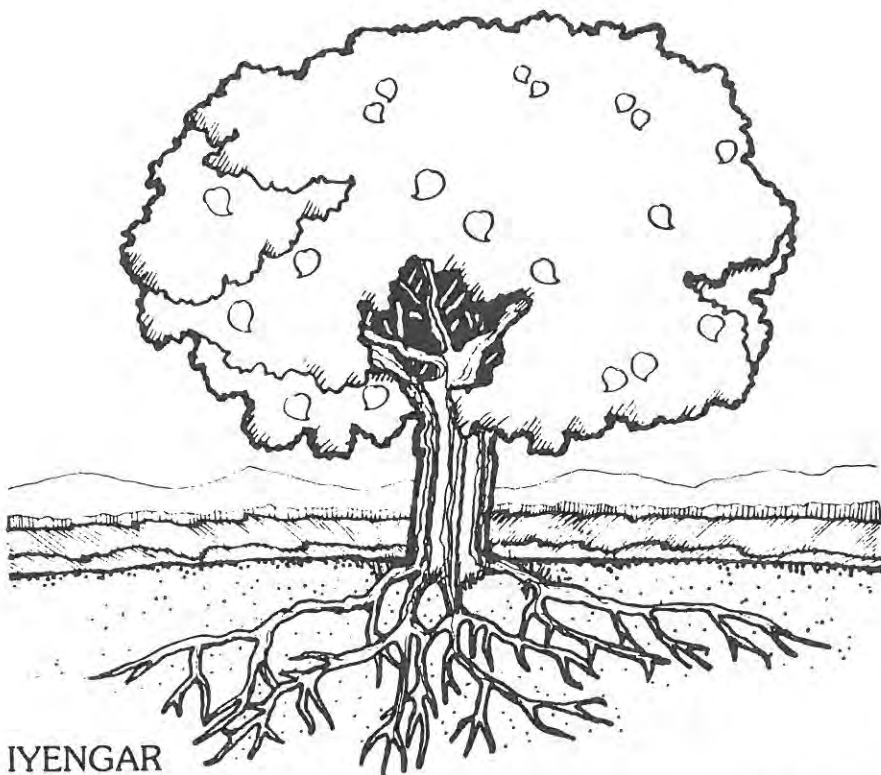
Spring Break: March 25 to April 2, building open, no classes

880 COURTNEY ST.
386-7511

If the baby co operates we are hoping to have Gay Meagley back teaching her Tuesday morning class in Term IV.

BOOKS

Yoga Vrkṣa The Tree of Yoga



by B. K. S. IYENGAR

Edited by Daniel River-Moore
Published by Fine Line Books

Mr. Iyengar describes The Tree of Yoga as "a practical and philosophical companion" to his earlier books. "Yoga is one," he says, and begins the book by demonstrating how all the eight limbs of yoga form an integral part of the practice of asanas. Later chapters cover such subjects as yoga and health. Patanjali's Yoga Sutras meditation, pranayama, and yoga in our daily lives, including

discussions of children, family life, love and faith. The chapter on teachers and teaching contains much which will be of importance to pupils and teachers alike.

Mr. Iyengar constantly emphasizes the unity of yoga, and proves his point by always linking philosophical with practical considerations, practice of asana with spiritual questions and daily life. Anecdote, philosophy and sound practical advice are blended in a way which not only makes for enjoyable reading, but provides a valuable lesson for our lives.

THE YOGA CENTRE OF VICTORIA
IS PROUD TO BE OFFERING FOR SALE THREE VERY IMPORTANT
BOOKS FOR ALL STUDENTS OF YOGA

IYENGAR

His Life & Work

THIS IS THE EXTRAORDINARY LIFE OF B.K.S. IYENGAR, THE INTERNATIONALLY KNOWN YOGA TEACHER, AND AUTHOR OF "LIGHT ON YOGA". WITH DEEP INSIGHT GAINED FROM MANY YEARS OF INTENSE SPIRITUAL PRACTICE, MR. IYENGAR WRITES OF PERSONAL STRUGGLES AND BREAK-THROUGHS IN HIS PRACTICE OF YOGA.

THIS BOOK INCLUDES INTERVIEWS WITH MR. IYENGAR, HIS APHORISMS ON YOGA AND THE SPIRITUAL LIFE, AND STUDENTS' EXPERIENCES WITH THE MASTER.

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(CHEQUES PAYABLE TO YOGA
CENTRE OF VICTORIA)

YOGA SŪTRA

O F

PATAÑJALI

Translation and Commentary

AN INTRODUCTION AND
TRANSLATION BY MR. IYENGAR.
PUBLISHED BY THE RAMANANI
IYENGAR YOGA MEMORIAL
INSTITUTE IN PUNE, INDIA

\$11.00

YOGA

A Gem for Women

Geeta S. Iyengar

THIS BOOK IS AN INFORMATIVE AND PRACTICAL AID TO WOMEN (AND MEN) INVOLVED IN YOGA PRACTICE. THE ASANAS ARE CAREFULLY DESCRIBED AND ILLUSTRATED. THERE ARE ALSO SECTIONS ON GENERAL THEORY & PHILOSOPHY, PRANAYAMA, ROPE WORK, PREGNANCY AND MEDITATION. SHE ENCOURAGES THE STUDENT TO MOVE FROM A PURELY PHYSICAL PRACTICE TO ONE WHICH INCLUDES HIGHER LEVELS OF CONSCIOUSNESS.

\$20.00

JACK RUTHERFORD

Routine events often mark the days and months of our lives, setting them apart from others. During the past few years, Monday has been Rutherford day. Eileen was here with the patients and Jack mostly in the Bereavement office keeping the records up to date and organized. His diligence and attention to detail were well expressed through all the 'fix it' projects and the maintenance tasks he undertook with the equipment and small machines. Hearing his voice down the hall always gave me a warm feeling. He was invariably cheerful and talkative and never failed to stop at my office to chat and see how I was. He usually left me smiling.

Jack died on August 28, after 8 years as a Hospice volunteer. All of us will miss the loving twinkle in his eye and warmth of this beautiful man. A short verse Jack liked expresses his feelings before he died:

Do not think of me and weep
I've gone before, I do not sleep.
I am a thousand winds that blow
I am the diamond glints on snow
I am the sunlight on ripened grain
I am the gentle autumn rain
If you should awaken in the morning's hush,
I am the quick uplifting rush
of silent birds in circled flight
I am the soft stars that shine at night.

HOSPICE TRIBUTE

November 7, 1988

To all the Members of
Victoria Yoga Centre Society

Dear friends:

Thank you so much for your thoughtfulness in contributing to Hospice in memory of Jack. He said to me once that he found many similarities between the staff and volunteers we worked with at Hospice and the people he had met through Yoga. He felt they were, to quote him "genuinely good", and I agreed with him.

I feel that Jack's spirit — generous, kind and courageous — has moved well ahead on his journey, and I am truly grateful for the years that I shared this part of that part.

May enduring light be with you all.

Om Shanti Om
Eileen Rutherford



SHAMBHALA HOUSE

Winter – Spring 1989



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

Julie McKay is the newest Shambhala House resident and teacher. She is a longtime student of Swami Radha, and holds a Yoga Teachers Certificate and a Master's degree in counselling psychology.

Seasons Greetings

from Swami Padmananda, Norman, and Julie to all friends and supporters of Shambhala House Victoria. We hope that this Season of Light will be a joyous time for all of you, and that its message of peace and love will remain with you throughout 1989.



Open House

Sunday, January 15th, 3.00-5.00

We invite you to join us in this informal gathering as we start another year of Shambhala House activities. This is a wonderful opportunity to greet old friends and to meet new ones. Looking forward to seeing you then.

WORKSHOPS AND EVENTS

INTRODUCTION TO KUNDALINI YOGA

Saturday, January 14, 10.00 am-6.00 pm

The Kundalini system has been used throughout the ages by Gurus and spiritual teachers to direct aspirants to the realization of their own hidden potentials. This day-long introduction will help you to gain some understanding of the system as it is presented in Swami Radha's book, *Kundalin. Yoga for the West*. It is an important starting point for regular weekly classes.

Fee: \$40.00; \$10.00 deposit

REFLECTIONS ON THE GITA

Friday, Feb. 10th, 7.30-9.30 pm; Saturday & Sunday, Feb. 11th and 12th, 10.00 am-6.00 pm

The Bhagavad Gita has inspired countless people of many cultures and times. In our modern-day world the truths and wisdom it contains are still applicable. This workshop will give you the experience of using this ancient scripture to find answers to your personal problems, and to draw inspiration and guidance from within.

Fee: \$100.00; deposit \$25.00

PATHWAYS

Friday, March 10th, 7:30-9:30 pm; Saturday & Sunday, March 11th & 12th, 10:00 am-6:00 pm

Let your unconscious speak as you draw a map of your life and explore where you've been, where you are, and where you want to go. No artistic ability is necessary.

A resident of Yasodhara Ashram will conduct this workshop, assisting you to understand the messages you give to yourself.

Fee: \$100.00, deposit \$25.00



WEEKLY ACTIVITIES

All classes begin the week of January 16th for the first session and the week of April 3rd for the second session.

Kundalini Classes

These ongoing weekly classes, based on Swami Radha's book, *Kundalini Yoga for the West*, help to build a strong foundation of character through clarification of your values, concepts, and ideals, and through practice of spiritual exercises.

A new class may be arranged; interested persons please call Shambhala House

Fees: 10 classes, \$100.00

Indian Dance:

Saturdays: 12 p.m. - 1:30 p.m.

A chance to practice prayer through dance. No previous experience is necessary.

Fees: 10 classes, \$65.00



Dreams:

Tuesdays: 5:30 - 7:30 p.m.

Wednesdays: 2 p.m. - 4 p.m.

Dreams, the safest way into the unconscious, can guide us in both practical and profound ways.

Fees: 10 classes, \$100 (\$10/class drop-in)

Satsang:

Sunday am: 10:30-11:30 (except during workshops)

Sunday pm: Bhajans--7:30; Satsang--8:00-9:00.

All are welcome to join us in this time of chanting, prayer, reflection, and inspiration. At Satsang we pray and chant for those who have requested to be on the Prayer List. Please contact us if you wish to be on the Prayer List.

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

January 6: Newsletter committee meeting to be held at Jennifer Rischmiller's, 572 Head Street, at 7:30 p.m.

January 14: Teachers workshop

January 20: Meeting of the Victoria Yoga Centre to be held at Leslie Hogya's, 1361 Lang, at 7:00 p.m.

January 21-22: Iyengar Yoga for Level 2 and 3 students, co-led by Maureen and Bruce Carruthers on Galiano. Call Penelope 224-1073 for registration details.

January 27-30: Aadil Palkhivala workshop at the Y. Call Linda Benn 598-8277 or Celia Ward 474-5021 for registration details.

FEBRUARY

February 18-19: The first of a series of workshops given by Aadil Palkhivala in Vancouver. Call Sarah Godfrey 255-5339 or Gioia Irwin 734-7696 for registration details.

February 25: Teachers workshop given by Norma Hodge from 10:00 a.m. to 2:00 p.m.

IYENGAR YOGA TEACHERS PRACTICE/MEETING

January 14, 1989 Victoria YM/YWCA

Welcome back from India-Jim, Phyllis and Shirley

Jim and Phyllis will share the enthusiasm and information they recieved during the Fall Intensive in Pune.

As usual the practice is 9:15 to 11:00 am followed by discussion and pot luck brunch.

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 _____

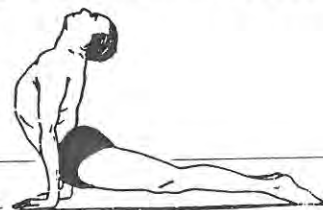
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Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

☐ 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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Printing: Monk Quick Copy Centre

Photography: SONI STUDIOS, Pune

Cover & drawing pg. 20: Toni Bacon

Drawing pg. 18: Lauren Y. Cox

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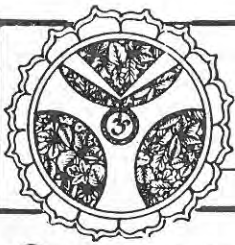
DEADLINE FOR FEBRUARY ISSUE

JANUARY 16th, 1989

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

FEBRUARY 1989

AS THE MIRROR TO MY HAND,
THE FLOWERS TO MY HAIR,
KOHL TO MY EYES,
TAMBUL TO MY MOUTH,
MUSK TO MY BREAST,
NECKLACE TO MY THROAT,
'ECSTASY TO MY FLESH,
HEART TO MY HOME -

AS WING TO BIRD,
WATER TO FISH,
LIFE TO THE LIVING -
SO YOU TO ME.
BUT TELL ME,
MĀDHAVA, BELOVED,
WHO ARE YOU?
WHO ARE YOU REALLY?





Reflections

By Shirley Daventry French

One of my favourite television programs is "World of Ideas" with Bill Moyers where he talks with many highly intelligent people who have made a mark in their field. They discuss the historical perspective of their work, its relevance to the present, its potential for the future. Sometimes obliquely, sometimes directly they explore the meaning and purpose of life. It is a fascinating, thought provoking and stimulating program

Contrast this with other occasions when prominent people are being publicly honoured for their work, and take time to thank all those who have helped them get where they are: their mother, their spouse, etc. etc. Not nearly as interesting as an exploration of ideas, but boring or not, it needs to be done. It is absolutely essential to acknowledge the support of others and to express gratitude. An aphorism of Swami Radha makes this point very well: "Cultivate gratitude and never be too shy to express it. Without gratitude you will never receive more. That seems to be some kind of Divine Law."

One of the things which has always impressed me about great people is their willingness to acknowledge others. In print and in public speaking, B.K.S. Iyengar always acknowledges his Guru and his wife, Ramamani, and the important role they played in his evolution. He is very loyal and appreciative of all who

support him and his work. He does not have to be reminded to show gratitude. It is an integral part of his nature and his yoga.

Unfortunately many of us do need this reminder although, as Ramanand Patel observed in his talk on the Sutras (see our December 1988 commemorative newsletter): we are very good at complaining. I don't believe we should go overboard and shower people with compliments many of which may not be completely sincere and most of which feed only the ego. This is very different from sincere acknowledgement of those whose efforts have paved our way. To recognise this is part of our own sadhana or spiritual practice. At the same time we must get on with our own work for its own sake without seeking or expecting recognition. This is another aspect of our sadhana.

I didn't think I was going to write anything for the newsletter this month. I have just returned from Pune where I studied with Mr. Iyengar and then attended the functions, lectures and symposia of the weeklong celebrations for his seventieth birthday. As always I left India with mixed feelings: sad to be saying goodbye to my teacher not knowing when I would see him again, yet glad to leave because I was stuffed full and needed to go home, practise and absorb what I had been given. It's too soon to write about my experiences in depth; they have yet to be digested. However, it gradually became apparent that there was something which needed to be written right now: some loose ends to tie up from last year.

I went to India bearing gifts and greetings to Mr. Iyengar from our local yoga community. I was very pleased to do this. Another pleasant task was when I was asked to speak about the birthday celebrations in Canada, and was able to report that it was being celebrated from coast to coast, in most of our major cities as well as in many small and isolated communities. I felt gratitude at being a member of both the Victoria and Canadian Iyengar Yoga communities. We are blessed in many ways, and from time to time it's important to pause and acknowledge this. Travelling the vast distance, geographically and culturally, to India is a powerful catalyst for putting things into perspective. When there I am always aware of my debt to India, its ancient wisdom and spiritual heritage. This is very special. I am also aware how much I appreciate

COVER

By Lauren Y. Cox
poem from "In Praise of Krishna"
Songs from the Bengali

being able to live and practise my yoga in Canada and in particular in Victoria, where the air I breathe is fresh and the land is relatively unpolluted (despite the oil spill which recently washed up on Vancouver Island beaches - courtesy of the United States). On the way to India I spent a week in London the city where I was born and where I lived for twenty seven years, and was aware how much I felt like a visiting Canadian rather than a returning native. I have become used to one of the other blessings we have in this country - space !

In India I presented the gifts and expressed gratitude to Mr. Iyengar on behalf of myself and fellow students in Victoria and other parts of Canada. Now I'm back and it's my turn to express appreciation of the many who stayed behind and made their own special contribution to these seventieth birthday celebrations :

- all those who organised and taught in the celebration workshop series: busy professional people who put aside time to prepare, promote and present these excellent evening sessions. Time is one of our most precious commodities, and these people volunteered theirs gladly on this auspicious occasion.

- all those who wrote articles for the commemorative issue of the newsletter and those who, behind the scenes, edited, typed, designed, compiled and mailed out this special issue.

- all those who donated money either by direct donation or by supporting our workshops and newsletter.

And on a more personal level to :

- my husband, Derek, who took on extra household and business responsibilities normally undertaken by me so I could spend this time in India, and

- those teachers who taught my classes while I was away

Every now and then someone will say to me that what I wrote about in Reflections was just what they needed to hear at that time. My struggles or my sentiments had struck a chord. I'd like finish by thanking Michael Shevloff whose remarks at our last week's yoga centre meeting struck a chord of gratitude in me.



Iyengar Yoga on Galiano Island with Maureen & Bruce Carrothers

WEEKEND RETREATS

Feb. 25-26

Among the several schools of Yoga, & particularly Hatha 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, accommodation; travel is negotiable.)

For further info. & registration call Penelope at 1-224-1073 (Vancouver)



1988

REVERED GURUJI YOGACHARYA SRIMAN BELLUR
KRISHNAMACHAR SUNDERRAJA IYENGAR

Your pupils round the world, your friends, family and well-wishers share with you the happy occasion of your completing seventy years of an eventful and well-spent life.

All flavours of food are enhanced by salt. The flavour of your pupils' lives is enhanced by you, for you have the merry mischief of a schoolboy, the enthusiasm and virility of youth and the mature judgement of old age. We, your pupils, regard you as being a personality who can be rightly described as being the salt of the earth. You are at home in any part of the civilised world. You are a citizen of the world.

If salt is present, can pepper be far behind? You always keep your pupils wary and on their toes, lest you raise your expressive eyebrows and unleash your

peppery temper against them for their lack of total attention and inefficient participation.

You have 'educated' your pupils in the best sense of the term, for you know how to draw out from them their best potential, and the training imparted by you has helped to form their character.

You have been largely self-taught, self-honest, self-refined, self-secure and supremely self-controlled. In other words, you have provided a living model of Svadhyaya, the study of the Self.

You have never hoarded the rich fund of knowledge of human anatomy, but have shared it most generously. You have been a friend of the good. You taught us to feel another's woe. Your compassion to those in pain has led you to devise ways

and means to alleviate their sufferings. You have been ever ready to share the joy of others. You have never disdained to help those who were condemned and damned by others. You have lived your life as a householder according to the precepts of the Yoga Sutras of Patanjali.

Ever in pursuit of perfection, you practice Yogasanas and Pranayama with the ardour of a Tapasvin. You have displayed therein constancy and unswerving devotion worthy of Dhruva, the Pole Star. Your Ramanani Iyengar Memorial Yoga Institute has become a place of pilgrimage and the guiding star of your pupils.

Your art of teaching is like sunrises and sunsets, ever old and ever new, providing your pupils fresh experiences and insights on every occasion. This leads one to think that your "Light on Yoga" and "Light on Pranayama" need extensive revision and re-writing. The Tree of Yoga planted by you has spread and provided shade and shelter, nourishment and health in many lands all over the world.

Sir, learning is one thing, but intelligence is something superior to learning. You see and observe things as few persons do, and you reflect on them. You apply your unique experience and independent judgement and come to conclusions which lead to harmonious development of the body and emotions, mental and intellectual stability and peace of the spirit of your pupils. Which educationist can do more?

You transformed Yoga from a mystical secret practice into a science and art appreciated in all lands. Your teaching is not merely filled with facts, but is full of ideas. You teach accurately, thoroughly and earnestly by providing example yourself. You awaken the

attention of your pupils and inspire in them the wish to teach themselves and others. You produce impressions which perhaps only death can obliterate. Your incessant action and your very presence causes the life-blood to circulate and stimulate your pupils. You kindle the minds of your pupils and lead them to health and purity.

Mounted on the wings of knowledge and power of Yoga, you go round the world spreading your message far and wide: "The Body is my Temple, and Asanas are my Prayers". You are anointed with the essence of life, and you bestow on your pupils, who salute you, the gifts of true enjoyment of life and liberation from pain and sorrow.

In your hands there is a healing power. You teach us how to dare, how to face fear and to steel our breasts against adversity. You inspire self-trust. And yet you have the courage to say to yourself: "I am ignorant", because your hunger to know more remains unsatiated. You teach us to sit still and to calm the whirlpools in our minds. There is no knowing where your influence stops, for your teaching affects eternity.

May the spirit of service inspire you. May you live a long life of joyous activity for all the days and nights that are allotted to you.

You are a Living Treasure of the World, and what is most surprising is that the more you give of yourself, the more you have to give to others.

We thank the Lord for giving us the opportunity to say how and why we love and respect you.

*This was a beautiful scroll
presented to Mr. Iyengar
on the occasion of his
birthday, December 14*



THE QUINTESSENCE OF YOGA

BY B.K.S. IYENGAR

My dear lovers of Yoga, though I am completing seventy years of life and more than five decades in the field of yoga, I am yet a child in yoga. Yoga is as vast as well as a life absorbing subject and to mature in it is a herculean task. The term yoga comes from the root "yujit" meaning to join, to bind, to associate with, and so forth. Actually, yoga means union, the union of the individual soul with the universal spirit. Yoga is a discipline that removes all dualities and divisions. It integrates body with breath, breath with mind, mind with intelligence and intelligence with the soul. Yoga makes one to penetrate from the outer skin towards the core of being as well as from the core of being towards the periphery. Yoga is both an evolutionary path or an onward journey, an involuntary path or an inward journey, in the quest of the soul. I have no right to brand my practices or teachings Iyengar yoga. My pupils who follow me call it Iyengar yoga to distinguish it from the teachings of others.

Though I am rational, I am tradition bound and sentimental. I trust the statement of others and follow their line of explanations and repeat the experiment to gain experience. If the experiences tally with their expressions I accept their statements, otherwise I discard theirs, live on my experiments and experiences and make my pupils feel the same as I felt in my experiments. If many agree, then I take it as a proven fact and impart to others. By the grace of yoga not only have I imbibed the especial awareness of intelligence, to penetrate microscopically my inner body, but I also think and act simultaneously. This two-edged quality of intelligence has made me to watch distinctly, part by part, and as a whole my body, mind and self, kindling in me flashes of new thoughts and ideas to act instantly with aptness and at the same time guiding my students to learn better and better. The only thing I am doing is to bring out the in-depth hidden qualities of yoga to the awareness of you all. This has made you, for convenience sake, to call my way of practises and teachings Iyengar yoga. This brand gained momentum and got the

name Iyengar yoga. What I do is pure authentic traditional yoga. It is wrong to differentiate traditional yoga as Iyengar yoga as it is also not fair to brand yoga as raja yoga, hatha yoga, laya yoga, mantra yoga, tantra yoga, kundalini yoga, taraka yoga and so forth. There is no distinction between one yoga and the other. Yoga, like God, is one but people call him different names. Mother Earth is one though the earth's natural surroundings do not differ, man divides Mother Earth into two spherical hemispheres, as east and west or north and south. All these man made divisions of earth intermingle, interweave into various cultures and civilizations but, at the same time, show that the essence of life is the same throughout civilizations. What is that essence? That essence is self progression, self realisation and integration of one's self to the divine. It is the same with all yogas.

Many say hatha yoga is physical and raja yoga mental. Can one say where the body ends and the soul begins, only armchair yogis or lazy ones invent such unwarranted distinctions.

Patanjali speaks of "citta vrtti nirodhah", the restraint of the fluctuations of the consciousness or citta, commonly termed as mind. Remember that the restraint of the fluctuations of consciousness is the beginning of yoga and not an end. Restraint of mind is a means towards integration. For example, the engineers first build a dam on a turbulent river to minimize its violent, disorderly flow, then the collected water is channelled through canals to various parts of the land for proper distribution. Similarly Patanjali advises first to restrain the disorderly behaviours of consciousness so that one uses it in the right direction by study (vitarka) investigation, examination and proper judgement (vicara) distinguishing the mundane pleasures from that of the unalloyed pure bliss (ananda) and to differentiate between ego and pure self (asmita). From here the sadhaka is guided to experience the end of yoga, in the form of dharma-megha samadhi or nirbija samadhi. Here all impressions and afflictions are washed away for ever.

The consciousness is freed from all floss to glow clean and clear, for the stream of wisdom and virtue to pour like torrential rain. Svatmarana in the Hatha Yoga Pradipika speaks of vrtti nirodhah, restraint in the fluctuations of prana or breath. Prana means breath, air, wind, vital air, life, vitality, strength, power and aspiration. Pranayama is the restraint of breath through the nostrils with the delicate manipulations of the digits or fingers to harmonize the inflow control and release of breath so the consciousness gains calmness to function positively towards self realisation. Yoga sutras start with Samadhi Padah whereas Hatha Yoga Pradipika ends with the precept on samadhi. Patanjali distinguishes between purusa and citta, one eternal and independent, the other transient and dependent. The 'ha' of hatha yoga means sun and 'tha' means moon. The sun in hatha yoga stands for purusa and moon for citta, which has no light of its own but borrows from purusa or the core of being. It must be known by all yoga students that yoga demands the building up of codes of conduct for their progression in physical, mental, intellectual and spiritual levels. Yoga also requires tremendous efforts, perseverance and patience. The yoga I teach is purely Astanga yoga, known as eight limbs of yoga expounded by Patanjali in his 196 terse sutras, each of which reflects profound experiential knowledge supplemented with hatha yoga text, Gita and others.

The sutras of Pantanjali have attracted considerable attention and there are many commentaries on them. Most commentators have seen the subject of yoga objectively or from the academic angle. On the other hand I have responded to it subjectively comparing my feelings and experiences with the original text through uninterrupted practises and changes in definements. According to Patanjali yoga is the restraint of the fluctuations of the mind. When fluctuations cease the soul is uncovered. The fluctuations are summarised into five categories.

These are:

- Pramana - real knowledge.
- Viparyaya - contrary knowledge.
- Vikalpa - imagination.
- Nidra - sleep.
- Smrti - memory.

This raises the question of why fluctuations and modifications in the citta arise and secondly how are they to be restrained? Fluctuations and modifications arise because of klesas or afflictions. Surprisingly Patanjali also summarises afflictions into five:

- Avidya - lack of spiritual wisdom
- Asmita - egoism
- Raga - attachment to attraction
- Dvesa - aversion to pain
- Abhinivesa - passionately clinging to life

The klesas or afflictions are subliminal impressions and they are the roots of fluctuations in consciousness. These afflictions, fluctuations, modifications and modulations are partly inherited and partly acquired.

Patanjali speaks at cognisable levels of nine obstacles on the path of self progression and of realisation. He begins first with physical disabilities and then the mental and intellectual obstacles blocking the spiritual growth. He starts with the body elements like disease, sloth and sluggishness, mental obstacles such as doubt, carelessness and sense of gratifications and intellectual impediments from the philosophy of illusion or living in the world of illusion, failure to hold on what is undertaken, and inability to maintain the progress achieved. Besides these nine obstacles he says that laboured breathing disturbs the organic body; tremor of the body shakes the cellular body; despair makes the mind weak and fickle; and sorrow affects the intellectual calibre. Thus these four accompanying distractions further scatter the consciousness which is already in a disturbed state. The afflictions and obstacles are nothing but imperfection in the health of body and state of mind. Hence the science of yoga begins with the philosophy of sorrow, aims at the purification of body and mind and ends in emancipating the practitioner by releasing him or her from the physical, mental, moral or spiritual pains.

Patanjali sums up the effect of yoga in one sutra. He says:

Yogananusthanat asuddhiksaye jnanadiptih
a vivekakhyaatel (II 28)

By regular and devoted practise of the eight components of yoga, the impurities of the sadhaka's body mind and intelligence are consumed, the causes of afflictions are removed and the crown of spiritual light or wisdom is bestowed.

What are these eight components?

Yama
Niyama
Asana
Pranayama
Pratyahara
Dharana
Dhyana
Samadhi

Yama is self restraint or the don'ts of life.

Niyama is fixed practices or do's of life.

These form the framework of roots on which the individual and society are based. They are the core of every culture and the foundation of every society.

The yama is in five parts: Ahimsa - non violence.

Satya - fruitfulness.

Asteya - freedom from avariciousness.

Brahmacarya - control of sensual pleasure.

Aparigraha - freedom from possessions

beyond one's need.

Yama helps to restrain the organs of action. The rules of yama are clearly laid down for us to live in the midst of society while remaining a yoga practitioner. They are conducive to social harmony and integration. Great souls like Buddha and Mahavir were known for their uncompromising practise of yama. In our own lifetime we have seen what a tremendous moral and social force Ghandiji was. He practised non violence, continence and truth with devoutness. These five components of yama are called the mighty universal laws as they are not limited by class, place, time or concept of duty. They have to be followed unconditionally by all in general and students of yoga in particular, irrespective of one's station or situation. As yama is a universal social practice, Niyama involves the individual practises necessary to build up the sadhaka's own character. They are: Saucha - cleanliness. Santosa - contentment. Tapas - religious fervour or arduous practices. Svadhyaya - self study. Isvara pranidhana - surrender of the self to the Lord.

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

D.D., Oregon

"I have tried one of your mats at the Hatha Yoga Center in Denver and was delighted with it. I've always had trouble with poses like the warrior and triangle because of my feet slipping. Your mat is wonderful."

G.S., Colorado

"This is the first mat which allows me to do 'Dog Stretch' without slipping."

J.D., Alaska

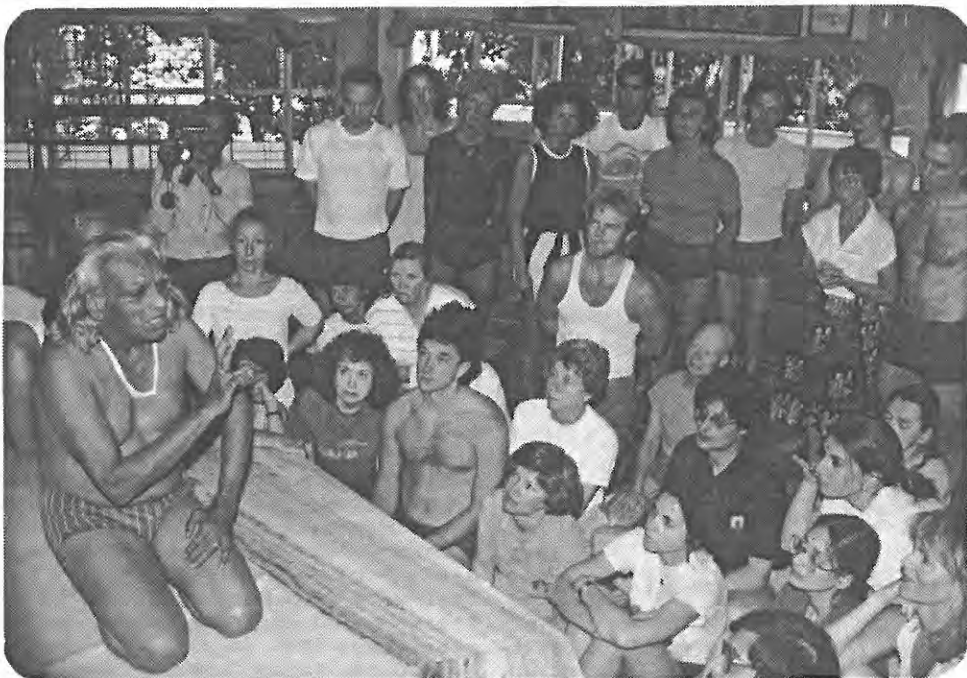
- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
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Size 24" x 66" (165 x 60 cm) Special Teacher Pack prices. Price: U.S.A. (US currency) \$17 + \$4 mailing. Canada: \$24 (+ 6% B.C.) + \$2.50. 'Professional' (double thickness) mats also available. Personal check or M.O. Available from your teacher or from:

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Ideal for Yoga - known
as the 'Sticky Mat'



These five observances not only are in accord with the five sheaths of man, the anatomical, physiological, emotional, intellectual and spiritual layers but also helps in culturing the senses of perception. Cleanliness is of two types, external and internal. Both are necessary. Taking a bath is external purification, performing asanas and pranayamas is an internal bath. Contentment in addition to friendliness, compassion, indifference towards polarities, is a further aid in the observance of niyama. Tapas is the control of body, senses and mind which frees the sadhaka from desires, anger, greed, infatuation, arrogance and jealousy, thus these observances almost become Pratyahara. Dharana and Dhyana are the reexamination, in short svadhyaya, of one's thoughts which reduces the tendency to go around and samadhi or isvara. Pranidhana transforms the consciousness towards the radiation of its own unalloyed purity. There cannot be freedom without discipline. Without morality and discipline, spiritual life is an impossibility. Mastery of yoga

would be unrealisable without the observance of the 'ethical' disciplines of yama and niyama. It is important to note that yama and niyama pervade all spheres of life. As such, in each limb of yoga, one has to practise yama and niyama. For example, I often say that balancing of violence with non violence and non violence with violence is necessary. One has to study what is violent asana and what is non violent asana. In non violent asana there is neither aggression nor laxity, neither overdoing nor underdoing. If overdoing is a deliberate action in destroying the cells, underdoing does the same without the idea of destruction. Thus both overdoing or underdoing will result in the premature death of cells. This study and balance of body cells leads to the preservation of energy and to seeing the self in the cells. This is brahmacharya as the self moves with cells as well as with the asana. This way of practice transforms the sadhaka from the sensual stimulation towards spiritual joy.

Continued on page 15



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 1st to 7th 1989

Fee: \$295.00

- 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 Linda Benn (604) 598-8277

Summer of '89

Iyengar Yoga Intensive in Victoria

July 1st to 7th 1989

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 1st 1989

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

Sunday, July 2nd to Thursday, July 6th 1989 (inclusive)

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

Friday, July 7th 1989

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 seventeen 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 seventeen 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: \$138.00 plus tax for a single Room with shared bathroom. \$216.00 plus tax for a double Room (\$108.00 per person). A \$25.00 non-refundable 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

\$23.00 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 1st to 7th 1989

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.)

@ \$138.00 single

\$25.00 non-refundable

Please reserve a room in the "Y" Women's Residence @ \$216.00 double ☐ 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 1989. 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 1st to 7th 1989

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 \$295.00 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

Continued from page 10

Each asana is a niyama in itself. One should learn to observe external and internal cleanliness taking place. Each asana calls for critical intuitive observation from the body to the self and from the self towards the body. While performing each asana one has to switch on his intellectual vision inwards, and draw attention in the calls to act at once judiciously and harmoniously. This is self study or svadhyaya. Finally when the asana is done perfectly as it should be done surrender of effort sets in. His body mind and soul become things in themselves. As the asana reaches its zenith he loses the identities of soul and goal. His individuality becomes universal. This is Isvara Pranidhana.

Asanas, the third limb of yoga are basic in strengthening and cleansing the body and purging the impurities of the mind. I emphasize perfection in asanas because

the body is the means through which we perceive and act and therefore, a healthy, strong body is an incomparable asset in yogic sadhana. It has been said in Upanishads that the search for the sight of the soul is not for the weakling. Asanas strengthen and purify each and every limb, each and every fibre and each and every cell of the body. As such the range of asana is infinite. Traditional books mention that there are as many asanas as the living species. Asanas have a great depth and are a science and art in themselves. In asana we proceed from the external to the internal, from the gross to the subtle, from the skin to the soul, from the known to the unknown. Patanjali's 'sthira sukham asanan' (II 46) has been misinterpreted as "any comfortable posture". Many interpret as though it is a posture meant only for meditation. I define asana as firmness in the body, steadiness in the intelligence and benevolence in consciousness. Whatever asana one performs it should be done with a feeling of firmness and endurance in the body, good will in the intelligence of the head or consciousness, and awareness and delight in the intelligence of the heart, conscience. This is how each asana has to be understood, done and a sense of nourishment and illumination

felt. Infinite poise and balance are instilled in the asanas in which the body, mind, soul and asanas become one.

Next Patanjali observes that when effort becomes effortless the finite vehicle, the body, breaks its frontiers to be merged in the infinite soul, bringing to an end the pairs of opposites like pain and pleasure, heat and cold, honour and dishonour. This is beatitude, perfection in action and freedom in consciousness. If restraint of consciousness is defined as yoga, I prefer to define asanas as the restraint of the entire cellular system of the sadhaka. If the cells are not restrained and controlled there is no tranquillity or serenity in the cells, fibres and nerves, and so no poise or peace in the mind.



MOLIVOS YOGA HALL
LESVOS - GREECE

YOGA - ZAZEN - T'AI CHI CHUAN in GREECE

ANGELA FARMER - VICTOR VAN KOOTEN
HOGEN YAMAHATA - CORNELIS SLOTEMA

Course 1: April 24 - May 13. 3 week course.

Taught jointly by Victor & Angela. During the first week Hogen Yamahata will take the evening class, teaching Zazen.

Course 2: May 22 - June 10. 3 week course.

Taught jointly by Angela & Victor. During the first week Hogen Yamahata will take the evening classes, teaching Zazen, while Cornelis Slotema offers the opportunity to take 6 classes in T'ai Chi Chuan during the first 2 weeks of this course.

Course 3: October 2-21. 3 week course.

Taught jointly by Angela & Victor. Morning classes in Yoga asana, evening classes in breathing and sitting.

The courses will be held in Molivos, a small town beside the Aegean Sea on the island of Lesbos. The Yoga Hall is 3 minutes from the beach.

For info on the above and Angela and Victor's teaching schedule elsewhere in the world, call or write:-

Richard Farmer, 8088 Rae Leigh Pl., Saanichton, B.C.,
Canada V0S 1M0 Tel. (604) 652-6659.

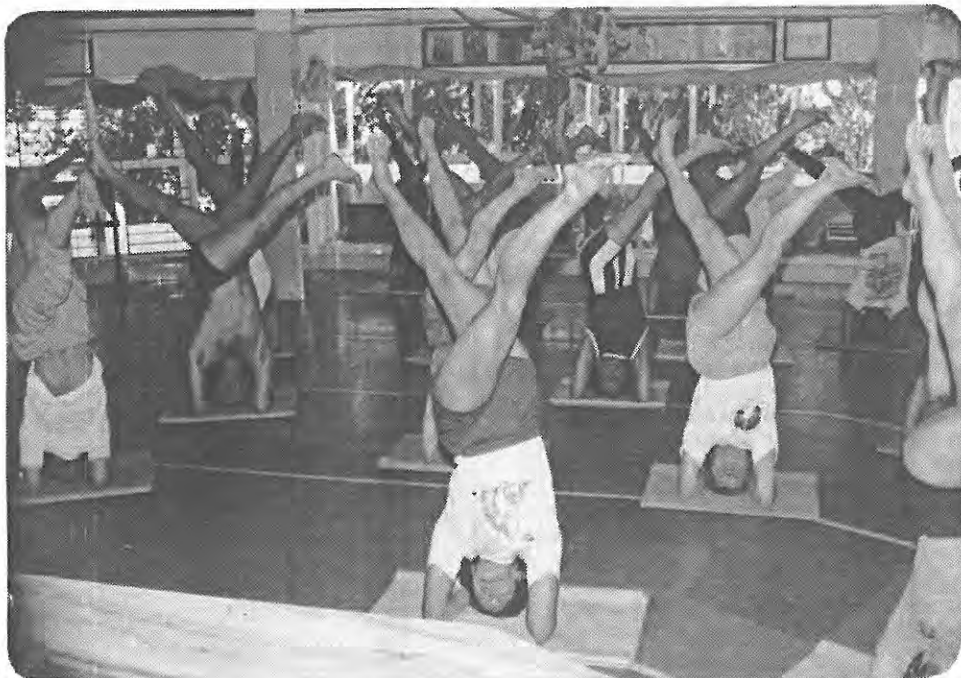
Pranayama, the fourth constituent part of yoga deals with the control of prana and energy, grossly translated as breath. Prana is a self energising force which permeates each individual as well as the universe at all levels. It acts as physical energy, mental energy, intellectual energy, sensual energy, spiritual energy and cosmic energy. All that vibrates in the universe is prana: heat, light, gravity, magnetism, vigour, power, vitality, electricity, life and spirit are all prana. It is the cosmic entity and hence it is present in all beings and non beings. Prana is the prime mover of all activities, it is the wealth of life. This self energising force is the principle of life and consciousness. As the atmospheric air carries fine ingredients of life's elixir or the life force or prana, yogis discovered the method of pranayama so that profound energy is earned, stored and distributed continuously providing needed energy to the body, mind and spirit. Prana or energy and chitta or consciousness, are in constant contact with each other. They are like twin brothers. Mind is mercurial and moves with infinite speed but the breath moves

slower and hence it is easier to control though it flows unrestrained, unconditioned and irregular.

Svatmarana says: chale vaatam, chalamchittam, nischale, nischalam bhale.

"As the breath moves so the mind moves and as the breath is still so the mind is still".

Pranayama cannot be done with force. One can use will power to the optimum level while performing asanas but the same will power has to be subdued and sublimated in the practice of pranayama. It needs a very delicate subtle adjustment of the cells of the lungs, quietness of the brain cells, alertness in attention and observation, elasticity and stability weighing evenly on spinal muscles and nerves. Hence it has to be learned under a contented teacher. Without attaining strength, stability and purity through asana, one is not fit for the practice of pranayama. Patanjali is very emphatic about this. He expressly advises the sadhaka to do pranayama only after attaining proficiency in asana. For the first time he shows a distinct step in





the ascent on the ladder of yoga whereas he has not stipulated the stages of the other components. Patanjali sums up the effects of pranayama saying that it removes the veil covering the light of knowledge and heralds the dawn of wisdom. By its practise, illusion, ignorance, desire and delusion which obscure the intelligence, are destroyed and the inner light of wisdom is allowed to shine. As the breeze disperses the clouds that cover the sun, so pranayama wipes away the clouds that hide the light of intelligence, thus pranayama becomes the gateway to dharana and dhyana.

Pratyahara the fifth limb begins with the inner quest and acts as a foundation for the path of renunciation. From here begins the return journey towards the seer or the soul. Memory and mind are so much interwoven that it is hard to distinguish between them. In one's life memory impels the mind to seek sensual pleasures. Pratyahara helps the senses of perception and memory to rest quietly each in its place and cease importuning the mind for their gratifications. They lose the taste and flavours of their

respective objects. The mind which up till now acted as a bridge between the senses and the seer draws back from the contact with the senses and turns inwards towards the seer to explore the spiritual wealth. Pratyahara in fact is an effect of pranayama. It takes the practitioner to focus attention on the one which is ever fresh, changeless and always in a state of bliss.

Dharana, Dhyana and Samadhi are the other three limbs of yoga. These three are so close to each other that Patanjali had to coin a special term Samyamah meaning integration to bring out that these three limbs of yoga are without divisions. Dharana is confinement of citta's attention to an object or region outside or inside the body, dhyana or meditation is the uninterrupted flow of attention, and samadhi is the total absorption in the object of meditation. These three stages of yoga are experiencing states, they cannot be presented with explanations. Asanas and pranayamas can be explained, talked, shown and corrected, while yama and niyama are said with stories of great men as ideal

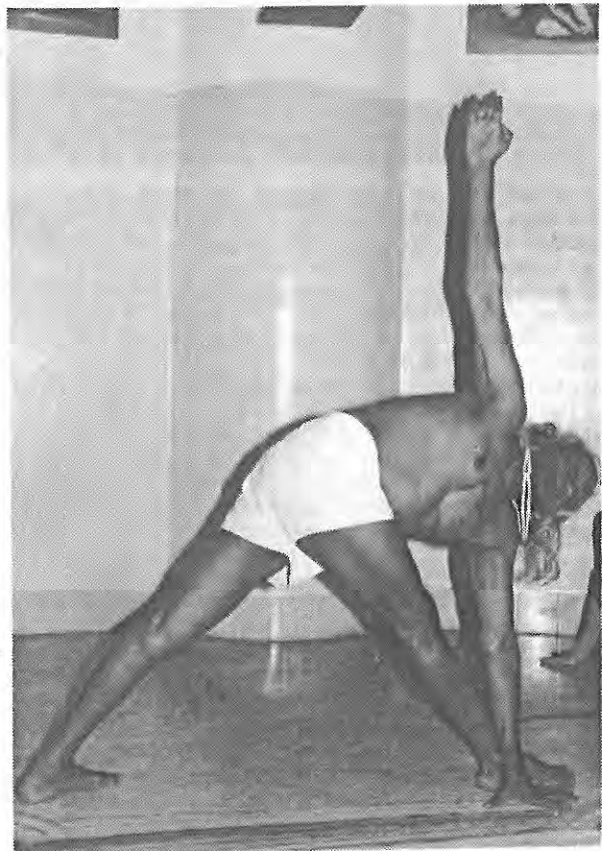
examples to build up the character.

Meditation is the art of bringing the complex mind to a state of simplicity without arrogance but with innocence. One who is free from doubts and confusions and has intuitive, instant clarity, he has reached the pinnacle of meditation. Today there is a craze for meditation and instant enlightenment. Meditation being a part of yoga, cannot be separated from the parent body, the yoga. However, Dharana, Dhyana and Samadhi are the effects of fruits of practice. To bypass other limbs and directly enter into these practices would not only be dangerous but an abuse of yoga. Even a man like Arjuna had to beg Lord Krishna to bless him with divine eyes for him to see the infinite light of the Lord when the Lord graced him to look at his form. This instance is sufficient for practitioners like us to know that we have to build up that strength and vigour to face the light of the divine when the divinity graces its light on us. For this reason Patanjali address the sadhakas to earn and stir the energy, to drink the nectar of immortality when the spiritual light dawns through yoga.

Patanjali connects the evolved and unevolved sadhakas in the Vibhuti Padah, the chapter on attainments with the very intricate sadhana of dharana, dhyana and samadhi. In our teaching, we prepare students for higher practices by giving them the technique to experience dharana and dhyana in asana and pranayama. As man is made up of physical, mental and spiritual nashui so too this yoga can be divided into three tiers of practises: Yama to Pratyahara - the anatomical, physiological and psychological bodies are purified: Dharana and Dhyana purge the impurities of the intellectual body, while Samadhi lights the lamp of the sense of conscience, daimendriya, for the seer to shine everlastingly. Patanjali says that abyasah and variagya, practice and detachment are the means to restrain the fluctuations and modifications of the mind. Practice is knowledge cum action. It is a systematic repeated performance involving a certain methodology in order to accomplish skill or proficiency. It is helpful in building up confidence and refinement, in culturing the

consciousness while renunciation is cultivation of freedom from wordly desires and appetites. Renunciation is knowledge cum devotion to God.

Renunciation is the act of discharging those which distract the mind towards the spiritual path. If practice is known as the path of evolution, renunciation is known as the path of involution. Both need to be balanced for a harmonious development overall. One can broadly say from yama to pranayama it is an evolutionary path for the seer and from pratyahara to samadhi it is an involuntary path. As a bird cannot fly with one wing, so also a yogi cannot ascend spiritual height without proper disposition for practice and renunciation. Practise will be just sensual without discriminative powers.



Yama begins with non violence and ends with non possession. Niyama starts with a practice of cleanliness and culminates in the surrender of the ego. In asana, one learns to transcend the dualities while in pranayama one uncovers the veil that clouds the light of knowledge and takes one's consciousness nearer the soul. Practice of pratyahara brings supreme control over the senses and mind; without the mind being withdrawn from the sensual objects, dharana and dhyana are not easy to practise or assimilate. Samadhi is a desirous state, a supreme state of renunciation or paravairagya. Patanjali begins yoga with a philosophy of sorrows and ends with emancipation. He recognises the importance of the aims of man, namely science of duty or dharna,

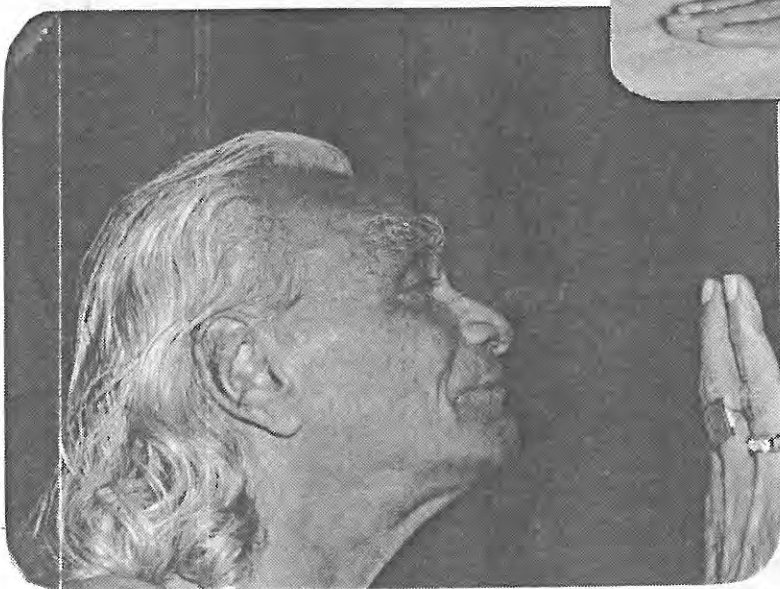
purpose of life and wealth or artha, desire and passion or karma and emancipation or moksha. Philosophy of yoga is not meant only for celibates or reunciates. Brahmacharya or continence is not one of negation, forced austerity and prohibition. All aims of man are meant for the seer to experience, the pleasures of the world or for reaching emancipation with the right perception. Married life is also one of the ways of moving from human love to know the divine love or union with the supreme soul. Thus yoga acts as an instrument to develop purity in thought, word and deed.

