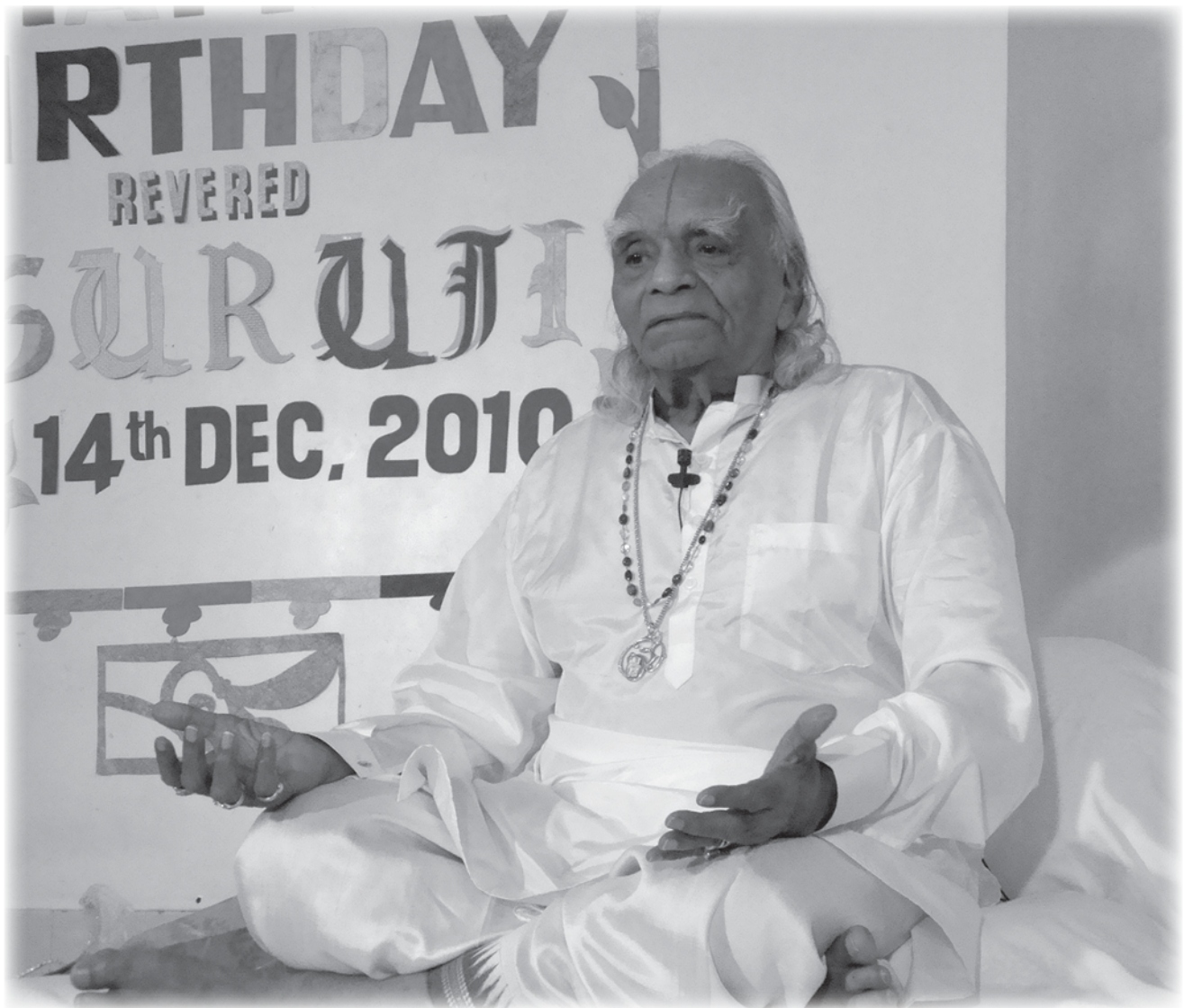




IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
S P R I N G 2 0 1 1



*B.K.S. Iyengar at 92*

Retreat from the demands of daily life to the  
Salt Spring Centre of Yoga and join Shirley Daventry French  
and Leslie Hoga for

## FOOTSTEPS OF PATANJALI

August 24 to August 28, 2011



**SHIRLEY DAVENTRY FRENCH** is a direct student of B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study. She is the founder of the Iyengar Yoga Centre of Victoria. Students from across Canada and from around the world have studied with her at home and abroad.

Shirley has a quick wit and inspiring zest for life. Her skill with language brings an unforgettable clarity to the fine points of her teachings.

**LESLIE HOGA** has been studying yoga since 1972. She has been to India many times, most recently in December 2010. She holds a Senior Intermediate I certificate and is part of the Canadian assessors team.