To sum up yoga, I say that yoga's essence is the dissolution of ego and not emotional exuberance.



QUINTESSENCE was transcribed by Jennifer Rischmiller and Shirley Daventry French from a cassette made by Mr. Iyengar for his birthday celebration and sent to yoga centres around the world.







By Leslie Hogya

It's always interesting and usually fun to take a trip. Half the excitement comes before and after, before in anticipation and after in relating adventures. During the trip a lot of daily life occurs in unfamiliar surroundings. The most hair-raising, frustrating and exasperating events become the most appealing stories when retold back at home.

While the January issue of the newsletter was being written, I was in Mexico on a holiday with my husband, youngest son and Mike, my son's friend. We were in various parts of Mexico for two weeks with a stopover in Disneyland on the way home. The irritations that arose have faded since I returned and I have answered friends' queries with a smile.

"How was your trip?"

"Great." I invariably reply.

The long uncomfortable hours in the broken seat of a bus from Guadalajara to Puerto Vallarta fade as I show pictures of me smiling on a sandy beach. I didn't relate how I snapped at my son before breakfast or how the bugs kept me awake in Yelapa or how unpleasant it was to walk on a soggy path full of horse manure to get to our polapa.

So I helped perpetuate the popular myth that going away to exotic locales will make troubles disappear and everything will be terrific.

I did have a great time. I'm glad I went. The sun was warm, the food was delicious, the shopping was fun. A highlight was staying with our Mexican friends in Guadalajara. It was good for the boys to be immersed in a different culture and try to learn to communicate in another language as soon as possible.

But we were also intensely together. All four of us slept in the same room most of the time. We ate nearly every meal together. Often the menu didn't appeal to 13 year old boys. We had none of our usual activities or distractions. No t.v. or movies, no jobs or school to focus on, so it was intense. Yet it was also a time to be together, to rely on each other. It wasn't perfect. I didn't suddenly become the ideal wife and mother.

It was an important time - an interlude. Often my other trips have either been to be with my parents or to go to a yoga course. So it was good just to be together with our imperfections and experience a bit of Mexico.



...WE'RE NOT SURE WHAT SHE REPRESENTS - BUT
WE SUSPECT SHE WAS A WORKING MOTHER...

SHAMBHALA HOUSE

Winter – Spring 1989



REFLECTIONS ON THE GITA

Friday, Feb. 10th, 7:30-9:30 pm; Saturday & Sunday, Feb. 11th and 12th, 10:00 am-6:00 pm

The Bhagavad Gita has inspired countless people of many cultures and times. In our modern-day world the truths and wisdom it contains are still applicable. This workshop will give you the experience of using this ancient scripture to find answers to your personal problems, and to draw inspiration and guidance from within.

Fee: \$100.00, deposit \$25.00

PATHWAYS

Friday, March 10th, 7:30-9:30 pm; Saturday & Sunday, March 11th & 12th, 10:00 am-6:00 pm

Let your unconscious speak as you draw a map of your life and explore where you've been, where you are, and where you want to go. No artistic ability is necessary.

A resident of Yasodhara Ashram will conduct this workshop, assisting you to understand the messages you give to yourself.

Fee: \$100.00, deposit \$25.00



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

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

1807 Forest, Victoria, B.C. V8N 1H5



YOGA CALENDAR

FEBRUARY

February 10-12: Reflections on the Gita, a workshop at Shambala House. Call 595-0177 for details.

February 11: Day of Yoga with Shirley Daventry French. Call 478-3775 for details.

February 18-19: The first of a series of workshops given by Aadil Palkhivala in Vancouver. Call Sarah Godfrey 255-5339 or Gioia Irvin 734-7696 for registration details.

February 24: Meeting of the Victoria Yoga Centre at 7.00 p.m. at Trish Graham's house, 427-3868 Shelbourne Street, 721-1398. Everyone welcome.

February 25: Teachers workshop given by Norma Hodge from 10.00 a.m. to 2.00 p.m. on Gabriola Island.

February 25-26: A weekend retreat with Maureen and Bruce Carruthers on Galiano Island. Call Penelope at 224-1073 for details.

MARCH

March 3-5: A weekend workshop with Kofi Busia in Seattle. Fee for entire workshop is \$65.00. Contact Seattle School of Yoga, 5014C Roosevelt Way N.E., Seattle, WA 98105 for registration.

March 10-12: Pathways, a workshop given by Shambala House. Call 595-0177 for details.

March 17: A meeting of the Victoria Yoga Centre at 7.00 p.m. at the Shevloff's home, 4758 Spring, 479-5847. Everyone welcome.

March 18-19: Workshop in Vancouver given by Aadil Palkhivala. See February date for registration details.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

Name _____

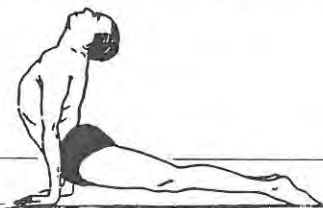
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City _____ Postal Code _____ Phone _____

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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Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Photography: SONI STUDIOS, Pune

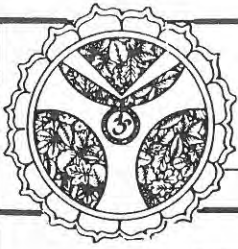
Amanda Mills thankyou for your help on the commemorative issue

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DEADLINE FOR NEXT ISSUE FEBRUARY 17th, 1989

VICTORIA YOGA CENTRE SOCIETY

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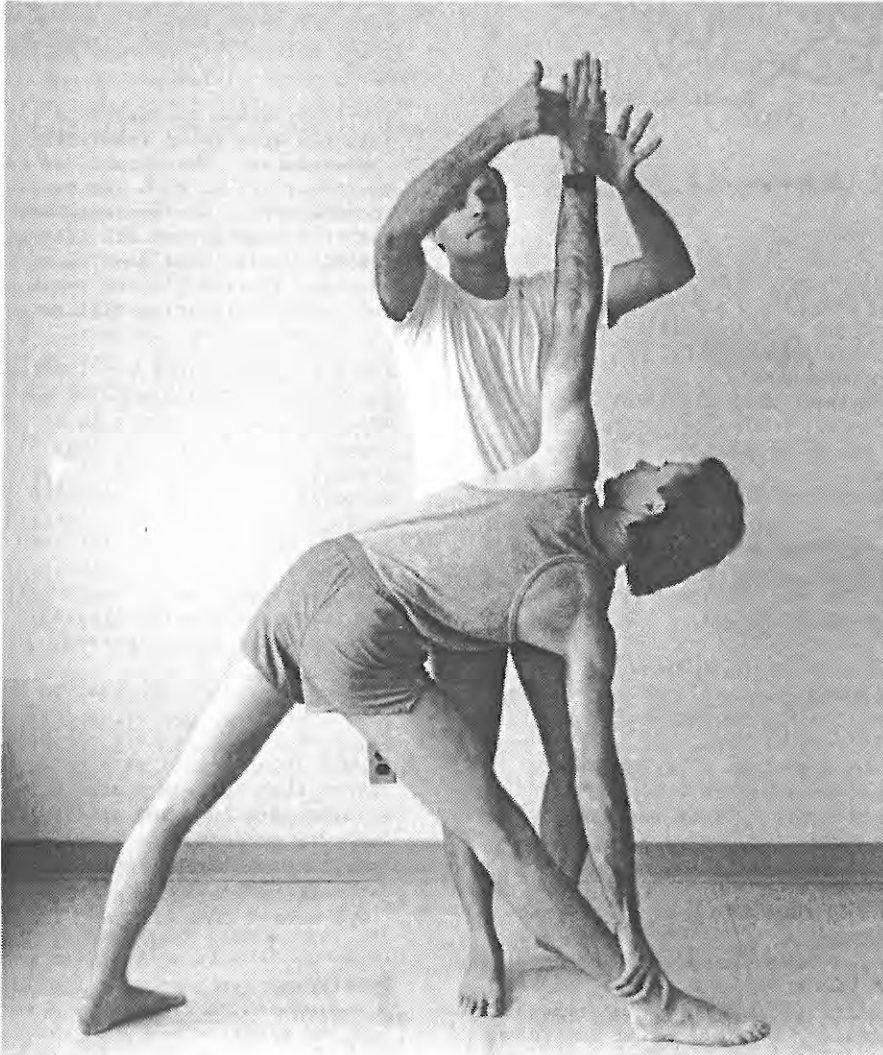


yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

APRIL 1989



*Extension means creation of space, Space leads to freedom
Freedom brings precision, Precision leads to perfection
Perfection is truth, Truth is God.*



Reflections

By Shirley Daventry French

There is a popular misconception in the West that Yoga is

- a panacea for all your troubles
- a means of feeling good
- a relaxation technique
- a means of becoming more flexible

AND

- all of this can be achieved without any effort or disturbance.

Well - I'm afraid it doesn't work quite like that! While Yoga has much to offer which will improve the quality of life, this demands dedicated practice and sustained effort, and will undoubtedly disturb you.

Yoga is a spiritual practice. Any spiritual practice will change you and your life. Change is rarely comfortable. Yoga isn't a formula for a calm, peaceful way of life. It's an evolutionary and sometimes a revolutionary process which often de-stabilizes the practitioner initially. This instability is positive, because as long as we are stuck, we are not going to move.

This past month, within a day or so of each other, two individuals wrote to me about the problems they had experienced through practising Iyengar Yoga. The first told me she had been feeling good until she started Iyengar Yoga: there was a tendency to blame. The second person had had difficulty coming to terms with

how good she felt since she started Iyengar Yoga: she was not sure she wanted to accept responsibility for this state of affairs. Both these individuals had deep trauma in their past. Both are using yoga as a means of working with their experiences and attempting to transcend them

The first woman had suffered severe physical injuries with their inevitable psychological consequences. The second had experienced emotional trauma with its inevitable physical consequences. Any profound experience will affect you deeply on all levels, and any rehabilitation will have to work on all these levels. The practice of asana and pranayama in the Iyengar tradition will have this effect.

The first individual was looking for some guidance and reassurance in pursuing a path which at present seemed to be making things worse. Yoga doesn't necessarily make you feel good; certainly not all of the time. It is a struggle to come to terms with the work that needs to be done in this lifetime to live a fuller, more wholesome life and fulfil your destiny. Sometimes, in the beginning, we are given a glimpse of how much better we could feel and that is often frightening. This was the case with the second person.

My own experience in yoga has been very up and down; not a process of ordered steady growth. There have been fertile periods of considerable growth interspersed with other times when, rather than gaining momentum, I seem to be working hard to stand still. There have also been dry periods when I felt stuck. Again and again I questioned whether I was on the right path, before I learned to trust this process.

The past week I have been struggling with a minor problem in my back, in an area where I have never experienced any difficulty before. Since my return from India a couple of months ago, my practice has gone really well. I was feeling stronger, more flexible, full of energy. Then I became aware of a tight, tense feeling in mid-back which restricted some of my movements and impeded my progress. And here, I think, lies the problem. I was becoming attached to making "progress", and have been brought back to earth where I have been forced to let go of that particular attachment.

FRONT COVER: one of the many fine moments of teaching/learning that occur in our workshops and classes. Aadil Palkhivala assists Jeffrey Betts. January 1989

On an intellectual level I understand quite well that what is happening in my back symbolises changes which are happening on many levels. My left side has opened up and become more flexible, but is not yet stable. I have to become acquainted with this newness, and develop the strength to support this opening. Until I integrate this change, I must be a little more vigilant. Most important of all, I must let go of all ambition, and be content to focus on what is happening right now. Any ambition is always rewarded with a jolt which brings me back to the present.

Sometimes the obstacles we find in our path come out of our past, like the experiences of my two correspondents. Sometimes they arise simply because we have developed the courage to venture and explore. We are taking more risks, demanding more of ourselves, subjecting ourselves to new stresses and strains in a positive way as we explore and stretch our limits. One teacher I worked with called this "playing your edge", and it's inevitable that sometimes we go over the edge (hopefully without too much of a fall). Personally, I prefer this to holding back and living a limited existence where I will never reach my full potential.

I used to ski a lot, downhill. Once I had become a competent skier, as long as I avoided precipitous slopes, I could often ski all day without falling over. On those days I never felt really good. My energy had been reigned in. It was safe, but boring. On good days, when I had the courage to venture on to a hill which would challenge me, or when I let myself go and went really fast, before the day ended I had usually had one or two really spectacular falls. Fortunately I never injured myself seriously (I was pretty relaxed and I believe that offered protection). On these occasions I experienced a wonderful sense of exhilaration and accomplishment. This is what I mean by playing the edge.

With my skiing, first I invested a lot of time and energy in learning the basics. I took care of my equipment. I made sure I was fit, strong and healthy. I wore clothing which was warm, protective and permitted ease of movement. In other words, I prepared well, and these preparations opened up options: I could play it safe, or take a few risks and discover my ability.

Continued on page 4

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
APRIL 29, 1989**



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

FEE \$40.00

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

It's no different in Yoga. The skills we acquire permit us to venture much more, and life becomes an adventure instead of a series of rearguard actions trying to stave off distress or even disaster. To maintain balance when skiing you have to have the courage to lean out from the hill, when all your instincts are telling you to cling to it. Clinging doesn't work in either skiing or Yoga. You can only play it safe for a while; sooner or later you will be forced to let go and face your challenges.

A LETTER FROM WINNIPEG

Following is an excerpt of a letter written by Jackie Hagel of Winnipeg to Shirley Daventry French following Shirley's recent workshop in Winnipeg. The letter contains some of Jackie's insights on her work with Iyengar Yoga and they are reprinted here with her permission, in the hope that others may benefit from her experience.

Jackie is a registered nurse who studies Iyengar Yoga with Karen Fletcher and Val Paape at the Yoga Centre of Winnipeg.

Emotionally I experience yoga as a way of working deeply with the layers of blocks, the need for opening and the challenge of being present in every cell. In subtle and obvious ways the teaching facilitates this. My self-determination and inner courage are born from an emotional place. Since my work in yoga, the access to this part of myself has grown incredibly. There is more balance between physical and spiritual, and less division because of the grounding in the body.

I must share with you a humorous story about my beginning yoga and the period after. I just went to class for ten weeks - it felt great when I was there but it never occurred to me to find this for myself in my own practice. In retrospect I realize that I didn't continue on with another session because I began to feel so good. I didn't know how to celebrate my body, the release physically and emotionally felt too unfamiliar. So in my own unconscious way I decided it was more familiar to feel blocked and chose on one level or another to remain there and in the depressed state that I was during that time.

Six to nine months later, as I went for massages, during that time I began to make different choices. (Massage, I realize is when someone else does the work with the body, muscles and energy). I needed to begin to be with my own self and body more actively. During that time I was also coming to term with my past as an incest survivor and needed to actively begin my healing. I no longer was choosing to be disconnected. Many things contributed to this: encouragement from Val, outdoor wilderness experiences and again, yoga.

So my journey back to myself has been emotional work and overcoming the foreign experience (to me) of being and living in my body.

Nine months after first taking yoga, a new relationship in it started again. The fall you were in Winnipeg in 1987 I had been in a beginners class with Karen and with the workshop I began to incorporate a daily practice ever since: to finally accept feeling good, and having energy. I loved your comment about "what are you saving it for?", re. energy. You made one similar to this in '87 and it has stayed with me, bringing a smile to my face when I realize I am holding back.

So the work is challenging physically but my limitations seem to be born of and are connected to my mind and emotions. I read in your newsletter in the "Quintessence of Yoga" of cleanliness - "that performing asanas is an internal bath." I feel this strongly on many levels in regards to the energy of my muscles and organs, but also in regards to my incest of the past. So healing and celebrating are exciting elements for me these days with yoga as the foundation.

Jackie Hagel

RAMANAND PATEL

One of the world's most renowned teachers of Iyengar Yoga, will be back in Victoria for a workshop. Circle these dates: August 29th to September 3rd.

Enquiries: Shirley Daventry French 478-3775



yoga centre of victoria

is pleased to announce

A Weekend Retreat at The Saltspring Centre

with

SHIRLEY DAVENTRY FRENCH

Friday, June 2, 6:00 pm thru Sunday, June 4, 2:00 pm

ALL LEVELS

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

Yoga Centre Members \$130.00

Non-Members \$140.00

Shirley Daventry French is a senior student of B.K.S. Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has visited India several times to study at the Iyengar Yoga Institute in Pune, most recently in November 1988. 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, have a massage 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:
1480 Lands End Road
Sidney, B.C. V8L 3X9

For further information, phone Marlene Miller at 656-3183 (H) 656-7271(W)

YOGA CENTRE NEWS

By Jennifer Rischmiller

Programme for 1989:

April 14: Yoga Centre Meeting.
May 10: Yoga Centre Meeting.
June 2-4: Saltspring Retreat.
July 1-7: Iyengar Yoga Intensive at the Y.
Aug 29-Sept 3: Ramanand Patel workshop at the Y.

The workshops for 1989 have been put together, one workshop has already happened, so I feel we are in a state of limbo, and its difficult for me to change from this state to one of creative energy.

Its an unusual state for the Yoga Centre, most times there's a focus of energy. Thus it leaves the members in a quandary and gives rise to reflection on the 'being' of the Yoga Centre and consideration of how and/or why workshops are organized, what future programmes could be planned and how we resolve the 'lack of energy' crisis. The people at the meeting know why they're there, the Yoga Centre offers them a variety of reasons and they offer the Yoga Centre all sorts of talents. Its their way of offering to as many people as possible their yoga teachings and experiences.

At the previous two meetings I attended, we wondered why more people didn't attend the monthly meetings and speculated on how much the energy level would increase if just a few more people were involved. The outcome of these wonderings were suggestions of more discussions at the Saltspring Retreat in June and a 'brainstorming' weekend in the fall, to try and find out how we make the Yoga Centre a more 'attractive prospect' both for ourselves and for people who might like to become involved.

Meanwhile, we continue to make sure that workshops happen and that the

newsletter is produced. Again, that same lack of energy affects the newsletter, its contents and its publication. People from out of town have expressed pleasure on reading the newsletter and some students have found articles that have helped them when in need. I enjoy working on the newsletter and enjoy its contents, some of which have messages that are helpful to me. Most of all I want to pass on the messages of Mr. Iyengar which I feel help continue our growth as students of yoga.

At this point the messages are the collective objectives of the Yoga Centre, including the newsletter committee. To pass on the teachings in every way possible.

PLEASE LOOK FOR THE ADVERT IN THIS ISSUE WHICH TELLS YOU ABOUT THE NEXT YOGA CENTRE MEETING ON APRIL 14 AT 1807 FOREST, VICTORIA, AT 7.00 P.M.

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



yoga centre of victoria

Join us at the next meeting

Friday, April 14, at 7:00 pm
1807 Forest Road
Victoria

To view and discuss the interview with JOSEPH CAMPBELL
"MASKS OF ETERNITY"

"Joseph Campbell, who died on October 31, 1987, was the world's foremost authority on mythology, a pre-eminent scholar, writer, and teacher whose work has had a profound influence on millions. To him mythology was 'The song of the Universe, the music of the spheres'."

Refreshments to follow. The showing will be preceded by a short meeting.

Require further information? Contact: Marlene Miller at 656-3183 (H) or 656-7271 (W), or any member of the Executive.

SEE YOU ON THE 14th

AN APPEAL

This winter, our local public television station has excelled itself. Bill Moyers' "World of Ideas" presented a dialogue with many innovative and creative thinkers. Then there was the wonderful series of interviews, also by Bill Moyers, with the eminent teacher and mythologist, Joseph Campbell where they explored the Power of Myth. Apart from the quality of the programs offered, another bonus is the lack of intrusion from commercial advertising. Public television has a number of sponsors, but also depends on financial support from viewers. From time to time their programs are interrupted while they make an appeal for pledges. The other night a three hour program on Joseph Campbell was interrupted several times for this purpose. On Sunday, the Masterpiece Theatre program I had been watching for several weeks

started twenty minutes late because of the Pledge Drive. I get irritated when this happens, and impatient for the program to continue. But supposing I turned on the television one night eager to watch a play, or listen to one of the prominent thinkers of this era, to find a blank screen because the money had run out. Despite our grumbles at the intrusion of the appeal, Derek and I have sent our pledges to KCTS for many years.

This brings me to the newsletter. We are not at the point yet where our pages are blank nor our coffers bare, but I feel it is time to appeal for support from our local readers. For many reasons, the executive of the yoga centre made a decision to hand out newsletters at local classes and events free of charge whilst at the

same time asking those who enjoy reading it to support us by becoming associates of the Victoria Yoga Centre. We felt it was more important to acquaint people with the teachings of yoga than to make money. To that end, many individuals have made large donations of their precious time. For nine years a group of volunteers has worked on this publication: planning, writing, editing, typing, transcribing, photographing, developing, designing, paste up, photocopying, collating, mailing and the many other jobs, large and small, which bring about the finished product. This is karma yoga, and part of our own sadhana, which benefits ourselves. Naturally, we hope our efforts are of benefit to others.

The newsletter started out as an information sheet passing on details about classes, workshops and related yoga events. Over the years it developed into a forum of ideas, and generated interest internationally. There are subscribers on all continents (except Antarctica).

We get a lot of positive feedback from our out of town readers. When I was in India this winter at Mr. Iyengar's birthday celebrations, people from all over the world were offering congratulations on our newsletter. Locally, though, there is mostly silence to the point that we often speculate in newsletter meetings whether anyone in Victoria actually reads it.

When we first published the newsletter I was very naive. I thought each one of the local yoga students who took a copy would fill out the subscription form and donate \$15.00 - not a princely sum for most people in an affluent city like Victoria. In my disappointment at the lack of response, I have lost my naivety and had to struggle not to become cynical and despondent. Yet another opportunity was presented to learn the difficult lesson of renunciation and letting go of expectations of others. For years we have simply got on with the work with the occasional low key, tasteful appeal for support. We even tried humour in a photographic essay on how the newsletter is produced. All these appeals produced next to nothing in response. Sometimes it's time to be blunt.

If you enjoy reading the newsletter, or have enjoyed it in the past, please support us by becoming an associate of the yoga centre. If you would like to become more involved in the activities of the yoga centre, please support us by taking out a full membership. Come to

meetings and let us benefit from your experience, ideas, creativity as we get to know each other. If you do not enjoy the newsletter and have some positive criticism from which we could learn to do a better job, please pass it on.

To those of you who teach the Iyengar method: where are your insights - and where are the students you have inspired to become involved in the work? ("Wherefore by their fruits ye shall know them": Matthew 7:20)

To the many students who have benefitted from the work of our teacher, B.K.S. Iyengar: do you have any ideas how we can better propagate his work?

The teachings of yoga are a precious gift. In one way or another this must be acknowledged, by those who receive this gift. There are times in our lives when it is appropriate for us to be actively involved in the work, and others when for personal reasons we move back a little. Whether actively, or behind the scenes, in one way or another we must give back what we have received.

If you value the classes, if you value the workshops, if you value the newsletter, if you value your teacher, if you value yoga - help us support its growth in Victoria.

This is written out of my own appreciation of the teachings of yoga, and the efforts of all those who have helped us accomplish some of our aspirations.

Shirley Daventry French

Please Note: The MEMBERSHIP/SUBSCRIPTION form on the inside back cover of the Newsletter.

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 1st to 7th 1989

Fee: \$295.00

- 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 Linda Benn (604) 598-8277

The Lighter Side



I would like to thank those readers who submitted material on the lighter side of yoga in response to my appeal in these pages. Many of the great religions and cultures of the world have a tradition of the fool, clown, joker or trickster, whose task it is to disturb the solemnity or sanctimony that can crust over the minds of the serious seeker.

All of us at one time or another have to face the necessary losses that are a part of our own journey. A dose of cosmic humour helps. Below are printed two articles that illustrate one of the interesting principles I have observed: humour not only eases the pain, it can teach.

I would like to thank Muriel Holmes who submitted the first article. I am sure it will be relished by anyone who has tried to sit and "meditate". The second article, also by that prolific writer, Anonymous, was published in our local paper the Victoria Times-Colonist. It seemed to echo my experience in yoga, except of course, I never forget.

Derek French

A WAY TO PRAY

"And though the lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left."

.....ISAIAH 30:20-21

Prayer isn't just what we say to God. It is also what God says to us. So we have to listen. This dialogue between Me and God was published in a religious tract; the author is unknown :

Me: I am listening, Lord. (louder)
I am listening Lord.
God: No, you're not
Me: Yes, I am. I am listening, Lord.
God: No, you're talking
Me: Well, what must I do?
God: Listen
Me: But nothing happens when I do. And I don't believe anything is going to happen.
God: Oh yes. Something will happen.
Me: Why is it so hard? I'll try again. I'm listening Lord . . . (Pause)
God: Why are you in such a hurry?
Me: I'm not. At least - am I? I have a great deal to do - and there isn't much time and
God interrupts: You have all the time there is. You are not so busy as you think you are. You are frightened.
Me: Frightened?
God: Frightened of being alone. Frightened of remembering. Frightened of thinking. Frightened of giving all. Frightened of what I might say.
Me: Yes, I am. I am. But what can I do?
God: Perhaps nothing. Have you asked what I can do?
Me: What can you do?
God: All that needs doing
Me: Who are you?
God: I am the one you are running away from. Sit down and be at peace. And learn what I can do

An Exercise:

Sit quietly with your hands on your knees for five minutes and listen. There will probably be a hundred things going on inside your head But go on listening . . . and you are very likely to hear the still, small voice of God speaking to your heart.

RULES FOR BEING HUMAN

1. You will receive a body.
You may like it or hate it, but it will be yours for the entire period this time around.
2. You will learn lessons.
You are enrolled in a full-time informal school called life. Each day in this school you will have the opportunity to learn lessons. You may like the lessons or think them irrelevant and stupid.
3. There are no mistakes, only lessons.
Growth is a process of trial and error, of experimentation. The "failed" experiments are as much a part of the process as the experiment that ultimately "works".
4. A lesson is repeated until learned.
A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can then go on to the next lesson.
5. Learning lessons does not end.
There is no part of life that does not contain its lessons. If you are alive, there are lessons to be learned.
6. "There" is no better than "here"
When your "there" has become a "here" you will simply obtain another "there" that will, again, look better than "here".
7. Others are merely mirrors of you.
You cannot love or hate something about another person unless it reflects to you something you love or hate about yourself.
8. What you make of your life is up to you.
You have all the tools and resources you need. What you do with them is up to you. The choice is yours.
9. Your answers lie inside you.
The answers to life's questions lie inside you. All you need to do is look, listen, and trust.
10. You will forget all this.

Anonymous



*Iyengar Yoga &
Lifestyle Enhancement
on Galiano Island*

... with Maureen & Bruce Carrothers

Maureen and Bruce share their home/studio space through ongoing Intro, Level I, II & III yoga & lifestyle enhancement weekends each month.

Ten day intensives are scheduled for the summer months, limited to 10 participants so as to maintain quality learning.

April 29-30, May 27-28,

June 17-18

July 10-29 & Aug 19-28

*For further info. & registration
call Penelope (604) 224-1073*

IYENGAR TEACHERS GROUP

Since July of 1988 the Iyengar Yoga Teachers of Vancouver Island and the Gulf Islands have been meeting monthly to practice and explore anatomy and understanding its application to asana. Each session was presented by a different teacher, who began the session with an anatomical description of the area of the body being focused on. A practice followed whereby we attempted to incorporate the intellectual knowledge into the feeling knowledge of the body.

The teachers group drew on the expertise of Iyengar students that included: physio-therapist Sara Gerring, physician Derek French, teacher Linda Shevloff, and nurse Norma Hodge.

Marlene Miller - Salamba Sirsasana



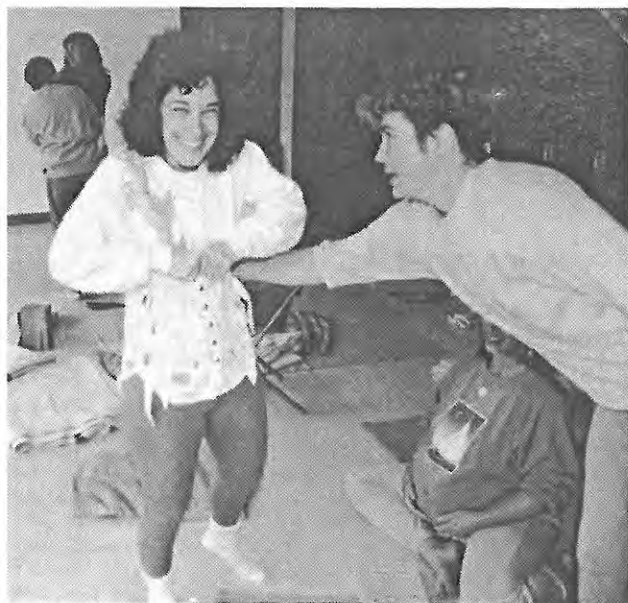
Ca



At Norma Hodge's yoga studio, Gabriola Island



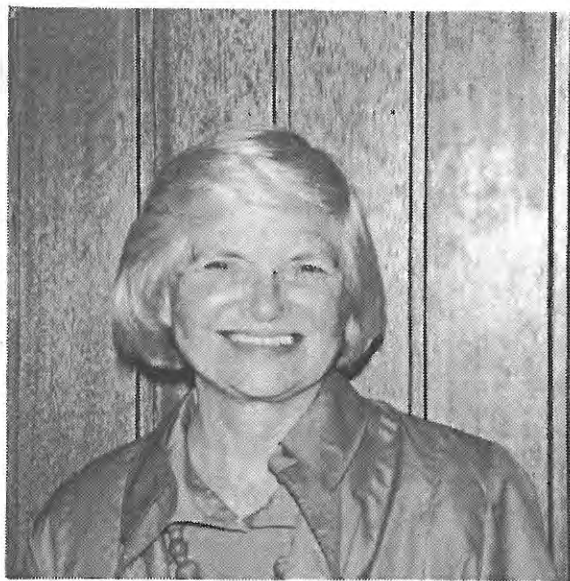
Lind



ole Miller, Dianne Hobday, Gay Dill (the day before baby Misha arrived)



Shevloff - Workshop on Knees



Norma Hodge

In addition to the foregoing presentations Phyllis Wood and Jim Rischmiller led the January practice/meeting by sharing what they had gained from their Fall trip to the Iyengar Institute and Intensive study with Geeta, Pershant, and Mr. Iyengar.

These sessions, which took us up to February of this year, are being followed by four one day workshops taught by Shirley Daventry French. Shirley is sharing with us her studies with Mr. Iyengar which took place during his 70th Birthday Celebrations the Fall of 1988.

The practices have been held at the Victoria YM-YWCA, Norma Hodge's studio on Gabriola Island, and at Shirley's Yoga room.

If you are interested in participating in the Teachers group or would like to explore the possibility of teaching "Iyengar" Yoga speak with your Yoga teacher or call Marlene Miller at 656-3183(H) 656-7271(W) or contact Shirley at 478-3775. Also, at this time, I would like to extend an invitation to teachers visiting the Victoria area to contact us and join us for a practice or class.

by Marlene Linda Miller

SENIOR TEACHERS' INTENSIVE (November-December, 1988)

by Liz McLeod

What is one's reaction after studying and working with Mr. Iyengar for 2-3 weeks!

It is very difficult to describe. Words such as incredible, overpowering, overwhelming, even gruelling impart only a few of the feelings and emotions that were felt by each one of us while working under the tutelage of Guriji. Emotional highs and lows occurred as each in our own way realized the depth and brilliance of our teacher.

The incredulity that I personally experience constantly is due in part to one aspect of the innate genius of Mr. Iyengar -- his ability to read the character of an individual through the movement of the skin.

By working with this great man, we learn how to penetrate the soul by exploring our bodies with such self-discipline and concentration that the practice of yoga truly becomes meditative and we as individuals become more in tune with God and ourselves. With much time and effort, the end result is that with God's help we begin to heal physically, mentally, emotionally and spiritually.

After this fantastic experience with Guruji, I try to absorb and assimilate the unbelievable intricacies of his teaching into every cell of my body (which takes months -- even years). This causes much self-reflection and examination for sometime afterwards.

Each asana takes on new meaning as I put these slowly engrained fine points into my practice. Once understanding these fine points and the changes which occur ever so subtly, I pray that I may pass these

on to my receptive students.

In closing, my feelings can best be expressed by the realization of how little I know and how much I have to learn.



Please Note: We are fortunate that Liz will be one of the teachers at the July 1 - 7th Yoga Intensive here in Victoria.

These 2 articles are reprinted with the permission of the BKS Iyengar Association of Edmonton Newsletter

MY PILGRIMAGE TO PUNE

by Anton Rozsypal

About two years ago, my yoga teacher, Liz McLeod started plans to take a group of some thirty yoga teachers and students to Pune for an intensive course at the Ramamani Iyengar Memorial Institute. To be frank, from the tourist's point of view, I did not look forward to a stay in the heat, humidity, dust, poverty and overcrowded conditions of India. But, as a yoga convert, it was impossible for me to resist the opportunity to meet personally the founder of the Iyengar method right in the cradle from which this method of yoga spread all over the world.

Upon arriving in Pune at the beginning of October last year, we learned that the week before there had been the final downpour of the monsoon season. We found everything washed clean by the rains, the vegetation lush green, the weather pleasant, sunny, but never too hot.

The Institute is located in a quiet, upper middle class residential area, in a modern pyramid-like, concrete structure, familiar because it bears the logo of this association. It is surrounded by a well-tended flower garden. The practice hall is on the second floor, with a raised, marble-clad platform for the instructor, follows the semicircular ground floor plan of the building.

A typical day at the Institute started for us at 9 in the morning with asana practice lasting until about half past 12 noon. In the afternoon we had one hour of prananyama, sometimes combined with exercises intended to quiet down and relax us. Multiplying this daily routine by six practice days a week, and then by three weeks (the duration of the course), results in

quite a respectable number of hours devoted to yoga!

Every structural part of the hall, including the walls, window ledges and bars, pillars and steps, served as yoga aids. Add to that the mats, mountains of blankets, bolsters of different shapes and sizes, ropes of various lengths suspended at various heights from walls and ceiling, plus wooden benches, stools, beams, boxes, back supports, wedges and blocks, folding chairs, straps and bandages -- all to fit human bodies of every size and shape.

Officially, our instructor was Geeta, occasionally assisted by Prashant, daughter and son of Mr. Iyengar. No doubt, Geeta inherited from her father the gift of x-ray vision, capable of penetrating the human body to the last muscle fibre and nerve cell.

During the long-held poses, at the onset of discomfort or pain, she was always there to adjust the strap, add another blanket or thick bolster to support better the suffering part of the body. She perceived when the class as a whole was tired, and so the next day she would include mostly restful poses.

But the personality of Mr. Iyengar was ever-present. In the morning, he was always in the hall, going through his daily practice routine. Between his asanas he kept his eyes on us, correcting, explaining, reminding the culprit with a well-placed slap to the guilty part of the body. I will never forget the private lessons on backbends he gave me when he took me away from the rest of the class and made me do some exercises to help me improve the flexibility of my spine.

The visit to the Institute was a rewarding experience for me. I must admit that it was not an easy holiday, especially the first week, with cumulative effect of culture shock, changes in the time zone, climate, daily routine, diet and strenuous exercise. But the stay at the Institute was worth it and I hope to benefit from it in the years to come.

YOGA BABY

by Vivian Switzer

As our son neared school age, my husband and I pondered for many months before deciding to have a second child. Then we embarked on what has been, for our family, a huge adventure. I have practised yoga, following the teachings of Mr. B.K.S. Iyengar and of Swami Radha, for four years at the Gabriola Yoga Studio.

Between the sixth and eighth week of pregnancy, nausea kept me from my normal yoga practice. I had just accomplished a free-standing headstand and didn't want to lose it. Determined to practise regularly but deciding that discretion is the better part of valour, I continued using a wall for support. Around four to five months, my present teacher, Phyllis Wood, and I turned to Geeta Iyengar's book *Yoga - A Gem for Women* for advice. I continued with classes and we explored what was possible. I enjoyed the standing work as always and added more sitting work, such as Janu Sirsanasana and Baddha Konasana, and more chanting. Whether I fully understood the connection between the first and fifth Chakras or not, I reasoned that the chanting could only help for labour preparation. After all, the only classes in which the famed obstetrician Michael Odent's pregnant women participate is choir, in order to open themselves for birth.

As my belly expanded, I used blocks for Ardha Chandrasana and Prasarita Padottanasana and avoided forward bending postures. Getting into shoulderstand became awkward. For inverted postures I chose Padasana at the wall and headstand. I was amazed to find that by following Vanita (Iyengar) Sridharan's excellent example, as shown in *Yoga*

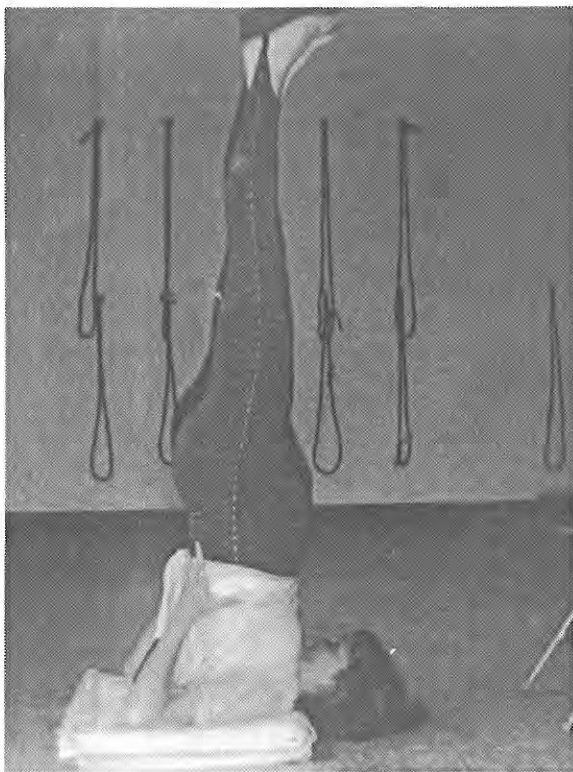


- *A Gem for Women*, I could practise headstand and standing work into my ninth month.

My due date passed, I found sitting work the most comfortable. Labour came suddenly and was short, four and one half hours, and hard work. I was thankful for my strong legs, breath control and inner strength gathered from my daily practices and support of friends, family and the yoga community. When I tired in labour, the midwife reminded me of my Blessing Way, a Hopi tradition we had the good fortune to partake of, where friends and family gathered to send us good wishes and energy for the birthing. This time I experienced birth as I had hoped, feeling the amazing expansion as the baby turned the corner, crowned and emerged.

I was happy to take a complete rest for two weeks after the birth of our little girl, then to practise only Savasana and preparatory Pranayama. I found this relaxing. I also followed the exercises suggested in the hospital: abdominal isometrics, modified deep knee bends and leg swings to lubricate the hip and knee joints. However, when I started Utthita Trikonasana at one month postpartum, I was quite disappointed - another lesson in letting go of

expectations. I didn't practise for a couple of days but when I got back to it, I was exhilarated by my progress. Much of the stiffness had gone. And so it went, up and down, for a couple of weeks; hormonal changes amplifying the emotional tone of every experience. Savasana never felt so good, standing work was tiring. I needed blocks, my legs were shaky. Checking my alignment in a full length mirror, I was thankful for this opportunity to relearn from a different place; reading the books again and understanding more. For example, there is a new experience of the humility and surrender of the intellect that is inherent in the asanas, I experience this especially in the pose of the child. I struggled with shoulderstand, going to Norma Hodge twice for ideas. We found that using the wall for support to go up, then pulling a bench under the buttocks, gave me the sense of security and the



physical support I needed. At home, I use the piano and its bench, which arrived just when I needed it. Ah, the versatility yoga has taught me.

At six weeks postpartum, I feel some frustration at the sense of weakness still in my legs. It is a feeling of loss, but with it is eagerness to rebuild strength and flexibility. I am learning my need to pay scrupulous attention to the integration of body and mind. I would have liked to start more exercises sooner than I did. What I really need to do is put more awareness into present practices, repeating and integrating them into my day. For example, at two weeks postpartum I could have added to Savasana a firmer practice of Tadasana, Vrksasana, spinal stretches and chest openers, practising them throughout the day. I needed to have explored more before pregnancy about the control of the abdominal muscles in Ujjayi and Viloma Pranayamas. Now that healing is complete, I shall explore such postures as Baddha Konasana and Upavistha Konasana to maintain the openness gained during pregnancy and birthing. I find that I really need

the sense of Dandasana for spinal strength and support while nursing the baby.

Neck and shoulder pain from an old injury was reactivated by the pushing during labour. In addition to range of motion exercises and massage therapy during the first month postpartum, I followed what I remembered of the back work from Yoga Journal July/August 1984 - pelvic rock, pelvic tilt while lying, and yoga sit-ups with my legs on a chair seat. Looking ahead, I see that Geeta recommends Navasana at eight weeks. This posture has been my nemesis and, in anticipation, I have added sit-ups and leg raises to my daily practice. Funny how shoulderstand reminds me to do my sit-ups! It takes such a lot of abdominal strength.

Denea Jade Serena is a happy baby. She approves of my yoga practices and allows me ample time to practise, write and reflect. I am thankful to my many teachers who helped me to strengthen, heal and open.



YOGA - ZAZEN - T'AI CHI CHUAN in GREECE

ANGELA FARMER - VICTOR VAN KOOTEN
HOGEN YAMAHATA - CORNELIS SLOTEMA

Course 1: April 24 - May 13. 3 week course.

Taught jointly by Victor & Angela. During the first week Hogen Yamahata will take the evening class, teaching Zazen.

Course 2: May 22 - June 10. 3 week course.

Taught jointly by Angela & Victor. During the first week Hogen Yamahata will take the evening classes, teaching Zazen, while Cornelis Slotema offers the opportunity to take 6 classes in T'ai Chi Chuan during the first 2 weeks of this course.

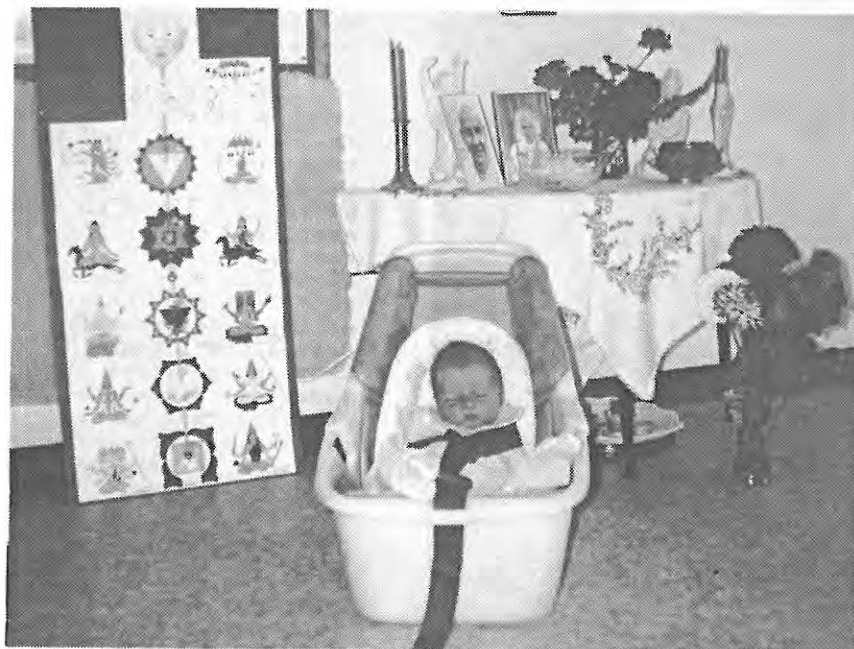
Course 3: October 2-21. 3 week course.

Taught jointly by Angela & Victor. Morning classes in Yoga asana, evening classes in breathing and sitting.

The courses will be held in Molivos, a small town beside the Aegean Sea on the island of Lesvos. The Yoga Hall is 3 minutes from the beach.

For info on the above and Angela and Victor's teaching schedule elsewhere in the world, call or write:-

Richard Farmer, 8088 Rae Leigh Pl., Saanichton, B.C.,
Canada V0S 1M0 Tel. (604) 652-6659.





By Leslie Hogya

Swami Padmananda and I have Kundalini class together twice a month. This class has dwindled from six or more in '84 to the two of us. People have moved or gotten different jobs, etc., so they no longer are available on Wednesday mornings.

In the past months, I have spent this valuable time unravelling some problems at home and Padmananda inevitably asks the question about where that problem shows up in myself.

I read once there are no wrong answers just wrong questions. So I have been trying to find the right question for myself.

One issue that arose is being assertive. In particular, about smoking. I don't like to be around smoke, more and more it bothers me. But we always had a very open relaxed home and our friends smoke in it. How could I change it?

The next thing that arose was "niceness". I have been well trained to be nice. I was raised on the maxim "If you have nothing nice to say, then say nothing." So for a long time I said nothing. But this was putting me at odds with my well being. I wake up coughing if I'm around a lot of smoke. I needed to be straight and clear about it. But I was scared. Scared of disapproval, of not being liked - I

want my friends to like me - but I also have to do what is right for me.

I took my courage in hand and began by calling a very good friend, "B", to warn her of the changed policy. I braved myself for what? Rejection? She surprised me by saying, "Oh, good." Oh, good? Why? She answered, "I always felt guilty smoking around you. I knew you didn't really like it." So the result of the conversation gave me courage to go further and put a "No Smoking" sign up at the door. About half or more of our friends reacted as "B" did - with good humour and saying, good. The others accepted the policy with good grace. Obviously being clear and assertive about what's important to me doesn't interfere with my relationships with others. On the contrary, it strengthen bonds.

After this step I can continue to look for this situation. When I'm not saying what I mean I transmit a mixed message. This leads to confusion and I'm really only hurting myself. I respect others who can speak their own mind, be clear about who they are and what they need and expect in a situation. I know where I stand with them.

So again and again yoga teaches me to be clear, to reflect, to clarify and to be true to myself.

OM OM

It's been a busy time at Shambhala House ever since last September and, as a result, we have not had our usual social events to bring together the people we work with weekly in the classes, and our other friends from the Yoga Centre and the community. Classes are being well-attended, Julie is offering a dream class and has started a new Kundalini class that runs back-to-back with one of the ongoing classes. Norman has been conducting a weekly class in the Hidden Language approach to Hatha Yoga, and the participants have found a wealth of inner knowledge, complementing their work in the Kundalini classes. A shortage of evenings is becoming a problem, but where there is a need, Divine Mother will show the way. We have brought several people from the Ashram to do workshops since last fall, and this will continue. In April Swami Radha Tarananada will be with us to lead another weekend of the Hidden Language.

To make up somewhat for the lack of social events, and to bring some of the enjoyment and fun of chanting bhajans to the members of Yoga Centre Victoria, we have decided to invite all who like to sing to join us on Saturday night, April 29th. If you delight in these lovely chants as much as we do, please mark the date on your calendars. We hope you'll come for an evening of fun and inspiration. See you then!

OM TARA

STRAIGHT WALK

Friday, May 12th, 7.30-10.00 pm, Saturday & Sunday, May 13th & 14th, 10.00 am-6.00 pm

This workshop is based on an ancient Buddhist walking technique which was adapted for the Westerner by Swami Radha. It is most helpful in clarifying your thinking and bringing to your attention the forces that are now operating in your life.

THE HIDDEN LANGUAGE OF HATHA YOGA

Friday, April 14th, 7.30-9.30 pm, Saturday & Sunday, April 15th & 16th, 10.00 am-6.00 pm

We are pleased to bring you another workshop using 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.

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

D.D., Oregon

"I have tried one of your mats at the Hatha Yoga Center in Denver and was delighted with it. I've always had trouble with poses like the warrior and triangle because of my feet slipping. Your mat is wonderful."

G.S., Colorado

"This is the first mat which allows me to do 'Dog Stretch' without slipping." J.D., Alaska

- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
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Winter – Spring 1989



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Shambhala News & Views

by Swami Padmananda

Although it is a long time since we have contributed to the Newsletter, we are happy to have been in contact regularly with quite a number of members of the Yoga Centre through our Kundalini classes. This is important for us, as so many have been friends and fellow travellers for such a long time.

The residency of the House has expanded. We are grateful to have had Swami Radha and her assistant, Michael Ashley, here since last October. It has been a special joy to watch the improvement in her health over the last few months, to see the old zest and enthusiasm return as strength returns. It has also been a real boon to have with us Julie McKay, who has returned to Canada after a couple of years in California and has become another of Divine Mother's Handmaidens helping with

the work of Shambhala House. Her bright and cheerful presence is a blessing for the House, and also means that classes can continue when both Norman and I are travelling.

For myself, travel is often to the Ashram to do workshops or for some other important event. Two of these recent events have been particularly inspiring for me. Last November Lorraine Burke took the vows of Sanyas, becoming Swami Radha Tarananda, and in January of this year Donna Pace also committed her life to the path of Sanyas and became Swami Radha Krishnananda. It is a treat for Swami Brahmananda to have the company of other orange clad figures around the Ashram! For me it was a wonderful reminder and renewal of my own dedication.

Taking Sanyas is a courageous step, putting oneself on the line, and committing oneself to an unknown way of being, especially in our culture. The only thing that can be certain is one's own dedication to the Divine and willingness to do whatever is necessary to purify one's own mind, strengthen the will and expand awareness, in order to become as clear a channel for that Divine Energy as possible. Willingness must also be fostered to do whatever is placed before one, even if one knows that it is impossible! Each person's renunciation is a very personal thing, but all have in common the need to overcome selfishness and self-centered attitudes, learn how to surrender to the Divine and trust in that. When anyone does take this step, it is inspiring and thought-provoking, challenging our usual ideas of how life is and should be.

These two events seem to be a visible sign of a new spirit that has infused the Ashram recently. I think that Swami Radha's illness during the fall of last year brought everyone to the realization of their own responsibility for themselves and for the Work.

Another sign of this renewal of spirit is the planning for the temple that is now going ahead with energy and enthusiasm. Those of you who have received your copy of the latest Ascent will have read David Forsee's account of his encounter with his "Mr. Temple", who somehow became quite an important instigator in the process of getting things rolling. There have been many signals that the time is right, and that feeling permeates the Ashram. Every time I visit, I come back with some of that spirit of renewal, and I hope it is communicated to the people in the classes here. With Easter on the doorstep, it is a very appropriate symbol for each one of us to ponder the meaning of our own Individual and personal "Temple of Light", our "cathedral of consciousness" within.



YOGA CALENDAR

APRIL

14 - Victoria Yoga Centre meeting, see ad this issue. To be held at 1807 Forest, at 7.00 p.m. Everyone welcome.

15-16 - Workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

18 - A workshop for teachers and student teachers given by Shirley Daventry French. Call 478-3775 for registration details.

29 - Day of Yoga with Shirley Daventry French, 10-4, \$40, call 478-3775 for registration.

29 - Invitation to everyone to join Shambhala House for a social evening & chanting bhajans. Phone 595-0177

29-30 - Iyengar Yoga Weekend for Level 1 and 2 students led by Maureen Carruthers on Galiano Island. Phone 224-1073 for details.

29-30 Workshop in Bellevue, WA., with Aadil Palkhivala, call 204-883-7667 or 206-788-0167 for information.

MAY

5-9 Workshop in Edmonton with Aadil Palkhivala, call 204-883-7667 or 206-788-0167 for information.

6 - A workshop for teachers and student teachers given by Shirley Daventry French. Call 478-3775 for registration details.

13 - A brunch meeting of the Victoria Yoga Centre to be held at 4489 Lindholm Road at 10.00 a.m. Everyone welcome.

13-14 - A workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

27-28 - Iyengar Yoga Weekend for Introductory and Level 1 students co-led by Maureen and Bruce Carruthers on Galiano Island. Phone 224-1073 for details.

JUNE

2-4 - Weekend yoga workshop on Saltspring Island given by Shirley Daventry French. Phone 656-3183 for details.

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

1807 Forest, Victoria, B.C. V8N 1H5

10-11 - A workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

15-25 - Workshop with Felicity Hall in Calgary. Phone 403-243-1078 for details or write to Margo Kitchen, 4607 Coronation Drive S.W., Calgary, Alberta. T2S 1M5.

17-18 - Health Enhancement and Yoga under the guidance of Maureen and Bruce Carruthers on Galiano Island. Call 224-1073 for details.

23-25 - A workshop in Los Angeles with Aadil Palkhivala, call 206-883-7667 or 206-788-0167 for information.

JULY

1-7 - Iyengar Yoga Intensive to be held at the Y in Victoria will be taught by Shirley Daventry French, Derek French, Maureen Carruthers, Bruce Carruthers, Liz McLeod. Call 598-8277 for details.

8-9 - A workshop with Aadil Palkhivala in Bellevue, WA. Call 206-883-7667 or 206-788-0167 for information.

10-29 - Intensive workshop for Level 2 and 3 Iyengar Yoga students given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

10-17 - Workshop in Honolulu with Aadil Palkhivala. Call 206-883-7667 or 206-788-0167 for information.

AUGUST

4-7 - 2nd Annual Canadian Iyengar Teachers' Association Convention at the University of Alberta in Edmonton. Contact Liz McLeod 403-484-7594 for details.

19-28 - Intensive workshop for Lifestyle Enhancement and Yoga given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

Aug 29-Sept 3 - Ramanand Patel at the Y. Contact 478-3775 for details.

EDITOR'S MESSAGE

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Jennifer Rischmiller, 4489 Lindholm Road, R.R.#1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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 _____

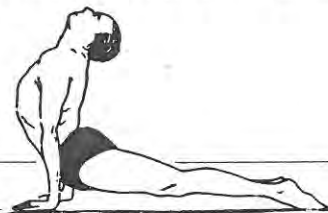
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Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

☐ 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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Paste-up & Design: Linda Benn

Typing: Jennifer Rischmiller, Shirley French

Advertising: Carole Miller

Assembly: Yoga Centre Volunteers

Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Photography: Linda Benn, Vivian Switzer

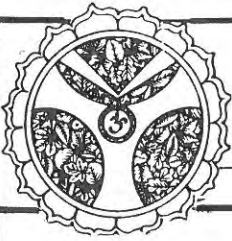
Drawing, pg. 12 : Susan Lourie

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DEADLINE FOR MAY ISSUE APRIL 17, 1989

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive
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yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MAY 1989

**We want
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It's all done with people!

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 1st to 7th 1989

Fee: \$295.00

- 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 Linda Benn (604) 598-8277

SUMMER '89 IYENGAR YOGA INTENSIVE JULY 1 - 7th

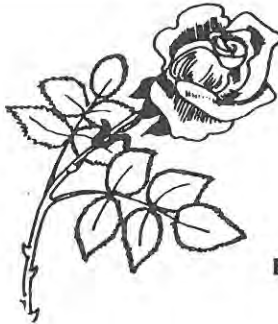
A few year's ago an idea arose: why not bring together some of Canada's leading teachers of Iyengar Yoga during the summer, and offer Canadian students first-class yoga training in their own country. This idea came to fruition last year with the Intensive in Victoria. Thirty six people from across Canada and the U.S. came here to take classes in asana and pranayama as well as seminars on back problems, yoga philosophy and psychology. Many of the students were teachers themselves who were able to participate in special classes to refine their seeing and understanding as teachers. The course, jointly sponsored by the Victoria Yoga Centre and the Victoria YM-YWCA, was a great success.

Another summer intensive is being held this year from July 1st to 7th with the same teachers: Maureen and Bruce Carruthers, Liz McLeod, Shirley and Derek French. They are all very dedicated to B.K.S. Iyengar, with whom they have studied for many years, and between them have a wealth of experience to offer. Derek and Bruce are physicians who combine their personal practice of yoga with their professional practice of medicine. Maureen, Liz and Shirley are three of Canada's most experienced teachers, who were together in India this winter for further study.

For more details, see advertisement in this newsletter or send for brochure to: Victoria Yoga Centre, 3918 Olympic View Drive, R.R.1 Victoria, B.C. V8X 3W9 Phone: 604-478-3775

Cover

In the last issue we asked you to support us in the form of subscriptions. Many of you responded and for that we are very grateful. As much as we need money we need people. People with energy, willingness to learn and hands to work. Collating, writing, distributing brochures, making props- bring your ideas. Come to a Yoga Centre meeting to contribute and to enjoy good company.



Reflections

By Shirley Daventry French

A short column this month: not that I haven't been reflective but much of my reflection has revolved around relationship and the path of the householder which is covered amply by the interview with Jim and Jennifer Rischmiller. I believe that many people will identify with their struggle and admire the openness and honesty with which they shared their experience as a long time married couple making their individual journeys in yoga.

What I have to do this month is thank all those who responded to my appeal for support of our work by becoming full members or associates of the yoga centre. Thanks also to all those who took the time to write or phone expressing appreciation and offering encouragement. I have quoted the following aphorism of Swami Radha many times in this newsletter: it can't be repeated too often :

"Cultivate gratitude and never be too shy to express it. Without gratitude you will never receive more. That seems to be some kind of Divine Law."

Your support of our work is greatly appreciated, With many thanks, Shirley.

It's all done with people!

Letters to the Editor

Dear Shirley,

This is one of those notes that comes under the category of better late than never, tho I wish it were different. First let me tell you that a few weeks ago we went to Whistler for 5 days, and as a good old read is one of my favourite holiday activities I took along about 6 yoga newsletters which I've collected over the past year. I thoroughly enjoyed poring over them at leisure again, especially in such a beautiful setting. Realizing how much soul food I was soaking up, I resolved to subscribe formally (as, I admit, I'd also done on a couple of other occasions). Well, you can guess the rest....

After my class with Linda Benn on Friday, I picked up the current issue - with yet another quiet chuckle to myself as I read your 'Reflections' which true to form, seemed as if you'd been peeking through my keyhole! Then that jab in the pit of my stomach when I came upon your appeal a few pages later....damn....when will I stop procrastinating about addressing my tendency to procrastinate?? No doubt yoga teachings contain some words of wisdom on the subject!

Anyway, thought its belated and needed to be prompted, my appreciation for the thought, energy and time of your newsletter team is sincere. Thank you to all of you for your generosity. Shirley, I really admire the candidness of your 'velvet hammer' in telling the way it is. In fact, as I put these few words on paper I realize that this entire scenario has served as a gentle reminder about a few irons in my fire that have been left untended...soo...hopefully all is not lost if I feel I have learned something of value to me. Thank you.

Jill Roberts

Dear Shirley,
Your "Appeal" in the newsletter has struck a chord with me, as I am certain it will with many others. While I feel unable to contribute much in the way of energy at this time (working and taking classes toward degree completion often leaves me feeling over-extended - not in the yogic sense!), I can certainly contribute as an associate member. I am confident the day will come where I will be better able to contribute in other ways. The newsletter is an excellent one - you have all done such a quality job of it! I feel indebted in many ways, one of them being that your teaching and all the stimulating yogic happenings I read about while in Saskatchewan was one of the attractions for me to Victoria. Thank you.

Karen Wilson

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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, most recently in November 1988. 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.

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Shirley Daventry French 478-3775

RAMANAND PATEL IN VICTORIA

A few years ago, during an interview with B.K.S. Iyengar he admonished us for having too many workshops with visiting teachers. He told us that all that happens is we end up confused. First we should learn from our local teachers, and then once or twice a year call on someone from outside who can offer more. Such a person is Ramanand Patel: a dedicated student of Mr. Iyengar and consummate yoga teacher.

We listened to Mr. Iyengar and greatly reduced the number of our workshops, also following his advice to stay with the same teachers so that there could be a continuum. Ramanand Patel has been coming to Victoria once a year for many years. Those who have worked with him before eagerly look forward to the precision and refinement of his teaching, his innovative presentations and his unique sense of humour. Ramanand is one of the finest Iyengar Yoga teachers in the world. Yoga is in his blood. He was born into an Indian family in Africa, and he grew up with the yogic teachings as part of his family tradition. Ramanand now makes his home in San Jose, California when he is not travelling all over the world to teach. He is in much demand as a teacher, and we are fortunate that a visit to Victoria is included in his busy schedule.

When workshops are held less frequently they become even more special. We invite all students of Iyengar Yoga to avail themselves of the opportunity to experience the teaching of Ramanand Patel and take their practice of yoga to another level.

This year's workshop will take place at the Victoria "Y" from August 29th to September 3rd. Circle these dates on your calendar. Full details will be in next month's newsletter.

RAMANAND PATEL
One of the world's most renowned teachers of Iyengar Yoga, will be back in Victoria for a workshop. Circle these dates: August 29th to September 3rd.
Enquiries: Shirley Daventry French 478-3775

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A FAMILY WEEKEND

Derek French

The week-end of April 14th 1989, was one of those full, moving times that commands, insists, on equal time for reflection.

The Yoga Centre met on Friday evening and together we watched The Masks of Eternity. This is the sixth episode from the video series The Power of Mythology, wherein Bill Moyers interviews the mythologist Joseph Campbell. The popularity of this series and the large sales of the book, a transcript of the interviews, suggest a universal hunger for knowledge and understanding of a deeper dimension in our lives.

"The images of myth are reflections of the spiritual potentialities of every one of us. Through contemplating these, we evoke their powers in our own lives." Joseph Campbell.

Viewing the program sparked off a lively discussion among the members present, for so much of the presentation touched on issues in yoga. We plan to show other parts of this series at future Yoga Centre meetings.

Saturday 15th April - a bitter sweet journey. Shirley and I travelled to Gabriola Island to attend a memorial service for Peter Hodge. Peter and Norma Hodge had moved to Gabriola Island when Peter retired. Norma, a yoga teacher who is well known to the Victoria community, established a yoga studio on the island and many of us who have spent time there have memories of Peter's dry humour and home made bread.

The ceremony in the small country church, with hymns, music and reminiscences from adult children and friends, touched me deeply. I have come to appreciate these rituals and their value in helping with the inevitable losses and passages of life. The stories told about Peter by his children also re-emphasised for me the role of a father in the family. In the last twenty to thirty years the mother's role has been in the forefront of discussions about families, the father, a rather shadowy figure in the background. Talking with my own adult children has stimulated me to re-examine both my own role and that of other fathers within the family.



Sunday 16th April - Jim and Jennifer Rischmiller come to the house and we spend the afternoon and evening talking about Yoga, Love, Sex and Marriage; partly as an interview for publication elsewhere in this newsletter, and partly the private, intimate talk between good friends.

This discussion, together with yesterday's experience, stimulated Shirley and I to look at the evolution of our own relationship over the years. Personal growth and spiritual development were not uppermost in my mind when we got married, that came much later, together with teachings in yoga coming out of the Sannyasin tradition, with its emphasis on the path of the renunciate rather than the path of the householder.

Spouses, sex, children consume vast amounts of energy and can be perceived as an obstacle or handicap on the spiritual path. The disciples leave their families to follow Christ, The man who would be Buddha, leaves his wife and child to seek enlightenment.

There are, however, many positive models of yogis, who made their journey as householders and I know that marriage, with both its pleasure and its pain has been an important part of my own development. To stay in a long, intimate relationship with another human being requires both courage and endurance, surrender, sacrifice and renunciation and for me is a necessary pre-requisite and grounding for the journey toward an intimate union with God that is the goal of yoga.

The story of Jim and Jennifer is a good illustration of this important path.



ON THE PATH OF THE HOUSE HOLDER:

Jim and Jennifer Rischmiller



Sometimes we talk about couples in yoga, we have several on the executive of the Victoria Yoga Centre; but there is really no such thing as a couple in yoga - only individuals, some of whom are closely associated with other individuals. Those of us who embark on this path are beginning a personal quest, and undertaking a journey along a path of self-exploration. We are venturing into the unknown, and life becomes an adventure - a journey of discovery. For some people their path leads them to life in an Ashram or Monastery, where they renounce secular life; but the majority of students of yoga follow what is known as the path of the householder, where we make our journey in relationship with others: husbands, wives, children, friends, colleagues, and at the same time follow some form of right livelihood in business, trade or profession. James and Jennifer Rischmiller are two such individuals, closely involved in the Victoria Yoga Centre and its work in our community.

Jim and Jennifer emigrated to Canada from their

native England in 1970. They have been married for twenty seven years and have two adult children. Jim works for an international computer organisation. He has studied yoga for eight years, made two trips to India to study at the Iyengar Yoga Institute in Pune, and teaches in the Iyengar Yoga programme at the Victoria "Y". He serves as the Vice-President of the Victoria Yoga Centre. Jennifer began her formal study of yoga six years ago. She has a career in property management. In one of her more visible contributions to the yoga centre, she is the editor of our newsletter, but usually serves in one way or another behind the scenes in all our functions. Jim and Jennifer are two individuals that form the heart of a centre. We are delighted they agreed to be interviewed for the newsletter, and appreciate the honesty and clarity with which they responded to the questions. The following conversation with Derek and Shirley French took place on Sunday, April 16th 1989 at the French's home in Metchoshin. It was transcribed and edited for publication

by Shirley Daventry French

Shirley: Let's start with a simple question: what impact has yoga had on your life?
(laughter)

Jim: Minor!

Jennifer: Miminal!

Jim: Well I think, I was basically having a good time until 1985 when I went to India, and I still had a good time there, but coming back and getting into teaching was a very different experience for me which has led to a lot of questions. I enjoyed India, I enjoyed the people, the activities, the classes - and my flexibility did increase. When I returned home I joined a Kundalini group and that was an interesting experience from a relationship point of view, and not so much relationship with other people as relationship with myself. I also became aware that I wanted to find some time for myself. Looking back now, 1985 was the catalyst, and I can only put that down to your supreme wisdom in encouraging me to go to India (laughter) - because I wouldn't have volunteered to go on my own. I would have volunteered to go to India to have a look at the place but not to attend the intensive.

Shirley: Did you find what was preventing you from having a relationship with yourself and time for yourself?

Jim: I started to look at who I was and where I was going. I started to ask questions about death and life. What can one do about the rest of the world which is in such a sad state? I was looking for answers. The other thing that happened was that the Kundalini system opened my eyes to symbolism which I had never understood, or even thought about, and still have a hard time dealing with. Of course what happened when I went to India was that the symbolism of doing a lot of the hatha work became apparent to me. Then there was the teaching aspect. Teaching can be an ego trip if you want it to be. For a lot of people it's the exterior broadcasting of themselves. In my case, what I started to learn was to shut up and listen because you can't teach hatha yoga without seeing what's going on. A lot of changes!

Jennifer: There's no question about an impact on our lives, and I find more and more that the impact is a daily one of remembering on a regular basis what path I'm trying to follow. The first impact it had on me was to knock me sideways and it took me a long, long time to

accept the journey as an exciting one and be grateful. What I want from life is very different now from what I wanted when I started - or what I thought I wanted, and that's been a real awakening too. The reality of who I am and what I am has come through much more than before.

The impact on our relationship was enormous too. Based on a longstanding relationship we were able to work through what was an incredibly traumatic time for both of us. At least, it was very traumatic for me, wondering whether our relationship could continue, and knowing it couldn't continue for me the way it was. It wasn't bad or gross, it was just that I had changed and needed different things in a relationship. It really helped to have Jim going through a similar process, because he was aware of the impact on himself so knew that these shake ups are a part of the process. Being a couple has been part of my life for a long long time. My relationship with Jim has turned out to be even more important than I thought it was, and the impact of yoga on that aspect of my life has been huge. It started off, as these processes do, by churning things up, and I didn't want to see the things that were being churned up and felt unable to cope with them. But now this impact is very positive.

Derek: Could you be more specific? You've spoken in generalities about the relationship. Is there something that has affected the two of you specifically, that you have struggled with and then perhaps yoga helped you to see things in a different light?

Jim: I'd always been a person who was very family oriented, and I was concerned in doing yoga that I would be doing something which Jennifer would never do and we would end up moving apart. However, I began to realise was that it is a single path for each person, although you can practise it as a couple. If it was a situation where we did move apart, then that is what would happen, but once I was started on the path it wasn't something I could give up. In terms of specifics, one of the questions we had to look at was how much time we were spending together. Up until then we had spent a lot of time together, but I found the need to try and make some time for myself. I live a very full life and so does Jennifer, sometimes more full than we want, and we ended up making appointments to see each other. That came about as a result of realising that you can't just leave things open-ended, you have to

be specific, you have to look at what is actually happening here and now, and then you have to make some decisions around that. If somebody asks me what yoga is about, I tend to say it's becoming clear about things.

Derek: You mentioned a path that was in a sense more important than the relationship at first glance. You knew that you had to continue the path with the relationship falling wherever it fell, maybe into place, maybe not. So what is so important about this path? When you talk about the path, what does that mean exactly?

Jim: Well, for me it meant a whole new different way of looking at things. For instance, I had considered dreams to be an accident which happened to other people. I had to reconsider that there might be some truth in them, and some people might be able to work with their dreams and grow out of that. Things like channelling or crystal-gazing, although I'm not sure what these things are, what I came to recognise is that those are all valid for some people - their path. I don't see it as one path that everyone has to follow: everybody has to be a Christian or a Buddhist or whatever, but that each person has to feel comfortable with whatever particular things they're doing. This process will produce questions and answers, and that's the path.

Derek: You've acknowledged that there are many paths. How would you know, for yourselves that whatever particular action you are doing at that moment is one that carries you further down the path rather the opposite. How do you tune in to whatever is happening for you, to say that with this action I'm on the path, and that this other action is taking me away from the path?

Jim: In my case a lot of the times it happens in hatha yoga when I become aware of something I haven't been aware of before. For instance, in *supta virasana*, a pose I have had to wrestle with. In India Geeta had talked about understanding that the pain is not the pain of something going to break, it's a challenge, and she encouraged us to work with those things rather than just stepping back from them. In *supta virasana*, what was really causing me most of the pain was my inability to release. Last summer in the intensive in Victoria, Liz McLeod made me do the pose lying flat on the floor, no bolsters, no blocks or anything else: I had done it for fragments of a second before but she made me do it for two or, perhaps, three seconds (laughter) - long enough for me to understand that it was a release that I needed. I

continued to practise and found that sometimes I was able to come to that quiet spot where I could hold it (*supta virasana*) for a couple of minutes. I was able to release enough to start to do some work, which was a turning point.

Derek: That's working with the body; what about other aspects?

Jim: Well that's something I've had to look at. Obviously, some people are motivated to work through their bodies and others aren't. Jennifer and I seem to be the two different types. What I find is that doing physical things helps my mind clear. This doesn't seem to be the same for others. I observed that other people seemed to be much more sensitive to physical pain than I am. I had to look at my own sensitivity to try and understand whether that was because I was putting out all the time and not listening to what was going on. I discovered that in my social relationships, I didn't listen much.

Derek: The metaphor of the body was teaching you?

Jim: The way it seems to work with me is that I do the yoga asanas and clarity comes. The other lesson I'm learning is that there is no absolute world. It's coming home to me that my world is my world, other people have their own, and I can't say that just because this works for me it necessarily has to work for anyone else.

Derek: Is that important to you when you come to teach other people?

Jim: I think so, because then I have to look at why I'm teaching and try to make sure that I'm not teaching from ego although, of course, at times that breaks through. I have to try and let other people find their way, and one of the things I can do is to take Mr. Iyengar's teaching and say if you do this, do this and do this, and you do it on a constant basis, you will find your own way. I can also say that when I go through this process this is what I'm trying to make happen. In forward bends, I'm trying to release my pelvis so I can so bend forward a little better, and there are specific physical things that get in the way. A lot of people have said to me after classes that they appreciate this description of a process that is going on within me; it helps them clue in to themselves. Other times I'll say to them "what's happening, what are you doing" and when they tell me, it helps me. This communicating

process has to go on. Once I heard Linda Shevloff say that Savasana was hard work, it clicked, and as a result practising this pose became interesting and focussing work, and that's how I teach - as focussing, as concentration as time for the mind to try and have some single-purposeness and clarity.

Derek: Jennifer, do you have a sense of your own personal path?

Jennifer: I think so

Derek: And how would you know when you're on it?

Jennifer: Well, that became clear during the last several years when I was asking myself the questions which are posed when we take the kundalini courses. My goal is to truly want to be a lone person rather than a dependent person; that's the kind of compass that I use in my travels, to be totally sure that what I am doing and where I am going is what I want to do. I have made compromises, but they are compromises that haven't conflicted with that ultimate goal of being a whole person rather than dependent, to find everything that I need within me and then go on from there. That's the kind of question I ask to know whether or not I am still pointed in the right direction for me.

Derek: Do you find that being in a long term relationship is helpful for you to find that singularity that you say you're looking for, or does that make it more difficult?

Jennifer: Not in the beginning. I was young and happy and was provided with all my needs, so I never looked for anything. I had enough money, two healthy children, a husband who provided not only financially but socially and sexually, filled all the gaps. So I think in that respect the relationship hindered, but that's an unfair comment

Derek: Perhaps an appropriate one for that part of the journey

Jennifer: Yes. I don't mean to sound fatalistic, but I do believe that I'm in charge of the way that I'm going - not necessarily my ultimate destiny, but the way that I approach that. I think whatever has happened has happened for a reason so when it seems as if the path is obscure, the obstructions are there for me to work through so that I can learn something on the other side. What has brought about my change in attitude is that when I look at and

learn from the obstacles my life becomes more positive. It sounds like I'm totally ignoring the ups and downs of life, but I'm not.

Derek: You have a different perspective on the downs? It's always easy to accept the ups.

Jennifer: That's right

Derek: Perhaps the yogic training has made a difference in the way you're seeing the downs.

Jennifer: Yes, certainly. When we were going through the parts of our relationship that we wanted to change, it was good to have the tools that enabled me not to cause a confrontation. What I have done for many years is to leap on to the back of an emotion and get carried away. It was really fine in that whole up and down business to know that I could take some time, see things realistically, think about what I wanted to say, and then communicate it to Jim so that it didn't spark an emotional response in him to the extent that it would have done before. There was a lot of emotion in that whole scenario for a year and a half as I realised how dependent I was not just on Jim, but all the people around me - that had become a habit. Once I realised that, I went through a lot of stages: anger at them, anger at me, then despair of how could I possibly do anything about it. Then as I became aware that I could (do something about it) and I didn't need to be angry or emotional, that there was within in me the ability to change things around, that started stirring up the relationships, particularly with Jim, but also with our children.

One of the things that was sparked during some kundalini classes was my withdrawal of sex. First I had discussed my reasons with Jim and he said that he accepted them at the time. Later it became obvious that the impact of what I had done was greater on both of us than we had supposed it would be. I don't think either of us had realised what a big role our sexual life, not just intercourse but the sexual aspect of our marriage, played in our lives. Part of the reason for my withdrawal was because I didn't feel good about myself and so I found it difficult to understand how Jim could feel good about me. But it opened the way for an incredible number of discussions that were about sex, but very loving and non-sexual. It brought us to a point where we can now continue on with our journey with a much greater understanding of where we want to be in that aspect of our lives.

That caused the greatest amount of upheaval, but there were other areas. I had always tried to keep up with Jim, and had come to realise that that wasn't the way I wanted to live my life. Always trying to keep up with Jim and not realising the qualities that were there in my life. Only feeling good when I achieved alongside of whatever Jim was achieving. So that was also a rocky point - my acceptance of the fact that Jim did things differently from me, and would continue to do so, and perhaps I would follow in that direction and perhaps I wouldn't. It gave me an independence which we both found difficult to deal with. There were a lot of rocky points there, and there still are, but they aren't as threatening now, because eventually all those rocky points came to one huge crescendo when we looked at the ultimate question: "Do we want this relationship to be here, or don't we?" And the answer for both of us was: Yes. The relationship had been a very valuable and enjoyable part of our lives, we wanted it to remain, and would work from that aspect, but we would work from two different angles rather than the same angle.

Shirley: Jim's and Jennifer's.

Jennifer: Yes.

Shirley: I was thinking that from my experience in a relationship, a relationship in yoga only continues when the two individuals concerned have made on their own the decision that this relationship has some value, and there has to be the letting go to each make that decision on your own with the risk that the other person might not make the same decision. You have to risk something first; you have to be prepared to take that risk.

Jennifer: And I think that until we got to that point - O.K. this is the ultimate risk, we are now going to both lay it on the line, we were stuck in places, going round and round, and that's when we realised that we had to put it on the line to get further on with anything.

Shirley: Because the strength and clarity which helped you make that decision will help you to carry on even if the relationship doesn't carry on.

Jim: I had heard but not understood this business about sexual energy. I've always had an abundance of energy, so it was interesting for me to find that in the period of time that we were abstaining from sex that it did in fact

give me energy to look at other things. I have now got to the point where I'm choosy about how I use my energy; rather than following my animal instincts which is what I have spent a lot of my life doing. I'm much more choosy about how I use my resources.

Another thing which has started to come out of this is the whole difficulty of being a man amongst women. It's been an interesting experience learning to be able to be free to have relationships with other women - not sexual relationships, but intelligent relationships with them as people

Jennifer: I was very clear that I needed this period of celibacy. I wasn't quite so clear about why, but I knew I wasn't doing it out of spite. I am still not clear why I did it, only clear that it worked well. There was a need and I met the need.

Jim: Jennifer has talked a lot about the kundalini process, which has worked well for her. It's been of value to me certainly. I don't think you can do a process like that and not get some value out of it, but I still come at things through the Iyengar work; that seems to be what really affects me. I was having a discussion about spirituality, and somebody said to me how limiting it was that I couldn't go beyond the physical, there was a whole other dimension to work with. That's the way my body works, and their body doesn't work that way so they didn't receive those benefits. And what I was seeing was somebody who needed to do work with their body, who needed to do the physical work enough to understand what I was talking about.

Shirley: So you don't have a common language.

Jim: That's right. So I stepped back again, this is my lesson - I stepped back and said "that doesn't matter" because they are going to find their own way.

Derek: So you've found your own hidden language in working with your body through the Iyengar system, and they're not familiar with that particular language. But there are, as you say, many languages.

Jim: In that discussion I was trying to say how working with the body brings me in touch with the here and now, and this is how I perceive spirituality. Swami Radha has said that spirituality is actuality, it is right here

and now. That's what Mr. Iyengar says, what Geeta says. Right here and now is heaven, not somewhere where everything's right all the time. You have to have the opposites. You have to have the bad times and the good times, the good weather and the bad weather - you have to have all of these things, and I can only see heaven as being somewhere where one is accepting of the truth of the world. Then what is death? I don't know. I have a lot of questions about death. Suppose I got some longterm disease and my dying could be prolonged. What are the implications of that for me?. Would I have the courage to die?

Derek: It's not an option. (laughter)

Jim: I meant when you do have the option to choose. That's where I see one of the connections with Hatha Yoga. If I'm thinking about these things, which I am - on and off, about death and life and so on, I feel the need to be clearer, truthful, here, actual - right here and now. That's where I want to be and I can get that way by practising Hatha Yoga. First there's the physical effort which takes you to all the other levels - into the philosophy and all that lies behind it, and what happens is that you start to apply it to other things in your life. You begin to live a yogic lifestyle. The parallels are there for me all the time. It's not a question of, I can go away and do a particular yoga asana and it will make this decision for me. I'm not trying to say that. What I'm saying is that that whole aspect of truthfulness and actually being here happens in the asanas and then carries over into other things. With some people it might be running or playing tennis or shooting guns or doing mathematics or something. But for me it's asana.

One of the things that became apparent to me in India in observing Geeta when she was teaching was how she operated at many levels but in a real sense at a very much deeper level than the class. She was observing what was happening in the class and really understood what to give each student to bring the best out of that student. There were times when she taught generally for everybody but there were other times when she would come up and tell one person do a certain thing or act in a certain way. I have observed that in Shirley as well, how more senior teachers are able to do this, and I think it's a process I need to work a lot on. It involves taking in and then trying to put something out which is not too far ahead of people and meets their needs. If you're going



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to teach I think you have to do this, but I get caught in feeling I don't really know how much of a teacher I am or how much of a demonstrator I am. What I believe is that I can bring to people some of the things that I have been taught for them to explore, but I can't give them the answers. That's not where I'm at. So I think back to how yoga started, or my perception of how it started, and what Mr. Iyengar has brought to it. I think it's a great move because what he did is take something that was passed on from Guru to disciple and has enabled it to be taught by technicians. It's gone from a 'one on one' to a 'one on many' ratio in a safe way. I don't want to belittle technicians, but as you become a better technician you move on from that point.

Derek: I don't have any sense that either he (B.K.S. Iyengar) or Geeta provide answers. What they do is stimulate more and more questions. I haven't yet met any spiritual teacher who gives you answers. I've met a lot who stimulate one to ask a lot of questions. That was one of my big disappointments, that nobody is going to give the answer, you have to find it for yourself. But they do point you in the right direction, give guidance.

Jennifer: The amazing thing about Mr. Iyengar's yoga for me is that he generated my questions through the physical, but he doesn't end there. The way that he imparts his teaching is that it is a total discipline rather than just a physical practice. I think that's part of the reason why I try very, very hard to avoid the physical aspect of yoga because it does raise so many questions whenever I do it. It has the ability of connecting my body to my mind in a very direct way, so then just when I think I've dealt with all sorts of things and can be restful and congratulatory, then I do some more hatha yoga and the process begins over again. I place a high value on Iyengar Yoga just for that very reason. No part of oneself can be denied, when one begins to follow that particular learning.

Shirley: I must say that's what I like about it (Iyengar Yoga): the body just cannot lie. It's all right there, like a book. We just have to learn to read it. I was thinking this earlier, when Derek said there are many languages. Everyone speaks their own different language. There's your yoga language, Jim's yoga language, but to be understood all languages need the body.

Jim: I am thinking about how we communicate. I am learning to move from the concrete to the symbolic, seeing hidden meanings and not just the specifics. In kundalini class I was asked to write a paper about shakti and what it meant to be the handmaiden of Divine Mother. The first time around it was quite traumatic because I didn't believe I could be a handmaiden and who the heck was the Divine Mother? It required that I leap off the edge of the cliff to answer that one and as I wrote I realised that everything you do is shakti, and the Divine Mother is the symbol for the Universe, so everything is part of the Universe.

Derek: So that was a move from very concrete thinking of being a concrete handmaiden of a concrete mother (laughter) to a mythological handmaiden of a mythological Divine Mother.

Jim: That's right!

Shirley: How does a handmaiden of Divine Mother function as the Manager of a international computer business?

Jim: Well, I function as me. I do yoga, and I'm not shy - I admit to it. And people (at work) ask me about yoga. Sometimes they ask me about their broken bodies, and I have good advice for them - that is to go and see somebody who fixes broken bodies such as a doctor. Or occasionally a sideways spiritual question will come. I don't try and steer these people anywhere. What is apparent to me is that they are all looking for their own ways, some of them are inclined to the physical and that's when they come and ask about yoga classes, and some are much more inclined to delve deeper into the machinery.

Derek: What do you mean by machinery?

Jim: Computers.

Derek: I was just wondering if you were speaking symbolically.

Jim: No. The machinery is now so complex, the processes and networks that people have put together and put into the machines is now complex enough that no one individual can know all the things that are happening. Computer people can get into this stuff: they write programs and all sorts of things, and it can become a large part of their life, and I believe that they can work their own spiritual evolution out by doing that. It's a very unforgiving

life; you have no option but to obey the rules, because if you disobey the rules you don't get the expected responses. Even if you obey the rules you don't always get the expected responses. But I've seen people who have got very, very close to the machinery and have lived a large part of their life with it, work right through that process, and then start to look around and within themselves for what other things are going on. In that sense it's yoga. They've gone through a process and now they're coming back to ask questions about where they are and what they're doing.

Derek: It's called "deus ex machina".
(laughter)

Shirley: So there's a structure, a process with computers that has to be followed step by step, and you have observed that that by following this process many of the people at work have been taken beyond the mechanical into a process of self-enquiry. It's a little bit like earlier when you were talking about teaching, and said that there is a structure to the teaching and part of Mr. Iyengar's genius is that he has given this to us so that people who don't have the depth of knowing that he has can teach by staying within certain parameters, and then in this process as it unfolds both the teacher and student start to go beyond.

Jim: Yes.

Shirley: So there are parallels between your yoga teaching and your business world. What about you Jennifer, you are also in the business world. Are you able to build a bridge between these two?


Jennifer: I try to. The world that I work in from nine to five is not accepting of yoga. The people that I work with have no sense of yoga at all. A discussion with them is like talking to space men. They think I'm from another planet. The link has to be within me, and I try to apply the yoga to the situations and people that I have to deal with on a daily basis. Clients are often highly emotional. Perhaps I am dealing with someone who is totally distraught because they have three children and they've got four days to find somewhere to live. I have learned to work through this process in a detached way. Previously I either shied away or got right in there and churned away with them. And the people I work with - they all work on an incredibly emotional level



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Derek: If you've had the experience of being centered it's very noticeable when you're in the presence of people who are very quickly pulled off their centre by emotional interactions. You mentioned the distraught person who you either backed away from or were pulled into the emotions, and you're not terribly helpful in either state. I think that a person who has had the experience of being centered as a regular part of their life is very much aware that most other people tend not to function that way. Presumably you find the way you now function works better for you.

Jennifer: Yes, it does work better for me. When I first began to change some of the ways in which I operated I thought that that would be somewhat threatening, and I haven't found it to be so.

Derek: Threatening to the other people?

Jennifer: Yes.

Derek: What about to yourself? Were you scared about losing spontaneity and life and all that kind of stuff?

Jennifer: Yes. Sometimes I still operate on two levels because of that fear. I try very hard, but often the fear does interfere with being centered, and in situations which I find threatening fear often wins - not so often as it once did. I am becoming more aware now when that's happening which makes the whole process easier to work through. Because of the nature of the work that I do the yoga has a tremendous affect on my personal inter-relations with the people that I work with.

Shirley: What is the fear that you were talking about. In the office situation, what is fearful?

Jennifer: The biggest fear is of losing my job. The people that I work with are a family, and so in amongst all the professional aspects are also the ties of mother to son and brother to brother. It really is quite an emotional day often; the whole day is full of personal family relationships.

Derek: They literally are a family?

Jennifer: They are, and often it is with great gratitude that I go back to my own family these days. Because of the work that we have done, our own family relationships are stronger and more clear and dealt with in a totally different

way. Sometimes my gratitude is quite overwhelming for the work we have been offered the opportunity to partake of, because I would imagine that in our bad times we operated on the same kind of levels they do. It's very difficult to work through a business day sometimes because the family stuff gets in the way. However, I have found that that the yoga work that I've done carries right through the whole working day.

Shirley: I have a specific question that I want to ask you, Jim. You've been to India twice now. The first time you went you weren't teaching, were you?

Jim: No, that was after I came back.

Shirley: Would you like to say something about your visits to India and what you found different in the second visit?

Jim: Well, I don't think you have to go to India to be a perfectly good competent yoga teacher. I believe that the quality of the teaching is very good here, but going to India does add a whole new dimension to life, let alone to yoga. As yet I can't explain the levels at which Mr. Iyengar and Geeta operate on. I haven't touched the potential Mr. Iyengar has to teach me or Geeta; I'm not ready even yet to take a lot of the stuff that they are able to put out if they want to. And, maybe, this lifetime won't see that. I don't know. But certainly there is a great depth there. Mr. Iyengar's own personal devotion, his recognition of the teachers that went before him and of the path that yoga has followed - he is himself still a student and that becomes very plain, so is Geeta. Despite all their experience, they are still learning. In my youth I would have wanted to be where they are - as soon as possible, but now I have the awareness that it is my time to take my time.

The impact of my first visit was very great and I came back knowing that I had a great many things to work on. I had my first massage when I was there and that was a very interesting and very painful experience. Mr. Shah (one of Mr. Iyengar's assistants at the Institute) helped me with great care and attention especially in backbends which were very difficult for me at that time. I came away from the course and had five weeks to try and put it together; during that time I read Gandhi's memoirs which I found very interesting because the India that he described and the India that I saw was not the romantic picture of India I had carried around

from my childhood. Going back the second time I knew what I was going back to.

Shirley: You can't go there a second time in ignorance.

Jim: No. The second time I had a difficult journey getting there, and it took the first week for me to get back on to an even keel. The whole of last year my energy levels were down, and in India it wasn't until the second week that I started to come back up again. On top of this, some of the time that I was there I was deprived of sleep because the Christian Ashram where I was staying is right next door to the bus depot so at four o'clock in the morning you wake up. Despite this, in the Intensive with Geeta, I was able to absorb a lot more this time.

Shirley: I'm interested in your talking about energy levels. You mentioned that you had always been a very high energy person, but this time in India you experienced a difficult journey there so you were tired when you got there. The year before that had been low energy for you, and I'm interested because I've had a similar experience of being a high energy person and experiencing a year of low energy which I found very, very difficult but also a period of quite intense learning. I felt that my energy had to be taken away, or some of it, until I had become clear where I was going to channel it. So it was a period of great learning for me.

Jim: I am much more centered now than I was a year ago, and have lost a lot of ambitions that were never spoken but were there nevertheless, such as ambitions about my teaching. I remember a couple of years ago thinking about ways one could teach which would draw people, but they are not ways that I want to follow. I want to be offering something of value.

Shirley: I think that's called integrity.

Jim: That's where I want to be - I want to be offering something of value that is not manipulative at all. I had begun to be able to see my ego, and this didn't happen in kundalini, it happened in forward bends. (laughter)

Shirley: Forward bends do it to a lot of people. Jennifer, I'd like to turn this over to you; as Jim talked about seeing his ego in forward bends, for some unknown reason you and inversions came to mind. (laughing) Why do you think that was?

Jennifer: Well, I've always had a very comfortable life and seen no reason before this time to rock the boat. With inversions, people always mention fear, and I am sure that may play a part, but I am finding more and more that that is a very small part in my case. It's all the things that are associated with ego: stubbornness, pride and being averse to change. The fear of falling down either physically or mentally has become minimal, and those things aren't in fact what's creating a block. Actually Jim touched off a thought when he talked about commitment, and I thought about him going to India and about me not going (to the course). Although I thought I had, I don't think I have truly made the commitment. I don't think my soul or my body have shifted over and said I am committed to this path.

Shirley: Which path?

Jennifer: The path of self-discipline, the yogic path in general. The whole journey. When I'm truly committed, I don't know how inversions will be, but I'm sure that will clear the way to be able to carry on with that part of my life which is upside down, knowing that my attitude has changed, that those things are a learning experience which just needs to be worked through. Now, when someone says "handstand", a great big steel door comes down and at this point I am saying to myself that I'm not going to do it. I do believe now that it isn't fear related; that was a comfortable place to be. Oh, I'm frightened; that was understandable and acceptable; whereas being stubborn and egotistical isn't, so I could never say that.

Shirley: It was safer to say "I can't do it" than "I won't do it".

Jennifer: Yes. And more and more with my hatha yoga I'm recognising that feeling being generated.

Shirley: This is something which Mr. Iyengar picks up right away in a class - sometimes he seems very harsh, because you're thinking well they can't do it, they're afraid and so on, but he picks up this element of "won't" and gives you a chance. If you respond, he'll work with you.

Jim: He did that with me, in Padmasana. After a while he said "you're not listening, so I'm not going to teach you." and the unspoken thing was - well, when you're ready, come back.



Jim Rischmiller working with Liz McLeod
at last years Victoria Yoga Intensive

Shirley: Jennifer, you've expressed doubts about whether you are really committed, but could you go back?

Jennifer: No, I don't believe I could or would want to.

Derek: You have moved down the road less travelled - you have made the choice. It sounds to me as if you are committed but at the moment you're not prepared to recognise this.

Jennifer: Well, I'm clear on the fact that I don't want to go back. There's nothing for me back there.

Shirley: I been thinking about the trouble you've had with the poses which turn you upside down. Derek also struggled with inverted poses. He's a man and you're a woman. You were able to say "I'm afraid", that was a safe thing for you to say, but it wasn't the real reason. Derek made all kinds of other excuses before he came around to admitting he was afraid of inversions. It is a very hard thing for a man to admit he's afraid - the warrior. It was easier for him to make other excuses.

Derek: Oh I had a million reasons: a tall, middle-aged man with a long skinny neck shouldn't be doing headstands. (laughter) What I finally recognised was that - yes, I was just plain scared, and having admitted that to myself I could face the fear and work with it.

Shirley: The reason doesn't matter. It's just owning it, then you can get on with the work. Both of you are very involved in the work of the yoga centre. Jim, you were Treasurer for several years and are now Vice-President. Jennifer was Secretary and is now editing the newsletter. Would you like to say a little bit about the centre, and how you would like to see it develop.

Jim: The people that I have been brought into contact with through yoga have taught me a lot. Outside of yoga, I've met many clear, honest, accepting, humble people. My sense is that they were doing yoga, even if they didn't know it. You can meet people outside of yoga who are by any standards very worthwhile, nice people to know, but the group that I've met through yoga I have felt at home with, have learned a lot and continue to learn a lot from them - sometimes in surprising ways. They're the sort of people I want to be associated with. In my earlier life when I was involved a lot with machines, I associated with people mainly because they tolerated my presence. I felt I was a loner, cut off, different. I guess what I'm saying is that I've found I'm finally with a whole bunch of other people who by my standards are loners. (laughter) I feel honoured to be with the people that I'm with, to have the family that I have, including the dogs, to be able to live where I'm living at this point in time, and enjoy the material aspects that I'm able to enjoy, but more importantly to be able to enjoy the other aspects of life - the spiritual aspects. There is really no other word. I'm just grateful for that.

Jennifer: Unlike Jim I've been part of many other organisations so I knew there is organisation behind the teaching at the "Y", and I do feel the same as Jim, that a lot of the people that go to the yoga centre meetings and the socials and so on are all people who have had similar experiences and I liked that aspect of it, that I could talk to someone about the rocky road and they were able to relate to what I was talking about. If I said that to the children they'd panic immediately and think we were having a divorce, or other people who

haven't had any yogic experience would not understand whatsoever what I was talking about.

I find that aspect of the yoga centre very supportive and helpful, but one of the main reasons that I am involved is because I feel very appreciative of the teachings that happen through the yoga centre, and I feel that teachers should be able to take their time to teach and not have to deal with taking minutes or the other administrative aspects that are necessary in order for the classes and workshops to happen. I feel the yoga centre is a very valuable organisation that the teachers can work out of, so we can continue to have the teaching which is offered. So it's a selfish reason in a way ...

Derek: Enlightened self interest. (laughter)

Jennifer: I would like to think that I'm operating from gratitude, but enlightened self interest does play a part. (laughter) I think that the centre serves a purpose, a very valuable one in co-ordinating the teachings and offering support to people who are learning.

Shirley: Earlier in the interview one of the first things you talked about was that you were young and happy. Do you think you're going to be old and happy, or middle-aged and happy?

Jennifer: My definition of happy has certainly changed. I'm not quite sure what that is any more, but at this point in my life, I'm middle-aged and very grateful for everything that's come my way and for the opportunity of being where I am at this time.

Shirley: How about you Jim, would you like to say anything about this?

Jim: The word that comes to mind for me is contentedness. I can be happy doing lots of things but I feel a lot of contentment out of what I am doing now. Whatever happens, if I die tomorrow, I won't be saying it was a waste of time. I feel that I've got an abundance. I do feel a need to put back into the human race something of the things that I am able to take out of it. Part of that is by teaching, but the most part is being true to myself, trying to understand exactly where I'm at so that I can be clear about what I offer. I don't feel any more a need to go out and serve in a soup kitchen in Bangladesh or something like that, but I do feel a need to be more involved in the things that are happening around me.

Jennifer: Earlier today I was reading a back issue of the newsletter and came across a quote saying that the most precious thing that we can offer the world is a whole self.

Derek: Although there are separate realities, as a couple you have both done a lot of work on your relationship. I was wondering if you had any comments to offer to readers in terms of their working with each other as a couple.

Jim: A relationship is something you have to work at, and in the end that's what it is worth, how much you've put into it. Once you've started really putting time and effort into the relationship there's an investment you don't want to throw away - that's one part of it.

Jennifer: I don't really haven't any gems of wisdom for the outside world, I just know that I needed to see clearly what it was I wanted and the process of hatha yoga and kundalini yoga helped me to do that. It's hard work: an ongoing journey that takes time and energy. Joseph Campbell puts it very well: "Destination doesn't count, just the journey. When you're on a journey and the end keeps getting further away then you realise that the end is the journey."



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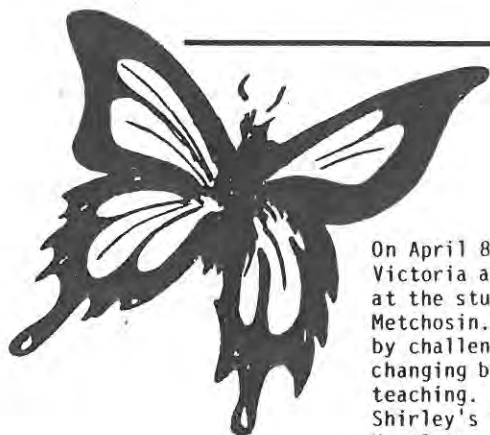
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TRUSTING THE PROCESS

On April 8th, the Iyengar Yoga teachers of Victoria and Vancouver Island met and practised at the studio of Shirley Daventry French in Metchosin. As usual, Shirley started the day by challenging us not only to think about changing but to apply it to our practice and teaching. The ensuing discussion compliments Shirley's "Reflections" in the April Newsletter. It seemed to strike a chord with many of our readers. Thanks to the teachers who participated in the discussion.

Linda Benn

Shirley: I was thinking about last months workshop. Thinking about change as one does doing this practice. Yesterday, when I was doing my practice I felt that I had changed something. Somebody who hasn't done a lot of yoga might say, "well, wouldn't you expect-- that?" We do expect change to happen and in the beginning sometimes it seems as if a lot happens quickly. Then, after awhile, you get to that place where very little seems to change and sometimes you seem to be working hard to stand still and sometimes not even standing still but moving backwards. So when I'm practising and I feel that I've made a change this is a very positive thing and I'm quite pleased. I was using my left side, particularly my left hip and leg quite differently in the standing twisting poses. This is an understanding I've been working with for years that's beginning to come to the point where it's useful because all the levels have changed. There's the first stage of change where you decide that it might be a good idea to change. If you don't want to change, of course, there is nothing to discuss. Then, there is the process of looking at why do I want to change? What is it that I consider wrong action? Finally, what would I want to replace this with and how would I go about it? Our yoga is this process of exploring. All of you have been practising yoga long enough now to know that the actual realization is often a long way behind the understanding that this would be something that we would like to do. So why is it so difficult? I suppose the main reason is ignorance. Patanjali certainly discusses this. Supposing you know that the way you stand on your right leg is harmful to

the foot or knee and you decide not to do that any more. But inwardly you know that you are going to go on doing it time after time after time.