Leslie is past president of the Iyengar Yoga Association of Canada. She has taught in many places in British Columbia as well as in the USA, Mexico, Thailand, and Hong Kong. Students are drawn to Leslie by her welcoming personality and warmheartedness.



Let Shirley and Leslie be your guides at the tranquil Salt Spring Centre located off Canada's west coast. Immerse yourself in daily *asana* (poses) and *pranayama* (breathing) practice. Explore the *Yoga Sutras of Patanjali* through participation in group discussion.

### WORKSHOP PREREQUISITE:

Minimum 6 months experience of Iyengar Yoga.

### FEES: ADD HST TO FEES

- \$810 IYCV members for shared accommodation
- \$860 Non-members for shared accommodation
- \$740 for IYCV members camping
- \$790 for non-members (must supply own equipment)
- \$700 for IYCV commuters
- \$750 non-member commuters

Receive a 10% discount when you register before April 1, 2011

Option: Register early and pay by monthly installments.

- A non-refundable deposit of \$200 will reserve your space.
- Full payment is due June 1, 2011.

If you withdraw after June 1, the workshop fee is refundable only if your space is filled.

Plan to arrive by 2:00 pm on Wednesday, August 24.

Retreat ends after lunch on Sunday, August 28.

### REGISTER:

The Iyengar Yoga Centre of Victoria  
202-919 Fort Street  
Victoria, B.C. V8V 3K3  
250-386-YOGA (9642)  
email: [iyoga@telus.net](mailto:iyoga@telus.net)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

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### IYENGAR YOGA CENTRE OF VICTORIA

**SOCIETY** is a non-profit society incorporated under the *Society Act* of the Province of B.C., whose purpose is "to encourage the physical, mental, and spiritual growth of its members and other interested persons of the society at large by the study and discipline of Yoga." The Society owes its inspiration to Mr. B.K.S. Iyengar.

The Newsletter, published regularly by the **IYENGAR YOGA CENTRE OF VICTORIA SOCIETY**, provides current information on events concerning Iyengar yoga in the Victoria area.

Send contributions, articles, photographs (high resolution), drawings, information or suggestions to: the Iyengar Yoga Centre of Victoria Newsletter, 202-919 Fort Street, Victoria BC V8V 3K3.

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The editor/newsletter committee hold the right to publish or edit all articles at their discretion.

### Newsletter Advertising Policy

(Adopted February 20, 2004)

In keeping with the mandate of the Iyengar Yoga Centre of Victoria Society Directors, 2004, to update, review and document policies and procedures, the newsletter committee submitted a policy which is a revision of the 1996 policy and has been adopted by the Board of Directors as follows:

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar yoga
3. Priority will be given to advertisements regarding IYCV events, IYCV sponsored events, and IYAC events.

### REGISTRATION:

**Drop in:** 202-919 Fort Street, Victoria, B.C. V8V 3K3

**Phone:** (250) 386-YOGA (9642)

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[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca) for full information on classes and workshops.



### *From freedom of the body comes freedom of the mind and then the ultimate freedom!*

— B.K.S. Iyengar

In his yoga *sutras*, Patanjali guides us on an epic journey from a fluctuating state of consciousness (sutra I.2) to liberation or *kaivalya* (sutra VI.34). It is a journey which requires courage, perseverance and discipline. It will challenge your most cherished beliefs and turn your life upside down. Some stages will be uncomfortable and excuses will arise and multiply encouraging you to stop, give up, give in and return to your previous existence forgetting how limited and unsatisfying this was.

Not too long ago I read a book about mountaineering called *No Way Down*, an account of an expedition to K2, the world's second tallest mountain and perhaps the most difficult peak to conquer. In 2008 several expeditions converged to try for the summit of this mountain with disastrous results. I have never physically climbed a mountain nor wished to do so; but I heard a couple of survivors being interviewed on the radio, one of them a woman whose husband had perished. Despite this tragedy she had resumed climbing. Despite various injuries, others had done the same. Their enthusiasm and readiness to face the deprivations, discomfort and hazards of this adventurous way of life ignited my interest. There is a fellowship among climbers who co-operate and offer support to each other, often going to great lengths to do so. One man, having reached the base camp after a gruelling

descent went back up to rescue a colleague (which he managed to do) only to lose his own life in the process. And this spirit of selflessness is not rare.