What is it that causes you to go back to those ways that are harmful? What is the pull and where is that pull coming from? Why is it so hard to change?

Linda S.: It is difficult to keep the desire to make a change at the conscious level. We slip back into the unconscious. I know myself. I think of the imbalances in my legs. People can tell me over and over. I can see this. No problem. I know mentally what I have to do is to stand differently. To do it in yoga class is one thing but on the street walking about it goes into my unconscious. It's ignorance. Enlightenment is hard to achieve. (Laughter)

Anne: I was thinking about 'critical mass' because it is this business of 'one more drop' and all of a sudden something happens. I have finally learned to stretch my arms from the base. Shirley has shown that to us any number of times and it didn't quite penetrate. The last time with Aadil it clicked into place. It's not that you haven't been teaching that. It takes just one more time, one more drop and then suddenly it happens. So I feel that I've made a change. You have talked about it in handstand and demonstrated it many times. I'm a slow learner (laughter, 'Aren't we all!') so it takes many drips.

Shirley: So the question is how do we move more of our consciousness from this intellectual understanding that most of us

have. We don't say no when faced with reasonable evidence that it would be a good idea to change. But how to change at other levels-the unconscious that Linda mentions? It's not that the unconscious doesn't try to tell us these things. When we have an injury-even a traumatic incident that causes an injury, it hasn't arisen out of nowhere. We say it was an accident. But why did you fall off the step? We are unconscious of where we are in space a lot of the time. Even in car accidents when someone is obviously at fault, there is a feeling that the innocent victim has contributed to some degree, if only a minute amount. If you were a little more aware you might have been able to get out of the way and avoid the accident. So we can have some effect over these aggressions that come from outside.

Jim: It's when you really accept what you are that you can start to change. My first reaction was that all you have to do to change is to change. That's hard, that's an aggressive ambition.

Shirley: That "I'm going to change" is a kind of fanaticism. Most of us end up using that aggressive method from time to time and end up hurting ourselves. But there is a passion needed to change and I feel it's a very delicate line between those two.

Marlene: There must be a willingness to change the patterns. We can recognize the need to change, and accept where we are at, but unless we are also willing to change patterns it's not going to happen. I think we need the repetition which Anne was talking about, the practice. I practice and keep the awareness to practice that little thing for awhile so it comes into my unconscious level and replaces what was there before. Practising is what keeps it present.

Shirley: That's right. Only I would say it's to bring the unconscious awareness to consciousness. It's that change. Behind the practice there has to be this willingness to change. This is really important. I know that Derek has told me about people who come in for weight loss or to quit smoking. He does work with hypnosis. He always spends time talking with them, finding out whether they really do want to lose weight. Of course they always say yes. But very often after he has gone into it with them, they don't want to change. Perhaps there are certain things that have to be done in their lives for whatever reasons. They

don't want to change but they at least feel a little more accepting about their present state. There has to be more than the hope that someone else will do it for you painlessly and effortlessly. It comes to the attachment to being the way we are - even if it's not a good way to be. Partly what triggered this line of thought was the recent death of a friend. When somebody dies you become aware of your own mortality, the finiteness of time. You know all these things but haven't got time to do them and so on and so forth. You start to think, how do I use time?

Jim: Your question still stands, why don't we change?

Leslie: It seems to me, having worked with the Kundalini system for a long time, that sometimes you don't know why you are unwilling to change until you investigate the deeper issues. You may think you are willing to change and then you find out something going on in your mind that is blocking progress that you had no awareness of. So it's very deep work.

Shirley: Part of your consciousness is frustrating all your efforts to make change. And that's why when a change happens it's very encouraging. This change I thought was happening to me - it's like Anne said- is the result of years of work. I know now. So we have to develop a trust in the process. Now, how do we as teachers convey this to our students?

Anne: I'm so often aware that when I've said something in a yoga class that even though I've spoken quite plainly it was not heard. I've become aware that the person was not able to hear because somehow the right configurations were not there to take that particular information in that manner. I don't use jargon. I also realize that I am the same. I never did know what Shirley meant about stretching. I could see it but it wasn't penetrating. So be very conscious that there are levels of knowing. The students can hear me and understand the words but that doesn't mean that they got it. I was just teaching some twisting poses not too successfully, so I tried touching them to bring awareness. It helped a little and then I let it go for the time.

Jim: Nobody does listen and hear the same thing and so what's really important is to have

the diversity of teaching that we do. Some students have remarked that at the 'Y' each teacher has his own style of teaching. They may pick up new understandings from each teacher.

Shirley: This is another important thing for teachers to be aware of - when you have a student who makes a breakthrough and they say "Ahh, that was wonderful, you've helped me so much". Remember that you are one in a line of teachers. This happened when I went to teach in Winnipeg. A woman came up to me at the lunch break and said that I had mentioned the baddha konasana movement with the legs in standing poses. She said that one instruction had made all the difference. One of the Winnipeg teachers who heard this remarked about the number of times she had said that in regular classes. They, the Winnipeg teachers, had created the environment, not me and I think this is really important.

Jim: The environment is more than talking, more than acting. You have to be doing it yourself. You can only teach from your own experience.

Shirley: Exactly. That is why I brought this up today. I was interested, has anything changed for any of you since last month? (Laughter)

Anne: I've been on leave from work so I've had lots of time to think about this and practice much more intensively than usual so I feel I have much greater awareness. I have been able to go much more deeply into a pose and do things that I used to consider impossible. That is helpful because I realized I was setting limits. In some ways I was protecting myself. This has opened up a different way. Now I say that I may not be able to do it right now but it is not impossible.

Shirley: Vicky was telling me this morning about an injury that is restricting her yoga at the moment. That in a sense she has to hold back and that creates another kind of learning. Vicky: I've always taught by demonstration and now I can't do it. It's hard to change. I'm trying to start using the student's bodies to point out things. That is new for me. It has opened up that change which I wouldn't have done on my own.

Shirley: I think injuries play that role a lot. Even if you don't have obvious symptoms of

injury which you can identify, there are often times when we feel stuck or drifting backwards and these are times for change as well. It is when the old ways of doing something are not functioning well. Once you've started yoga you can't go back to the old ways. If we wanted to go back to the Tadasana we had last year we wouldn't be able to. We can only go forward and then we have a choice of how we do that. Again, I've learned to trust those periods now because of the repetition of these sort of things in my life. The dry periods or very difficult periods can be difficult at all levels, emotionally, physically, and psychologically. It is like a period of chaos where everything has been moved, shaken up, but I haven't yet got the understanding and intelligence to put it back together in a more intelligent way. It is a process I have learned to trust.

Anne: It is also like a chrysalis phase where underneath all that chaos something is going on. I have found it is a universal in all learning theory. There is a period of regression and then a new consolidation of knowledge or pupa stage. Then all of a sudden it is retrieved. It is as if the brain, like a computer, is doing its programming, whirring away and then 'blib' - it is all there. Again it is very important for us as teachers to know that and to trust it ourselves and in our students. Reassure them that this is normal. Learning is not necessarily linear. It is more like converging or gathering in. As when developing a photographic plate, as it develops the detail becomes finer and finer. It is not building a mosaic one piece at a time.

Shirley: I think that's why with the yoga - your arm example, my left hip example, this happens because we've been gathering that information and it's all there but isn't yet clear - all breakthroughs in learning happen that way.

Anne: It is a learning universal. I've looked at learning and brain functioning and all of these things quite intensively. In Piagetian terms, there is a process of assimilation and accommodation. We accommodate what we knew to what we've recently taken in. (Piaget is a developmental psychologist). Then it becomes useful and can be applied by oneself rather than because someone else has told us to do it. When you integrate it and go through that process and the chaos that Shirley was talking about sometimes it's very visible and sometimes

it is not. In children it can take a day or an hour and something clicks and for some it takes three weeks. It is helpful when you are teaching but also to know this in your own learning process.

Leslie: The nice thing about yoga is that you do use all your senses; you hear it, see it, do it and then hear it, see it and do it again, whereas book learning is too one-sided.

Anne: We are actually damaging children when we tell them to sit down and be quiet. Physiologically they need to be active for the brain to develop properly. They physiologically need to move and it's only that stimulation, the tactile and multisensory input that make all the brain cells grow.

Jim: I find that when I am physically exhausted that there is a new awareness and openness to learning. That also translates to spiritual and mental levels.

Shirley: Times of crisis can be the peak times of one's life. Mr. Iyengar will work students until they are too exhausted to resist. But he teaches both ways. Restraint plays a part in change too. Sometimes we're restrained by injury. But if we can learn without that trauma it seems a lot more intelligent. I want you to think about this today when you are practising the poses. Think about changing something. Hold yourself back and concentrate on changing a specific thing. For example, if I'm doing Parivrtta Trikonasana and I haven't got a block I'm going to put my hand on the floor. Because of the restriction in the hips I can only do that if I let this hip go out. Thus, I do the wrong movement, I know it is the wrong movement but I'm in the pose and I'm stable. Then I say, now I'm going to undo that wrong movement. Instead, what I'd like you to do is not to do the wrong movement in the first place. Even if it means you don't get into the pose. Restrain yourself long enough to create and maintain the correct movement. Maybe if I start to move into this area I can start to create some space, maybe I can breathe, maybe if I breathe in my right lung as well as my left, I can go - and so on. That has to be done slowly at first and then some awareness comes.

When change happens there is a sense of the unfamiliar, a little fear. I was telling this to one of my beginners classes last week as they were in Tadasana. I said that if you carry this pose out of class into your life you have to be prepared. If you stand well in a supermarket line-up you are going to be conspicuous. You won't be in your usual invisible state (laughter) People might smile at you; you might feel strong; people might expect more of you. I want you to practice that kind of restraint. Tapas, one of the Niyamas, is often translated as restraint but it more clearly means a fire that burns and purifies. Suppose I wanted you to work on your arms. I want you to straighten your arms and go up into arm balance. Use a strap and do it without bending your elbows at all. Let's do it. What better way to learn. Let's do it right away....



Leslie Linda Vicky

The next teachers' workshop with
Shirley Daventry French is Saturday, May 6.
For information about the Iyengar Teachers'
phone Marlene Miller at 656-3183



By Leslie Hogya

I was invited to a tea party for weird women. I looked in my closet and found a pink flannel nightgown, an oxford cloth blouse, a pair of jeans - nothing too weird. Then as I stood pondering, I remembered a mask I had made, so I found it and took it along.

Weird women - what would that mean I wondered? I said once that people who weren't weird were boring. According to the dictionary, weird means 'relating to witchcraft: magical' (as a first definition). I certainly use it to mean very strange, inexplicable. Interesting how society so feared witchcraft, anything connected to it was weird - and thus now our present connotation.

It turned out the definition fit, as the guest of honour was from Chile and is a healer. She is a magical being. She greeted each person as they arrived with an embrace as if she already knew them. She is the kind of person who is totally comfortable with who she is and accepts everyone she meets.

The entire event moved from a level of tea party with idle chatter to a deeper level of people communicating. When I met 'M' from Chile, she noticed my mask and admired it. It is blue, yellow with some red and mauve on one side. Geometric, it symbolizes the face I present to the outer world. Then I showed her the inner face. The mask is painted on the interior surface a haunting combination of deep magenta with silver highlights. There is a third eye painted on the forehead. The outer face must meet strangers, must interview for jobs, presents itself at

meetings with my son's teachers, meets parents of my students, must be ready to protect itself, reveals only a little of me. The inner me can look like anything - is already hidden and is revealed to those who are open and accepting of me.

'M' is a person whose inner and outer self is more integrated. Perhaps her outer mask comes on when she is in a big city or travelling. And I wondered what she's like in the face of danger, hostility, rudeness.

As an elementary school teacher I have to confront kids who break rules, are defiant and don't always respond to me. This is when I'm challenged and must draw on all my skills to keep centered. My outer mask becomes stern, the inner eye protected. These situations offer me the opportunity to practice loving the person but not the deed. I must remain calm, clear and stick with agreed upon consequences.

When I'm in the role of mediator, or enforcer of rules, the weird part of me is in hiding, the playful part is gone. But perhaps the task is to let the inner me stay closer to the surface, ready to laugh and accept, turn the sombre into a softer being.

Part of the afternoon was spent doing circle dances and we did a bit of ritual. It was wonderful to dance in the sparkling, April sunshine in the cool grass of my friend's backyard.

The neighbours, I'm sure, thought we were weird.

SHAMBHALA HOUSE

Winter-Spring 1989



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

STRAIGHT WALK

*Friday, May 12th, 7:30-10:00 pm; Saturday &
Sunday, May 13th & 14th, 10:00 am-6:00 pm*

This workshop is based on an ancient Buddhist walking technique which was adapted for the Westerner by Swami Radha. It is most helpful in clarifying your thinking and bringing to your attention the forces that are now operating in your life.

ROSE CEREMONY

Saturday & Sunday, June 10th & 11th, 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 News and Views

by Swami Padmananda

Just before I left for a trip to Lethbridge and Calgary, we heard that Peter Hodge had died. The news saddened me; Peter was a friend of long standing. And yet, I had the feeling that this gentle soul will find his peace and happiness now in another realm and in another way. I will miss him, even though I did not see him often. His sincere and gentle presence will shine in my memory, as I'm sure it will for many others, especially for Norma. I hope that the Light will be a guide and a solace for both Norma and Peter.

Peter's death was one of the factors that started my thinking on the inevitability of change. Then, for the past two weekends I led Straight Walk workshops in Lethbridge and Calgary, and change, or the inability to make change, was one of the themes of both. It is ironic that, although we all recognize change as the only certainty in life, most people strenuously resist any change in themselves.

It is obvious that resistance to change is what causes pain. That resistance seems to come primarily out of fear and insecurity, holding on to the known, the comfortable, and trying to keep things as we think they are and want them to be.

The Straight Walk is a wonderful method for sorting out the facts that have become entangled with those set ideas, the imaginings and illusions, and the resulting emotional reactions. If we can see things as they are, understand where the emotions and illusions have originated -- that state of ignorance when we built up many survival techniques -- we are then in a position to make changes. The strength that went into resistance and rigidity can be redirected into resilience, allowing us to expand our view of life and ourselves, take responsibility and become more of what we could be.

It is not easy to see people and events as they are. But if we make the effort to strip away the fantasy and wishful thinking, greater freedom is ours. To separate facts from emotions brings greater reality to life, opens up opportunities and options never before seen, and allows us to expand out of our narrow, self-imposed limits. To walk straight, with honesty and willingness, makes life a joyous adventure.

We look forward to seeing our friends for an evening of singing bhajans on April 29th, and hope that those who recognize the need for change in their lives will consider the Straight Walk workshop on the weekend of May 12th-14th.

May the blessings of Divine Mother be with all.

OM TARA OM I



*Can your intellect penetrate to stretch
the hidden areas of your body?*

B.K.S. Iyengar

YOGA CALENDAR

MAY

5-9 Workshop in Edmonton with Aadil Palkhivala, call 204-883-7667 or 206-788-0167 for information.

6 - A workshop for teachers and student teachers given by Shirley Daventry French. Call 478-3775 for registration details.

13 - A brunch meeting of the Victoria Yoga Centre to be held at 4489 Lindholm Road at 10.00 a.m. Everyone welcome.

13-14 - A workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

27-28 - Iyengar Yoga Weekend for Introductory and Level 1 students co-led by Maureen and Bruce Carruthers on Galiano Island. Phone 224-1073 for details.

JUNE

2-4 - Weekend intensive yoga workshop on Saltspring Island given by Shirley Daventry French. Phone 656-3183 for details.

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

1807 Forest, Victoria, B.C. V8N 1H5

10-11 - A workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

15-25 - Workshop with Felicity Hall in Calgary. Phone 403-243-1078 for details or write to Margo Kitchen, 4607 Coronation Drive S.W., Calgary, Alberta. T2S 1M5.

June 16 - 18 ANJALI, a classically trained East Indian dancer will be in Victoria. Dance performance, lecture, demonstrations. watch for ad in next issue.

17-18 - Health Enhancement and Yoga under the guidance of Maureen and Bruce Carruthers on Galiano Island. Call 224-1073 for details.

JULY

1-7 - Iyengar Yoga Intensive to be held at the Y in Victoria will be taught by Shirley Daventry French, Derek French, Maureen Carruthers, Bruce Carruthers, Liz McLeod. Call 598-8277 for details.

8-9 - A workshop with Aadil Palkhivala in Bellevue, WA. Call 206-883-7667 or 206-788-0167 for information.

10-29 - Intensive workshop for Level 2 and 3 Iyengar Yoga students given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

AUGUST

19-28 - Intensive workshop for Lifestyle Enhancement and Yoga given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

Aug 29-Sept 3 - Ramanand Patel at the Y. Contact 478-3775 for details.

ACCOMMODATION REQUIRED BED AND BREAKFAST

for the week of July 1st to 7th for out-of-town yoga students attending the Summer Intensive being held at the Victoria YM/YWCA.

\$10.00/night for sleeping bag space(couch)
per person
\$15.00/night for private room

Please contact Linda Benn at 598-8277

MISSING THE MARCH ISSUE?

We all are. We were unable to produce a March issue of the Newsletter. We will make it up to you in the quality of this and other issues. Thank you.

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 _____

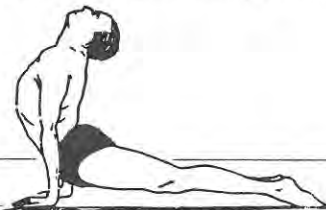
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Category of Membership: ☐ Full Voting Membership (\$20.00)/ ☐ Associate/Newsletter Subscription (\$15.00)

☐ 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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Thanks also to Trish Graham

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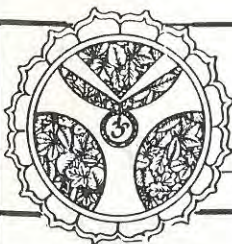
DEADLINE FOR JUNE ISSUE

MAY 15th, 1989

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

JUNE 1989



Inside: Yoga and Athletes

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
JULY 22, 1989**



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

FEE \$40.00

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

Wellness - you can't open a newspaper or magazine these days without seeing this word. Practitioners of this, that and every other therapy, treatment modality or technique are promoting wellness. One brochure says that wellness is a positive approach to total health and well-being. Who could possibly find fault with that? But what does it all mean?

One of the things I've learned from teaching yoga is that very few people want to accept full responsibility for themselves. When shown some basic and positive things they can do for their health - such as improving their breathing or standing, sitting, moving with good posture and awareness - they don't practise them. A few classes of yoga and then, when they begin to see it means taking responsibility for their present state of being and necessitates having a honest look at themselves, they move on to something else. And there always is something else with which you can distract yourself - at least, for a while!

Culturally we are supposed to have evolved from gatherers into farmers. Farmers stay put long enough to see the seeds they have planted come to fruition, nurturing them along the way; but I think we remain a society of gatherers who move from one form of exercise, fitness, health promoting technique to another without the ability to penetrate beneath the surface of any of them.

There is a plethora of consultants in stress management, human relations and lifestyle counselling, wellness, fitness, wholistic or holistic health. There is an abundance of 'healers'. Some are well grounded in what they are teaching and others self-styled experts with a pot-pourri of experience gathered hither and thither. Some people list themselves as experts

in a whole number of disciplines, including yoga, any one of which warrants a lifetime's study and practice.

Perhaps I'm being unkind, but I do believe that many people who set themselves up as teachers and consultants do it from a sense of self-importance - wanting to be an expert, wanting to tell others what to do; or from their own need to be needed.

If you want to make changes and follow a lifestyle which promotes fitness, health and well being physically, mentally and spiritually, how can you discriminate between all the offerings?

Look for someone who has followed a disciplined path themselves under the guidance of a teacher or mentor, and who continues to practise and deepen their understanding? Look for someone who has tested the knowledge they have gathered and found that it does withstand the tests of time and life. Look for something which is enriching and fulfilling but which will also sustain you in difficult times. If you decide that yoga is one of the ways you will pursue this goal, find someone who honours their own teacher and has their work validated, who is not afraid to explore and practise with their peers.

One of the problems in becoming a yoga teacher, especially under the tutelage of a Master like B.K.S. Iyengar, is that instead of becoming an expert you become aware how much of a beginner you are, and that there is so much to learn in this lifetime. First you undergo a form of basic training: you learn how to practise, and then do so for a minimum of two years, often longer, under the direction of a skilled teacher. Then you may be ready to start teacher training. Here in Victoria, we have an apprenticeship program to prepare people to teach, and when they have completed this they continue to be involved in a process of ongoing learning. If the basic training has been successful, the individual will be practising what they have learned. If they are practising they will know how much there is to learn, how little they know and be eager to learn more.

Because Yoga is not, as yet, regulated like other professions, anyone can - and unfortunately sometimes does - set themselves up as a yoga teacher and run classes. For instance, my mother-in-law attends a centre where there is a woman teaching yoga who says

she studied with me. I don't even know who she is. Perhaps she took a few classes from me at one time, but she certainly didn't train with me to teach. People with virtually no experience sometimes phone me wanting to become teachers, and are rarely heard from again when I tell them that first they need to be students for a few years.

In North America people become "experts" so quickly. Too often, having taken, say, a few lessons in Alexander Technique or weekend workshops in various personal growth techniques, having done some Yoga or Tai Chi or Wing Chung, biofeedback, bioenergetics, been massaged, maybe even Rolfed, Tragered, or Hellerwork, or Wellerwork, and so on, and as a result of all this making some changes, a messianic fervour sometimes takes over. Everyone should do it. The world would be a better place etc. etc. Those sentiments are probably quite correct. But this is just the beginning. First you must integrate the changes into your own life and then - and here's the rub - sustain them. When you have put down a very firm foundation yourself, then perhaps you are ready to prepare to become a teacher.

It can be embarrassing if you branch out too soon. For instance, a few years back I read an article by a man, who after several years of marriage and children followed by a divorce, had become a proponent of celibacy as the true spiritual path. He wrote and published a book about it. Well a few years later, he met and fell in love with another woman, and decided he had been misled and celibacy was not the way - what was important was to find your soulmate, your other half. He wrote and published another book on this topic. Alas, apparently she was not his soulmate, they are now separated, but I haven't heard of another book - perhaps he has learned something!

This is a hard decision to make sometimes, because if we waited until we were enlightened beings to write, teach, help in any way - there would be no teachers, no counsellors, no books. Only the ignorant will pretend to have all the answers. A wise person will admit that their knowledge is incomplete, that there are no certainties, but that in their experience when you do such and such - this happens and when you do something else - that happens. Such a person will discuss and explore options and choices, encouraging you to make your own journey.

When I began teaching yoga my knowledge of the subject was very incomplete. I was aware of this, but I only became aware how little I knew, how little I still know, when I became aware of the depth of the yogic teachings. I was fortunate, I began my training under the guidance of Swami Radha who taught me to question my motives for doing yoga, for wanting to teach, starting a yoga centre, writing; who also taught me to search for the highest in all aspects of life and not be satisfied with the mediocre. This led me to the work of B.K.S. Iyengar and eventually the chance to study with the Master himself. Here I worked at a depth I could not even visualise before having experienced it. Here was one of the most respected yoga teachers in the world, practising, refining his own work, questioning, searching, validating - and only then passing his understanding on to others. I shared his excitement in his discoveries, I learned to become an explorer myself. From both Swami Radha and Mr. Iyengar I learned to treat the teachings of yoga with respect. They have evolved over thousands of years as a result of experience and acquired wisdom. I was encouraged to be creative and innovative but first to understand the structure which underlies the various yoga practices and the philosophy behind them.

This article will be probably be read only by the converted; people already practising yoga who have got a glimpse of its potential. What can you do?

Let people know that yoga can benefit everyone. Working with the Iyengar method there are classes which will challenge the strongest and fittest individuals, as well as classes where people with problems, sometimes severe problems, work slowly and gently yet still within the framework of yoga. Fit and unfit alike move towards their optimum. Yoga liberates energy, quietens and concentrates the mind, reveals your potential, brings purpose and meaning to your life. Sceptics will say: "How could a few exercises do all this?" Well, yoga-asanas are not just a few exercises, they are spiritual practices: a means of exploring the body, the mind and the way we use them from moment to moment in our lives. They are a means of becoming a more sensitive and aware human being.

You can also help those who are curious about yoga find a professionally trained teacher. With the Iyengar method such teachers are to be

found in all of Canada's ten Provinces, most major cities, and many small communities. They may or may not have studied with Mr. Iyengar personally, but are a link in a chain of teaching which has come to them through those who have been to Pune. Unfortunately some people, knowing the fine reputation of Mr. Iyengar's work, use his name although they are not properly trained in his method. Canadian Iyengar Yoga teachers are grappling with this problem. We came together last year in Montreal, and are meeting again in Edmonton in August of this year. A few years ago we prepared an Iyengar Yoga Teachers' directory covering the whole of Canada. We hope to update this soon; meanwhile, wherever you are in this country, if you contact the Victoria Yoga Centre we will put you in touch with trained Iyengar Yoga teachers closest to you, and information about where to get further training. If you are interested in the work of Swami Radha there are centres called Shambhala Houses across the country with teachers trained in her work, or you can contact Yasodhara Ashram directly.

In Victoria the major Iyengar Yoga program is at the Victoria "Y" which offers daily classes at varying levels. Classes are also available at the University of Victoria, Gordon Head Recreation Centre, Panorama Leisure Centre and some private studios. There are classes on Gabriola, Galiano and Hornby islands, and in the Courtney/Cumberland area. Vancouver has a large Iyengar Yoga community with classes in many locations throughout the city.

Be an ambassador for yoga; as it said on the cover of last month's newsletter - it's all done with people!

EASTERN CANADIAN WORKSHOPS

Shirley Daventry French will be leading workshops in:

MONTREAL August 20 - 24
Contact Marie-Andree Morin
514-277-6100

HALIFAX August 25 - 27
Contact James Traverse
902-429-7285

**For Information on Iyengar Yoga
on the B.C. West Coast contact:**

Greater Victoria

Linda Benn 598-8277

Shirley Daventry French 478-3775

Marlene Miller 656-3183

Greater Vancouver

Susan Bull 929-5399

Gabriola Island

Norma Hodge 247-9616

Hornby Island

Phoebe Long 335-2700

Central Vancouver Island

Vicky Catchpole 336-8234

Galiano Island

Maureen Carruthers 539-5071

Queen Charlotte Islands

Kathy Kelly 559-4460

For information on Yasodhara Ashram
and the work of Swami Radha contact:
Shambhala House Victoria 595-0177

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BED AND BREAKFAST**

for the week of July 1st to 7th for out-of-town yoga students attending the Summer Intensive being held at the Victoria YM/YWCA.

\$10.00/night for sleeping bag space(couch)
per person

\$15.00/night for private room

Please contact Linda Benn at 598-8277

IYENGAR TEACHERS

Reminder: Meeting, June 17th
9:15 - 1:00pm at the Victoria "Y"
Pranayama practice followed by
potluck brunch and meeting.



Dianne Hobday and Shirley French at teachers workshop

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

IYENGAR YOGA INTENSIVE

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WHY ATHLETES NEED YOGA

with Jean Couch



An edited transcript of the lecture portion of a workshop given by Jean Couch on May 30, 1981.

Published in the newsletter of the B.K.S. Iyengar Yoga Institute of Southern Africa, December, 1988.

I'd like to begin the workshop today by asking you a question. Do you consider athletics bodywork? (A discussion ensues). I don't know the answer either. But I do think bodywork has to involve change, and just moving your body doesn't necessarily cause change. Exercise will change you peripherally, the things on the outside that you tend to move anyway. It makes people feel good because they have been sitting around for years and all of a sudden they go out and run around the block. Their heart pumps, their muscles contract and relax and the flow of blood renews their whole system. They feel better because they're doing what the human body was designed to do, and that is to move. But I think that unless you're working consciously and with a great deal of relaxation, exercise is not going to change your basic structure. Therefore, if you're misaligned (and who isn't) eventually you are going to run into trouble unless you're very lucky, intuitive or have ways to relax.

I've said a lot of times that I don't think people should do athletics to get fit. Instead, I think they should get fit and then do athletics. Of course, everybody wonders what that means. But let's just take your average person who begins to exercise. If you get somebody who always walks with their feet out like Charlie Chaplin, they have a misalignment which probably stems from the buttocks or maybe the knee. If someone walks with their feet out, they tend to run with their feet out, stretch with their feet out, and do strengthening exercises with their feet out. So their problem will only

get worse as they exercise, they are reinforcing their own misalignments. What we need to do with people like that is to tell them it's fine to walk and run like you usually do, but when you strengthen and stretch, its time you started moving in straight lines. This will change your basic structure and that's what I consider bodywork. I think its really important that we get people to work in the power lines of the body, and that's what I think Iyengar's genius is. His method is anatomically correct; he has figured out how to line the body up so that you plug into its inherent power. Because you know what we are inside of us? We are flowing rivers and streams of blood and lymph. The minute you move out of alignment, you begin to plug all that up.

Of course, there are people who don't have time to get fit and run. They cardiovascularly need to get their heart rate up immediately, and they are exceptions to what I'm talking about generally. But I'll tell you, I think one of the best ways to get cardiovascularly fit is to walk, even though it takes a long longer to get the same amount of exercise for the heart. I think one of the greatest overall problems with the Western world is the automobile. The human body is designed to move; if you just think about real basic points, the difference between life and death is movement. 100 years ago our ancestors moved all day, movement fitted into their daily lives. But now we have had such a revolution - we have gone from a moving society to a sitting society. Usually changes like that would take hundreds

of thousands of years for the human body to keep up with. Our young men started dying off; they became almost as extinct as the bald eagle. We had to look at that, and we found that our lifestyle is killing us. That's how come there's been this great hype on exercise, and the whole source of it is the automobile. Nowadays you have to figure out how to move your body in a very false way; you have to say I am going to use this little part of my day to move my body. It's a catastrophe, because it now takes discipline. It used to be just part of living; now it's boxed up.

So definitely we need cardiovascular health, but you have to realize that anything which will get your heart rate up requires that you repetitively do some action, it requires that you use the same or similar sets of muscles over and over again. Let's take running as an example. When you run, there are some muscles which you contract over and over again. First you pick up the foot, shortening the muscles at the front of the foot and shin slightly. When the leg raises, the hip flexors, the muscles up into the groin and the front of the spine, shorten. These are all muscles in the front of the body. But if you are going to go forward, there has to be a whole lot of power from the back, and that power is not your Guardian Angel pushing. It's a whole bunch of muscle shortening. As you push off the toe, the toe shortens, the sole shortens, the heel comes up toward the calf, the heel shortens, the calf shortens to bring the heel up, the hamstrings shorten to bring the foot up, and then if you're sprinting, you go all the way up into the buttocks and the buttock muscles shorten. Then when you kick your leg out the hamstrings, acting as a brake on the lower leg, shorten so your leg doesn't fly right out from you. So you get hamstring shortening both when you draw the leg back, and when you bring it forward. Then most people lean slightly forward when they run. To prevent them from falling over, the back muscles tighten. Then what happens is that you are jumping from foot to foot so you get compression because of gravity.

Inside those muscles that are working, is the muscle spindle, which is like the intelligence of the muscle. As you shorten the muscle over and over again, the spindle itself shortens, thus affecting the resting length of the muscle. If you do nothing but contract the muscle, the spindle gets shorter and then when you stop exercising there are places in that muscle that don't totally let go. Another form of tightening occurs in the ligaments. Ligaments are different from muscles. I can contract a muscle and for example bend my elbow. Once the elbow is bent, I can relax my bicep muscle, but the ligament stays in a contracted position. A ligament has no mechanism to relax. So to lengthen the ligaments, you have to extend the arm. A third type of tightening that occurs is there is a network of fascia around all the muscles, which gives them their integrity and keeps them independent so that they can glide over one another. When you do strenuous exercise, you may tear little bits of the fascia. If you get these minor tears and then go home and sit down, what happens is that the fascia repairs itself by creating scar tissue. Since scar tissue doesn't stretch, you begin to bind the muscle. Also, as the fascia repairs itself, it tends to grow together with the fascia of adjacent muscles. The network glues together, and then when you go to move one muscle, it drags on its neighbours. We have different muscles in the first place so we can move different things, make different movements. When the muscles are glued together, we ruin the efficiency of how the body is supposed to work.

All of these forms of tightening help to create a body that is hard. Hardness used to be our traditional idea of strength. People think that because their stomach is hard, it's healthy. I am here to tell you a whole bunch of reasons why that isn't true. First, any time you surround muscles or joints by hard, tight muscles, you inhibit their range of motion. That's dangerous for the joint itself, because the joints of the body are lubricated with synovial fluid, a gooey liquid that is only stimulated by movement.

When you begin to limit the range of motion, you begin to limit how much the joint is being oiled. If you only move a joint half the amount it can move, then all the ends of the joints don't get oiled; you've created dryness on the end of the bone. That sets the stage for arthritis and all sorts of other bone problems.

Furthermore, any time you get muscles on one side of a joint which are tight, it means that the muscles on the other side are becoming soft. Say that from sitting all day, and from running, you have gotten tight hip flexors. That means that when you go to stretch your leg back, the flexor muscles in front stay tight and therefore the muscles in the back can't fully contract. So the hip flexors' antagonists begin to weaken. NASA did research to send men up in space and found that if you do not exercise your major muscles every 36 to 72 hours, those muscles lose 1/5 of their maximal strength. So if one muscle is stuck all the time, it means that the opposing muscles begin to weaken. Tightness on one side creates weakness on the other side. One main function of muscles is to support the skeleton. Weakness interferes with the scheme of things.

Another reason why hard, tight muscles inhibit health is because a hard, tight muscle cannot pump. You know how the heart goes lub-dub, lub-dub. Only on the relaxation phase does the heart take blood. That's true of all your muscles. When you contract a muscle, the blood pushes onward and then when you relax the blood goes into the muscle. Think of all your muscles like a sponge. When you have a new sponge, it doesn't work right because it is not resilient. You want a muscle to have resiliency, the ability to change, because it's on the relaxation stage that the muscle is fed blood. If you give someone a massage and find hard, stiff places, those are places that aren't getting enough oxygen; the blood isn't going into them. You don't want to be doing all your exercising just building up more and more hardness.

Another thing about muscle strength is...say my muscle from shoulder to elbow is 12 inches when resting. I



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contract it and it is, say, 10 inches. Its thrusting power comes from those two inches of tightening. I am teaching a tennis player whose arm is so tight that the elbow doesn't fully straighten, so his resting length is, say, 11 inches. When he goes to contract that muscle, it still contracts to 10 inches. So he has cut his power in half.

One more reason why hard, tight muscles inhibit health is because they pull the body out of alignment. You know 80% of Americans at one time or another have a debilitating back problem. I think a lot of it comes from all the sitting we do. We grow tight in the hip flexors from inactivity, and that pulls the pelvis forward. The pelvis moves forward, the lumbar spine moves in and the whole rest of the spine is thrown out of line to compensate for it. The minute you move out of alignment, you start pressing on blood, lymph and nerves, which has to interfere with the efficiency of the body, the beauty of the body. When we move back into alignment, all those power lines loosen up again.

Hard, tight muscles also increase the likelihood of injury. Runners World looked at their mail and all the letters they were receiving said, "I'm getting injured." The unsuspecting average American, who thinks he is doing the best thing possible for himself by running, goes out and accidentally steps in a hole. His ankle joint makes the action, but the muscles around it won't move. So they rip and tear, or something else happens. When you get a runner in your class, it's helpful to know that the greatest evidence of injury starts at the ground and works up. They'll have more injuries in their feet and ankles, and less in their knees, and still less in their hips and spine.

Hard, tight bodies become very inefficient. Any muscle that is stretched too far or too fast shortens to protect itself from ripping. You know the stretch reflex from when the doctor has hit your knee to test your reflexes. The doctor takes his hammer and literally stretches your quadriceps tendon too fast. All the muscles shorten to protect it and your leg flies up. The stretch reflex is working in your body all the time. When I stand, I don't deliberately think I'm falling too far forward and try to correct myself. But the stretch reflex in my achilles is working and when I stretch too far forward on my toes, it tightens to pull me back. Now, you take some of these athletes, like the classic football player in high school. He's tight all over; he's got his neck and his triceps and his latissimus all built up and he walks around like King Kong. Now, every time he contracts one muscle, the opposing muscle should relax, but the opposing muscle is tight too, so he hits the stretch reflex. Even when he walks down the hall, he sends conflicting messages into his brain; both muscle groups are saying "contract." I truly think there is a physiological reason for our image of the "dumb athletes."

My last point about hard, tight bodies is that they make you uncomfortable. One reason I started yoga is that I looked at my parents and, at 65, they were so stuck. I thought there had to

be another way. We get the idea that the skeleton is hard, immutable and something which doesn't change. But what you do changes your body. I used to look at my twin sister, my older sister and my father and they're all rounded over. Since I had the same misalignments, I figured I was going to go that way too. Then all of a sudden I realised I could do something about it. The human body changes all the time. You take a little baby, and pretty soon that baby is this big, and then it's bigger and then it's full grown, and then that little baby starts shrinking again. So even in our daily life we see that the human body can change for the better, if you act intelligently. You don't even have to know which muscle to move. All you have to do is have the image of a perfect body, look in the mirror and ask yourself what do I need to move to make my body perfect? What is asymmetrical is where your work is. What you have to convey to your students, is, one, that what you're working for is to be perfect, and two, that it's possible. In fact, it's a whole lot of fun.

In fact, if you asked anyone on the street, they could stand up straighter for half a minute. But as soon as they stop thinking about it, they go back to their old ways. What Iyengar yoga is about is building alignment into the body, so that pretty soon I'm standing at the kitchen sink and I'm just naturally standing straight. You have to stretch what is tight and strengthen what is weak. One of the greatest geniuses of B.K.S. Iyengar yoga is he balances the body between strength and stretch. This is an important point to make with athletes. Right away have them do a couple of standing poses to make them realize that something isn't working the way they thought it was. They've got all these great muscles, yet here they are shaking like a leaf. I think that's because they've limited their range of motion so much. Their muscles work within certain ranges very well, but if you move them beyond that range, they have no strength there. The tennis player I was telling you about, could hardly hold a handstand for 30 seconds. He's got non-functional strength. What we're working for is functional strength.

Runners hate to stretch because its very painful for them. Plus, their interest is in running and you have to somehow turn them on to stretching so that they can run. You have to be very convincing. That's why I try to give a lot of anatomical facts, and I try to be a lot of fun.

When I give athletes information to take home with them, I always tell them to do their strengthening and stretching exercises in bare feet, because shoes reinforce misalignment. If someone runs on the outsides of their feet, their shoes wear down on the outside, and then they go in and lift weights the same way. It just makes them stronger in their misalignments. At least the floor is a neutral ground to start with.

I want to say something about how I think you really change the human body. This is a rather unexplored territory. I think you change the human body by profound relaxation. Unless you're doing yoga with some relaxation involved, all you're doing is getting down to your basic structure, which is the same thing that athletics does. When I began studying with Angela Farmer, she taught me how to breathe, and since that time I have had profound changes. You can't force change, like you can't force stretch. The minute you say "force", tension is created. If you can get an athlete to breathe, you can open up his possibilities endlessly. They do not like it, because it's quiet. So you have to intersperse quiet with activity.

My whole premise, and the whole thing I'd like to do with the sports world, is to give a whole different set of information out to P.E. teachers, and to people who are dealing with the human body all the time. And that is to get fit, and then do your athletic things. There are hundreds of people out there right now reading about fitness and why aren't they reading the correct things? I go into gyms and saunas and weight clubs and these guys walk in with rounded shoulders, walk over to the weight machine and do 50 lifts which tend to round the shoulders and three lifts which tend to open the chest. The lifts which open the chest



are hard for them, and hence are not as pleasing psychologically. But what they don't know is that they are reinforcing all the negative things about their bodies. What they need is somebody to come up to them and say it's great that you're exercising, but have you thought of doing it this other way. I think the human body is designed to run, and to do yoga, and to play tennis, all those things, if you do them with balance. So that's what I'm about, its freeing people, helping them to become more efficient, so their body turns on and they can do whatever they want to do. Its important to give them the information so that with the exercises time they have they can make themselves freer to have more and more choices. If they do something to tighten themselves up all the time, they had better do something to loosen themselves part of the time. So I want to give you my enthusiasm to go out there and find as many people as you can and help them out. They need us. Go for it.

Jean Couch is the author of the Runners World Yoga Book and writes for Runners World magazine. She teaches yoga in Palo Alto, and appears on the television series Yoga for Today. Her teachers include B.K.S. Iyengar and Angela Farmer.

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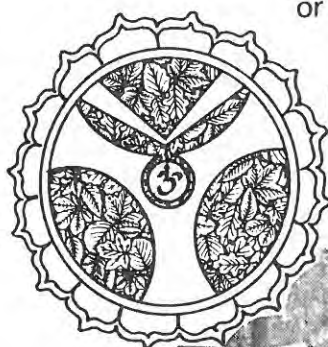
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YOGA DISCIPLINE IN ATHLETES

by B.K.S. Iyengar

An excerpt from Iyengar, His Life and Work, compiled by B.K.S. Iyengar 60th Birthday Celebration Committee, published by Timeless Books.

Yoga has become a word much bandied about. It has been linked with several esoteric groups and popularised by such pop groups as the Beatles. In the frantic search for spiritual and transcendental experience through Yoga akin to psychedelic and hallucinatory experience induced by drugs, the strong physical foundation of Yoga has been ignored. For this reason too the immense advantages of yogic asanas or postures for athletes and sportsmen have been very largely forgotten.

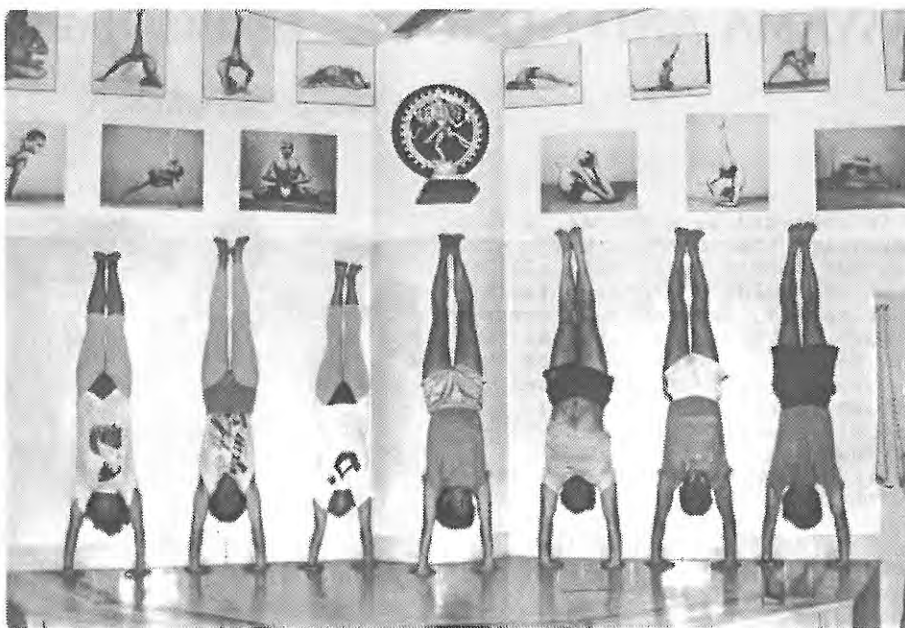
Athletics and all sports demand vigorous physical discipline to develop speed, strength, endurance, precision and agility. But while the muscular portion of the body is developed, very often the inner organs remain weak or stifled and the mind may actually be dulled. Athletes and sportsmen are unable to maintain supremacy in their fields for very long, and while the consumption of energy is at a maximum the recuperative powers are hardly developed.

It is here that the art of Yoga can assist athletes and sportsmen. The yogi's understanding and mastery of the body is far more intricate than that of the sportsman. He recognises five layers of human consciousness: the anatomical or physical body, consisting of bones and muscles, the physiological body, made up of the respiratory, nervous, circulatory and alimentary systems, the psychological or emotional layer, the mental or intellectual inner layer, and finally the innermost layer or blissful state of being. No other human system has mapped out with such precision the development of these various layers of consciousness.

The usual repertoire of exercises for the athlete and sportsman includes exercises for contracting and expanding the muscles. Weight-lifting, running, swimming and playing games develop the anatomical structure of the body, but very little attention is paid to its physiological development. We often have a huge bulk hung on to small, poorly developed internal organs. Yoga, however, is not simply content with the external development of the muscles. It believes in the proper communion of the internal organs and the anatomical structure of the body. Freedom and strength are to be given to the spleen, pancreas, liver, heart, kidneys and other organs by the same process of contraction and expansion that is normally used for the development of the muscles. Elasticity is given to the joints, and the lungs' capacity is enhanced by the breathing techniques known as pranayama.

The basic pranayama technique employs breath inhalation, breath retention and breath exhalation. With the inhalation there is an intake of energy. Retention distributes this energy throughout the body, while exhalation expends this energy. (Athletes and sportsmen usually expend more energy than they take in). This creates a great deal of acid in the body and results in fatigue and stiffness. The body also becomes heavy and is no longer agile. Yogic techniques, both the asanas and pranayama, teach conservation of energy. They also help quick recovery from fatigue.

To return to pranayama, deep breathing is not forceful inhalation with simple pulling of the intercostal muscles. It is more than that. Every small fractional part of the lungs must have time to absorb the energy slowly and rhythmically drawn in from the pelvic diaphragm to the top of the lungs, so that the topmost ribs feel the full



Fall, 1988 Canadian Yoga Intensive at the Institute In Pune, India.

extension of the lungs. The forward ribs should move up, while the ribs on the side should move with horizontal-vertical stretch.

As a heavy shower runs off the ground, but a gentle drizzle soaks into it and is of more benefit to the crops, so a sharp, forceful inhalation will not be as beneficial as a quiet steady intake of breath. Retention of breath increases the circulation of blood and keeps the body warm and clean. Whereas the sportsman and the athlete use the upper portion of the lungs while active and the intercostal muscles while resting, the yogi - with one rhythmic movement - employs the full lungs. Even the exhalation is slow, to retain energy as much as possible.

The learning of yogic techniques of breathing will not only be beneficial to athletes and sportsmen, but will also help them to withstand strain at any altitude. The asanas together with pranayama tone the nerves so that the acclimatisation is achieved soon. The warming-up process in cold countries is helped by the inverted poses such as headstand and shoulderstand. Yoga also gives emotional stability and many of the ugly scenes at sport and track meets can be avoided if sportsmen learn through Yoga to keep their tempers under control.

Emotional stability leads automatically to clarity of mind and greater energy output.



PRANAYAMA AND NONDUAL EMBODIMENT

by Dr. Bruce Carruthers

Pranayama is regarded as a deeper, more advanced practice than asana. Why should this be? Don't we breathe all the while we are doing postures? Isn't breathing as natural an ongoing process as posturing? Yet there is Patanjali's traditional sequence - Yama (ethical precepts), Niyama (self-purification), Asana (posture), Pranayama (breath), Pratyahara (withdrawal of the senses) and the various grades of Meditation. If the earlier prepares the student for the later, then surely this is not a linear sequence, in which one excludes the earlier stages in favour of that which is current. Surely it is more a nested sequence of increasing inclusiveness, in which the earlier prepares for and is included in the later. Let us take as an example Ahimsa, or nonviolence, one of the Yamas. This is a moral attitude, learned in one's relation to the Other. But in the Self-work of yoga, an attitude of violence, now directed against the self, would obviously distort the progress of Yoga. The attitude of ahimsa must first be embodied to avoid self-destructiveness. And once learned, IT CAN NEVER BE DROPPED. We cannot afford to do HIMSAYOGA

What is violent movement? Aristotle regarded all movement that was "against nature" as violent. And what is natural movement? The movement of a body was "according to its nature" unless disturbed by outside forces. The ancients recognized 5 elements or generalized things - earth, fire, water, air and ether or space. The natural movement of earth was down, of fire or energy up, of water sideways. But air was different. Air moved in all directions, to integrate all the preceding elemental dimensions. Air moves in all directions to fill the space allotted it. And who provides and allots the space? Perhaps it is the Self?



Modern cosmology teaches us that fire forms the centre of the earth, so that fire or energy is the deepest element. It is enveloped by earth. Earth is enveloped by the seas or water, and water is enveloped by atmosphere or air. Outside air and enveloping it lies space. As we embody ourselves in asana practice are we in some sense microcosms of this series of envelopments?

Let us take these ideas into our asana practice. As we embody ourselves in asana practice we participate in a proprioceptive space-time and in the elemental nature of all reality. In all our postures we work with grounding, lifting and spreading movements. We sink into the earth with the weight of our bones. We lift up into the sky with our energy in a friendly, "hatha" contest with gravity. Our stretches and openings spread sideways along the water dimension where suppleness means succulence and our frozen places melt. We are provided a space and a time for the

posture by our Being, and our asana practice IS the skilful handling of this pattern of elements in their various ratios to achieve some degree of coherence. If we try to exceed our spatio-temporal limits, we collapse into a heap following the laws of gravity, as we succumb to the dominant element in asana practice - the earth. The other element of asana, the lifting and stretching are our doing, but the element of earth connects us directly to a greater Self than ours - the elemental earth, our Mother Earth. We do not force gravity, we adjust to it, struggling to maintain our aplomb.

And what place does air have here? It is there in all asanas, but in the background. When we have stretched our asana action to its maximum extent in our proprioceptive space and time, and have reached our horizon, we are "gazing" at the nonaction which lies beyond the action. And what do we find? That we are BREATHING. The elemental air fills the gaps we are not able to reach with our action in the space and time allotted to us by our Being. Beyond action lies the background of nonaction that completes it and makes it whole, but which must withdraw in order for asana action to become manifest. This unarticulated background to asana includes breath, space, time and self, any of which, if they revealed themselves, would interfere with the action, but all of which are essential to action. In asana practice, breath is part of the nonaction. In pranayama practice, breath IS the action. Therefore asana and pranayama cannot be practiced together, however essential they are to each other.

In asana the dominant element is EARTH. In pranayama the dominant element is AIR. Pranayama does not have to do with up and down and sideways. It has to do with EXPANSION and PERVASION and INTERPENETRATION. It has a holistic dimension that includes and completes all the other dimensions. And its relations to space is different. The other elements TAKE their space, while air RECEIVES its space. Its "interest" is in completing the whole within the space-time allotted it. Since its natural direction is all directions, can it ever be violent? Of course, UNDIRECTED or chaotic breath is



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violent. There are natural, biological, channels for breath. As we extend the depth and pervasion of breath in pranayama, we need to develop further directive channels for breath, so that ALL the proprioceptive spaces of our embodiment can be prepared to receive the breath. And this preparation is done in asana practice. As we reach the horizon of our breath and become aware of the nonbreath that lies beyond, what do we "see"? Air integrates all the dimensions and prepares us to see that which lies beyond dimension - space. According to Kant, space, as the SOURCE of dimensionality, is of the nature of mind. And we can see how breath through its holistic dimensionality, serves its traditional function of being a bridge between body and mind. Thus it prepares the bodymind for its nondual exploration in Dhyana or meditation. It is unfortunately all too easy to do asana practice with an ordinary dualistic awareness. Thus one can do poses "mechanically", with the mind somewhere else - making up shopping lists, or worrying about something or other. But pranayama shapes the body mind towards its nondual state of integration. It becomes more and more difficult to do pranayama distractedly. This is because one cannot do pranayama mechanically. If one becomes distracted, one leaves the field of pranayama and starts ordinary breathing. In this it is unlike asana. As one deepens pranayama, especially as

one extends to the "end" of one's pranayamic breath, as in kumbhaka, and looks at the dimensions of nonbreath which lies beyond it, there is no possibility of distraction, since breath and awareness, body and mind have interpenetrated into nonduality. One "sees" akasa, space with no objects in it. So akasa is not mind after all, nor is it body. It is a mentophysical, proprioceptive or selfregarding space which is quite beyond representation since it is the source of both mind and body. How many of us who meditate explore this form of space? How many of us spend our meditation time struggling with our dualistic representations? Wouldn't we do well to prepare first for nondual embodiment through a practice of pranayama?

"Be - and at the same time know the implication of non-being, the endless ground of your inner vibration, so you can fulfill it fully just this once."
-Rainer Maria Rilke
"Sonnets to Orpheus" 2nd series, #13.

"The yogic, pranayamic, or breathing techniques are meditative in their origin and in their effects. Consisting basically of breath inhalation, breath retention, and breath exhalation, their rhythmic movement still the mind by withdrawing the senses and help one uncover the depths of the Self."
-B.K.S. Iyengar



Reprinted with permission
of the Vancouver B.K.S.
Iyengar Yoga Association
Newsletter.

Bruce, along with Derek &
Shirley French, Liz McLeod,
and Maureen Carruthers
will be teaching at the
Yoga Intensive in Victoria,
July 1 - 7th.

STIFFLY SPEAKING

by Robert Amos

The writers in the newsletter seem like a pretty smug bunch. So enough of all this goody-goody stuff from people with names like Sunshine Blueberry or Dharmadatu, bandying about words like parivrtta trikonasana. Yoga is about the most depressing thing I've come across.

For starters, physical exercise is something I have to be tricked into. I may appear to be in reasonably good trim but that's only because I don't have a car and can't afford a gardener. My registration in Shirley French's introductory class (I call it late French immersion) is something my wife gave me as a Christmas present.

I don't mean to complain about Shirley. She is my kind of teacher, training us in the yoga of sitting in a chair, standing in line at the supermarket or looking in the rear view mirror. She never pushes me beyond the simple limits of my

atrophied hamstrings and, in essence, I think that she only requires that I breathe. And if I forget to - well, she's got it stencilled on her shirt where I can't miss it, even as I am looking through the whirling dots that always appear when I stand on my head.

What's depressing is those hamstrings. I never knew I had them and now I'm acutely aware that they're there, about as supple as uncooked spaghetti. Formerly I believed that I could almost touch my toes. Now in the clear light of class I realize that I can't nearly do it. In fact, I'm doing it all wrong ("hinge from the hip crease!"). Meanwhile, everyone else in the room has his elbows on the floor and is looking about, eager for more challenge.

They tell me it's not competitive, just to do my own limit. And every now and then I find a stretch I can do, but I

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

D.D., Oregon

"I have tried one of your mats at the Hatha Yoga Center in Denver and was delighted with it. I've always had trouble with poses like the warrior and triangle because of my feet slipping. Your mat is wonderful."

G.S., Colorado

"This is the first mat which allows me to do 'Dog Stretch' without slipping."

J.D., Alaska

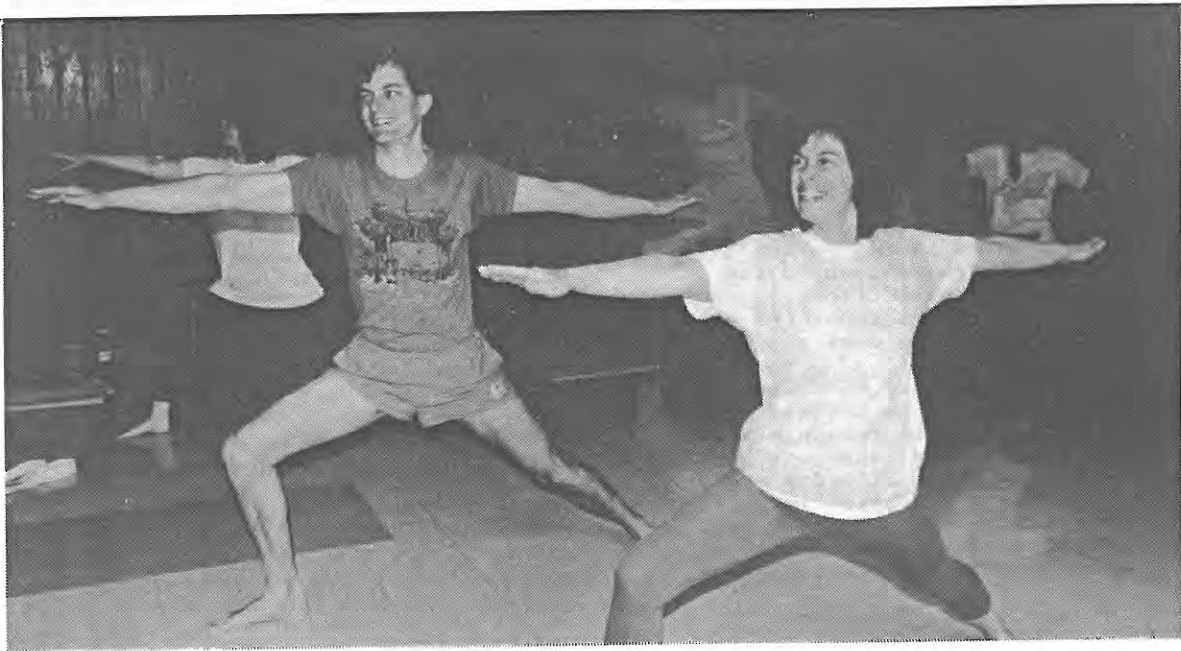
- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters.
- **FIRM BASE:** No wobbling, whether you're on your feet or your hands!
- **LIGHT & COMPACT:** It weighs only 1¾ lbs. (800 grs) and can be folded and slipped into a travel bag. Machine washable.

Size 24" x 66" (165 x 60 cm) Special Teacher Pack prices. Price: U.S.A. (US currency) \$17 + \$4 mailing. Canada: \$24 (+ 6% B.C.) + \$2.50. 'Professional' (double thickness) mats also available. Personal check or M.O. Available from your teacher or from:

Richard Farmer, 8088 Rae Leigh Pl., SAANICHTON, B.C. Canada V0S 1M0 • (604) 652-6659



Ideal for Yoga - known
as the 'Sticky Mat'



Robert and Sarah Amos In

Wednesday morning 'Late French Immersion'

just know I'm doing it wrong. And I seem to be always standing beside some recently stretched-out yoghini (or whatever) who can't wait to point out that my kneecaps are drooping, my arms aren't straight and I'm turning blue around my clenched teeth.

So I bought the manual of poses to practice a few at home. What a shock! No blankets, no straps, no blocks....and the photos all show someone as flexible as Rudolph Nureyev after a steambath. I've spent considerably more time reading the book than I have doing exercises.

Believe me, I realize the advantages of yoga. On a recent trans-continental flight I found myself in the airport lounge suffering from oxygen deficiency and the inflight movie. There must be something that would revive me.

Downward-facing dog stretch? Not likely - I still have a shred of dignity left. Perhaps a bit of The Warrior? Too aggressive for a high-security area. I settled on tadasana, The Mountain, - also known as standing up straight.

Positioning myself near a wall, well out of the way, I placed toes and heels together, felt my head pulled up as if on a string. Shoulders back, I breathed into my side ribs and armpits. Dozens of eyes swivelled in my direction. Standing up makes you stand out.

Now, after two sets of introductory classes, I'm hearing rumors that all this bending and stretching is just a prelude to what yoga is all about. Once you've mastered the manual of arms (and legs) then there's something cosmic to be unfolded. As a dropout from Sunday School, Boy Scouts, aerobics, the Dharma Centre and Taoist Tai Chih, I figure I've heard that before. Isn't there some easier way to be saved?

Maybe not. Even now, I can sense that the spunky little French woman and her Iyengar yoga are infiltrating my resistance.

Robert Amos

Robert Amos is an artist and writer. His favorite asanas are foot-in-mouth and tongue-in-cheek.



Shambhala News and Views

by Norman MacKenzie

On the evening of April 29 an enthusiastic group of Victoria yogis gathered at Shambhala House to celebrate the Divine with bhajans (songs) accompanied by tambourine, cymbals, bells, tables (drums) and harmonium. The evening was a joyful opportunity to sing out and express the full range of sounds of which we're capable!

In mid-May, the Straightwalk workshop with Swami Padmananda gave people an opportunity to discover for themselves where their steps in life have brought them, their present position and choices to be made in looking to the future. The Straightwalk provided clear messages about the nature of the Path, opportunities to see what is beyond our illusions and tools to take desired steps in the direction chosen for living.

As classes come to a close and the summer approaches we are pleased to be able to present a lecture-demonstration and slide presentation by Anjali, a classically trained East Indian dancer who is currently completing a doctoral dissertation on The Effect of Social Change in Indian Classical Dance. Her presentation 11:00 a.m.-12:30 p.m. Sunday, June 18, at the House, will bring together the mythology and art of India with classical Indian dance. The fee for the presentation is \$10. Please call 595-0177 to reserve your space.

Swami Padmananda left May 19 on a tour of Eastern Canada and the United States to present a paper at a conference, give workshops and assist promotion for Swami Radha's books at publishing fairs with Linda Anne Seville, manager of Timeless Books from Yasodhara Ashram. Padmananda will return in time for the close of the season at Shambhala House with a potluck dinner at 5:30 p.m., June 25, followed by a talk on "Kundalini Yoga: Paranormal Phenomena and Expanded Perception" at 7:30 p.m. The talk will be based on the paper Swami Padmananda and Linda Anne Seville presented to the conference on "Kundalini and the Paranormal" in Philadelphia in May.

An excerpt from the "Kundalini" paper follows: "continuous clarification and awareness of the contents of the mind is necessary to understand the influence of perception on the events of one's life. From this emerges a knowledge of those factors which inhibit or limit perception, allowing us to awaken from the "sleepwalker" state of mechanical being. As perception expands we realize more of our potential and make our way toward greater freedom. The greatest power that can be achieved is control of the mind."

Julie McKay, who has been a resident of Shambhala House since last September will be at the Ashram for the summer months assisting Swami Radha with research and publications.

I will be here in Victoria most of the summer and look forward to welcoming those who wish to participate in Satsang on Sunday mornings at 10:30 a.m. and evenings at 7:30 p.m.

HARI OM

ROSE CEREMONY

Saturday & Sunday, June 10th & 11th, 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.

ANJALI - CLASSICAL EAST INDIAN DANCE

Sunday, June 18, 11:00 a.m. - 12:30 p.m. Fee \$10.

Anjali, a classically trained East Indian dancer will present a lecture-demonstration and slide show on the myths, art and classical dance of India. Trained for many years by masters of dance in India, Anjali is also completing her doctoral thesis at Oxford on The Effect of Social Change in Indian Classical Dance.

POTLUCK DINNER & KUNDALINI YOGA

Sunday, June 25, 5:30 & 7:30 No fee.

To close our season we welcome you to join us for an informal potluck dinner followed by a talk presented by Swami Padmananda on "Kundalini Yoga: Paranormal Phenomena and Expanded Perception." This talk is based on a paper presented by Padmananda in May in Philadelphia at a conference on Kundalini and the Paranormal.

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



Anjali

"THE FINEST NON-INDIAN DANCER
OF BHARATA NATYAM, KUCHIPUDI
and ODISSI in the WORLD."
Financial Express, New Delhi

EDUCATIONAL PRESENTATIONS

JUNE 16, 1989 CHILDREN'S PROGRAM

George Jay Elementary School

1118 Princess St. Victoria

2 - 3pm

JUNE 17, Saturday DANCE PERFORMANCE

University of Victoria, Cine Centre

Student Union Building 7:30 pm \$5.00

Contact person: Tsewang C. Tethong

388-4728

WISDOM OF THE MASTER

Use fully whatever limited
intelligence you have,
then automatically it opens a little
more
- it can accumulate more.

The eyes are the window of the brain
and the nerves are the windows of
the soul.

A crooked body means a crooked mind.
Its a crooked mind that says "I
think I can".
Be positive!
Never say, "I'm trying".
If you are trying,
you wouldn't be able to open your
mouth to say anything.

God requires only this of us,
that we learn to distinguish
between that which is spiritual
and that which is sensual.

There is no end to knowledge.

When doubt ends by discrimination,
wisdom dawns.

What I was is unimportant; what I
am now is important.

by B.K.S. Iyengar

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

1807 Forest, Victoria, B.C. V8N 1H5

YOGA CALENDAR

JUNE

2-4 Weekend yoga workshop on Saltspring Island given by Shirley Daventry French. Phone 656-3183 for details.

10-11 - A workshop in Vancouver given by Aadil Palkhivala. Call 255-5339 or 734-7696 for details.

15-25 - Workshop with Felicity Hall in Calgary. Phone 403-243-1078 for details or write to Margo Kitchen, 4607 Coronation Drive S.W., Calgary, Alberta. T2S 1M5.

16-18 - ANJALI, a classically trained East Indian dancer will be in Victoria. Dance performance, lecture, demonstrations. See ad this issue.

17 - Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m. Pranayama led by Shirley Daventry French.

17-18 - Health Enhancement and Yoga under the guidance of Maureen and Bruce Carruthers on Galiano Island. Call 224-1073 for details.

JULY

1-7 - Iyengar Yoga Intensive to be held at the Y in Victoria will be taught by Shirley Daventry French, Derek French, Maureen Carruthers, Bruce Carruthers, Liz McLeod. Call 598-8277 for details.

8-9 - A workshop with Aadil Palkhivala in Bellevue, WA. Call 206-883-7667 or 206-788-0167 for information.

22 - Day of Yoga with Shirley Daventry French. Sat. 10am - 4pm. \$40. 478-3775

19 - 29 - Intensive Workshop for Levels I, II, & III Iyengar Yoga students given by Maureen and Bruce Carruthers on Galiano Island. Call 224-1073 for details

AUGUST

19-28 - Intensive workshop for Lifestyle Enhancement and Yoga given by Maureen and

Bruce Carruthers on Galiano Island, call 224-1073 for details.

Aug 29-Sept 3 - Ramanand Patel at the Y. Contact 478-3775 for details.

PLEASE NOTE THAT YOGA 90, A YOGA CONVENTION, WILL BE HELD IN SAN DIEGO, CALIFORNIA, FROM JUNE 23 - JULY 1, 1990. WATCH FUTURE NEWSLETTERS FOR MORE INFORMATION.

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 _____

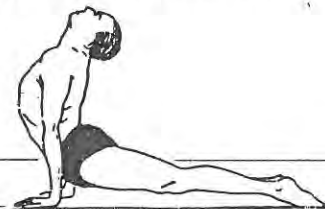
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City _____ Postal Code _____ Phone _____

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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Typing: Jennifer Rischmiller, Shirley French

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Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Photography: Linda Benn, SonI Studio

Thanks also to Lauren Cox

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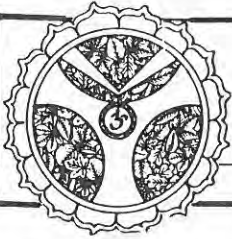
DEADLINE FOR JULY ISSUE

JUNE 18, 1989

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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

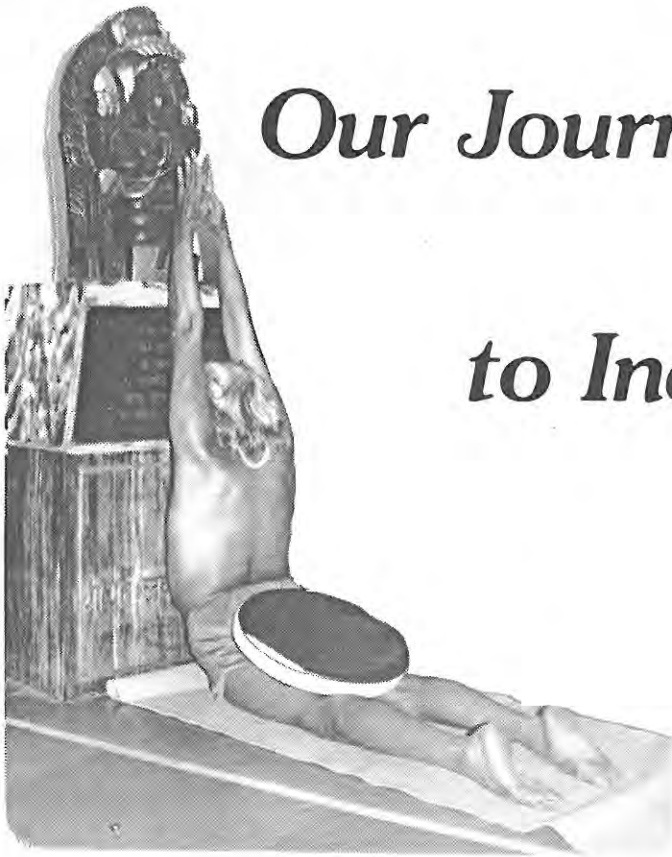


yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SUMMER 1989

PLEASE
SUBSCRIBE



*Our Journeys
to India*

SUMMER '89

VICTORIA
YM-YWCA

880 Courtney St., Victoria, B.C. V8W 1C4 (604) 386-7511

YOGA
A PROGRAM OF CLASSES IN THE IYENGAR APPROACH TO YOGA

The Iyengar Method of Yoga was developed by B.K.S. Iyengar, author of the classic text **LIGHT ON YOGA**. This approach creates a dynamic balance between flexibility, strength and endurance with an emphasis on precision of movement and correct body alignment. It promotes health, vitality, conscious relaxation and general well being, and is especially suitable for people who wish to explore and expand their awareness of the way they use their body and mind in daily life.

The Victoria Y offers one of the most comprehensive programs of Iyengar Yoga in North America under the direction of Shirley Daventry French, a dedicated student of Mr. Iyengar and one of Canada's most experienced teachers of his method of yoga. All classes in the Y program are taught by experienced and well-trained yoga teachers, in a bright, airy and well-equipped yoga studio. Most Y teachers have studied with Mr. Iyengar in India, and all continue to deepen their understanding of yoga through regular practice and ongoing training.

BARE FEET ESSENTIAL IN ALL CLASSES
N.B. PLEASE NOTE:

Because we are running a special Yoga Intensive at the "Y" July 1 to July 7 inclusive. (Brochure available) Yoga classes will begin the week of July 10 and run until August 4. Practice sessions will be held the remainder of August. All courses are four lessons.



COURSE	CO-ED M/F	DAY	TIME	LOCATION	INSTRUCTOR	TERM	MEM	NON	SEN
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INTRODUCTORY YOGA

All students with no previous experience of the Iyengar Method should register in this level. Coordination, strength, flexibility and stamina will be developed through progressive work with yoga asana (poses).

103	Co-ed	Mon	11:00-12:30a	Lounge	L. Shevloff	A	Free	\$16	\$13
104	Co-ed	M	5:30-7:00p	Lounge	J. Rischmiller	A	Free	\$16	\$13
105	Co-ed	T	7:00-8:30p	Lounge	A. Kilbertus	A	Free	\$16	\$13
107	Co-ed	Th	6:00-7:30p	Lounge	C. Ward	A	Free	\$16	\$13

GENTLE YOGA-INTRODUCTORY

A slower approach to yoga for students of any age who are seeking a change from the fast pace of modern life. Basic yoga postures will be taught along with an emphasis on breathing and relaxation.

109	Co-ed	W	9:30-11:00a	Lounge	L. Shevloff	A	Free	\$16	\$13
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ALL LEVELS YOGA

Must have completed Introductory

110	Co-ed	M	9:30-11:00a	Lounge	L. Shevloff	A	\$ 7	\$17.50	
111	Co-ed	W	5:00-6:30p	Lounge	L. Shevloff	A	\$ 7	\$17.50	
112	Co-ed	Th	10:00-12:00a	Lounge	S. French	A	\$13	\$23	
113	Co-ed	Th	7:30-9:00p	Lounge	C. Ward	A	\$ 7	\$17.50	

WORKSHOP SERIES

114	Co-ed	M	7:00-9:00p	Lounge	M. Miller	A	\$13	\$23	
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Reflections

By Shirley Daventry French

It's the end of the season. The 1988/89 programme at the "Y" has just finished. In one week's time the summer programme begins with the Iyengar Yoga Intensive, but first I have a week free from teaching. I am glad to have this week, because it gives me a chance to tie up the loose odds and ends of organisation for the Intensive. It is also an opportunity to reflect on the work of the past season, professionally and personally. During the winter I returned to India, celebrated the 70th birthday of my teacher, and studied with him in an intensive course. The word "intensive" is really superfluous; this goes without saying for all classes with Mr. Iyengar.

On returning home from Pune I always have the feeling of being stuffed full of information which I know can only be digested over a period of time through steady practice. It is six months now since my trip, but even that is very little time to absorb the wealth of material which Mr. Iyengar presented. Yesterday I received the Spring issue of Dipika from England which contained two articles: one about the intensive itself by Richard Ward of Bristol and the other about the birthday celebrations by Anne Beresford of Bath. As I read their words I remembered both events with feelings of tremendous gratitude for having been there, for having had this opportunity and for being a student of Mr. Iyengar.

I remembered the first day of the course when fifty one teachers from all around the world gathered together in the downstairs hall of the Institute. A public class was going on upstairs and we were waiting for it to end before going up the stone staircase into the asana hall. Acquaintances were renewed with colleagues and friends, and sometimes the chatter rose to such a volume that someone would hiss at us to quieten

down. We were happy to be there but, no doubt about it, we were also apprehensive. Having been there before, we knew that we were about to explore our inner and outer limits "to the maximum". The work would be hard, and we would be challenged on every level.

Why would I subject myself to this? At my age! Why go to all the time and expense to travel half way round the world, to work to exhaustion. Why have I chosen this path? Why not take advantage of an offer such as one I received recently in the mail which promised to open my heart chakra in one week; or another which said that after three weeks of training with a Himalayan yogi I could become fully versed in all aspects of yoga. There are all kinds of individuals and centres promising transformation, happiness, love, acceptance, joy, peace, freedom from stress, complete relaxation etc. etc., mostly in weekend workshops (longer courses must be for hard cases or slow learners). Some of them even promise to help me sort out the stuff from my past lives as well as this one.

Why have I chosen instead the discipline of asana and pranayama in the Iyengar tradition? Is it because I like doing things the hard way? Hardly! At the risk of sounding like a born-again yogi, I must admit that I did spend time trying to find an easy way out. I looked and hoped for a way of dealing with my problems and feeling better without making any significant changes. I attended workshops which stirred up all sorts of emotions, which felt wonderful at the time, and which I left feeling full of love for everyone, only to see my "loving" feelings evaporate soon after I returned home and had to re-enter my life.

Early in this period of thrashing around, I did go to a yoga workshop where a fairly solid dose of reality was put in front of me, but I was not quite ready for this and had some more acting out to do first before I was willing to come face to face with myself and seriously begin the process of change.

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with
Shirley Daventry French

on
**SATURDAY,
JULY 22, 1989**



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

FEE \$40.00

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

Transformation is a life-long process the pace of which is determined by the intensity of our effort. It cannot be hurried. This was one of the lessons hammered home by Mr. Iyengar this winter. He took us back to basics, showed us how meagre some of our efforts were and how difficult it was for us to remain focussed. With detailed instruction he took us into a pose, perhaps having previously demonstrated these points. While we held the pose he would reiterate these instructions and give us a chance to make our own adjustments. In some instances he would come around and adjust us. Then, as we continued to hold or repeated the same pose, he would add new points to those already given. The body-mind, always eager to distract itself, would grasp on to these new points often forgetting the old, only to be quickly reminded by our teacher of our inability to concentrate, our inconsistency and our greed. Instead of building on the original points, firming the foundation and creating stability, we were oscillating and allowing the mind to gravitate towards the new forgetting what had been briefly learned. How difficult it is to maintain total concentration!

When I presented myself at the Institute I was ready to work. I knew we would work hard, and I had practised for this. As always the challenges came in unexpected ways: for instance, when the new green mat I was using for back bends turned out to be slippery rather than sticky and as I went up into Urdvha Dhanurasana its oily surface slipped on the hard floor pulling my legs out from under me and dumping me unceremoniously on the top of my head. What could I depend on, if even the floor beneath my feet was unreliable? Aadil Palkhivala, a fellow student working beside me, brought a little humour to the situation when he warned me of the perils of making a dent in the Institute floor with my head.

I learned again and again that my perception that I was on the point of exhaustion and could do no more was wrong: I could hold the pose longer. Sometimes I could not only hold longer but hear and interpret the instructions; at other times all my efforts were directed at ignoring that subversive voice which was telling me that I had done enough. How seductive that voice is?

- You've done well to hold on this long
- You deserve a rest.
- This really is more than enough.

These and many such flights of mind undermined my strength and purpose when I allowed them to, but as Gurujī's demands intensified and my concentration improved the power of these distractions diminished. I began to observe many of the obstacles to knowledge which Patanjali warns about in his yoga-sutras, and I began to learn to detach myself from them. I began to understand the meaning of his statement that single-minded effort is required to overcome these obstacles. Patanjali lived thousands of years ago. He has left a wonderful legacy with his sutras. I can read and reflect on his words. They can inspire and direct me. But they are only words; what value do they have unless they are put into action? In Pune, under the direction of a Master whose work is still evolving moment to moment, the teachings of Patanjali come to life. This is what I brought home with me and what I am endeavouring to put into practice. It is not easy but the effort is always worthwhile. Many of the yoga-sutras came into clearer focus for me in India this winter, but in particular the following three from Section One, as translated from the original Sanscrit by Mr. Iyengar :-

"30. The nine impediments which obstruct progress are disease, sluggishness, doubt, carelessness, idleness, sense gratification, living in the world of illusion, not being able to hold on to what is undertaken and inability to maintain the progress achieved. They cause distractions in consciousness. Hence they are obstacles.

31. Besides the obstacles mentioned in the above sutra, there are further accompanying distractions, namely, sorrow, despair, tremor of the body and laboured breathing. They distract the scattered consciousness still further.

32. In order to overcome these various obstacles Patanjali suggests that practice should be done with single-minded effort."

Patanjali describes aspirants as mild, medium or intense, and their rate of progress varies accordingly. One day Mr. Iyengar was discussing this and said: "I am intensely intense!" No-one who has been fortunate enough to work with him has a flicker of doubt about his single-minded purpose. His passion ignites our own. The intensity of his search for truth inspires us to intensify our efforts. Satya or truth is one of the fundamentals of yoga. Mr. Iyengar is the best possible guide along this path which he knows so well. That is why I travelled to India once more this winter. That is why on the occasion of his seventieth birthday thousands of people from all over the world celebrated the life and work of this remarkable man.

Note: Copies of the book Yoga-Sutra of Patanjali published by the Ramamani Iyengar Memorial Yoga Institute in Pune may be purchased through the Victoria Yoga Centre. We also have copies of Mr. Iyengar's autobiography/biography Iyengar - His Life and Work. Contact Linda Benn: 598-8277)

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The members of the Victoria Yoga Centre Society hereby proclaim
SHIRLEY DAVENPORTY FRENCH
an Honorary Lifetime member

In 1978 SHIRLEY helped establish the Victoria Yoga Centre and has been continually active as President and member of the executive. She involves herself in the Centre, which has allowed it to flourish and grow. Shirley has organized workshops, teacher groups, the YMYWCA Yengar program, led a Canadian contingent to study at the Ramamani Memorial Yengar Yoga Institute in Pune, India, and contributed regularly to the Yoga Centre Newsletter as columnist and assistant editor.

SHIRLEY is an inspiration to her students and colleagues through her example of personal growth and reflection, which has been enhanced by study at the Yasodhara Ashram. She has integrated the philosophy of yoga into her roles as householder, yoga teacher, writer and member of the world-wide community of yoga.

IN RECOGNITION and gratitude for her continuing dedication, commitment and enthusiasm to the study of yoga, we wish to demonstrate our appreciation by honouring Shirley today.

Presented this date

JUNE 3, 1989

The above took the form of a certificate which was presented by
Marlene Miller to Shirley at the Saltspring Retreat.
(with much cheering and applause from all of us!)

STIFFLY SPEAKING

We would like to use this title to create a regular column written by our readers. Please feel free to write about your experiences, stiff or otherwise!

I don't feel smug at Saltspring, sometimes angry, sometimes upset, working hard to get out of those places.

Encouragement comes from being able to work in the places I need to be, at my 'level'. No matter if I can't do headstand away from the wall, I want to - so I will when I'm ready. The same goes for other inverted poses, an area that I've been working on both mentally and physically. So much stiffness to overcome, again both mentally and physically. I used to be perpetually overwhelmed by the task of becoming flexible. Now I know it's a lifetime task and I give myself the time - the time to spend the weekend thinking about why I'm on Saltspring, what alternatives I have. Where would I be and what could I be doing if not spending time in self exploration, self development.

To be able to take advantage of the opportunity granted me to be here in this lovely place with people who offer me so much help is a great honor and a privilege. Teachers and students alike are my inspiration. My stiffness is alleviated somewhat and I carry lifelong lessons away with me so that my flexibility increases from retreat to retreat. Not necessarily the same amount in mental and physical aspects, sometimes more of one than the other, but both affect each other. Both aspects affect me strongly and the way I choose to live. Do I want to go through life stiffly and be indiscriminate in my choices? Do I want to be flexible and indiscriminate in my choices?

Going to a yoga retreat helps me gain perspective and balance in my life, helps reinforce my consciousness about how I want to be. I find the strength and power to work for what it is I want in my life. Teachers and students are living examples to follow and I am inspired to reach out for the divine in me.

Jennifer Rischmiller.



Saltspring Retreat



ON THE PATH OF THE HOUSE HOLDER:



Linda and Michael Shevloff

Michael and Linda moved to the West Coast in 1973 and shortly thereafter began their study of Yoga. They have been married for sixteen years and have two teenage boys. Michael works for a Victoria based computer services company. He has served as a member of the Victoria Yoga Centre executive for several years and has been responsible for maintaining the membership records. Linda is an English teacher at Victoria High School and also teaches Yoga at the Victoria Y. She has also been on the executive of the Victoria Yoga Centre and was the Newsletter editor for a number of years before moving to her current position as secretary. Both of them have enjoyed being a part of the Yoga Centre and they have made many good friends that all share Yoga as a common interest.

By Jennifer Rischmiller

APRIL, 1989.

Jennifer: How long have you been doing yoga?

Linda: When I was pregnant with Benjamin in 1973, the doctor sent me to a stretch class and it was recommended that I do some exercises so I started yoga at the YWCA in Vancouver. When I was in university several years before that I had played around with yoga a little but I didn't really know what I was doing.

Michael: I went to classes in Montreal and did some hatha yoga in the early 70's. Later, I took classes at the YMCA in Vancouver.

Linda: After Ben was born I really appreciated the Y because Ben could be looked after and I could do yoga. I ended up taking more classes and Michael and I started doing yoga together. We couldn't do so at the Y because males went to the YW and women to the YM, but we found out from the teachers there about Sivananda yoga classes we could go to that were mixed. Then I actually started doing a teacher training course in about 1974-75 in Kitsilano with Maureen Carruthers. Shortly after that we moved to North Vancouver and I stopped the teacher training.

Michael: Afterwards we started taking classes at the local high school.

Jennifer: Were they all Iyengar teachers?

Linda and Michael: No we'd never heard the word "Iyengar" before.

Jennifer: Was Maureen involved at that time with Mr. Iyengar?

Linda: I don't think she was or if she was I didn't know it. I didn't know anything about Iyengar. The teacher training class was really large, there must have been 25 people. It was very intense for me. I didn't know anything about Iyengar. After I stopped the teacher training, Michael and I decided we would like to have one night out together during the week and would go to yoga class. We had a weekly babysitter come in. You know what its

like before a child, you have lots of time together, then when the baby comes there's no time together because the baby takes up so much time.

Jennifer: You just did yoga once a week at that time?

Linda: Well, we did some practice at home too but it wasn't regular. The intensity would change.

Jennifer: Did yoga just drift in and out of your life for a long time until you came to Victoria?

Linda: I think we really had a constant yoga class going from about 1975 to 1980 except sometimes in the summer time when we'd have a break. Then we came to Victoria and we registered first for classes at Royal Oak School but the teacher wasn't a very good one. I went to the Y and happened to drop into Shirley's class and I thought 'Oh, this is good!' We've just been there ever since, that is, since 1980. We started in her class and she never told us we weren't fit for it so we stayed!

Michael: Again, though, it was part of our going out together on Monday nights.

Jennifer: Did something happen to that concept of going out on Monday night as opposed to what I see now, that it's Monday night - it must be yoga. Has your focus changed to the point where you're going out for the yoga as opposed to just going out?

Linda: Yes, the situation is different with our growing sons. We don't need a night out as much as we did before.

Jennifer: Are you aware of anything that has encouraged you to continue?

Linda: Well, I felt good. I think right from the beginning there was a sense of well being that came with yoga. It relieves so much tension. I had lots of things on my mind and yoga released me from them. It made me feel complete.

Michael: The yoga that we did earlier on in Vancouver appealed to me because of the philosophical aspects. We read

lots of books and that's what appealed to me, so the fitness aspect didn't have the high appeal (that it had for Linda). Then, when we took Shirley's Iyengar class, I enjoyed doing it because it was so vibrant. It integrated the fitness aspect and the philosophy. Since then, following Iyengar's teaching, doing yoga has helped me with posture and the correction of body alignment.

Jennifer: Before you came to Victoria, then, you had explored some of the mind and energy aspects of yoga?

Linda: Yes, a lot. Not long after our move, we saw a brochure from the Ashram in Nelson and we immediately decided this would be our family vacation in 1981. We went and stayed there for ten days. That connected to a lot of the things we'd been doing in the past and it also linked in with the Iyengar. Lynette Halderson had been doing Iyengar work so we were doing Iyengar yoga, then doing work on the mind and energy and writing papers and so on. When we came back Norman McKenzie started a Kundalini class, and we started going to Norman's place one night a week for Kundalini classes.

Jennifer: You've both followed the same direction for a long time then?

Linda and Michael: Yes.

Jennifer: When we had our interview last week, that wasn't so with Jim and I. The exploration of both the mind and the body caused quite a few disruptions in our relationship along with the examination of the relationship itself. Did you find anything like that happened? Have you had lots of ups and downs?

Michael: We are not going toward the same goal. We both practise yoga for different reasons. I'm working on my thing. Linda's into hers.

Linda: When we were writing our first Kundalini papers they were pretty intense but maybe because we started doing this so early in our relationship we had a chance to work through a lot of things ourselves.

Jennifer: Are you saying that yoga has been really helpful?



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Linda: Its been very very helpful. I'd say we have a pretty strong relationship actually and I think it is because we have been spending time working at it, discussing our ideas and motives.

Jennifer: Do you have any specific episodes that you can tell us that would show how yoga and the work you have done have helped you? Do you feel you can say the same about other relationships you have?

Michael: In my case it's my relationship with my parents. Because of the work I have done, I have been able to re-establish, re-cement these relationships on a much stronger ground. Yoga has allowed me to break the parent/child tie - once that's broken you don't see how that's ever going to be put back together, how you're going to relate to them - but through the work I've done I've been able to do that.

Linda: In the classes both Shirley and Swami Padmananda have stressed the importance of gratitude for what you've been given. At the beginning, when we started talking about that, I began looking back to my own history, the things I'd been given, the people I had met - and who I hadn't said thank you to.

It occurred to me very strongly that the relationship I had with my grandmother had been a very good one - she'd given me a lot. I didn't feel that I had ever said thank you properly to her, and it was out of the yoga that I spent quite a bit of time and wrote a very long letter, going through everything I could think of in my past to thank her for. That was really important for me. I feel that my relationship with my parents had also got to the point where it wasn't very good. Applying some of the ideas, such as gratitude, such as forgetting about the childish things and seeing things as they are now, has allowed me to have a very good relationship with them.

Michael: Just dealing with day to day work is number one. We deal with people but we can be so much more effective at the job if we deal with people well. For example, work situations are often very emotional,

people get tense about things and that can often be an impediment to getting things done. By being able to understand where my emotion is coming from, and perhaps where someone else's is coming from, I can immediately cut that emotion and talk about the real problem through listening skills and so on, and the whole awareness that grows out of doing work like this. Before you came over, I was trying to think of how Iyengar yoga helps. I do a lot of presentations and have to stand and talk and present ideas and knowing how to stand helps. Little things like that all add up; your body and mind are together and you're aware of what's happening to you and you can take the correct action.

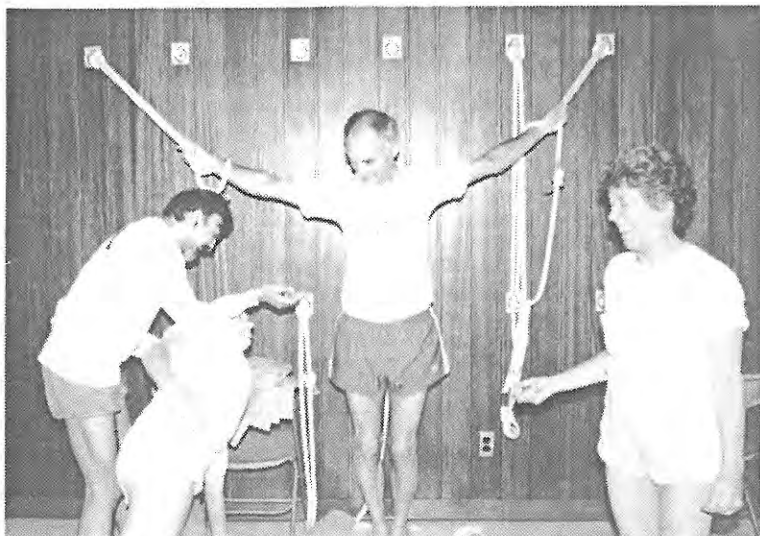
Linda: At my work place right now there are some tensions. Administration and teaching staff are coming to grips with a process of consultation in decision making. This is causing difficulties, people are grouping. I know I've felt quite balanced in the whole thing, I can keep an even keel. Its all yoga. People have asked me if I'd serve on committees because I seem so balanced. Not getting involved in a lot of emotional stuff is a good strategy. Yoga helps me focus on the moment, what's going on now just as in a pose when focusing on balance and so on. That still helps in a lot of situations.

Jennifer: Linda, you teach in a school, do you find you can be balanced in a class room?

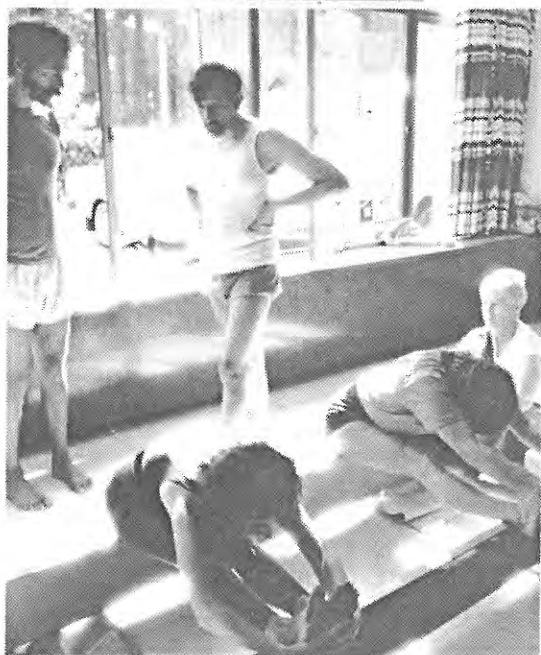
Linda: Yoga helps in my presence: good posture, good self image. I don't find it difficult to teach teenagers and I know there's a link with the yoga but I don't know if I can put it together in words. Yoga has become such a part of life, of who we are, has helped me develop in a certain way, so it's difficult to say this is the yoga and this is what it would have been like without yoga. I don't know what it would have been like without yoga.

Michael: I've done well at work and people keep giving me responsibilities and I take on more and more. Maybe that's because of the yoga, but I'm not

Continued on page 14



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Continued from page 12

sure where the separation is. If I was totally confused, unsure of myself, torn back and forth and not able to co-ordinate body and mind at all, chances are I wouldn't be doing well.

Jennifer: Linda, do you know why you wanted to teach yoga?

Linda: Yes, I know why. It came out of that idea of giving something back, that I can't just take and take and not return anything - that's how it started. There are times I wish I wasn't teaching because it's easier just to do my own practice and not have that responsibility. But then, on the other hand, I'm getting so much, and I want to pass it on. That's part of the responsibility. But I enjoy it.

Jennifer: Is that the reason why you went to India?

Linda: We had travelled quite a bit before and we hadn't been to India. We enjoyed the idea of going and, of course, a very strong part of it was the Iyengar work and getting the chance to go and try that out. I was nervous about going because you hear so many things. Of course, we worked really hard to go. A year and a half before we left our practice was most intense and we were very regular in practice for very long and we worked really hard. We had to fill out an application form for Ramanand, explaining how long and how many times we practise daily, and sign it.

Michael: That was very good for my practice - once I'd signed the form I knew I had to do it - almost two hours a day, it was very intense.

Jennifer: Did you make the decision jointly to go?

Linda: Yes, Ramanand (Patel) was giving a workshop and he mentioned he was taking a group. I don't remember if Michael was at the workshop or if I came home with the forms and we sent them away. We went because of yoga, to work with the master and to look at India. After spending all those years studying ideas that came from that place, we wanted to go and experience the culture. It was very interesting.

Michael: And to travel.

Linda: Just to spend the summer there exploring and doing that work.

Michael: It took a lot of time to organize.

Linda: For instance, getting the boys looked after for the summer.

Jennifer: And to commit to the practice. Then you said, Linda, "It was very interesting." I'd really like more than two words on that trip!

Linda: It was very much like I thought it would be, only harder. The yoga itself with Mr. Iyengar and Geeta - I found myself trying to be very quiet and invisible in class a lot of the time, not to pull that attention on myself, but really there's no escape. It was very hot and working in the heat was difficult. It was summer time there - I'd stand in a puddle of sweat and my feet would be slipping so the poses were tougher.

Michael: We learned an awful lot. We'd come home at night and write in our diary. When I think back about all the different things we learned, it was really, really good. In terms of the poses, we held them for a long time, the instructions that were given, gave us a chance for new openings. I have a problem with my left shoulder. Geeta made an adjustment which helped me to remember, even now, to roll that shoulder out. When I am doing a pose I remember many of the things that different teachers tell me and it can be a whole jumble, but some of the things were very helpful and have lasted.

Linda: One of the things I hadn't understood about myself until India was that parts of my body are tight and what I'd learned to do was play it safe on the parts of the body that are tender. You know, there's an old injury there so I'm going to play it safe, and playing it safe just becomes a way of movement, not thinking about it but doing that. There's a sense of protecting a weakness in my shoulders, especially one, which is not as open and strong as I'd like it to be. My left shoulder weakness is a result of a

childhood break. I guess I'd been protecting that for a long time. When I was doing backbends there and I was having a problem with my left shoulder, Geeta told me very strongly that I had to work harder and harder; that's where all of my opening had to go. Really what I'd been doing was working on my right arm and letting that left arm rest. I know people have told me that before but she told me so directly that it registered. I've watched students do this in class and I remember Geeta and know the pattern has to be broken and the weak part has to work the hardest. I've talked before about pain and how pain is a state of mind. At one point Geeta shouted at me, "You're crying because there's pain." This left me with a very strong impression that crying is one response to pain, but pain is just a sensation that can be dealt with in a number of ways and maybe not by crying, which is just a weak thing to do. You could go and do something else about it, like maybe push harder on that arm and get out of that, stop being there, and I think that's what she was saying. She's changed my shoulder to a degree just from those ideas.

Michael: Having been in India, I can see the reason why yoga is so basic, why people live by it and other practises. It is a necessity for healthy living.

Jennifer: How would you think pranayama, for instance, helps?

Michael: Really to keep your lungs and your whole body healthy. Its a natural sort of self medication, yoga is healing, a natural way of taking care of your body without pills and things like that. In Mr. Iyengar's book, in the back, you see all those poses for various things that ail you, diarrhoea, headaches, coughs, etc.

Linda: We met some wonderful people in India whom we have written to a lot since then. We travelled around Pune with them.

Michael: One enjoyable thing was spending time in places that we had read about. Seeing how the things we read about were such a part of their



lives. Indians are very spiritual people, you can't walk a block without there being a temple or a shrine. You can see the spirit being a part of their life, so different from here.

Jennifer: Did you find when you came back this trip made a difference in your lives any more than any other journey had done? Its interesting you both talked about the same shoulder, are there any other things that are going to stay with you and make life different?

Michael: I think any time you travel it's always different when you come back.

Linda: Its made some of the ideas in Kundalini more real for me. I've been thinking about how much of what we do is symbolic and how important symbols are to help maintain ideas. We've been working with that for quite a while in the Cakra exploration. It was really neat to see the ideas in operation over there, how the people really lived the ideas. Here, of course, there aren't many people looking at symbolism. Of course, there were people acting out of habit, just as we do here. Having done the Kundalini classes made going there a lot richer because I wouldn't have understood much of what was going on otherwise. Of course, not everyone there is enlightened! They do things routinely just as we do but, in general, they do take the time to recognize the spiritual part of life.

Jennifer: What do your children think of yoga?

Linda: Its pretty normal to them as we have been interested in yoga since before they were born.

Jennifer: Do they become involved at all, physically?

Linda: Not for the last couple of years. Sometimes, they'll come in when I'm doing my yoga practise and I can use one of them as a prop or sometimes they'll do something with me. But they don't have the patience to sit in one pose at this point. It wouldn't surprise me if in the future they started to do yoga themselves. They certainly accept it and don't think its

unusual at all. It's just part of their normal life. They're involved in archery right now, Colin for 2 years, Ben for about 1. The focusing needed in archery and the symbolism of archery are similar to yoga practice. Both of the boys have the ability to concentrate on a target. They've talked about how, when the bow is in their hand, the arrow in the target is the past, the arrow in the bowstring is the future and they themselves are in the moment - what they do in the moment is important, and I think that's yoga. They accept those ideas and talk about them so it wouldn't surprise me if they started yoga. Who knows!

Jennifer: You've both talked about your parents and the effect your yoga has had on relationships. Were your parents involved in yoga? I know your mother was, Michael, so it wasn't difficult to relate - I'm just talking from personal experience - our families have rather a difficult time in accepting the normality of yoga.

Linda: Michael's mother is a bit of a mystic, anyway.

Michael: My dad's very accepting too, so that's not really a problem for me.

Linda: My dad did transcendental meditation a few years ago so I think he understands yoga to a degree, but both of my parents are strong in the Lutheran church and I think they feel some regret that they see me being more attached to an eastern way of looking at the spirit rather than a european way. I know they do feel some regret about that because the boys haven't grown up in the Christian tradition - but that's alright! At the same time, our relationship is a very good one. I suppose every parent has wishes for their children.

Michael: Yoga hasn't created any problems between us. They're interested and curious and wonder why we do it.

Jennifer: You've mentioned a couple of times the spiritual aspect. Is that part of the yoga?

Linda: The Light Invocation that we do is a very focusing practice. I use it

fairly regularly. I chant sometimes. Remembering that everything is holy, that everything has a purpose and that what's going on in the moment is very important, these ideas guide me. We all have an equal importance. I don't know if that's spiritual or not but those are some of the strongest ideas that have become a part of my way of seeing things and they guide me in how I want to be.

Michael: The symbols are hard to talk about and difficult to deal with so I'm still trying to understand what they mean.

Jennifer: That's the same in any religion, its hard to understand symbols if they aren't worked with on a daily basis.

Linda: I don't think of yoga as religion, anyone can do it. It doesn't matter what gods or goddesses you believe in or how you were born, or anything. Maybe that's another reason its appealing to us. Michael came from a Jewish background, I came from a Christian background and we didn't have

one common place to go, but with yoga we didn't have to be Christian or Jewish or Hindu or anything, but there was a natural recognition of the sense of spirituality in life. That's another aspect that's a fact of our life. I've got some carvings around the house and I like to think of them in their symbolic sense. Someone would look at Saraswati, the goddess of art and speech and say, you're worshipping these strange deities, but looking at her reminds me of the importance of words and also how music and art are some of the highest things a culture can offer. The Buddha over there is generosity, behind him is Latchma and she has her hands in the fear dispelling gesture - saying don't be afraid to go forward. So these are ideas in other forms.

Jennifer: So they're constant reminders of the aspects in your daily life that you're working on so that you remember to do things the way you want?

Linda: That's right, they're reminders for me, but its not religion - its life.

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INDIA



by Jim Rischmiller

I remember my excitement as I prepared for my first trip to India in the fall of 1985. The planning of where to go and how to get there. The 12 and 16 hour days for several weeks before leaving 'catching up at work'. The late night coffee's with my friend Howard discussing the trip anything he didn't know we invented since Howard spent part of his growing up in India and was therefore an expert.

I decided to take my camera and a small backpack, (borrowed from my friend Caroline this would be its second Indian trip), that I could keep with me. Most human systems have a tendency to misplace things and it would be most distressing (mindboggling actually) to be in Poona expecting Indian Airlines to find my bags after they had

delivered them elsewhere. One of the books I consulted prior to my second trip in the fall of 1988 spoke of the value of a good packing list. Such a list is based on expectations and carrying the results brings realism to the expectations. The less one expects the better.

My first trip met an emotional tie with India from my early life. I grew up on Mowgly and Kim, Polo, mullagatawny soup and the Indian rope trick. In England the only wild animals left are the caterpillars. Elephants and Tigers however were company in my playing.

Shirley Daventry French my yoga teacher suggested I attend the three week Iyengar Yoga Intensive. I was gratified but felt I had some physical limitations. (I was stiff). However five weeks of travelling

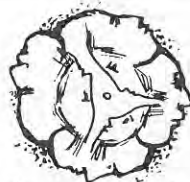
afterward looked like a welcome rest with more things to see and do than I had time for.

The whole trip was wonderful. I feel it was a privilege to work with Geeta Iyengar, and Mr Iyengar on the occasions when he taught the class. India was vibrant, shocking and alive. Not only that I returned with unused travellers cheques. I only had a few razor blades and a hi tech razor that did not accept Indian blades, which made shaving interesting as I balanced pain against 'one more shave' from each blade. (Was I ready to accept what India had to offer)? I did meet people, from all over the world as well as India. I had 'highs' riding the train down through the mountains from Ootacamund, and 'lows' in Bangalore as a dog was beaten to death in front of me. As my tour progressed I ended up filling my pack up with gifts. It was very nice to give them out to people on my return but I didn't feel the need to do this second time around.

As my departure date for my second trip approached, my hours at work increased and my forward bends remained the same. I ran more to cope with the increased stress and got sore knees. I finally left at 5pm on Friday. My plane to Vancouver was delayed by air traffic control and I arrived at Heathrow after a sleepless night. Loaded into the Air India Jumbo there I stayed for an additional 5 hours (to the flights 14 hours) because of a strike in Amsterdam. Finally, late Sunday arriving at my hotel in Pune, I dropped into bed to be awakened an hour later by the staff informing me there was an English movie on the TV!

My energy was reduced for the first week of the intensive this time around for some reason. However as the second week began my forward bends improved. Toward the end of a particularly intense morning I remember being deeper in Uttanasana than I had ever been and I realised how much I was enjoying myself. These moments of intense self-truth come rarely and only as the result of hard work, but since this intensive I have a sense of finding my path, and they now come more often.

As I reflected on each days class I could see the thread that Geeta was weaving. The asanas we did were not tests or randomly selected but part of flexible plan. One of my realisations from this trip is the need to balance one's practice or lesson. I had always known this of course. Mr Iyengar challenged me at one point to do Padmasana. Half lotus on my good side is ok anything else I felt was next lifetime stuff. I didn't get into full lotus but I did learn how to work with a block toward the asana and that its ok to lean forward as I try. Up until then I 'felt' I was in so much pain that I had forgotten to release my pelvis. Geeta spoke also to the issue of 'Pain'. Obviously real pain that indicates potential damage has to be listened to. Often our pain is induced by our unwillingness or forgetfulness to let go. This trip I really learnt yoga is a release. This is easy to say, however, as I



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YOGA in GREECE

ANGELA FARMER – VICTOR VAN KOOTEN

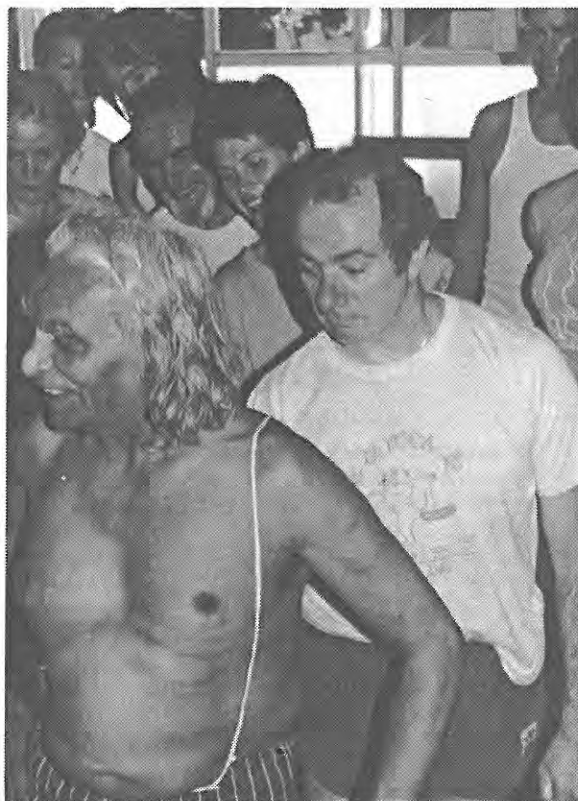
Course 3: October 2-21. 3 week course.

Taught jointly by Angela & Victor. Morning classes in Yoga asana, evening classes in breathing & sitting.

The course will be held in Molivos, a small town beside the Aegean Sea on the island of Lesvos. The Yoga Hall is 3 minutes from the beach.

For info on the above and Angela and Victor's teaching schedule elsewhere in the world, call or write:-

Richard Farmer, P.O. Box 193, Saanichton,
B.C., Canada V0S 1M0
Tel. (604) 652-6659



reflected at the end of the first week, I remember being disappointed because I had not been able to stay up in handstands for as long as I usually could. This exhaustion also meant I did not have the energy to fight and found new space in *supta virasana* as a result. On a few occasions we had help in our release from Geeta. This has stuck in my mind because each time I was released there was an accompanying bellow from deep within and a wonderful, happy feeling that surprised me.

I felt that this time Geeta placed a lot of emphasis on valuing oneself, (although it is possible I missed it first trip). The precision that Mr Iyengar has brought to Yoga is a fine stone on which we hone ourselves. Geeta taught a class of 'Yoga for down days'. This was working without the exertion of physically strong *asanas* but focussing more subtly on the inner edge. At all times I felt that Geeta demanded the best I had to give. Since the work is mine why would I want it any different.
Namaste



By Leslie Hogya

Kids, parents and staff all took on extra duties to keep daily routines going. The whole school community had to redefine its goals and philosophy and put these things into observable criteria. Everyone involved grew in some way, sometimes in a painful way. Those who risked a lot by being in the forefront also made themselves vulnerable to being hurt.

What did I learn?

It's extremely rewarding to be part of a school community that is committed to solving conflicts peacefully and coming to consensus. Even though tears were shed as misunderstandings came to light. My capacities to listen, process new information, synthesize it, were stretched. I've felt humbled that I am a staff member. Besides not doing enough yoga, I also didn't laugh enough, or play. A deeper issue is my pollyanna desire to want everything and everyone to be better now and they're not. The process is over but there's still healing that needs to happen. This gives me a feeling of inadequacy.

Finally coming back to yogic teaching, Swami Radha stresses we should not identify with our jobs, meaning I should not answer the question of who I am by answering, "Teacher at Sundance." During these past few weeks my job did predominate my life. But it wasn't balanced. I wasn't balanced. The school could stop existing in its present form. I could move, change schools, retire. If my job is who I am, then who am I if it ends?

So I am refocusing on my inner life, nurturing my Self, coming back to my center. I have put in a very intense and demanding few weeks and am now finally letting go. I'm sitting in a gently rocking sailboat, anchored at

sunset, in the Gulf Islands. Up until this weekend I haven't had much time to do anything except go to work, attend meetings, take care of family business and go to more meetings. Besides standing on my head and a few stretches here and there, my yoga practice has suffered neglect as well. However, even a little upside down time goes a long way to release tension and bring new perspective.

What I've been involved in has been selecting a new principal for the elementary school where I teach. It is an alternative school within the public system, created when the School Board responded to pressure to establish a less structured school. Being an alternative, the parents, staff and kids were concerned that the new principal value our philosophy and have experience in the setting which we have established. The School Board listened to our concerns and allowed us to be much more involved in the process than is usual. For example, parents and staff hammered out the ad which was published in the local and Vancouver papers. Each short listed candidate was asked to spend a full day in the school, where they participated in the activities and were grilled by students, staff and parents about their goals and philosophy. Two candidates withdrew their applications afterwards as they realized they weren't going to 'fit' the school.

The whole process was exciting, time consuming and some aspects worked very well. However, none of us had ever done anything quite like this before and our time line was too constrained. There were inevitably some problems. We are still sorting through what worked and what didn't so we can have on file a blueprint for the next time. Hopefully we can use the hard work we put into creating criteria and check lists.



YOGA CALENDAR

JULY

1-7 - Iyengar Yoga Intensive to be held at the Y in Victoria will be taught by Shirley Daventry French, Derek French, Maureen Carruthers, Bruce Carruthers, Liz McLeod. Call 598-8277 for details.

8-9 - A workshop with Aadil Palkhivala in Bellevue, WA. Call 206-883-7667 or 206-788-0167 for information.

10-19 - Intensive workshop for Level 1, 2 and 3 Iyengar Yoga students given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

22 - A Day of Yoga with Shirley Daventry French at 3918 Olympic View Drive from 10 am to 4 pm. 478-3775 for registration.

AUGUST

4 - 7 Annual Canadian Iyengar Teachers Association Convention. Liz McLeod (403) 484-7594 Edmonton, Alberta

21 Registration opens for Session I yoga classes at the Victoria 'Y'.

19-28 - Intensive workshop for Lifestyle Enhancement and Yoga given by Maureen and Bruce Carruthers on Galiano Island, call 224-1073 for details.

Aug 29-Sept 3 - Ramanand Patel at the Y. Contact 478-3775 for details.

SEPTEMBER

8 - 10 Health and Wellness Fair at the Victoria YW-YMCA. Watch for yoga classes and booth.

11 Session I yoga classes commence at the 'Y'.

PLEASE NOTE THAT YOGA 90, A YOGA CONVENTION, WILL BE HELD IN SAN DIEGO, CALIFORNIA, FROM JUNE 23 - JULY 1, 1990. WATCH FUTURE NEWSLETTERS FOR MORE INFORMATION.

CHILDRENS
SUMMER
ART
CLASSES!

Millie Shapiro
Artist Teacher

598-6843

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

1807 Forest, Victoria, B.C. V8N 1H5

We want
YOU

PLEASE
SUBSCRIBE



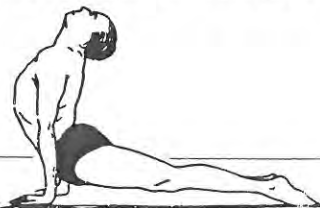
It's all done with people!

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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Photography: Linda Benn, Soni Studi

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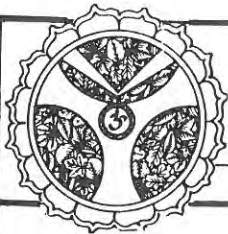
DEADLINE FOR SEPTEMBER ISSUE

AUGUST 7, 1989

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

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

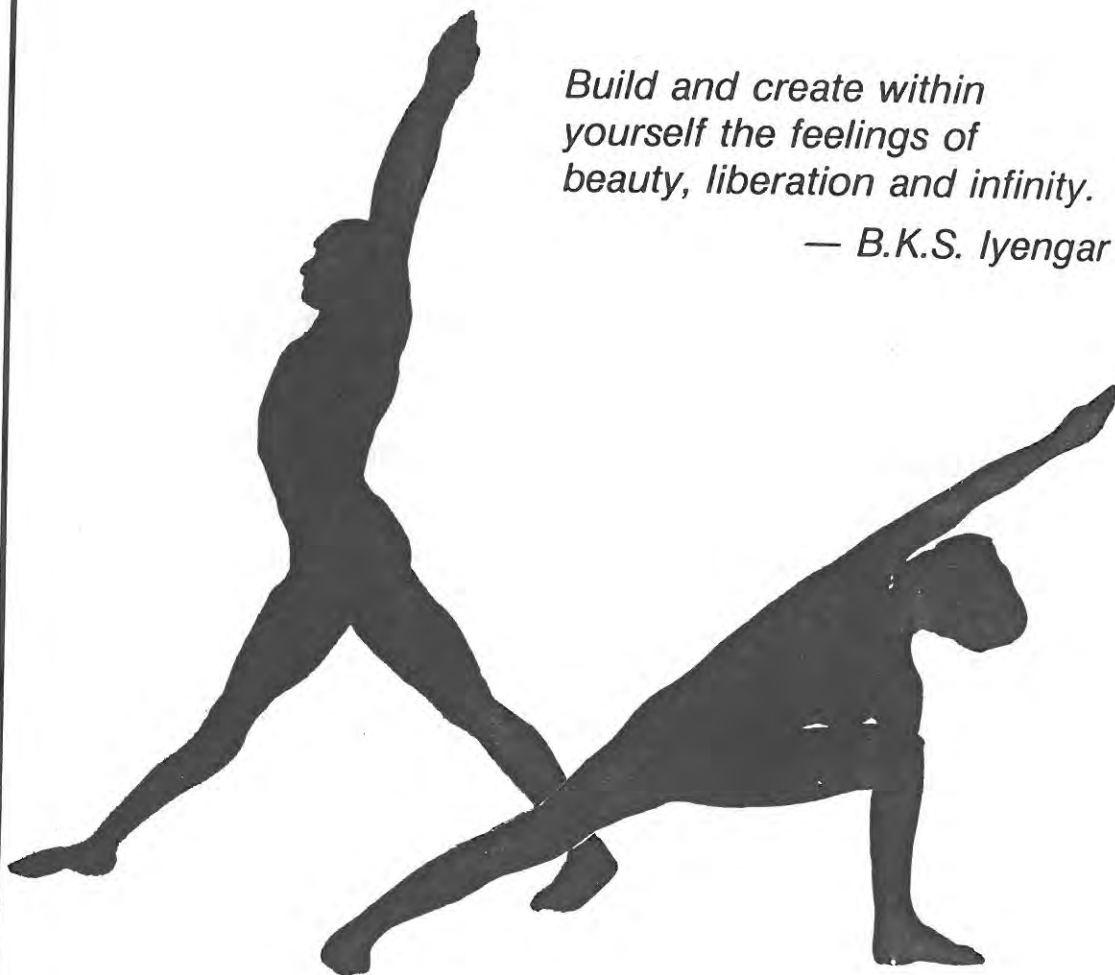


yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

SEPTEMBER 1989



*Build and create within
yourself the feelings of
beauty, liberation and infinity.*

— B.K.S. Iyengar



at the

Victoria YM-YWCA
880 Courtney Street
386-7511

Term I beginning week of Sept. 11th

- **Classes in the Iyengar Approach to Yoga**
- **Regular classes at four different levels**
 - **Workshops with international teachers**
 - **Sunday workshop each month**
 - **Fifty-Five and Better Yoga**
 - **Yoga Teacher Training**
 - **Yoga for Backs**
 - **Gentle Yoga**

**The brochure explaining class content and
level system is now available at the 'Y'
880 Courtney St. 386-7511**

Yoga Program Director - Shirley French



Reflections

By Shirley Daventry French

Derek and I have just returned from the Second Annual Canadian Iyengar Yoga Teachers' Convention in Edmonton. The first was held last year in Montreal. This year twenty nine teachers from coast to coast convened at the University of Alberta on the August holiday weekend. On Friday evening we gathered for an opening reception where old friends greeted each other warmly. For many, their last meeting had been in India in the Fall. The pilgrimage to Pune and the experience of working side by side in class forges a deep bond. New friendships began, and amid the socialising and chatter, we took time to set priorities for the rest of the weekend. In an informal way we got down to business.

One man I was talking to informed me that his teacher was not coming to this convention because she didn't like politics. How easy it is to dismiss an endeavour in this way. This teacher runs a yoga centre, employs other yoga teachers and conducts a teacher training course. I wondered how all this was accomplished without becoming involved in politics. Possibly by autocratic or benevolent dictatorship.

My Oxford dictionary defines the word 'politics' as 'the science and art of government'. It also contains some interesting definitions for 'science' and 'art':

Science

- knowledge
- systematic and formulated knowledge (moral, political, natural)
- such knowledge in reference to morals etc.
- pursuit of knowledge and principles regulating such pursuit.

Art

- skill, esp. human skill as opposed to nature
- skilful execution as an object in itself
- imitative or imaginative skill
- practical application of any science
- knack, stratagem

Politics, eh? The moment we become involved with another person in any activity, even the act of living together, we become involved in a political process. The problem arises when the process assumes an importance of its own and we forget its purpose and aims. In Edmonton we did not forget our purpose for being there: that we are all students of B.K.S. Iyengar who are also involved in passing on our knowledge of his method of yoga through teaching.

In the morning, first we practised yoga-asana for three to three and a half hours, before having lunch and moving on to the business meetings. Each asana class evolved a little differently, but all involved an exchange of knowledge and interchange of roles with no one individual usurping the role of teacher. In the first class the more experienced teachers took it in turns to teach a standing pose focussing on areas of difficulty with others adding points from their own experience. On the second day we decided to work with inversions and back bends, began working all together and then broke into small groups for individual work, coming together again for shoulderstand and a couple of forward bends. On the last day, having had a surfeit of meetings and talking, we had a silent class of forward bends plus headstand and shoulderstand cycles, doing the same poses together and holding to our own ability up to a certain maximum time. Each class reflected one of the many faces of Iyengar Yoga.

With many topics for discussion, we set priorities, and the first was teacher training. We discussed the various ways that teachers were being trained throughout the country. We pooled information and experience to explore what's going on, what works well, and what doesn't. Some areas run schools which offer formal courses. The majority of centres offered flexible apprenticeship programs under the direction of experienced teachers. Canada is a vast country and besides alighting in most of our major cities, the spark of Iyengar Yoga has reached many isolated communities where those who decide to teach have to be versatile and independent. They visit major centres whenever they can for intensive study and practice, studying yoga philosophy and psychology on their own or perhaps forming a group to pursue these topics. Anatomy, physiology, kinesiology can be learned through university correspondence courses or local nursing schools.

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with
Shirley Daventry French
on

**SATURDAY,
OCTOBER 7, 1989**



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

FEE \$40.00

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

In centres large and small where there was desire to study in preparation for teaching, it was evident that the means were being discovered. Similarities among the programs were more evident than differences, and all of them were built on a foundation of personal practice of Iyengar Yoga and commitment to the work.

These two words: "the work", were foremost in all our discussions. One important topic was study in India: the October 1992 Canadian Intensive, future intensives and attendance at public classes. Another major subject was the North American Convention being held in San Diego in June 1990, and the hope that Mr. Iyengar will come to Canada. Edmonton was chosen as a central site with this event to coincide with our annual teachers' meeting. We discussed the revision of the Canadian Iyengar Yoga Teachers' Directory previously published in 1987. One important decision was to arrive at our conclusions by consensus when possible, but to use a voting system when consensus was not attainable. All Canadian teachers in attendance would have a vote and while student teachers could attend future Canadian conventions at the discretion of their teacher they would not be eligible to vote until they began to teach. Responsibilities for many tasks were allocated; and we all pledged to disseminate information, maintain communication and, above all, help each other so that no one group or individual became overwhelmed with the work which needs to be done in the coming year.

When you follow the teachings of a master like B.K.S. Iyengar and have benefitted personally from his work, you have an obligation to honour his name and foster this work. It isn't sufficient to do your own thing. This is an intrinsic part of yoga, true for all students, but especially so for those who teach.

When the convention ended and we were saying our goodbyes, one of the Vancouver teachers, Susan Bull, said to me: "Well, we've all got plenty of work to do!" I agreed, and we had a short conversation about this. She told me that in their organisation someone had once suggested that teachers should not serve on the Board, not because their presence was not wanted but so that they would be freed from administrative responsibilities and have more time to devote to their practice and teaching. A good idea, was my first reaction as I contemplated my own commitments. From a more general viewpoint, I feel this would be a shame, because teachers

Continued on page 6



CANADIAN IYENGAR TEACHERS MEETING - EDMONTON AUGUST 4 - 7, 1989

BACK ROW: Hilary Allen, Edmonton; Sally Ker, Aurora, Ont.; Phyllis Wood, Gabriola Island, B.C.; Shirley Daventry French, Victoria; Hart Lazer, Winnipeg; Jim Rischmiller, Victoria; James Traverse, Halifax; Earnest Reinhold, Edmonton; Pamela Goodine, Calgary; Linda Benn, Victoria

MIDDLE ROW: Olive Pester, Toronto; Lisa Schwartz, Toronto; Liz McLeod, Edmonton; Vicky Catchpole, Cumberland, B.C.; Elfrieda Meyer, Edmonton; Wendy Davis, Vancouver; Maureen Carruthers, Galiano Island, B.C.; Barbara Ross, Calgary; Derek French, Victoria

FRONT ROW: Edith Layne, Toronto; Claudia MacDonald, Vancouver; Marlene Miller, Victoria; Susan Bull, Vancouver; Marlene Mawhinney, Queensville, Ont.; Margot Kitchen, Calgary; Rick Moyse, Winterburn, Alberta; Bruce Carruthers, Galiano Is.; Shirley Johannesen, Calgary

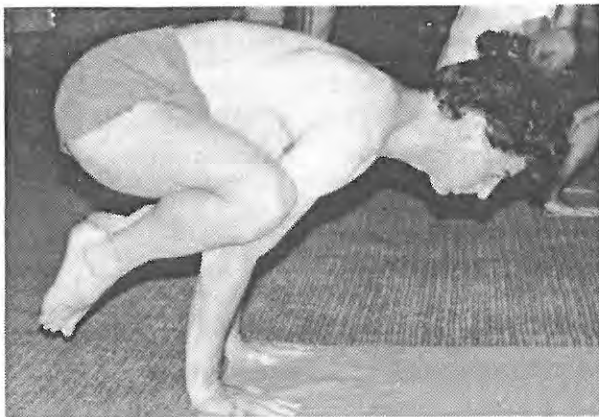
bring a special and valuable perspective to an executive because of their involvement in the work. However, it is important for this work to be shared and you don't have to be a teacher to become involved.

How Mr. Iyengar's work will grow and evolve in our country and in our community is up to us. It's often a lot easier to sit back and criticise or make remarks like "I hate politics" than to become involved and try to create a viable organisation.

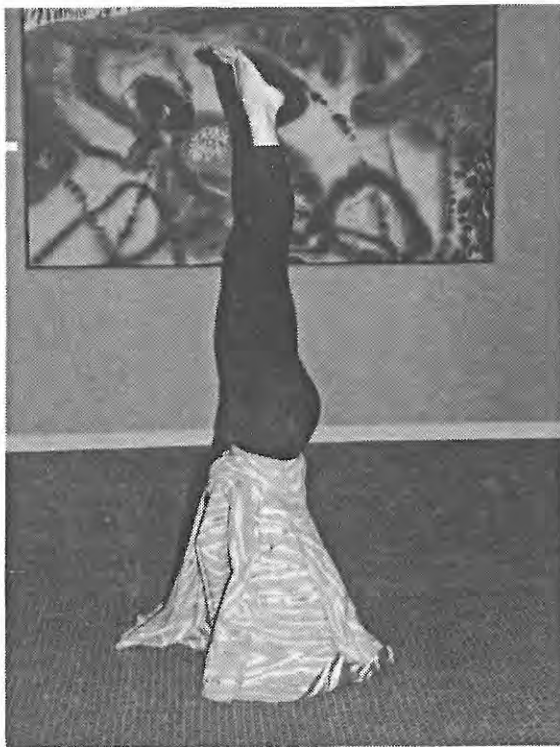
None of the decisions made at Edmonton were cast in stone, but were all made with the best intentions and in the best interests of Mr. Iyengar's work in Canada as perceived at that moment. The weekend had begun nervously, during the three days trust and respect for each other deepened, and we parted reluctantly with warm, joyful, loving feelings. The goal of becoming one in the spirit and one in the light is not realised through words but through actions, by becoming involved, committed, taking risks and learning from our mistakes. I feel very happy about the direction in which we are moving, and about having participated in the democratic process. When discussing this with Derek on our way home from Edmonton, he gave me the following quotation - unfortunately he couldn't remember the author. Whoever it is has my gratitude, because it is a perfect ending to these reflections :-

"The person who says that he is above politics is really saying that democracy is beneath him."

Om Namah Shivaya!



James Traverse



Claudia - A meeting break

IYENGAR YOGA IN METCHOSIN with Shirley Daventry French

This Fall Shirley will offer two classes in her private studio in Metchosin: Tuesday mornings and Thursday evenings.

For full details
Phone: 478-3775

— SPECIAL YOGA RETREAT —

yoga centre of victoria

1480 Lands End Road
Sidney, B.C., V8L 3X9

August 29, 1989

Dear Present and Past Members and Friends of the Yoga Centre:

This is a letter of invitation. An invitation to a Special Yoga Retreat to be held September 29 thru to October 1, 1989.

The purpose of this time is to explore ideas for revitalizing and encouraging the growth of the Victoria Yoga Centre. During the past 11 years the Centre has had many people serving on the Executive and various committees along with those who enjoy helping in whatever way the can. Each person has their own special and individual reason for staying, going, or moving in and out of the Centre's activities.

I am writing to you at this time to request your input regarding the growth of the Centre. Perhaps you had or have an idea or opinion about the Yoga Centre that just never quite got out, or perhaps there was a vision about what the Centre could be. This retreat is being designed to explore the thoughts, reflect on the Centre's philosophy and perhaps set some goals.

The Retreat is being held in the beautiful setting of the Salt Spring Centre with its excellent food and accommodation, along with the availability of country walks, saunas, massages, or reflexology. During the time we will have asana and pranayama practices along with the discussions and explorations of the Yoga Centre.

Discussions are scheduled to begin at 10:00 am on Saturday the 30th, thus allowing time before for asana and/or pranayama practice and breakfast. The Retreat will conclude following the 1:30 pm luncheon on Sunday.

Please send your registration of \$50.00/person/night to me by September 16. (e.g. for food and accommodation the 29th and 30th the rate is \$100.00). If you are unable to do this but do intend to join the Members for all or part of this weekend please call me at 656-3183(H) or 656-7271(W) by the 16th.

Your thoughts and ideas are most welcome, so whether you have left the Yoga Centre because of moving to another part of the country or there were/are priorities and time constraints that do not permit your active participation at this time, please take a few moments to write us about your Centre.

I look forward to hearing from you.

Yours in Yoga,



Marlene L. Miller
President

STIFFLY SPEAKING

by Grete Wilkinson

PORT ALBERNI

Until about five years ago I was a member of the Iyengar yoga group at the Victoria Y. I regularly met with and talked to other members of the group and benefited from the availability of teachers there. Then my husband and I decided to leave Victoria. Initially we moved to Port Alberni, but we had no particular place in focus as a place to move to. We just wanted to leave Victoria because, apart from my association with the yoga group, Victoria had not been good to us.

I had a great many fears and worries when we moved. One of my fears was related to the loss of the close contact with the yoga group and of my teachers and fellow students. Would my newly established practise be strong enough to survive this loss? For the first couple of years I commuted to Victoria with irregular intervals to attend classes and receive support. But, contrary to my fears, my practise strengthened when I found myself on my own. I found that 'I brought the teacher with me' when I returned to Port Alberni. Inevitably during class some points would be brought up that I was not working with in my own practise at the time, or had plain 'forgotten' - points which were just what I needed to be looking at. As well, admonitions and instructions from earlier classes began to come back to me sometimes, in vignette-like experiences, which brought back a feeling of being in a particular class and of hearing one particular teacher's specific instructions. Often these instructions would involve images that in the class I had been unable to understand but now, in a flash, they became real for me. There was a feeling of being guided by something beyond myself in these situations. I would change my scheduled practise and, to my

surprise, find that the replacement was just what I needed to work with. After a while I would consciously listen for these inner instructions. They became more and more frequent and, at the same time, they became less clearly connected to one particular class or teacher. I now rarely schedule my practise, but rather let it happen. While it is always a pleasure to share in a class, the need to be in one has become increasingly less urgent. The move that had initially seemed a threatening and fearful event has proven to be a tremendous opportunity for growth. I have found my inner teacher. All the teachers I have encountered have somehow become fused into the core of that inner teacher.

For this I would like to express my gratitude.

My first and most regular teacher, Shirley French, has often emphasized the importance of acknowledging one's debt to one's teachers when passing on the directions in teaching. I do intend to do so. But I am aware that most of my teachings from here on will only be vaguely related to any particular teacher, yet all of it I owe to the teachers I have met. I would like to let this be an expression of the acknowledgement of my everlasting debt to all of those teachers. Foremost among them is Shirley French. But many others' voices and faces have come back to me in my practise. I feel particularly grateful to Nance Thacker, Ramanand Patel, Bruce and Maureen Carruthers, to the one brief glimpse I had of Mr. Iyengar during his visit to Victoria, to Swami Rhadananda - and to a great many fellow students and fellow teachers.

To all of you a heartfelt thanks.

The Joy of Yoga.

A morning of fun
practicing Asana in the Iyengar style.
with

Jim Rischmiller.

An ALL LEVELS workshop on Sunday October 15th 1989
from 10 am to 1 pm, at the Victoria YM-YWCA, 880
Courtney Street, in the Yoga Studio.

Participants should have prior experience of Iyengar Yoga
and a sense of humour.

Jim Rischmiller is a student of Shirley Daventry French
and a yoga teacher in the Victoria YM-YWCA program. He
has been to India twice to study at the Iyengar Yoga
Institute in Pune.

Register with: Linda Benn at 598-8277 or Jim Rischmiller
at 474-5630.

\$12 Yoga Centre and Y Members \$15 Non-Members.

Please make cheques payable to THE YOGA CENTRE OF
VICTORIA and mail to: 4489 Lindholm Road, RR1 Victoria
BC, V8X 3W9

IYENGAR YOGA IN KELOWNA



by MARGARET LUNAM

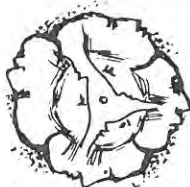
Like the glorious purple-pink Penstemon that bursts forth from rock faces in late Spring in this semi-arid region, Iyengar-style yoga seems to have established roots in this beautiful part of the Okanagan valley.

As I pack up to return to Fanny Bay to sell my Ships Point property, it is with a warm glow that I anticipate my return in the fall to establish a yoga centre in the house I have bought here.

Liz McLeod's workshop of seventeen participants, in early April, for which four "outsiders" joined us, gave a real fillip to our work here. Someone here was heard to remark, "I thought you were a tough teacher."

A pretty solid core of twenty five to thirty students seems to be nourishing an expanding circle of interested students. I am indebted to Dr. John Coghlan, devotee in his own life, who includes Iyengar yoga in his practice of rehabilitation medicine, for deepening my understanding of human kinetics. This reflects positively, I think, in my teaching.

It is with gratitude that I feel the honour to bring some of the teachings of Mr. Iyengar's senior disciples with me as a valuable grounding from which to continue the learning that goes on for a wonderful forever. This with special love and appreciation to Norma Hodge who has put me in touch with so much more than how to practice asanas.



YOGA in GREECE

ANGELA FARMER – VICTOR VAN KOOTEN

Course 3: October 2-21. 3 week course.

Taught jointly by Angela & Victor. Morning classes in Yoga asana, evening classes in breathing & sitting.

The course will be held in Molivos, a small town beside the Aegean Sea on the island of Lesbos. The Yoga Hall is 3 minutes from the beach.

For info on the above and Angela and Victor's teaching schedule elsewhere in the world, call or write:-

Richard Farmer, P.O. Box 193, Saanichton,
B.C., Canada V0S 1M0
Tel. (604) 652-6659

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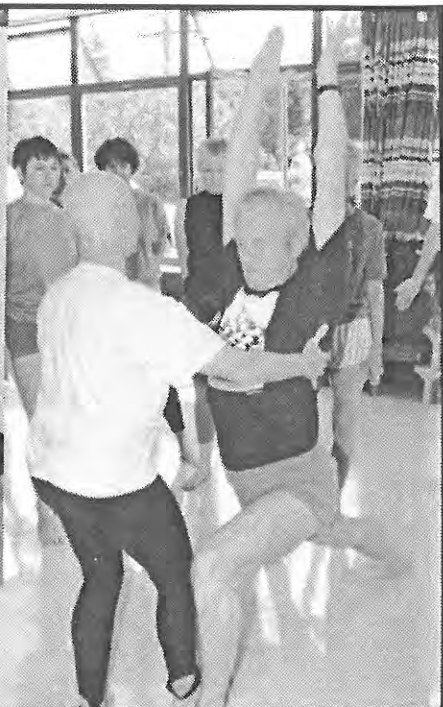
PARTICIPANTS OF THE 1989 IYENGAR YOGA INTENSIVE VICTORIA, JULY 1-7, 1989

Back Row, L-R, Herta Silzer (Berkley, California), Penny Gardner (Grand Forks, B.C.), Jim Rischmiller (Victoria), Ann Kilbertus (Victoria), Genia Sussex (St. Johns, Nfld.), Barbara Dick (St. Johns, Nfld.), Penny Coates (Edmonton), Phyllis Ploudre (Anchorage, Alaska), Linda McKenzie (Regina, Sask.).

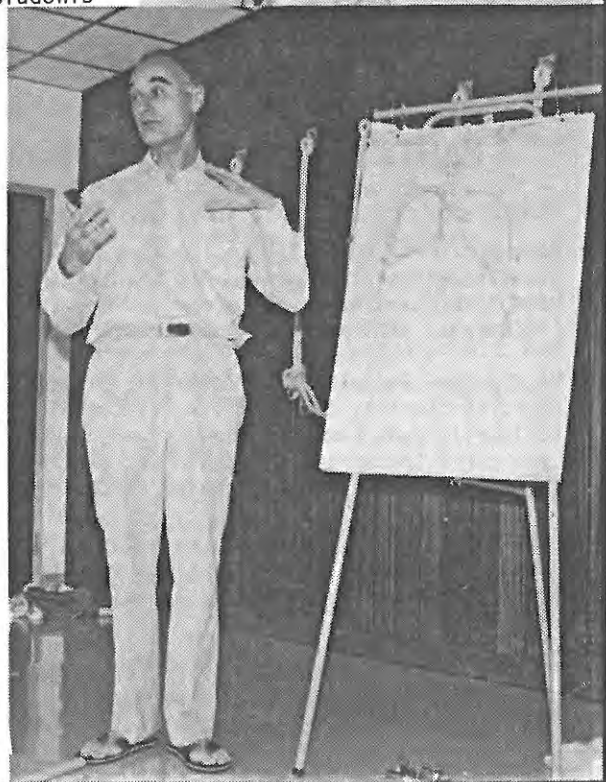
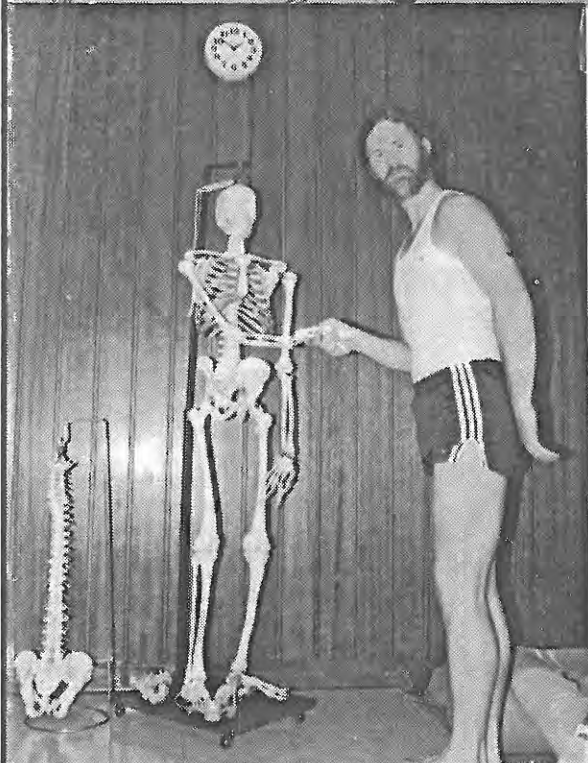
Middle Row: Russell Fong (Calgary), Evelyn Nixey (Spruce Grove, Alta.), Rosemary Short (Victoria), Carole Miller (Victoria), Anne Forester (Victoria), Jo-Anne Lynd (Calgary), Jude Lawrence (Cumberland, B.C.), Beverly Winsor (St. Johns, Nfld.), Lynn Luria (Anchorage), Maureen Carruthers (Galiano Is., B.C.), Debra Larusson (Victoria), Cynthia Christiansen (Anchorage).

Front Row: Sylvia Wilson (Surrey, B.C.), Carol Harris (Gibsons, B.C.), Shirley Daventry French (Victoria), Liz McLeod (Edmonton), Linda Benn (Victoria), Joanne Sutherland (Saskatoon, Sask.), Nadia Horodinsky (Toronto), Mae Robertson (Moosejaw, Sask.).

Missing: Derek French (Victoria), Bruce Carruthers (Galiano Is.), Mark Patel (Calgary), Erin Murphy (Calgary), Judi Oldham (Gibsons), Roger Carling-Kelly (Terrace, B.C.), Deborah Lomond (Kelowna, B.C.).



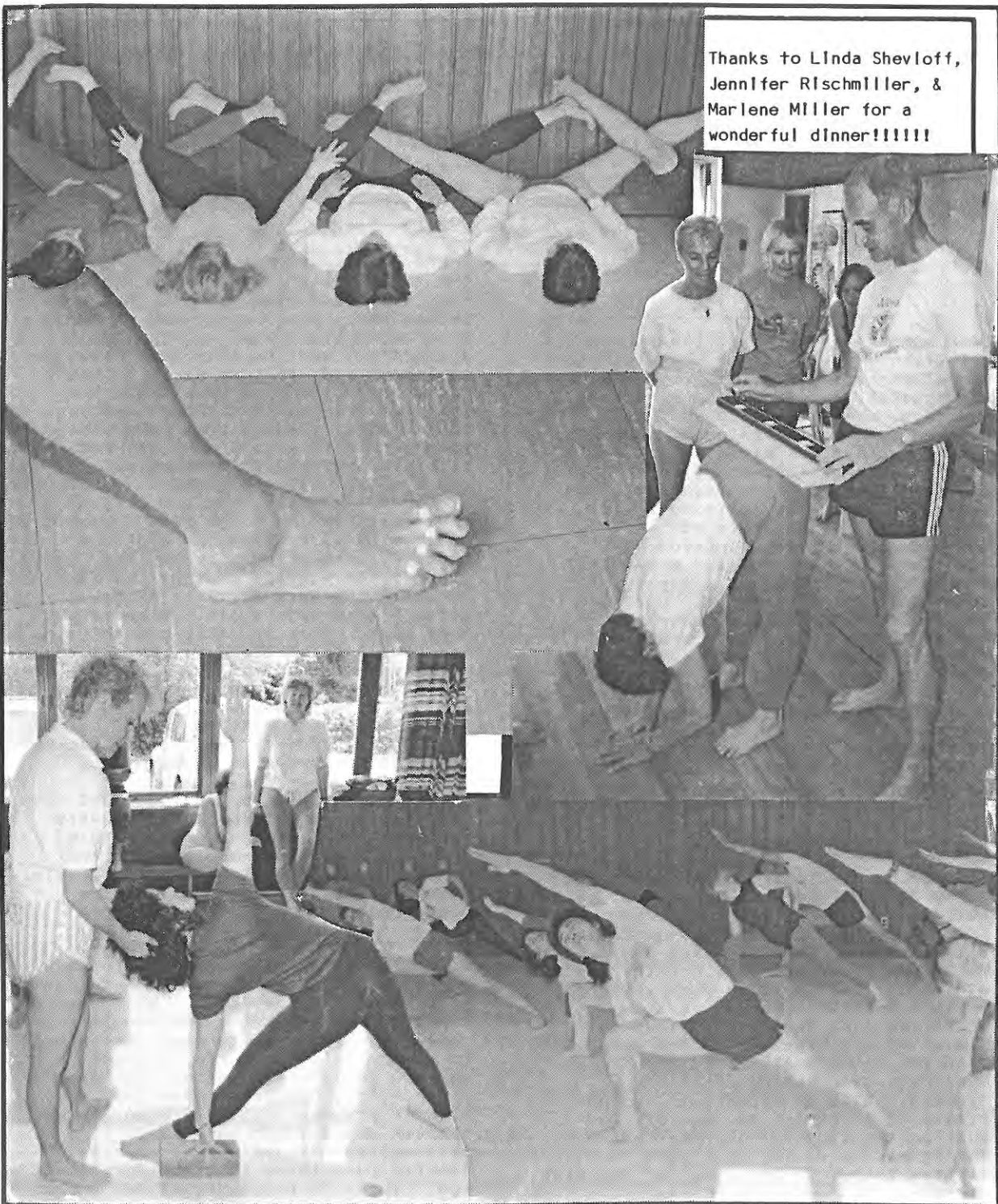
INTENSIVE
Teachers
&
Students



To that which is born, death is certain; to
that which is dead, birth is certain: be not
afflicted by the unavoidable.

-Bhagavad Gita

Thanks to Linda Shevloff,
Jennifer Rischmiller, &
Marlene Miller for a
wonderful dinner!!!!!!





By Leslie Hogya

Last month I wrote about the process of selecting a principal at the elementary school where I teach. While preparing the article, I left the page numbers out, and, when it was typed for the newsletter by our tireless volunteers, the page order was mixed up. I was quite distraught but some people thought it read alright or that I had radically changed my writing style! It was good for my practice of non-attachment. The hundreds of out-of-town readers of our newsletter wouldn't know there was a mix-up, I could do nothing about it. So I had to let go of the result.... Now its summer and my life has been blessed with travel and rest and last month's newsletter and school both seem far away. Its always good for me to ask myself how important is this in the big picture. The answer. Its pretty insignificant. The purpose of my writing is for me to clarify my own thoughts and feelings so, in that regard, I achieved my purpose. Period. (However, I'm making sure I number these pages as I write!).

I'm in the middle of giving something to my friends that all parents of young children need on a regular basis; a break. My husband and I are caring for a two and four year old, Sam and E., while their parents have a three day mini-vacation. By 6.00 p.m. yesterday I was exhausted: there was lego scattered like land mines ready to pierce my bare feet, play doh mixed with the lego, a sink of dirty dishes, a garbage bag reeking of soiled diapers, piles of laundry in various stages of incomplection, one striped sock on the floor of the car, the other in the middle of the back yard, a half written letter in the midst of the dish clutter, the 'porta-crib' nearly

dismantled with mattress and blankets littering the floor - and we had barely done a thing!

I was up at 7.00 a.m. with them, they ate two or three breakfasts, watched a kids video and made the play doh. During the video I swept and washed the floor. At 11.00 a.m. we finally got dressed and went to the local park, came back and ate some more. I had a few errands to do so we all got fastened into car seats and went out, including my teenage son. The little kids soon fell asleep and, not wanting to break a sacred rule of parenting, never waken a sleeping child, we drove around for a while. My son played mini-golf, during which time I parked under a tree, reclined my seat and snoozed along with my companions. We stopped for a brief play by the lake, but the kids were still so groggy I brought them home again. Time to eat once more. This actually precipitated the highlight of the day; my potatoes were ready to harvest, so I helped them dig them up. Sam and E. were very excited to find these little red nuggets hidden in the earth. I boiled them up and added a few freshly picked carrots: dinner.

My husband wasn't overly impressed with dinner, but we got my son to babysit and went to a movie and ate popcorn. Today it's his turn to take out the children, so here I am enjoying a quiet house for the morning. Everything has been swept up and dishes done (temporarily).

All of this has allowed me to reflect on how my children's needs at various ages have shaped my life. When they're toddlers and pre-schoolers, there's no chance to be quiet, to complete tasks, to do one thing at a time without getting interrupted, often including sleep. Some of these techniques are used in prisoner camps to disorientate inmates and disassociate the personality! The divine committee created parenthood to break down the ego. There is no chance to be self-centered with children to keep

safe, warm, healthy, dry, fed, loved, nourished, etc., twenty four hours a day. They also learn very quickly what gets mommy or daddy excited and they like to do these things to watch the reaction. They know how to wheedle and whine from birth, it seems to be in the genetic code somewhere. This technique continues to be refined and becomes more subtle as they enter their teens. Parenting is the most demanding job anyone ever takes on, the number of hours and years required for the commitment are like nothing else. Yet there is no pre-requisite except two healthy, fecund bodies.

Its also one of the most rewarding things to do. But I am grateful that my children are past the pre-school stage and no longer need that constant physical attention. My time is much more my own. But there's nothing quite so nice as a two year old cuddled up on my lap, giving me a hug or squealing in delight the first time he sees a rainbow. However, a few days a year are enough for me right now!

EDITORIAL COMMENT

Although it was difficult for most people to pick out the error in Leslie's article, we do realise this was because of her writing style, not our skill! As other of our writers have different styles, we will try not to make this error again and, of course, our apologies to Leslie.

IYENGAR YOGA TEACHERS MEETING

Saturday, October 14, 1989

Practice: 9:15 - 11:00am, The Sequencing of Asanas
Discussion and Potluck Brunch to follow, 11am - 1:00pm

phone Marlene Miller
656-3183

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

D.D., Oregon

"I have tried one of your mats at the Hatha Yoga Center in Denver and was delighted with it. I've always had trouble with poses like the warrior and triangle because of my feet slipping. Your mat is wonderful."

G.S., Colorado

"This is the first mat which allows me to do 'Dog Stretch' without slipping."

J.D., Alaska

- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters.
- **FIRM BASE:** No wobbling, whether you're on your feet or your hands!
- **LIGHT & COMPACT:** It weighs only 1¾ lbs. (800 grs) and can be folded and slipped into a travel bag. Machine washable.

Size 24" x 66" (165 x 60 cm) Special Teacher Pack prices. Price: U.S.A. (US currency) \$17 + \$4 mailing. Canada: \$24 (+ 6% B.C.) + \$2.50. 'Professional' (double thickness) mats also available. Personal check or M.O. Available from your teacher or from:

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Ideal for Yoga - known
as the 'Sticky Mat'

OUR PROGRAM OF CLASSES IN THE IYENGAR APPROACH TO YOGA

NO.	DAY	TIME	INSTRUCTOR	MEMB.	NON.	SEN'R
<u>INTRODUCTORY YOGA</u>						
301	Mon	9:30-11:00am	Linda Benn	Free	\$33.00	
302	Mon	5:30-7:00pm	Jim Rischmiller	Free	\$34.00	
303	Tue	9:30-11:00am	Linda Benn	Free	\$33.00	
304	Tue	7:30-9:00pm	Ann Kilbertus	Free	\$34.00	
305	Wed	9:00-10:30am	Shirley Daventry French	Free	\$33.00	
306	Wed	7:30-9:00pm	Penny Carter	Free	\$34.00	
307	Thu	5:00-6:30pm	Linda Benn	Free	\$34.00	
<u>GENTLE YOGA</u>						
308	Tue	1:00-2:30pm	Jessica Sluymmer	Free	\$33.00	\$28.00
309	Thu	1:00-2:30pm	Jessica Sluymmer	Free	\$33.00	\$28.00
<u>FIFTY-FIVE AND BETTER</u>						
310	Wed	10:30-12:00pm	Shirley Daventry French	Free	\$33.00	\$28.00
<u>YOGA-LEVEL I</u>						
311	Mon	11:00-12:30pm	Linda Benn	\$14.00	\$35.00	
312*	Mon	5:30-7:00pm	Apne Forester	\$15.00	\$36.00	
313	Wed	6:00-7:30pm	Jim Rischmiller	\$15.00	\$36.00	
314	Thu	6:30-8:00pm	Linda Shevloff	\$15.00	\$36.00	
315	Fri	9:30-11:00am	Linda Benn	\$14.00	\$35.00	
*Room D & E						
<u>WORKSHOP SERIES-LEVEL II</u>						
316	Tue	5:30-7:30pm	Shirley D. French	\$27.00	\$47.00	
317	Thu	10:00-12:00pm	Shirley D. French	\$26.00	\$46.00	
<u>WORKSHOP SERIES - LEVEL III</u>						
318	Mon	7:00-9:00pm	Shirley D. French	\$27.00	\$47.00	
<u>TWO NOON HOUR CLASSES</u>						
Terms 1 and 4 only						
<u>STRESS BREAK</u>						
340	Thu	12:10-12:50pm	Dr. Derek French	\$15.00	\$35.00	\$30.00
<u>BACK BREAK</u>						
341	Tue	12:10-12:50pm	Dr. Derek French	\$15.00	\$35.00	\$30.00

All classes are co-ed and take place in the Lounge unless otherwise noted. Please see the green "Wellness" brochure at the 'Y' or phone Linda Benn at 598-8277 for more information.

SHAMBHALA HOUSE



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

Celebration of Swami Sivananda's Birthday

Sunday, September 10: 10:30-11:30 am

Satsang will be a Puja Ceremony to commemorate the birthday of Swami Radha's Guru, Swami Sivananda Saraswati. We welcome all who are interested in honouring him in this way.

Potluck Supper & Social Evening

Sunday, September 10: 6:00 pm

This will be a special day at Shambhala House for the beginning of another season of classes. As well as the puja ceremony, we will celebrate the building of the Yasodhara Ashram Temple of All Religions. For many years Swami Radha's dream has been to build a Temple where people of *any* faith could celebrate the unity of *all* religions AND NOW IT'S HAPPENING!

Over 20 years ago the foundation for this Temple was laid at Yasodhara Ashram. The architect's design has now recreated the image that Swami Radha saw in her visions. The Temple will be round, its very shape expressing unity; it will be a domed octagon resting on a lotus-shaped foundation surrounded by eight magnificent arched buttresses. Within the Temple there will be a large open space, with the domed ceiling rising to a skylight 28 feet above.

Standing amidst the grandeur of the setting of mountains, forest and lake, the Temple will be the crystallization of all the Ashram stands for, the solid foundation of the Teachings that Swami Radha has given, and the aspirations of all who have known and benefitted from her Work.

Please contact us at Shambhala House if you wish to contribute in any way to this project.

WEEKLY ACTIVITIES

All classes will begin the week of September 18th.

Kundalini Classes

These ongoing weekly classes, based on Swami Radha's book, *Kundalini Yoga for the West*, provide the foundation for personal growth through clarification of values, concepts, and ideals, as well as instruction in a variety of spiritual practices.

A new class may be arranged after the Kundalini Introduction. Please call if you are interested.

Fees: 10 classes, \$110.00

Indian Dance:

Saturdays: 12 p.m. - 1:30 p.m.

A chance to practice prayer through dance. No previous experience is necessary.

Fees: 10 classes, \$65.00

The Hidden Language of Hatha Yoga:

Mondays: 5 p.m. - 7 p.m. (10 week session)

Saturdays: 9:30 a.m. - 11:30 a.m. (drop-in)

Swami Radha's method of Hatha Yoga aims to integrate body and mind, and to unlock the deeper meaning of the asanas.

Fees: 10 classes, \$100; \$10/class, drop-in

Dreams:

Tuesdays: 5:30 - 7:30 p.m.

Wednesdays: 2 p.m. - 4 p.m.

Dreams, the safest way into the unconscious, can guide us in both practical and profound ways.

Fees: 10 classes, \$100 (\$10/class drop-in)

Satsang:

Sunday am: 10:30-11:30 (except during workshops)

Sunday pm: Bhajans--7:30; Satsang--8:00-9:00.

All are welcome to join us in this time of chanting, prayer, reflection, and inspiration. At Satsang we pray and chant for those who have requested to be on the **Prayer List**. Please contact us with your request.

WORKSHOPS AND EVENTS

INTRODUCTION TO KUNDALINI YOGA

Saturday, September 16, 10:00 am-6:00 pm

The Kundalini system has been used throughout the ages by Gurus and spiritual teachers to direct

aspirants to the realization of their own hidden potentials. This day-long introduction will help you to gain some understanding of the whole system as it is presented in Swami Radha's book, *Kundalini Yoga for the West*. It is an important starting point for regular weekly classes.

Fee: \$45.00; \$10.00 deposit

THE HIDDEN LANGUAGE OF HATHA YOGA

Saturday, September 30, 10:00 am-6:00 pm

This one-day workshop is based on Swami Radha's newest book, using symbolism and visualization to unlock the psychological and mystical meanings of the asanas.

Fee: \$40.00; deposit \$10.00

LIFE STRATEGIES

Friday, October 20, 7:30-9:30 pm; Saturday & Sunday, October 21 & 22, 10:00 am-6:00 pm

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

Fee: \$110.00, \$25.00 deposit

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

1807 Forest, Victoria, B.C. V8N 1H5

YOGA CALENDAR

SEPTEMBER:

8-10: Health and Wellness Fair at the Y. Watch for yoga classes and booth.

10: Potluck at Shambala House, 6.00 p.m. See article this issue.

11: Fall classes begin at the Y.

30-31: Saltspring Retreat, see ad this issue, call Marlene to register, 656-3183.

OCTOBER:

7: Day of Yoga with Shirley Daventry French at 3918 Olympic View Drive from 10 am to 4 pm. 478-3775 for registration. See ad this issue.

14: Teachers' meeting at the Y.

15: The Joy of Yoga workshop at the Y. See ad this issue.

27: Yoga Centre meeting at the Shevloffs, 4758 Spring, at 7.00 pm.

27-29: Workshop at Yoga Centre Winnipeg with Shirley Daventry French. Phone: Karen Fletcher, 204-284-6339.

NOVEMBER:

11-12: Workshop at Norma Hodge's studio on Gabriola Island with Shirley and Derek French. Phone 247-9616.

18: Teachers' meeting, venue to be announced.

26: Sunday Workshop for Women at the Y sponsored by the Victoria Yoga Centre. More details next issue.

DECEMBER:

2: Annual General Meeting of the Victoria Yoga Centre followed by a celebration. To be held at the Benn's house, 160 Beach Drive.



PLEASE NOTE THAT YOGA 90, A YOGA CONVENTION, WILL BE HELD IN SAN DIEGO, CALIFORNIA, FROM JUNE 23 - JULY 1, 1990. WATCH FUTURE NEWSLETTERS FOR MORE INFORMATION.

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

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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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Printing: Monk Quick Copy Centre

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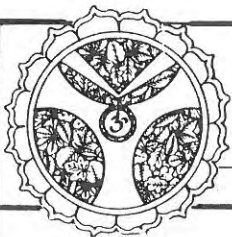
DEADLINE FOR OCTOBER ISSUE

SEPTEMBER 20, 1989

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

OCTOBER 1989





Reflections

By Shirley Daventry French

I was away most of August. When I'm teaching out-of-town or travelling, I have to fit in my practice as best I can. I don't have the space and comfort of my yoga room, the familiar props and, most often, less time than I would like. I have to be versatile with the space, furniture and time available.

I enjoyed all of my travel this summer. Last month I wrote about some of my experiences at the Canadian Iyengar Yoga Teachers' convention in Edmonton. After a short holiday in the Cariboo and Vancouver, I flew to Montreal, one of my favourite Canadian cities, where I was honoured to be the first person to teach in their new Iyengar Yoga Centre. I also enjoyed the opportunity to try out my French which I had been brushing up all winter. We hear so many complaints in our local papers about the way English speaking Canadians are treated in Quebec, but I was warmly welcomed everywhere. My next stop was Halifax and my first visit to Canada's east coast where the welcome was equally warm although the kiss on both cheeks was replaced by a firm handshake or hug. I love the diversity of this land of ours, meeting the different yoga communities, and seeing how each group has taken the work and made it their own. I love to travel, and I love to return home.

The day after I got back I plunged right into a six-day workshop with Ramanand Patel. It was a wonderful workshop; I wouldn't have missed it for the world. His teaching gets better and better and it is a great gift to study with him. He is a personal friend as well as a teacher for me, so the visit was doubly welcome. When the workshop was over, I was eager get back into a more regular routine with my own practice.

Earlier this summer I received a copy of Dipika, the journal of the London Iyengar Yoga Institute, which contained a dissertation on Indian teaching methods and European learning methods prompted by an encounter with B.K.S. Iyengar. At one point the writer, a Dr. Klaus Bung, discussed how the idea of practising anything has fallen into disrepute in the West. He feels that serious music is one field in which the word 'practice' still maintains a good reputation, and expresses gratitude to his music teachers for insisting "that only work can lead to achievement, and that only the best is good enough." He surmised that it was no accident that a musician, Yehudi Menuhin, was the first person from the West to recognise Mr. Iyengar's genius.

The day after Ramamand left I went downstairs to practise at my usual time, but I didn't know where to begin. He had given us so much. My mind was very busy, and I was almost breathless, wanting to do this, that and the other. I settled down a bit, accepting that I had months of work ahead of me and made a beginning, but it was not one of my better practices. Afterwards, I wondered about what makes a good practice.

When my postures are integrated, can be held with steadiness and concentration, and I am able to work at my edge with softness, a quiet mind and calm breath - I would consider this a good practice. When I have a struggle, when the mind is scattered or dull, the body agitated or stiff, the breath harsh or shallow, any or all of these - I would consider this a difficult practice. Yet I can learn just as much from both. In fact, I believe that most learning of any value involves a struggle, and that the calm

periods are like plateaux where one is integrating that which was learned in the preceding struggles and preparing for the next leg of the journey.

For instance, one day last week I had a tremendous resistance to holding sarvangasana (shoulderstand), a pose I normally enjoy. Since Ramamand's workshop I had worked a lot on my shoulder girdle. Ramamand has had to struggle with a problem shoulder himself, and always offers great insights into the working of this joint. In shoulderstand my hands were a little higher on my back (lower to the floor) than usual, my vertical lift increased, the opening of my rib cage on the left increased - all things I have been working towards. What joy? But no, instead of experiencing peace of mind, what I was experiencing was a tremendous resistance to the demands of being in this new place. The desire to come down was almost irresistible. My mind began to frame rationalisations and justifications for such action. Then I paused and asked myself, why I would rather use my energy for this resistance than put it into the effort, now understood by me, which would help me to sustain this new improved posture?

Such a question doesn't require a verbal answer; it requires action. I did act, and held the pose steadily - for a while. But the struggle wasn't over; the ego doesn't give up that easily, and the internal chatter began again. I had set a timer for ten minutes - or had I? An element of doubt arose, seeded in past experience. It would not be the first time I had forgotten to press the button which begins the countdown. It seemed to me that I had been in the pose at least ten minutes, but I am familiar now with the tricks my mind plays around the element of time. If I'm in a position where I can glance at the timer, it's no problem, but this situation usually arises in headstand or shoulderstand, inverted poses which are held for a relatively long time. Many a time, having convinced myself that I must have been there for at least ten minutes, I have come down to find it was far less. Once, after a particularly difficult struggle to stay in headstand, I was finally forced to come down only to discover I had set the timer for ten hours!


Still in shoulderstand, I considered the purpose of the timer. Was it a tyrant to be obeyed at all costs? Or was it an aide to facilitate and

guide my practice? These were interesting and pertinent questions to be put aside and considered later. For now, it was important to concentrate on manifesting the shape and form of this asana as fully as possible. I returned from the wanderings of my mind to practising sarvangasana with the maximum of precision, concentration and alignment, refining the posture by employing those details, points and nuances at my command.

When I can practise this way, in Mr. Iyengar's words, "to the maximum", the mind is preoccupied with the pose and the element of time takes care of itself. I ceased worrying about the timer. I knew when it was time to come down, and when I did I knew I had held the pose - again to quote Mr. Iyengar - "enough for today." It didn't matter how many minutes I had been there. (When I did steal a glance at the timer, I saw that it was not working.)

This is not to say that timing your practice is a bad idea. There can be many advantages. For someone who gives up easily at the first sign of physical discomfort, or has difficulty in concentrating the mind for any length of time, it would be very helpful. It is also helpful in learning discipline and commitment, as well as in gradually developing stamina and staying power. There is an aspect of the mind which is adept at convincing you that you have been in the pose far longer than you actually have and supplying many reasons for coming out.

Attention to detail, knowing where to be firm and where to let go, precise execution, physical effort and total concentration on that effort - these can transform the posture and take you to a level where the asana is practised in spirit as well as in body and mind. Then, in Mr. Iyengar's words again: "the soul can roam at will". This is the purpose of practising.

In his second sutra, Patanjali says: "Yogah citta vrtti nirodhah" - yoga is the restraint of fluctuations in the mind-stuff or citta (citta is a composite term for mind, intellect and ego). Anyone who practises yoga regularly can tell you that Patanjali was quite right. 

ANNUAL GENERAL MEETING

VICTORIA YOGA CENTRE SOCIETY

December 2, 1989 at 6:00 pm

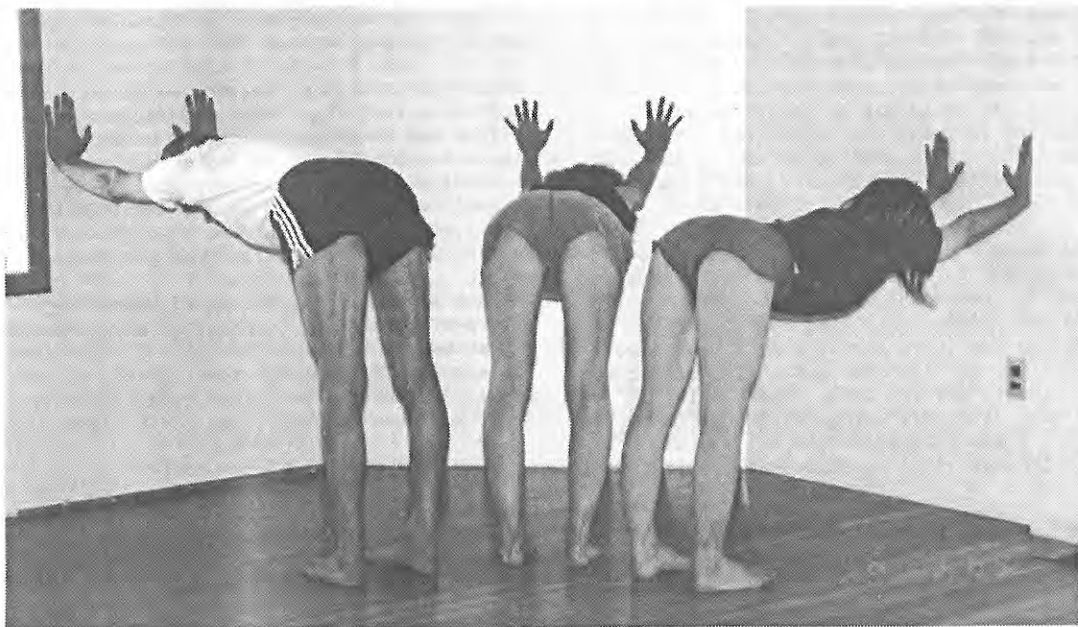
Please join us for a brief business meeting and the election of executive members. A motion will be put forward at this time to establish only one category of membership.

This will be followed by our delectable CHRISTMAS POTLUCK SUPPER AND OTHER FOOLISHNESS. Bring your favourite friend, food and beverage

At: the home of Linda and Don Benn
160 Beach Drive

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AND PARTY



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with

Jim Rischmiller.

An ALL LEVELS workshop on Sunday October 15th 1989
from 10 am to 1 pm, at the Victoria YM-YWCA, 880
Courtney Street, in the Yoga Studio.

Participants should have prior experience of Iyengar Yoga
and a sense of humour.

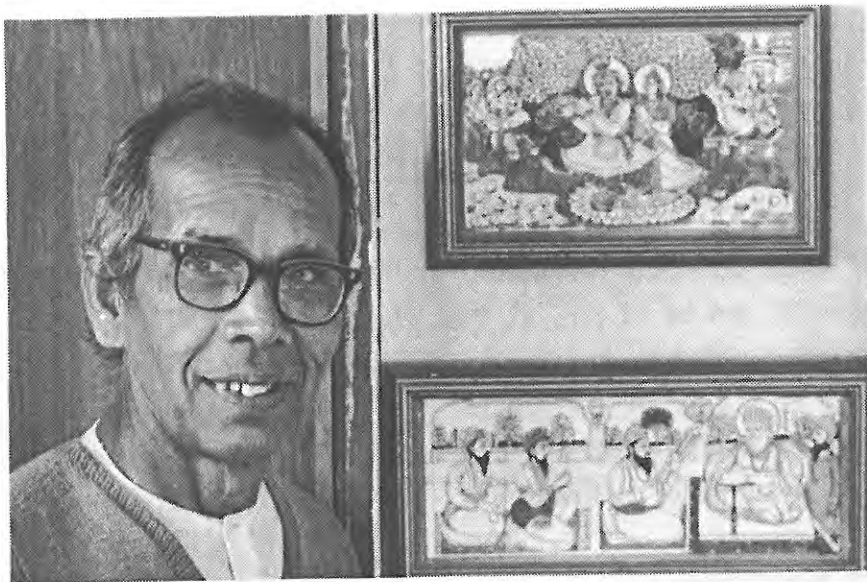
Jim Rischmiller is a student of Shirley Daventry French
and a yoga teacher in the Victoria YM-YWCA program. He
has been to India twice to study at the Iyengar Yoga
Institute in Pune.

Register with: Linda Benn at 598-8277 or Jim Rischmiller
at 474-5630.

\$12 Yoga Centre and Y Members \$15 Non-Members.

Please make cheques payable to THE YOGA CENTRE OF
VICTORIA and mail to: 4489 Lindholm Road, RR1 Victoria
BC, V8X 3W9

WHERE ART AND YOGA MEET: DEOKINANDAN SHARMA



Recently I spent two days painting and talking with Deokinandan Sharma and in my opinion his attitudes and practice are truly yoga applied to visual arts.

Professor Sharma was born in 1919 in Jaipur, India and has been teaching in his native region since 1937. He is the guiding light of a movement to re-establish the traditional painting of India, and through his fresco training camps he has introduced the technique of painting into still-wet plaster to a generation of the best artists of his country.

Additionally, Sharma (who is called "Guru-ji" by his pupils) is recognized as one of India's premier painters, specializing in birds in the traditional tempera painting style. His fame as an inspiring teacher has drawn students from all over the world to his classes.

Among the students is Malcolm Egan who spent two years in India, studying. After returning to Canada, Egan determined to bring some of the wonderful teachers he'd met to give workshops in his spacious studio near the University of Victoria. Professor Sharma is the first.

Sharma will be in Victoria until November 15 and has a treasure of wisdom to offer students of all ages and skill levels, in both fresco and tempera painting. My days with him were deeply satisfying. If you feel inspired, call Malcolm Egan at Art Class International (477-0105) and make your arrangements.

by Robert Amos

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

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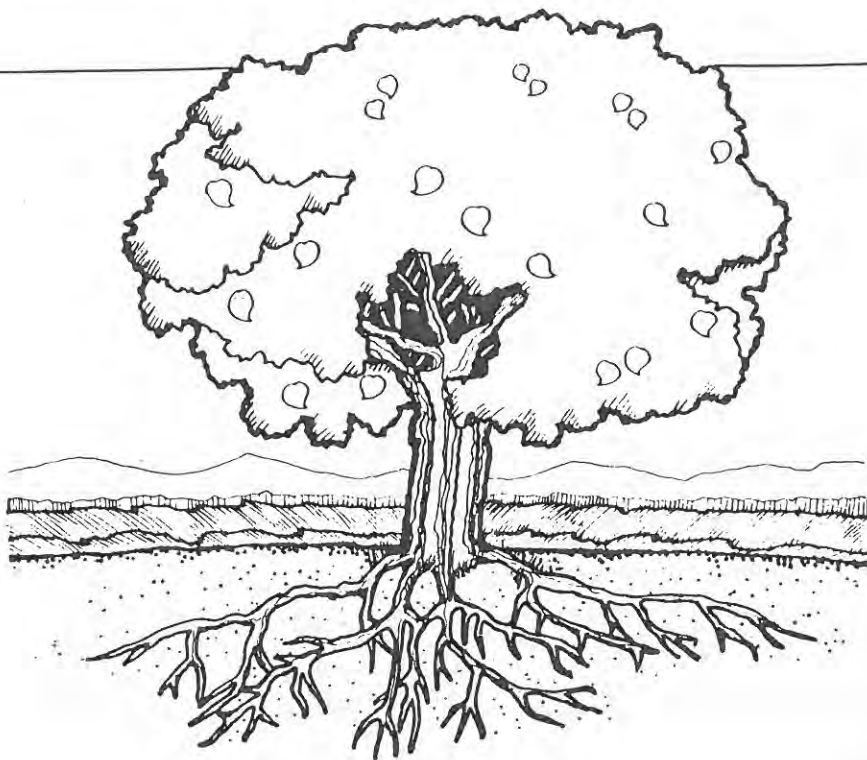


Ideal for Yoga – known
as the 'Sticky Mat'



THE GODDESS LAKSMI

by DEOKINANDAN SHARMA



THE TREE OF YOGA

During the recent summer intensive, Maureen Carruthers and Shirley Daventry French led two afternoon seminars using Mr. Iyengar's book, The Tree of Yoga as a basis for study of certain aspects of yoga philosophy. Following are some excerpts from one of these discussions which took place on Thursday, July 6th 1989 at the Victoria "Y". They were transcribed and edited

by Jennifer Rischmiller

and Shirley Daventry French

Shirley: The Tree of Yoga is a very exciting book, because as well as drawing on Patanjali's Sutras and the Hatha Yoga Pradipika, it contains in words the essence of Mr. Iyengar's work which has not always been seen in the West. Here, people have grabbed on to the externals such as the precision of his work. So often somebody asks: what's the difference between Iyengar Yoga and Hatha Yoga, and is given the answer: alignment, precision, use of props. According to an interview Carol Cavanaugh had with Mr. Iyengar in 1981 (IYTE Review Vol.2, No.3, January 1981) this aspect evolved for him a bit later on of the work he had done. It wasn't the beginning, it was a progression. He began to see the importance of alignment after thoroughly exploring all the other principles of yoga. His yoga is very traditional. This comes through in this book.

Mr. Iyengar draws from a tradition which goes back generations. He is a very creative man, who has expanded from that tradition and brought us into looking at yoga, and especially asana and prayanama, in a different way. I think that is one of the great gifts he has given us: the ability to use the asana in a much fuller sense as a spiritual tool. Mr. Iyengar has delved deeply into this area and brought the understanding of the body being a deep place. He calls "the body my temple, asanas my prayers".

It's very interesting to think about freedom, creativity, structure and discipline. I was having a talk about this with Mary Dunn, who is a very well respected American teacher, and she told me that some people in the eastern U.S. had said to her that they felt restricted by Mr. Iyengar's adherence to discipline. Mary felt the exact opposite, that this gave her the freedom to explore and be creative - this is certainly what I've experienced: not a closing down but giving me the ability to open up.

Maureen: I was thinking of the structures we have in our world: ballet is the one I'm closest to, and from that comes such creativity. Sometimes people get caught in that structure because you have to learn the steps before you can be creative.

Student: I remember reading Mr. Iyengar's book The Art of Yoga; lots of photography, but also a really nice written part. He talks about the necessity of learning basic discipline and techniques in order to achieve freedom.

Maureen: What and where in life is there not this?

Student: You have to have the structure first. I'm interested in what you say about structure and discipline versus freedom and how it really interrelates. For a long time I was thinking about yoga as a discipline and psycho-analysis as a discipline and they're both disciplines of self-confrontation. Theoretically it would lead to some kind of freedom ultimately, but first a lot of hard discipline.

Maureen: This brings me back to the beginning of my exposure to the work. Many years ago I taught yoga with very little knowledge. In those days there was no-one to teach, so we just taught what we could. Then I was exposed to the work, went to India and came back with all this enthusiasm. I went back into my class, taught

the same people, and many dropped out because before everything had been easy, now I was making demands. I had to let these people go, and hold on to what was clear for me. But how difficult it is for people to begin to accept that discipline, work with the body and feel into an area that's complicated for them, even though mentally they may be searching. We have to be ready for this work and really want it.

Shirley: How many of you are teachers here? (Show of hands) Most! We certainly went through an enormous upheaval in Victoria. We had had a yoga program for years, Carole (Miller) and I both taught in it. It wasn't an Iyengar program at first, and when we changed the same thing that you experienced happened: a lot of people going away.

Carole: It wasn't just dropping away; it was a lot of anger. It is so much like a wheel: you come back with things that people once got upset about, now they want more. It's very interesting to watch over a number of years. That whole thing about tradition is very interesting to me. During the sixties many of my age group discounted the traditions we had been brought up with. For me, breaking away from tradition was a way of expressing how I was going to change. Yoga has brought me back to those traditions with a new caring and a new appreciation, not only in terms of yoga but in terms of my life. It has shown me the validity, importance and care you need to take to maintain a life. We need to decide which traditions are really important to us, hold on to them, nurture them; then look at those things that we need to let go.

Maureen: I feel a lot of integration is happening today, especially East/West dialogue, mostly Christian and Buddhist thinking. There's a struggle to bring forth new disciplines or new ways, because we always want to move a little bit further.

Carole: But without discounting the old.

Maureen: That's right: taking what's useful into this current world. I think if we can do that then that must bring forth another new way. So Mr. Iyengar is not so much traditional as revolutionary. Some of us see more of the revolutionary side, some of us the more traditional, because he's such a broad being - or you may have experienced the more nurturing side. But if you stay with him long enough they integrate.



Carole: And he hasn't isolated himself, he's still very much living in a community situation as a householder. He hasn't removed himself from that part of life.

Shirley: Even in his practice, and this is interesting, because not too many yoga masters practise among their students, in the same place.

Student: That to me is a wonderful thing, because it reminds me of the tradition of the guilds where the apprentices were among the masters and absorbed what is going on simply by being there. They learned so much more than just the physical aspects of the trade. By Mr. Iyengar's being there and doing his practice the emanations are much more than "oh he's practising"; the mystique and the ethics are part of his practice. Nowadays you go to school, somebody holds court and that's it. Well, it's not! I feel Mr. Iyengar observes the very best tradition of teaching his craft.

Shirley: How many have read this book, or is it new to most of you? The title, The Tree of Yoga, comes from a part of Patanjali's sutras, often called Astanga Yoga or the Eight Limbs of Yoga. There's a picture in the book of a tree. The roots are the yamas, the trunk the niyamas, the branches are asanas, the leaves pranayama,

the bark is pratyahara or the inward journey of the senses, the sap is dharana (concentration), the flower dharana (meditation), and the fruit is samadhi where body, mind and spirit unite and merge with the Universal Spirit. (see Page 8 of The Tree of Yoga) The analogy of a tree is very nice, because it's a whole. You need everything, you don't discard the roots once the trunk is there or the tree would topple over, but you go on nourishing. The tree is nourished from the roots, so in the eight limbs of yoga you start at the beginning just as you would with everything else, and then add something. You start with the first two limbs and then when you add asanas you continue to practise yama and niyama. When you add pranayama you're still practising asanas, yama and niyama, and so on. In the Iyengar system of yoga, meditation isn't taught as a separate practice but evolves out of the other practices, and for many of us it evolves in different ways. I know for some people it involves a separate practice, while for others it's a part of their asana or pranayama practice.

The five yamas are the roots of yoga, certain principles: ahimsa (non-violence), satya (truthfulness), asteya (freedom from avarice), bramacharya (control of sensual pleasure) and aparigraha (non-covetousness). They're ethics not unlike the Ten Commandments, which form an ethical foundation for your life, and one of the

things which Mr. Iyengar says in this book and often when he's teaching, is that each limb of yoga is in asana, that when you truly practise asana you practise all the other limbs and, in effect, they overlap into each other. Ahimsa is interesting. For instance, when you do, say, a forward bend aggressively, overstretch and tear a hamstring, it's fairly obvious that you've been violent in overstretching. I'm not sure whether Mr. Iyengar mentions this in the book but we have a tape where he reminds us that understretching is a violence as well. Wherever you have overstretch you have an understretch and that's as much a violence in that some cells are constantly stimulated, overstimulated, agitated; others are dead, dull, deprived cells which have not been awakened at all and are slowly dying, because of that lack.

Maureen: I keep going back to non-violence because it's so subtle. You might think, ouch, this is hurting, I'm doing violence. Many times it's really subtle to know whether you are being violent or not, because sometimes you're just breaking into new areas.

Shirley: Sometimes you're really nourishing!

Maureen: Bramacharya is one of the yamas that I've struggled with as a point of view that may be different from East and West. If you look at it as sensual pleasure, it is very interesting.

Shirley: The definition which Mr. Iyengar gives in the glossary at the back of the book says: celibacy, religious studentship and self-restraint. Bramacharya is also the first of the four asramas or stages of life. The first twenty years or so are for study and preparation for life, the next for family and career, the next for your own personal study and preparation for the final stage of service and giving back what you've received. Brahma is "the creator" in the Hindu trilogy of Gods, and acharya is "scholar or wise person", and one of the translations of bramacharya which I heard given by Father Joe Pereira of Bombay, a longtime student of Mr. Iyengar and a Jesuit priest, is "student of the scriptures". There are many translations; certainly the one that's most widely known is "celibacy".

Student: It seems to me celibacy can be understood in more ways than one: not necessarily one hundred percent abstinence for life, but either for a period or in a certain context and a certain amount of personal restraint.

Student: I don't think of it just in sexual terms. I think it's referring to sensuality, all our senses. When we do an asana we can be very distracted by visual things.

Maureen: Sexual energy can be used in so many different ways. I see it as a tremendously creative thing and it can be used that way or in the opposite.

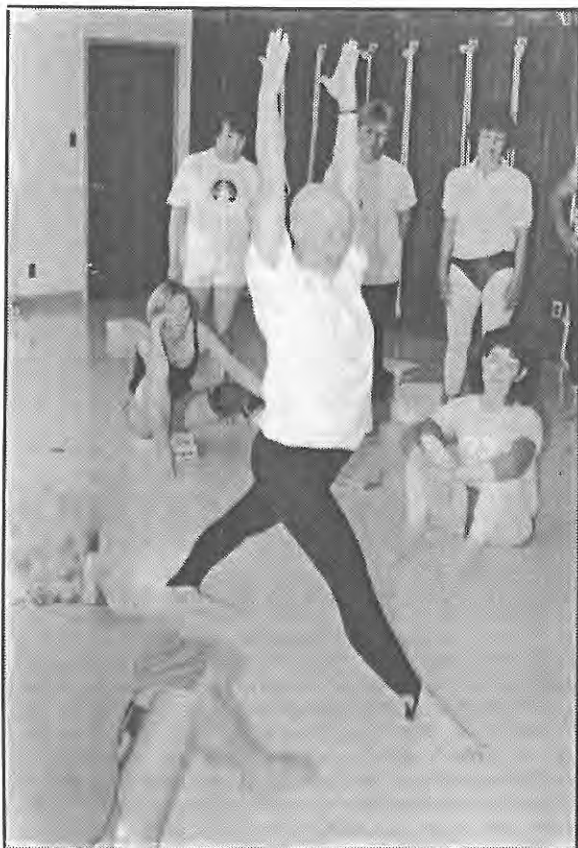
Shirley: To me, the important thing is to understand this fact that sexual energy can be used in so many different ways and look at how I use it in my life, and whether it takes me closer to my goal and in the direction I want to be going, or if it takes me further away. I just came across another quote of Mr. Iyengar's on bramacharya where he says: "Bramacharya means the soul moving with your action. When there is oneness of the soul with the motion, that is known as bramacharya." (Tree of Yoga, Page 52) Obviously he wasn't celebrate, he has six children, five daughters and a son.

Maureen: Years ago when I was first doing yoga, I didn't like some of these yamas and niyamas at all. I think your own ethical values are so important, and you've got to struggle for your own truths. Having done that they don't concern me now. The ten commandments do the same to me; there's a feeling that they're rules and what we're struggling with is our own honesty within ourselves, our own truths. We're always evolving into new ways of discovering the deeper level of truth for ourselves and coming up against our negatives.

Student: I don't see them as absolutes; any of those in the absolute form would be a fault. They're ethics or values, which I try to be more aware of in my actions, but I have a problem when they become fixed and used as a commandment that this is always right, nothing else is of value.

Maureen: That's what I mean, that a rule is something that can be negative but your own ethical place cannot be.

Student: I like the process of reshifting. Everything is new. You have to keep your mind open. When I came here last year, Liz McLeod said, now we'll do virasana, and everyone ran to get blankets and pads, and she said, why are you doing that? Oh well, I always use this, we said, but she said, have you done this pose today? No, was the answer. Well, she said, you might not need it. I thought to myself, now



that's yoga. To me that's really important: today I might not need it. I have every reason to believe that I will, but I'm never sure. I like that. You can always evaluate, you're always free. If I can adjust to that attitude when I'm doing the poses, it's easier for me when I'm doing other things in my life. For me, to feel comfortable when there isn't an absolute is to think, oh well, things have changed!

Student: Earlier we talked about the need for discipline, and there's a statement by Nietzsche who says, a will to a system involves a lack of integrity. Then you can fool yourself to get away from everything. Where do you draw that line? It's touchy.

Maureen: You can also do the opposite of that, you can take rules and be very comfortable with them and stop thinking for yourself.

Student: Maybe that's why some people feel uncomfortable coming to yoga. Sometimes I find that in my beginners' class, some days I just can't give them definite answers to their questions, particularly philosophical ones!

Shirley: Only some days!

Maureen: I think that is what's so difficult about bringing up children. By the time you've brought them up you're thinking entirely differently.

Shirley: My poor children certainly suffered! My oldest daughter started in private school, uniform, english style. I tried to create England in Canada and then rejected the whole idea and sent my kids to free school with no discipline whatsoever, and eventually put them through the Canadian school system - they survived.

Carole: I think that unless we expose children to our traditions, there's no ability to choose. Where does that knowledge to make a choice come from?

Student: I think the choice is important. It's one thing to show your children or your students tradition or the way as you see it, but you have to be prepared for them to choose differently.

Maureen: I'd like to ask why did we choose yoga, and what's yoga got that other things haven't? Why are we here following yoga as a discipline or a guideline to learning about ourselves? Why does this draw us more than anything else?

Student: I like the integration. I like working on all of me, not just one part.

Maureen: So you're talking about working with three things: body, mind and spirit. Perhaps that's something you haven't found in anything else.

Student: For me, it's away from the mind, above the psychological route, and also away from the intellectual, learning stock information. Ultimately it's integration, but first of all, pay attention to the body as a way of learning and grounding.

Student: I was sick and stressed and yoga is a discipline that allows me to find my way back into myself, which I can get far away from in some things.

Linda Benn: It's a way of giving yourself value, of honouring yourself.

Student: I think there are many ways of doing yoga.

Maureen: Exactly. It's very important to keep this open because there are many ways. Each person needs a different balance.

Student: I think the discipline scares many people off.

Maureen: The word itself!

Shirley: Wimbledon is on at the moment, and when I lived in London I used to go and watch, so I've watched some of it on TV this week. If you play tennis you can go down to the local tennis court with a friend, a couple of racquets and a ball and have some fun, but it's a lot more fun when you've learned enough tennis to keep the ball going over the net a few times. But that requires some discipline. It requires learning how to stand, how to move, how to hold the racquet, how to keep your eye on the ball, certain things like that. It requires discipline and practice. All sports involve that same discipline.

Student: I watched Joseph Campbell's series on TV and his way of describing discipline, which I thought was very wonderful, was self responsibility.

Maureen: One of the first things I put out to my students is non-competitiveness, and to observe their competitiveness, because we all have it. When I was watching the tennis I realised there was competitiveness there, and competitiveness is creating a violence in our world and I'm saying to myself, this has to go. So here we are with discipline, non-competitive discipline.

Shirley: But there can be the aspect of doing a sport and becoming as adept as possible for its own sake.

Maureen: Yes, that is the final way, but it's not easy though.

Carole: When I watch something like the Olympics and I see gymnasts or someone who can ski, striving for excellence, perfecting their skill, I have a sense of appreciation for that kind of commitment.

Shirley: That's what I admire, the beauty and the ability to focus and concentrate.



Maureen: Doesn't that bring forth those two polarities: the positive and the negative. It's such a tightrope we walk on, and we go over the edge so often, especially in the sports field.

Student: I also enjoy the aesthetics of gymnastics. I don't think all athletes are like this, but it's tempting to go for the physical and the appearance and the skill and exhibit it.

Shirley: With any skill it's important to ask what's the point of it, what is it we are practising for? So why are we doing yoga, it's come back to that again?

Student: One of the things that differentiates yoga from a sport for me is that it is so individual. Each body is different, and has to be dealt with individually.

Maureen: I think it's really nice when you see in a class someone who is in what seems to be a very beginning phase doing much deeper yoga. They have what I call the presence of the pose perhaps more than someone who can physically go further because their body is more flexible. You can see the integrity of the pose in that individual, and it's very beautiful.

Shirley: Earlier somebody mentioned Joseph Campbell. Again and again during his series when he was asked what is important, he just said, follow your bliss. I have found bliss in many things in my life, sport was one of them because I was quite good and liked it very much. Joseph Campbell, when asked about an experience of ecstasy, talked with great glee about a university relay race in which he ran the winning leg for his team. For most of us our sports career is short lived, but there's no end to yoga. It's so fascinating and the only restriction is the amount of effort I want to put in to it and the length of this particular life span. I think that's so incredible to know.

Carole: Yoga is so process oriented. It's like the difference between teaching drama and theatre. To me, drama is much more process oriented and developing, rather than just being out there to be seen by the public. It is a constant process, there is no plateau.

Student: It would be interesting to have a poll or study of people who are drawn to Iyengar yoga to see what it is that they have in common, because I do see some things in common although I'm not exactly sure what they are. My yoga

teacher did a thesis on Yoga and Aerobics, the type of people who chose one or the other and the effect that this has on them.

Linda: But we don't want to categorise people.

Maureen: And we don't want to categorise Iyengar Yoga, because it's so different from each teacher. You see Mr. Iyengar teach, you see his daughter teach, you see his son teach, you see all the various teachers having an integration of this particular discipline with their own experience so that they form their own yoga. That's what I'm interested in, so that the yoga becomes much more unique for each individual.

Student: That's what I would say is one of the things that almost everyone here would have in common. I like this work because it isn't categorised. That to me is one of the commonalities that people in Iyengar yoga have: they tend to be strong minded people.

Shirley: Strong minded! Wilful? (laughter)

Student: Yes, people who are independent thinkers, not afraid to say, that's interesting but I don't necessarily accept that for me. I find that attitude is common in students as well as teachers.

Student: I was thinking that Iyengar yoga really strives for perfection.

Shirley: All yoga does, I think.

Student: Yes it does, but Mr. Iyengar strives to align every single bone in your body; it's incredible. When I took yoga twenty years ago they weren't doing that. I have teachers who tell me where every single muscle, bone, energy should be, and I think that perfection we talk about is taken into our lives.

Shirley: The yoga that I started with was not Iyengar yoga and I moved to this method because it suited me better; this is how I could follow my bliss. I think that a lot of yoga, when it made its journey from the East to North America, was watered down or sugar-coated to make it more palatable, and I don't think that's yoga. All yoga is demanding in one way or another. Mr. Iyengar has certainly perfected it.

Maureen: I think we have to be careful not to get smug, and respect the different ways other people choose, such as Jnana Yoga. I remember once talking to Alan Watts about the work I was

doing, and he said something like, well, that's just physical, and I felt, where's he coming from. Here's a man who has offered a lot to the world from the understanding of Zen meditation and Buddhism. He was perfecting something: Mr. Iyengar is perfecting something. We live in a world with all these beautiful integrations and one is not better than the other.

Carole: Recently I saw a photograph of some asanas in the Yoga Journal and I was critical because they didn't look safe to me. At the same time I can accept that that's not necessarily the whole of their yoga, and that I don't know what they are working towards..

Student: You can criticise that pose without negating the person's struggle on their path. I've sometimes got students to look at photos and asked, what does it tell you? I'm not asking them to judge whether or not that person is good or bad in yoga. Recently I read in the Yoga Journal that Mr. Iyengar's teacher, Krishnamacharya, had just died, and it listed this man's students, many of whom are very different in their paths from Mr. Iyengar. Yet all those people, I would think, in the eyes of their teacher have equal value. Obviously even in traditional yoga there are many acceptable ways of coming to the end goal.

Shirley: Mr. Iyengar gives an example of this in the book. Patanjali's Yoga-sutras begin by saying that yoga is "chitta vrtti nirodha", stilling the thought waves or fluctuations of the mind. The Hatha Yoga Pradipika says that yoga is "prana vrtti nirodha" or stilling the fluctuations of the breath. But the culmination of both is Samadhi. (Tree of Yoga, Page 4)

Maureen: The morning before last I said in the class, does it mean because we can do a certain difficult asana that we are more enlightened? I'm thinking in terms that, yes it may be, and no it may not be. We need to humble ourselves and not get caught up in our achievements.

Shirley: But in humbling ourselves I think it's also important not to lose our passion. I really do believe that you can be so liberal minded that you don't take a stand. Sometimes you're going to be wrong and you're going to have to withdraw and say, OK I was wrong. But not to take a stand, to be wishy-washy; that's not yoga to me.

Maureen: And, of course, your passion may change.

Shirley: Sometimes it leads off the path a bit but that to me is fascinating. I don't expect that never to happen; it will happen. Coming back to what we were talking about earlier, that was one of the problems for some of us when we made the change from another form of yoga to Iyengar Yoga. It was our passion that alienated some people as well as their distaste for the work. I must admit, I was fanatical for a while! On the other hand that same passion attracted others.

Student: That's an interesting question, whether you can do a better asana when you're enlightened. What about people who are handicapped? When I was in third grade I remember everyone else could go forward and I could never do it. No-one in my family can; genetically it's difficult for us to do forward bends. That's a little bit handicapped, but what about people who are severely handicapped?

Maureen: So we get back to the quality; whether a person is handicapped or not, there can be that quality.

Shirley: I don't know how familiar you all are with the idea of karma: that we have certain things to learn in this lifetime which is why we were born in this body in this place at this time. This is an eastern belief and I'm not sure I always believe in reincarnation although sometimes I do, but it makes a lot of sense to me, this law of karma. I am given certain abilities, and supposing that ability were to have a wonderful body, to be able to do all the asanas, then what will I do with this? If the eastern teachings are true then what I do with my abilities in this lifetime will have a tremendous influence on the next birth I gain. If I abuse my gifts or use them in a destructive, damaging or selfish way, then they will not be available to me next time.

Linda: But not only what you do with your potential in terms of the evolution of your own soul or being, you also have an effect on the larger consciousness of your own society, and that's important to think about too. In a sense we're all part of one organism.





INTENSIVE COMMENTS

I realise as I do my yoga practice here, regularly, daily, as I used to do, that I have benefitted, not only from the detailed work of the intensive, but greatly from the positive energy that flows at that time from teacher to student. Its an energy that reaches into all kinds of hidden places, reinforcing the message that all things are possible to every one of us, once we let go of our self-imposed limitations.

As I remember my personal practice of two years ago, I am delighted to discover that I have progressed into a new place, with different limitation, the old excuses no longer have any validity! This must surely be progress of sorts. And I recognise with gratitude the role that Iyengar yoga has played, through Marlene in Toronto, Shirley and all the intensive teachers in Victoria.

Rosemary Short, Victoria, B.C.

I am not very experienced at expressing myself in the written word, but I would be more than pleased to try and share with you and the readers some of my thoughts and feelings regarding the Yoga Intensive I attended in July.

Even though it has been almost two months since the Intensive, I feel as if it were only yesterday. The people I met, the classes I experienced, the knowledge I gained, the inner peace I found, the sharing, the caring, the giving, was so deep and pure, I am sure I will feel as if it were only yesterday even years from now.

When one experiences a workshop of such high calibre, it is very difficult to single out classes, moments or experiences, as highlights, but if I had to, I think for me the most outstanding would be the coming together of such beautiful people from all reaches of the country - and beyond.

This was my first experience of such a workshop and it left me with an awesome feeling - so rich and so warm. I would like to thank all those involved in the creation and manifestation of this workshop and if you feel as enriched and blessed as I do, then you know how successful it was.

Jo-Anne Lynd, Calgary, Alberta

IYENGAR YOGA TEACHERS MEETING

Saturday, October 14, 1989

Practice: 9:15 - 11:00am, The
Sequencing of Asanas
Discussion and Potluck Brunch to
follow, 11am - 1:00pm

phone Marlene Miller
656-3183



Leslie

By Leslie Hogya

In July I went to the Ashram in the Kootenays for a retreat, a rest, to reconnect with the people there and for a short workshop called Body Maps. Margaret White was our leader. We drew outlines of our bodies and then reflected on each area and filled in the outline with colours, symbols, etc. This work helped me and, as always with Ashram work, some of the lessons came from unexpected places. Before I filled in my body outline we all spent time in reflection and I wrote quite a bit on speaking clearly, being clear. But in the final picture I didn't put a mouth in! As the work progressed, I came to understand this omission, which I cannot disclose here. However, I also left out one of my ears, which I can share. As a final exercise we were to have a dialogue with any trouble spots. This gestalt technique is powerful and amazing. We do have answers within us. We often don't know how to access them, or sometimes just what questions to ask. That is why each workshop, each technique, helps unravel a bit more, as each approach is slightly different and comes at the problem from a slightly different angle.

What follows is the dialogue I had with me. My rational self asked questions and the answers came from a deeper knowing place, they came spontaneously and quickly:

Question, me to my ear: Why aren't you in my drawing.

Answer: You left me out.

Question: Did I forget you?

Answer: Yes and no.

Question: Do you know why I left you out?

Answer: You don't like to hear criticism. You also don't like to hear things you think you've heard before or know.

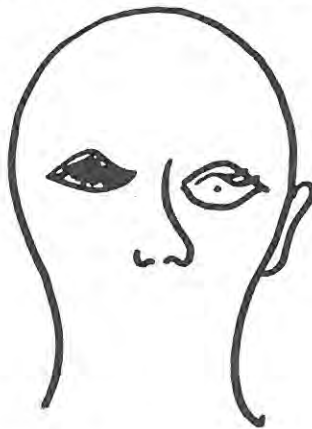
Question: Why am I so impatient?

Answer: You expect a lot of yourself. You think you're supposed to know it already.

Question: How can I overcome the impatience?

Answer: - By breathing.
- By looking at the person who is speaking.
- By listening.

Question: I need my ear for that, don't I?



Answer: Yes.

Question: Can I insert it in my drawing?

Answer: Practice listening first. If you try really hard to listen to the inner and outer messages, your ear will develop and then you may draw it in.

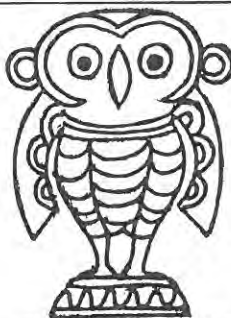
I felt this was a very obvious, clear message that I couldn't get on my own. I didn't see the significance in the omitted ear until I was skillfully questioned about it by Margaret.

One reason I decided to attend this particular workshop was because of repeated health problems I've had in my lower abdomen. Again, some resolution to this came from a round-about route. First I realized I had to accept what had happened in the past was a fact, but it was over. Perhaps because of the past illnesses I would never be able to fully open my pelvis and do a lotus pose. Trying to find reasons was not really very productive. More to the point was to get on and work with what I've got.

As I reflected on the workshop before writing a final paper, instead of focusing on the pelvic area, I concentrated on my diaphragm. I was applying what I have learned from teaching asanas. Often if there is a pain or restriction in one area, the source is in an adjacent joint. For example, if a person has a pain in the knee during standing poses, I look to see if the hip is open, or the if the foot is rolling in. A realignment or adjustment, an opening, a strengthening has to happen in adjacent areas before the pain goes in the knee (or wherever).

I focused on the diaphragm and asked myself, why do I close off? Why am I containing emotions and holding myself, guarding myself? Whatever the reasons, I now must concentrate physically on releasing the diaphragm. Asana and reflective writing, the two can work together. In asana practice poses that help are backbends, setu banda, sirsansana and, of course, pranayama.

The sources of healing are within me. Daily practice is the key.



WHY HAVEN'T WE

GOT MORE MEN?

The following discussion took place during the Summer Intensive at the end of one of the afternoon seminars? Thirty one students attended this intensive: twenty seven women and four men! The two men who were supposed to attend this particular seminar did not come!

Maureen: Why haven't we got more men? Perhaps there are more dissatisfied women than men. Perhaps women are more in touch with their dissatisfaction than men.

Student: They're all playing football.

Shirley: At the Y classes there are far more women than men in the beginning level classes but at the more advanced level it's closer to half and half.

Maureen: I have men on the island who have pain in their back and sometimes they stay longer.

Shirley: Well that's how Derek started yoga.

Student: In the West, I think, it is thought of as a more feminine things to do.

Maureen: I think their armour is often a little stronger. It's a very straightforward armour in the physical body, perhaps a little more difficult to remove this way.

Shirley: It's humbling for many men.

Linda: It's interesting to watch the September classes when athletic types come in to taste yoga. They drop out when they see weaknesses in themselves, that shocks them.

Student: Have to let the men work at it, I'm afraid.

Are there any men out there who read this newsletter. If so, we would like to hear from them. Until we do we can only speculate.

YOGA CENTRE RETREAT AT SALTSRING ISLAND

by Karen Wilson

This summer I was fortunate enough to attend the retreat on Saltspring Island. Thinking about my intention to write something for the newsletter following the retreat led me to reflect on the similarities between autumn and retreats.

Both are times of renewal. Nature, preparing for change, sheds her summer skin, just as retreat weekends help us prepare for change in our lives. Change, we know, is inevitable; accepting change, however, is not always easy. Shirley's suggestion - accept the breath, as it is, don't try to force it, seems also to apply to change. In learning to accept the breath, we let go of our need to control it. When we let go of the need to control our lives, wonderful changes can happen.

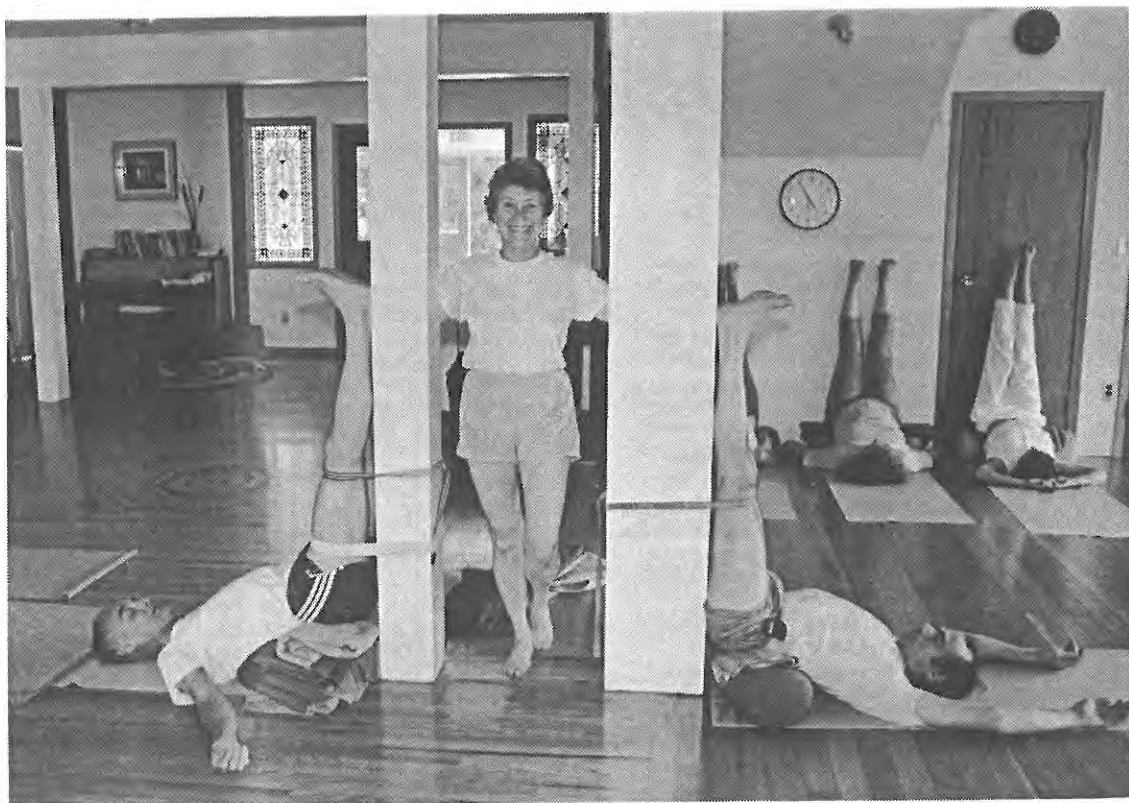
It sounds easy, but weekend workshops in yoga have, as any serious practitioner has (sometimes painfully) come to learn, a lot of hard work and discipline mixed in with the rest and relaxation. Asana practice can be demanding, challenging one to explore the roots of resistance, or the demands of the ego. Still, it was a joyful, expansive time. Shirley's instruction and insight, along with Derek's anatomical knowledge and experience as a medical practitioner, (not to mention his cheery English wit), provided a delightful balance. Behind every successful event is a talented organizer; in this case, Marlene Miller. Marlene's gentle and reassuring presence belied the amount of planning that goes into such an event. Linda Benn is also due a debt of gratitude for transporting the mats, ropes and props which are of such assistance to our practice.

Humor, a vital aid to the learning process, was in good supply that weekend. When Shirley introduced a pose saying, "Women sometimes have one side lower because of carrying handbags - or children -..", Linda Shevloff quickly added, "or briefcases." To which Jim Rischmiller retorted "or chips on their shoulder."

The staff of the Saltspring Center, both residents and community volunteers, are dedicated to "providing a supportive atmosphere and peaceful environment to help restore and enhance body, mind and spirit." This alone is reason enough to visit. Care and attention to detail make the Center a warm home away from home. On the windowsills of the heritage style house were bouquets of pansies and Sweet William. Meals were freshly prepared, hearty and delicious. Most participants bunked inside the retreat facility, while eight of us enjoyed the solitude of the "Round House," a building often used for the bodywork on the Center's regular health and women's weekends. (A few yoga enthusiasts doubled their relaxation with a professional Swedish massage).

We were treated to an evening of song and chanting, the community's weekly Satsang, accompanied by Center residents skilled in a variety of instruments, including guitar, bongos and sitar. As their parents sang and played, the children came and went, inconspicuously. The sense of community, and the ease with which the children interacted, was noticeable and uplifting.

The Saltspring Retreat was for me a dream realized. When I lived on the



"SHIRLEY AND THE BOOKENDS", Derek French and Jim Rischmiller

prairies I often found myself pouring longingly over the newsletters from Victoria which spoke of idyllic weekends on enchanted isles of the Gulf Spring with names such as Saltspring, Gabriola, Pender. And here I was! I first visited Saltspring four years ago, when it was still a place to "get away from it all". Again, I am reminded of the inevitability of change. The growing number of people who have moved to Saltspring to "get away from it all" has resulted in a suburban face lift for Ganges, Saltspring's urban community. If there was one thing which sullied the weekend's rejuvenating effects

it was the monotonous roar of dirt bikes a few hundred yards away - a stark contrast to the serenity and tranquillity of the Center.

If the approaching winter "blahs" have you looking for some way to lift your spirits, I'd recommend you begin thinking about attending the Yoga Centre's next summer retreat. Just as autumn is essential to spring renewal, retreats can serve as milestones of new growth in our lives. As Shirley says, "You cannot always retreat from life, but must engage it fully - whatever life you have chosen for yourself."



Focus on Women

with

Leslie Hoggia & Celia Ward

Come and experience
dynamic poses promoting
strength and vitality,
quiet poses which heal
and nurture.

Leslie & Celia are experienced
Iyengar Yoga instructors.

Sunday November 26th

10am-1pm. Yoga Studio

Victoria YM/YWCA

\$13⁰⁰ - yoga centre members

\$15⁰⁰ - non-members

Registration: phone

Celia - 474 5021

Leslie - 383 6301

SHAMBHALA HOUSE



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

LIFE STRATEGIES

Friday, October 20, 7:30-9:30 pm; Saturday & Sunday, October 21 & 22, 10:00 am-6:00 pm

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

Fee: \$110.00, \$25.00 deposit

THE FIVE SENSES

Friday, November 17, 7:30-9:30 pm; Saturday & Sunday, November 18 & 19, 10:00 am-6:00 pm

This workshop offers an opportunity to focus on your senses--how they really operate, the way they influence your perception of your world, and how they can be refined. This is a fascinating exploration for anyone, but especially important for those working with the Kundalini system.

Fee: \$110.00, \$25.00 deposit

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

1807 Forest, Victoria, B.C. V8N 1H5

YOGA CALENDAR

OCTOBER:

- 14: Teachers' meeting at the Y.
9.15 am - 11.00 am Asanas.
11.00 am - 1.00 pm Meeting and Potluck.
- 14: Potluck supper at Shamabala House.
6.00 p.m., 1500 Shasta Place.
- 15: The Joy of Yoga workshop at the Y.
See ad this issue.
- 27: Yoga Centre meeting at the Shevloffs.
4758 Spring, at 7.00 p.m.
- 27-29: Workshop at Yoga Centre, Winnipeg
with Shirley Daventry French. Call
Karen Fletcher, 204-28406339.

- 26: Sunday Workshop for Women at the Y.
See ad this issue.

DECEMBER:

- 2: Annual General Meeting of the Victoria
Yoga Centre Society followed by a
celebration. To be held at 160 Beach
Drive, Victoria, B.C.

NOVEMBER:

- 11-12: Workshop at Norma Hodge's studio
on Gabriola Island with Shirley and
Derek French. Call 247-9616.
- 18: Teacher's meeting. To be announced.
- 24-26: Weekend workshop on the Sunshine
Coast with Felicity Green. Call
Carol, 885-4133 or Susan, 886-7658.
- 27-Dec 3: Midweek Intensive on the
Sunshine Coast with Felicity Green.
Call Carol 885-4133 or Susan,
886-7658.



PLEASE NOTE THAT YOGA 90, A YOGA
CONVENTION, WILL BE HELD IN SAN DIEGO,
CALIFORNIA, FROM JUNE 23 - JULY 1, 1990.
WATCH FUTURE NEWSLETTERS FOR MORE
INFORMATION.

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 _____

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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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Distribution: Dave Rocklyn

Printing: Monk Quick Copy Centre

Photography: Don Benn, Linda Benn

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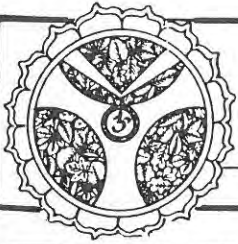
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DEADLINE FOR NOVEMBER ISSUE

OCTOBER 16, 1989

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

NOVEMBER 1989

O earth
for the strength
in my heart
I thank Thee.

O cloud
for the blood
in my body
I thank Thee.

O fire
for the shine
in my eyes
I thank Thee.

O sun
for the life
you gave me
I thank Thee.

by Chief Dan George
from "My Heart Soars"



Reflections

By Shirley Daventry French

"One should not adjust the asana to fit into one's body structure, but mould the body to the requirement of an asana. Then the asana will have the right physical, physiological, psychological, intellectual and spiritual bearing." These are the words of B.K.S. Iyengar, on page 56 of his book The Tree of Yoga.

What do you do when your teacher begins a class with an asana which your body structure just doesn't seem capable of moulding into: one which you normally practise only after certain warm ups or preparations, if you practise it at all? For example, *supta virasana*, which is frequently practised at the start of a class. To add further insult to the situation, you might very well be asked to hold this posture for five minutes.

What do you do? (I'll answer that question from observations of my students.) You resist! You fidget, coming in and out of the pose the whole time, not holding it for more than the blink of an eye. Or you leave the room to attend to some pressing business which by a strange coincidence just popped into your mind. Or perhaps you decide you really need to go to the washroom this very minute. Some students even delay their appearance in class just in case it might start with this pose.

Once upon a time we didn't have enough bolsters, blankets, blocks, benches for everyone to have the props they needed for *supta virasana*, but that situation was remedied years ago. Now, no-one need suffer unnecessarily - unless they refuse to tune into their body and use the support they require for that pose on that day. No-one need injure themselves for lack of instruction in how to adapt, adjust and

accommodate their body to the structure of this asana which has been demonstrated over and over again both with and without props. This is the responsibility of the teacher. What is required of the students is that they face reality - not cling to memories of how they did the pose yesterday, or last week or last year in India. It is an equal waste of time to indulge in fantasies of how things ought to be, or competitiveness with other students in the class who are more adept in this pose. Having developed the maturity to take an honest uncoloured look at current limitations, then it's possible to go about the business of moulding the body to the asana by assessing what help is needed today.

The purpose of props is often misunderstood. Some people continue to cling to external support they were given for good reason in the past, well beyond its usefulness. Others prefer to cling to a false view of reality, and won't accept support they need at this moment and from which they might really benefit in the long run. Both types of person are practising denial: either denial of the responsibility to become as self-sufficient as possible, or denial of present limitations. Both responses involve dependency. It's fairly obvious how individuals who won't give up their props have become dependent on them, but the second group is also dependent on maintaining an illusion. Ideally we would assess each situation afresh using discrimination and intelligence in the use of props, remembering that they are intended as an aid not as a crutch - an aid towards attaining a certain state of mind as well as a certain opening of the body.

What triggered this line of reflection was an incident at last week's teachers' meeting. I

led a session on sequencing asanas, using as a guide a class which Mr. Iyengar and Geeta taught in Pune on how to practise. For several days they had been stressing the importance of rhythm, cycles and practising the asanas in their proper sequence. They wanted to make sure that we understood that there is a method, it isn't a question of random choice. Among other things, they emphasised the importance of taking care to warm up before more difficult asanas, of doing invigorating poses such as headstand and back bends before quietening poses such as shoulderstand and forward bends, of balancing your practice so that you end in a state of equilibrium - calm, alive and alert not exhausted or agitated and over-excited.

At the teachers' meeting, during the discussion which followed our practice, one person spoke about difficulty in doing supta virasana at the start of a class, and the need to warm up first - preferably with a five mile run; then the pose could be attained without any props. I responded vigorously that it was a problem of mind set, and that there was no reason why supta virasana could not start a practice - provided suitable support was used.

This is not to devalue the discovery that contrary to expectations, rather than stiffening joints, running loosens them for certain asanas. This discovery has created a preference. Nothing wrong with that, provided you can get on with things when your preferences are not satisfied, but beware of preferences becoming needs or prerequisites. When there are a set of requirements which have to be met before attempting any act, then your options become severely limited. You end up constantly struggling to live in a world which doesn't meet your expectations, surrounded by people who also fail to meet your needs, rather than responding as best you can to what is actually happening.

With asanas, a problem arises when, having had a certain experience of being more open, more at ease, more vital, we become attached to that experience and use it as a yardstick by which to measure the performance of this asana at all other times. To some extent this is good, if it becomes an incentive to practise. We have been given a glimpse of our potential, which is a great gift. This often happens when we go to India where many factors help us to break through barriers: the teacher, the teaching, the heat, the institute, being away from home, relieved of many responsibilities, and having a period of time to devote solely to our own

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
DECEMBER 9, 1989**



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

FEE \$40.00

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.

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evolution. It can also happen at home when certain factors come together, usually as a result of having persisted in the face of difficulties or continuing to practice when there is very little evidence of any progress. These are what I call the dry periods, and are a part of any process of spiritual growth. It is important to remember that you are involved in a journey where every step along the way is of equal value - not an easy journey but a fascinating one calling for courage, trust, honesty, and determination.

Difficult journeys require well honed tools, but even the finest of tools are useless unless we know how to use them. Asanas are one of the tools available for the spiritual journey. If, through our practice we learn to use them with skill, they take us towards a deeper understanding of our self and the purpose of life.

A MESSAGE FROM THE PRESIDENT

by Marlene Linda Miller

Several years ago the members of the Yoga Centre agreed that the position of President would be held for a period of two years. The purpose being that it took one year to "know the ropes" and then one year of "work". Well this is the end of my second year.

When I first took the chair I was filled with enthusiasm to try to insight three areas of change: that the Yoga Centre membership be self-nourishing (i.e. support for each other come from within the group); increase the number of participants in the administrative functions that keep a centre such as ours going; and meetings be not only for business functions but include programs of interest allowing for social interactions.

Some of the foregoing was relatively easy to accomplish. One area was the implementation of meetings that included a program of interest followed by discussion (e.g. the viewing of the Joseph Campbell interviews by Bill Moyer). Generating the self-nourishing concept and increasing the participation of other members was a larger challenge. At our meetings I attempted to have areas of concern and/or conflict, both personal and Centre related, aired in the group setting in order to avert and eliminate "post-meetings". The purpose



was to enhance the group harmony. Another step taken was to have a "Retreat" to brainstorm ideas for growth of the Yoga Centre and to refresh and revitalize the individual members. The retreat was held September 1989 at Salt Spring Island. It certainly did not go as I imagined - smooth, fun and invigorating. Instead it was a volatile time in which all of us explored areas of concern. The time was incomplete; therefore, a follow-up get-together was

held the next Sunday. This occasion brought out the value of the Yoga Centre, the part each of those present played in its functioning, and how we would like to see the Centre continue.

As I write, reflecting upon my role as President, I am filled with both disappointment and encouragement. The disappointment is that I would have enjoyed seeing an increase in the number of members harmoniously involved in the administrative function, there had been more program oriented meetings, and more time for socializing. The encouragement results from the "Retreat" and the following Sunday get-together at which time there was a fresh acknowledgement of the Centre's value, of the personal satisfaction one gains from being involved, and the commitment

and desire for the growth and increasing strength of the Victoria Yoga Centre. There are definite plans in the "cog wheels" to inspire participation in this vital organization.

It has not been two years of ease, but certainly personally growth producing. I am very grateful for the support received from each of you during the past two years. I would like to take this opportunity to say thank you for being able to serve as your President. To the incoming President, I extend my support and best wishes as the Yoga Centre and its members enter a time of change and enhancement.

Om Namaha Sivaya

Marlene Linda Miller



ANNUAL GENERAL MEETING

VICTORIA YOGA CENTRE SOCIETY

December 2, 1989 at 6:00 pm

Please join us for a brief business meeting and the election of executive members. A motion will be put forward at this time to establish only one category of membership.

This will be followed by our delectable CHRISTMAS POTLUCK SUPPER AND OTHER FOOLISHNESS. Bring your favourite friend, food and beverage

At: the home of Linda and Don Benn
160 Beach Drive

For information phone Marlene Miller at 656-3183



AND PARTY

REFLECTIONS ON THE YOGA CENTRE EXECUTIVE WEEKEND RETREAT

Jennifer Rischmiller

Some of us met at the Saltspring Centre on Friday evening and, after supper, we collated the October issue of the newsletter and caught up on the news.

After asana practice on Saturday morning we joined together for discussion. The discussion sparked some thoughts and emotions which generated further discussion and further thoughts and emotions, some of which were far from positive! However, we continued on with a brainstorming session in the afternoon, followed by supper. Several people were unable to stay, but those who were left spent the evening together.

On Sunday there was a meeting amongst those who spent the week-end at which it was decided to have another meeting to coalesce ideas, hopefully with more people present.

The next few days were spent in reflection - the week-end hadn't exactly been a restful retreat! In fact, retreat seems rather a misnomer - it was hard to retreat from the reality of the Yoga Centre. And it is a reality. Although there is no physical space designated as a yoga centre, it is the hardwork and dedication of the members which creates the reality, the commitment of its students which makes it concrete. However, just like a physical space, the Yoga Centre needs constant attention and care. The kind of care which can be given by a committed Board of Directors, people who are willing to tend to the purposes of the Yoga Centre. There is administrative business to handle, programs to run, a newsletter to publish, and so on.

During my involvement with the Yoga Centre, the opportunities I have been offered have afforded me great satisfaction. At one point during the

week-end, someone mentioned that the Yoga Centre was like a family. I feel like that also, so I have brothers, sisters, sons, daughters, mums and dads, each member has a place in my heart.

I served as secretary for a while, which was often a challenge - sometimes yogis aren't as centered as they'd like to be, their thoughts are scattered! At present, I'm working as newsletter editor, a wonderful opportunity to be involved in an exciting aspect of the Yoga Centre and to learn some more skills.

One of the most important lessons I have learned is to think hard before I accept a task! Nowadays, I think about it beforehand. I realise I have a choice, I don't have to say yes! I think hard about my priorities, what I want to spend my time on, what I'd like to do, who I'd like to be with. I try and work out my time and whether I can attend meetings, whether there's any extra time to do jobs, how committed can I be. All in all, I put in a lot of time for this process which helps me on many levels to clarify my life and what I want to do.

Soon it will be time for the Annual General Meeting of Yoga Centre and I will be asked how I wish to serve during 1990. I'm not sure just how that will be but I am sure about my commitment and the time I want to give. I am sure that I receive more than I give. I am sure that the teachings are my greatest gift.

I ask that you think about whether you'd like to give some time to the Yoga Centre and, if so, in what capacity. I don't ask for an answer right now, but come along to the Annual General Meeting and let the members know how you feel and celebrate with us.



MORE REFLECTIONS ON THE WEEKEND - AN 'UNDOING'

By Derek French

Earlier this summer, at a Yoga Centre executive meeting, it was proposed that a weekend retreat be held in the Fall. All the executive and any interested society members were to be invited. The purpose - to review the present state and future direction of the Centre. A time - the last weekend in September was agreed upon. A place - the Salt Spring Island Centre, where our Yoga Centre has had many happy experiences with annual retreats. In the initial proposal it was felt that holding the meeting out of town would be a break with the daily routine and provide a more creative ambience.

Eight members of the executive and one teacher attended. Six people arrived on Friday night, the numbers increased to nine on Saturday, four people left later on Saturday afternoon to meet pressing personal priorities, leaving five people to continue the discussions on Saturday evening and Sunday morning.

Friday night I chose to attend a lecture in Victoria. I understand the evening was spent productively in collating the October issue of the newsletter and engaging in the conversations that are an important preliminary exploration.

Saturday morning, Linda Shevloff led an asana practice. I arrived later in the morning to find the group involved in business affairs that had accumulated over the summer.

No agenda had been published for the retreat, so it was interesting to see what emerged spontaneously. The newsletter work on Friday illustrated two aspects, community service and companionship. The unscheduled business meeting on Saturday revealed other aspects of the Yoga Centre. (1) The absence of planning and priorities. (2) Business meetings are often "contaminated" by wandering philosophical discussions that are interesting, but tend to prolong the meeting. (3) Decisions are required but the database is often fuzzy. For example, the question arose, can the society afford to make a donation to a worthy cause if we do not have a budget outlining the income and expenditures for the next year. A decision to table this motion triggered some hard feelings,

but could have been resolved with some hard facts.

It should be possible to streamline these necessary administrative tasks, leaving more time at the monthly meetings for members to contact each other at different levels.

The business meeting adjourned and the group turned to a more general discussion of the Yoga Centre. Leslie Hogya suggested that we divide into groups of three for discussion and then bring our thoughts to the group as a whole. This generated some lively exchanges and a long list of functions that are current Centre activities. Leslie also suggested an exercise using drawings and symbols to brainstorm for the future. - This proved to be very fruitful and stimulating. However, time restraints and ferry schedules were calling. Four members of the group departed, leaving a heady mix of strong feelings and lively ideas on the boil without time for integration, resolution, closure.

The remaining five people - "the gang of five", met in the evening to air their feelings of frustration at the truncated session. Some sleep was lost, but when the group reconvened on Sunday morning a different mood prevailed. Enough time together had given the possibility of connecting without the guardedness that we brought from the city and our daily lives. This felt real, authentic, coming from a deeper level, and allowed us to tap into a different kind of energy and enthusiasm. Ideas and plans began to bubble to the surface including the idea of bringing the whole group together to help clear the air of unfinished issues from the weekend, and start planning the specifics of the new improved streamlined yoga centre.

The group of five left on the Sunday afternoon ferry. We parted with that warm glow that comes when people meet and are intimate. Now, as I write this article one week later, I look back on the retreat and see the paradoxes.

At one level, comparing the original concept of the time together with the truncated reality, the meeting could be viewed as a disappointment,

however, the strong feelings generated by the disappointment acted as a catalyst for renewal.

By missing the Friday night start, I was one of the members who chose not to be present for the whole meeting. When I learned that the meeting would be shortened, I did not feel the disappointment other members expressed. As I recognised my indifference, I realised that in the last year the yoga centre had become peripheral in my life: nice people, good work, but no longer an important part of my journey. In the drawing exercise, I had a pair of scales. One pan labelled 'abolish', the other 'continue'. The 'continue' scale only weighed more heavily when I realised that if this particular institution were to disappear it would be necessary to create something very similar in order to focus some of my energies.

I reflected on the origins of the yoga centre. When Shirley and I completed the Yoga Teachers' Course at Yasodhara Ashram in 1976, Swami Radha told us that the yogic path is long and difficult and that it would be valuable to have a support group for like-minded pilgrims. Over the years the centre organised many ashram workshops in addition to asana work. The ashram work moved to Shambhala House when it opened in Victoria, but many yoga centre members continue their ashram connection.

Recently, most of the activities of the yoga centre have been connected with the teachings of Mr. B.K.S. Iyengar. There have been other changes over the years. Since the 1960's yoga has been part of a spiritual renewal happening in the West with the teachings of yoga acting as a catalyst for many people.

I had felt alienated from my own spiritual dimension as a youth and young man, rejecting the hierarchical structure of the Church of England as another rigid institution. Yoga appealed, with its emphasis on learning to stand on my own feet as I seek my personal union with God. Teachers and guides lead by practice rather than precept, act as facilitators rather than essential intermediaries, teach the need for autonomy rather than lifelong dependency.

Perhaps yoga in North America is reaching a new level of maturity where the international, universal teachings of yoga are honoured, but there is less emphasis on the Hindu culture from which it emerged, and a growing desire to

integrate the teachings within our own culture using our own symbols. Swami Satchitananda, asked if he was a Hindu, replied "I am an Undo!" Certainly many times in my personal journey I have had the feeling of becoming unravelled as the games and roles I played were stripped away. I often felt "Woe is me, I am undone!", but now recognise that the undoing, the deconstitution, is a necessary, if difficult step that precedes and allows a new synthesis to arise.

I have a sense that the Victoria Yoga Centre, as an institution, is in the middle of its own unravelling: a healthy prelude to a state of renewal and growth.



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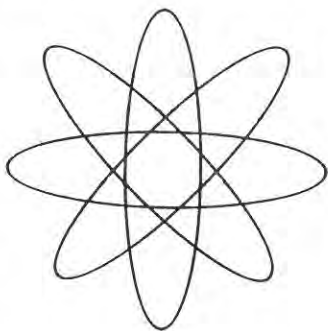
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KARMA YOGA

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never the fruits thereof.
Never let the fruits of action
be your motive; and never cease
to work. Work in the name of the
Lord abandoning selfish desires.
Be not affected by success or failure.*

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Collating, folding, stapling. Approximately 4 hours for 1 person - takes a lot less time with more people and its more fun! Once a month at the end of the month. Doesn't have to be the same people each time.
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One time job only, no heavy machinery needed, just elbow grease!
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MAT WASHERS:

To wash the green sticky mats at the Y. Some or all of them. One time only or regularly.
Call Linda Benn, 598-8277.

TYPING AND/OR TRANSCRIBING ARTICLES FOR THE NEWSLETTER:

Can be done in your own time, at any time.
Call Jennifer, 474-5630.

WORKSHOP ORGANIZERS:

WANTED: The Yoga Centre of Victoria needs a volunteer to organize and promote Sunday workshops at the 'Y', approximately 5 per year. Lots of help and advice available. Call Celia 474-5021

K A R D

K O L U M N

IS YOGA IDEAL FOR WOMEN?

Geeta Iyengar

"Nature meant woman to be her masterpiece," wrote John Ruskin. Her beauty and grace, as well as her soft nature, bear witness to this. She not only possesses external beauty, but her soft and graceful form belies her firmness of character and power of endurance. Woman is soft, tender and flexible, and this makes her move with ease and grace, contrasted with man whose body is rigid, rough, and robust. Yoga demands tremendous elasticity and it seems as if the Creator has favoured woman in making her body fit and suitable for Yoga.

Woman differs greatly from man in her build and stature. Her muscles are soft and light compared to a man's which are large, coarse, and heavy. Her skeletal structure also is not broad as in a man. She has the power to withstand physical strains and mental pressures to a far greater extent than man; this is not due to physical strength or power of endurance, but is nature's characteristic gift enabling her to face them.

Nature has, in addition, endowed her with the responsibility of perpetuating mankind. The wealth of a nation and the health of the future generation depend upon her physical and mental well-being. From a careful study of the features distinguishing woman from man, namely, her physical body, her changing physiological functions and emotional states, it follows that, if she chooses to adopt Yogasana and Pranayama as part of her way of life, they will be even more meaningful and advantageous to her.

Yoga helps woman to fulfill her tasks as well as to maintain her complexion, lustre and femininity. She no longer needs cosmetics, as proper blood circulation makes her skin glow. It is no exaggeration to say that Yogic practices are ideally designed to help her in all conditions and circumstances of her daily life.

An extract from Geeta S. Iyengar's book, "Yoga, A Gem for Women".

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"I practice in various places and more often than not there is a problem with slipping. My practice has taken a significant jump because now any part of the body placed in a position on the mat stays there."

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Leslie & Celia are experienced
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Sunday November 26th

10am-1pm. Yoga Studio

Victoria YM/YWCA

\$13⁰⁰ - yoga centre members

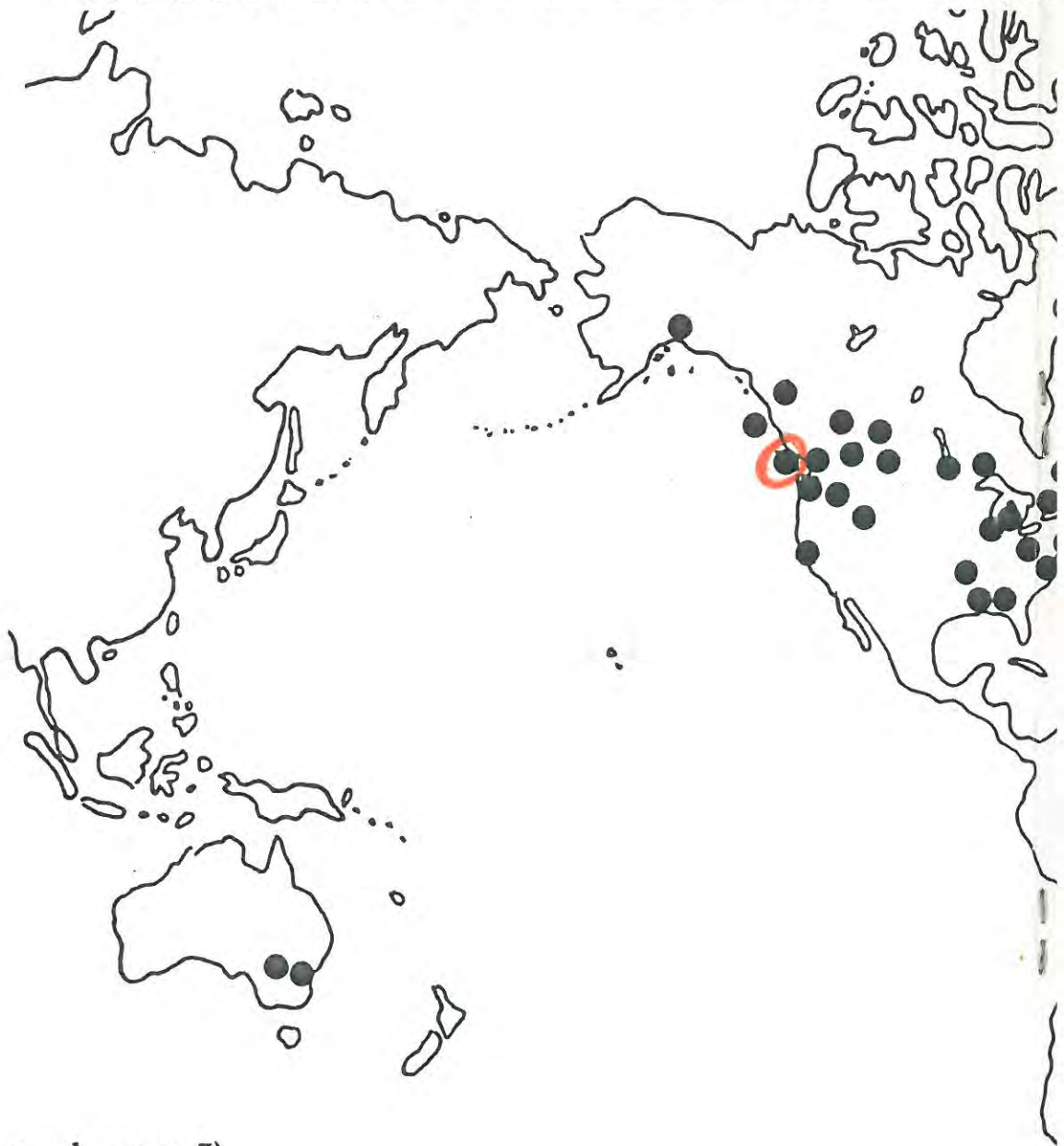
\$15⁰⁰ - non-members

Registration: phone

Celia - 474 5021

Leslie - 383 6301

WHERE IN THE WORLD IS THE AN



(See ad - page 5)

ANNUAL GENERAL MEETING?



- AREAS WHERE THERE ARE VICTORIA YOGA CENTRE MEMBERS — NEWSLETTER SUBSCRIBERS.

LETTERS

FROM HORNBY ISLAND

Shirley:

I have just finished reading the September newsletter which, as usual I enjoyed very much, in particular your comments on "involvement" in the yoga community at large. Living on a small island, four and a half hours from Victoria (and subject to two ferry schedules), is always head of the "excuses" list which makes it difficult to be involved in Yoga Centre activities. This kind of involvement I miss, as I feel it would enhance incorporating the principles of yoga even more fully into all areas of living. Of course, "involvement" expresses in many ways and I would like to share with you one expression of involvement which I experienced this summer.

At the end of Spring classes in May I had decided not to hold a summer program, as this is such a busy time for people with family and friends visiting; children home from school, etc., etc. The outcry from "yoga regulars" (a dozen or so) prompted me to schedule one summer class - this grew to four classes a week almost immediately. By word of mouth more and more "holiday visitors" started appearing at the studio door. Most of these people were dedicated yogis, away from home and delighted to find a 'contact' on such a remote (?) island! A woman from San Francisco in the teacher training program there; a man from Chicago; a woman from Seattle; another from Toronto; a woman from Edmonton; one or two from Calgary; one from France and so on. Some of these yogis came in with mild injuries which they were already working through in their regular program, several people came suffering from "summertime depression" which I found more common than I would have thought.

I looked up depression in "Light on Yoga" and followed Mr. Iyengar's suggestions of inversions, chest openers and the sarvangasana family. In response to the asanas, I watched shoulders relax, backs straighten and, most noticeably, faces soften and relax, in particular, the eyes and mouth. Smiles and laughter emerged, also occasionally tears. All of this I have observed in hatha classes many times. What amazed me was the clarity of emotions and thoughts that emerged after class that hadn't been present before. Clouds of confusion, self-doubt, anxiety, had dissolved, at least for a while. The science of hatha yoga was at work in each individual but, also of significance, was the supportive environment of a class situation - "involvement" with self and with the group - the yoga community; to be found even on a small semi-remote island in the Pacific Northwest. People expressed this directly; their desire at that time for "involvement with yoga people." It is not an elitest sentiment, but a choice of personal focus.

For my part, these visitors from around North America and Europe, gave me a wonderful feeling of involvement with the yoga community at large; as does the newsletter, the workshops sponsored by the Victoria Yoga Centre and the teacher training program.

Fall classes are underway, many familiar faces are continuing their exploration, many new faces are beginning. They "yoga community" is getting larger. It is a wonderful gift to be involved in this community and I give heart-felt thanks to the Divine; to my Teachers.

In the One Light.

Phoebe Long

TRAVELLING YOGA

A letter to Shirley from Jacki Hagel in Winnipeg, written after a trip to Indonesia.

It was wonderful to come home to the newsletters, I gobbled them up for insight - companionship that waters my practice. The challenge of overcoming limitations of a regular practice while travelling can be interesting, as you know. I've been wanting to write you as a way of integrating my experiences of travel and yoga and working through change.

The subtleties of the different asanas wove their way into my consciousness as I spontaneously chose which ones I would do at that particular time. For example, standing poses, known for creating a foundation in the body/mind/spirit were welcomed after long days of trying to get from here to there, many people and hassles (sort of like India), a different language, etc. Also we did a vigorous trek in which my legs craved the standing asana from a physical perspective. During this trek (averaging 25 km a day of mostly ascending) I came to understand yoga as a universal language. At night, when staying with different families in small isolated villages, I needed to do some basic maintenance of stretching. In those parts they spoke their own dialects but we proceeded to laugh communicate, cross barriers and enjoy each other while the kids joined in the adults looked on in amusement. (Westerners are very curious creatures as it is - two women hiking alone - then putting themselves together at the end of the day).

The 30° - 35° temperature makes for great flexibility among other disadvantages. The flexibility in asana brought about an awareness of how crucial this quality is on a daily basis of movement and travel. I'm not sure which came first - flexibility in asana or flexibility in daily encounters and perhaps it doesn't matter. But I tend to think, in knowing my impatient self, that the sources of tolerance and

flexibility of having the body in a state of readiness in asana, allows this to be accessible. The rest of the time stretching the hamstrings seemed like nothing, compared to the challenges of some of those days. (I was saying to Val and Sheri that perhaps, in this sense, it is a great thing that the Iyengar Yoga Intensives are in Pune, India!).

Indonesia is a remarkably beautiful, interesting, dynamic place culturally, geographically and ecologically. No doubt about that! And I did enjoy and learn an incredible amount about myself. However, the smoothness and integration of that experience and the cultivated inner strength of self I contribute to yoga. A few times I had an overwhelming sense of joy knowing yoga was my companion and that, unless I chose on some level or another, I would never have to experience total disconnection again. (I am referring to the earlier years prior to my healing and changes). Sure the confusion and disconnection does surface but the darkness of it all isn't consuming like it was before. The solidity of the self, for me, needs some kind of solid commitment of companionship that allows for freedom, growth, overcoming limitations. For me this is yoga; my yoga practice, the yoga teachers I know who are also students and an open mind as to what comes from Mr. Iyengar in India.

Another breakthrough for me in my practice while away was the commitment to work on my noodle-like headstand (as well as some form of asana daily, if only in bits and pieces). In England and throughout the winter, I had been building strength at the wall trying to be up there five minutes before balancing (one way advised in India as taught in the Intensive Sheri and Val were in). The woman I travelled with and I did this on a regular basis.

My balance and coming away from the wall was a very slow and precarious task. Then I began thinking about what headstand means - head grounded, arms solid - firm, grounded for support, spine straight, legs lifting against gravity - but feet in the clouds! - upward. For me, it was letting go of wandering around in a space like mode in search of something, or just wandering disconnected. From other asana I had learned about the importance of the feet being grounded, of being the foundation, but never took my head there in the same way. The fear of not being able to live with my head/mind/intellect/reasoning/decision-making self in a solid grounded way made me feel noodley. And to have my feet reaching for the clouds! to surrender the control of knowing where I'm going or doing next?

It all started to fall into place shortly after returning - giving me much energy. After a few corrections and adjustments from Val, I had a five minute headstand free in the room (and sometimes three

minutes). Val noticed my wrists were rolling around - my hands do not open enough to allow the good contact. Also, with an old whiplash injury, I want to be meticulous about having the strength in my arms to lift so as to not put too much weight onto my head and neck. My balance is still a little wobbly, which I'm working with, and also adjusting to yet another pace of being back in Canada.

I am also learning about letting go of wonderful experiences that are now in the past. I must trust that the joy and insights and inner musings experienced while travelling are integrated. Yoga allows me to believe that is possible. The present is of something else and I am in that transition and its difficulties. Again redefining difficulties when learning of limitations through daily asana.

Jacki Hagel

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Watch a yoga demonstration, buy some Indian crafts
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A MAN REPLIES

In the Victoria Centre Newsletter of October the question was posed, "Why haven't we got more men?" The brief article took the form of a dialogue between presumably, three teachers who are named and a student, who for some curious reason, is not named.

The sentiments expressed in the dialogue offer very little sympathy to men. Rather, the comments take a rather superior tone; for example, "Its humbling for many men", or, "They drop out when they see weaknesses in themselves". Also, the article ended with some challenging statements which read, "are there any men out there?", we want to "hear from them" and "until we do we can only speculate". As a male yoga student I trust that I can shed some light on this matter.

Undoubtedly, some of us men do feel very humbled and we do not like to see weaknesses in ourselves. But then, who does, male or female? No, I think the real reasons that there are not more men attending yoga classes are, at least in part, because of the exclusionary behavior of the women who founded, have organized and dominate the teaching of yoga in Victoria.

Let me give you a "for instance". Presently, the registration of one of my yoga classes has about as many male students as female students. Actually, in our class the other night, males outnumbered females 5 to 4. This may be some kind of record, I don't know. That evening, however, the teacher announced at the beginning of the class that we were going to enjoy a series of asanas mainly appropriate for pregnant women. Of course, we all benefited from the class. As a matter of fact, it was an especially rewarding and pleasing class for me. I certainly cannot complain about the quality or dedication of the teachers I have been fortunate enough to be exposed to. However, I wouldn't mind the occasional yoga class or



workshop being devoted to my special needs - that of a very stiff, middle-aged, egotistical male.

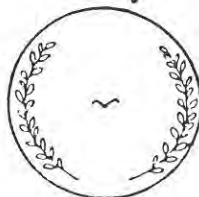
A certain irony lies within the October Newsletter itself. On page 18 we are asked, "Why haven't we got more men? Then, on page 21 we are beckoned by an ad to attend a yoga workshop entitled, "Focus On Women". Hey, when do we men get our workshop?

I think that more men might be attracted to yoga simply if the Yoga Centre directs its attention more to the needs of men. Gee whiz, we men certainly have some challenging problems to deal with - big egos, rigid pelvises, tight hamstrings, stiff shoulders and no ability to get pregnant. Let's focus on some of these issues, eh?

October, 1989

Don Benn

jeannette merryfield



- aroma therapy
- body work
- therapeutic touch
- reflexology
- yoga

Enthusiasm

383-5517

IS A DAILY ASANA PRACTICE NECESSARY FOR THE YOGA TEACHER?

WITH ARTHUR KILMURRAY

Arthur says:

To completely answer this question, we must also address several other related questions raised by this issue:

What is a yoga teacher?

What responsibility does a yoga teacher have to his/her students?

What is the purpose of an asana practice?

What is the difference between dedicated self-discipline and obsessive-compulsive repetition of form?

First and foremost, a yoga teacher must be a serious student of yoga. This means that one's whole life is one's practice. The first discipline mentioned by Patanjali in the Yoga Sutras for creating stillness in the mind is abhyassa, constant practice. The world of yoga encompasses many techniques, but the fruits of any of them are only realised through long, sustained, dedicated practice.

We live in an age of rampant superficiality, where scratching the surface of a topic qualifies one as an expert. If one is clever, one can take newly discovered techniques, make up some "New Age" terms, and create a whole "new" discipline to dazzle the masses. However, if one is honest and sincere in a yoga practice, one will quickly realize what one does not know. There are no short cuts to true knowledge.

What is it that a yoga student/ teacher must practice? Without a doubt, Patanjali's Yoga Sutras are meant to guide the teacher/student in his or her



practice. A beginning teacher should have a working knowledge of the fundamentals of yoga practices described by Patanjali. In addition to abhyassa, he also defines vairagya, the mastery over the force of desire, as the second key to quieting the mind. The philosophy of the klesas (the impediments to the state of stillness, the major point of Kriya Yoga (the means for attenuating the klesas), and eight limbs of Astanga or Raja Yoga should all be studied and observed. It is upon this foundation that a yoga teacher/student builds his or her practice. A teacher must be firmly established here. Otherwise, it is not yoga that is being taught. Call it stretching, aerobics, gymnastics or exercise - but, without a moral, ethical and philosophical foundation, it is not yoga.

Given that a yoga teacher must constantly practice, the question of responsibility to the student becomes quite simple: teach what you know, don't teach what you don't know. Knowledge is a direct experience; it is not an intellectual understanding. A teacher can only teach from his or her

own direct experience gained from doing yoga. Practice well and the teaching will come. This is especially important in teaching asana. Just as beginning students are often in a hurry to practice more difficult poses, beginning teachers are often in a hurry to teach more advanced poses. Forget it. Practice the basics; learn the basics; master the basics; teach the basics. Then in time, the subtleties of the more complex poses will become obvious.

This brings us to the role of asana practice. Why practice asanas anyway? Here again we look to Patanjali for some clues. Asana is the third of the eight limbs of Astanga Yoga, and asana teachers should understand the context in which it is placed. Yama and niyama, the first two limbs, are the foundation upon which the asana practice grows. Asana practice brings the mastery of postural energy, which leads to experience of more subtle energy in pranayama, pratyahara, dharana, dhyana and samadhi.

Asana teachers must set aside a regular time for the sole purpose of exploration. However, family and

financial obligations often cut major slices out of available time. Common sense must be the guideline in determining how much specific asana practice time is sufficient for a teacher. Asana practice must be open and creative, not rigid and mechanical. The quality of the time and practice is more important than the quantity. Consistency is also important. Thirty minutes to an hour per day (every day) is better than three hours, two days per week. Consistency is also measured in months and years, not just in days. Obviously, the more time invested in the practice, the deeper will be the understanding. Do not be satisfied with superficial knowledge.

The Bhagavad Gita says that yoga is harmony. This can be carried over to asana practice, in which balance and moderation are essential. On an absolute level, it is not necessary to have a rigidly maintained daily practice. One should practice every day, if at all possible, and one should always maintain postural awareness in daily living. Asanas are tools for focusing consciousness, and, as such, are both useful and powerful. But we must not mistake a mindless repetition of postures for a real yoga practice. The practice of yoga comes from the heart and allows the loving energy of the universe to flow through us.

EXTRACT FROM AMERICAN YOGA NEWSLETTER;

Published by the Yoga Journal,
Published by the B.K.S. Iyengar Yoga
Institute of Southern Africa, April
1988:



Arthur teaching at the Iyengar Yoga
Institute of San Francisco

IYENGAR YOGA TEACHERS' MEETING

Sat. November 18, 1989
9:30 am Victoria YM-YWCA
Victoria, Up-Island, & Vancouver
teachers. Asanas, Pranayama,
Discussion, Socializing

Marlene Miller 656-3183

SHIVA, a Hindu Icon, a visual expression of the range of human experience. By Deokinandan Sharma



Please join us at future Yoga Centre meetings as we explore the symbols and mythologies of our own and other cultures. How do we bring this knowledge into our lives? We will be presenting the Joseph Campbell video tapes as a stimulus for discussion.



PLEASE
SUBSCRIBE

SHAMBHALA HOUSE



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

THE FIVE SENSES

Friday, November 17, 7:30-9:30 pm; Saturday & Sunday, November 18 & 19, 10:00 am-6:00 pm

This workshop offers an opportunity to focus on your senses--how they really operate, the way they influence your perception of your world, and how they can be refined. This is a fascinating exploration for anyone, but especially important for those working with the Kundalini system.

Fee: \$110.00, \$25.00 deposit

ROSE CEREMONY

Saturday & Sunday, December 2 & 3, 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.

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

1807 Forest, Victoria, B.C. V8N 1H5

NOVEMBER:**YOGA CALENDAR****DECEMBER:**

11-12: Workshop at Norma Hodge's studio on Gabriola Island with Shirley and Derek French. Phone 247-9616.

11-12: Iyengar Yoga Weekend for Level 1 and 2 students led by Maureen Carruthers on Galiano Island. Phone 733-2777.

11-12: Workshop with Aadil Palkihivala in Bellingham, Washington. Call Ingela Abbott, 206-734-0319.

18: Teachers' meeting at the Y, a joining of the Victoria Yoga Centre teachers and teachers from Vancouver. Starting at 9.30 a.m.

24-26: Liz McLeod and Shirley Daventry French lead a teacher training workshop in Edmonton. Call 403-484-7594.

24-26: Felicity Green Weekend Workshop in Sechelt. Call Carol Brophy 604-885-4133 or Susan Sutherland 604-886-7658.

27-December 3: Midweek Intensive with Felicity Green in Sechelt. Call Carol Brophy 604-885-4133 or Susan Sutherland 604-886-7658.

26: Sunday Workshop for Women at the Y sponsored by the Victoria Yoga Centre. Given by Leslie Hogya and Celia Ward. See ad this issue.

2: Annual General Meeting of the Victoria Yoga Centre followed by a celebration. To be held at the Benn's house, 160 Beach Drive.

6: Experience India at the Y. Yoga demonstrations and East Indian food as well as pictures and stories. 7.30 p.m. Room D & E.

9: Day of Yoga with Shirley Daventry French. 3918 Olympic View Drive. 10 a.m. to 4 p.m. \$40.00. Call 478-3775.



PLEASE NOTE THAT YOGA 90, A YOGA CONVENTION, WILL BE HELD IN SAN DIEGO, CALIFORNIA, FROM JUNE 23 - JULY 1, 1990. FOLLOWING THIS CONVENTION, MR. B. K. S. IYENGAR WILL BE COMING TO EDMONTON, SOMETIME DURING THE FIRST TWO WEEKS OF JULY, 1990. WATCH FUTURE NEWSLETTERS FOR MORE INFORMATION.

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, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5630.

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Printing: Monk Quick Copy Centre

Photographs: Linda and Don Benn

Centrefold Map: Don Benn

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DEADLINE FOR DECEMBER ISSUE NOVEMBER 18, 1989

VICTORIA YOGA CENTRE SOCIETY

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