Intrigued by the courage, perseverance and spirit of these climbers, I bought and read the book. Fascinated, I couldn't put it down because on almost every page I found analogies with the yogic journey on which I had embarked forty years ago—in its own way equally uncomfortable and demanding but equally satisfying and rewarding. The liberation and freedom of mind promised by yoga offers as great an enticement to me as the accomplishment of reaching the top of K2 or Everest appears to do to climbers of a certain calibre. Like yoga, it is not for the faint of heart. Skilful climbers must exhibit courage, concentration, determination and willingness to face and overcome enormous obstacles and hardship, characteristics essential on the path of yoga. To accomplish what they set out to do mountaineers must be intensely focused and disciplined. And so must yogis!

Patanjali defines aspirants on the spiritual path as mild (*mrdu*), moderate (*madhya*) and intense (*adhimatra*). One day in the library in Pune, Guruji reminded us of Patanjali's sutra I.20 which states that "the goal is near for those who are supremely vigorous and intense in practice." Then he stated quite simply: "I am intensely intense!"—and

not one of his students in the library that day had a moment of doubt about this statement. This was probably twenty or more years ago, but today, at 92 years of age Guruji's quest continues with undiminished intensity and passion!

Since I broke my kneecap three months ago I don't know how many times I have been asked the following question: "Are you able to do any yoga?" After all, what could I possibly do with a leg that initially could not bear weight and a knee restrained from bending? Only now is this leg able to support my body weight and my knee beginning to regain some mobility.

In fact, this has been one of the most intense periods of yoga practice I have ever experienced. Of course, there are many limitations and restrictions to be observed if I am to heal well. Casual observers see or foresee only these limitations and the restrictions they impose, not the tremendous opportunity they provide for me to use the body mind awareness I have been acquiring over the years. Clearly this awareness had deserted me at the moment I misjudged the height of that step in Montréal!

Could this misstep have had anything to do with the anticipation of a leisurely dinner later that evening in a convivial restaurant with a good friend whom I see only a few times a year, or the distraction of our conversation? Perhaps it was due to the fact that

the previous day I had flown across three time zones and five thousand kilometres, or because I was tired before I left. And maybe, just maybe, it had something to do with a strong desire for more time and space for reflection and contemplation!

From the start I experienced surprisingly little pain when at rest, but movement of any kind triggered instant mindfulness forcing me to search for the simplest and least harmful way of doing whatever it was I was seeking to do: turn over in bed, get out of bed, take a few steps to the bathroom. “The pains which are yet to come can be and must be avoided” (sutra II.16). This *sutra* was at the forefront of my mind as I sought to minimise the damage to my body knowing that wrong movement and too much inactivity were both major hazards to my health and well being.

Clearly I received a powerful and painful lesson but at the same time I am fortunate to be able to draw on years of practice of yoga under the guiding hand of one of the world’s foremost yoga masters. Yoga teaches us to face reality. The words of one of the prayers in the *Upanishads* translate as “lead me from the unreal to the real, from darkness to light”. Thanks to Guruji and the light of yoga, I have many tools at my disposal not the least of which is training in how to bring mind into every cell of the body, be in the moment and sustain awareness. This training allows me to discriminate between whether my body needs to move or to be still as I attempt to slow down my breathing, and still the *vruttis* or fluctuations of my mind in both action and inaction.

Patanjali tells us that “practice and detachment are the means to still the movements of consciousness” (sutra I.12). Practice is the effort to still these fluctuations, and renunciation its companion. Action and inaction: the last few months have provided boundless opportunities for both these aspects of yoga in my life. Action generally comes

*Clearly I received a powerful and painful lesson but at the same time I am fortunate to be able to draw on years of practice of yoga under the guiding hand of one of the world’s foremost yoga masters.*

more easily to me than inaction so there have been challenges along the way to acceptance and facing reality.

It has been a struggle. At first, when I knew there was a fracture I thought, oh well I’ll just carry on, but on crutches. Having observed countless young men on crutches in airports, possibly as a result of a skiing accident, I thought it would be easy; but they were probably eighteen years old. I had no idea how fatiguing it is having to lift your entire body weight, step after step. Even more difficult were facing the fact that I needed more support than a crutch and accepting help from family and colleagues.

Having been fit and healthy all my life, this experience provided me with my first surgery and first experience of hospitals other than to have babies. Despite the medical professionals in my family, from a personal perspective I was abysmally ignorant. It has been a steep learning curve: difficult and demanding, but interesting. Nothing can be a substitute for personal experience.

Derek and I had planned a trip to Ottawa to attend a ceremony at Government House where our son would receive an award from the Governor General in recognition of his teaching of Canadian history. This was less than a month after the accident and it was not until a very few days before we were supposed to leave that I faced up to the fact that this pleasure would have to be renounced. It was a family affair to which we were looking forward, and it was still a family affair with our daughter and granddaughter taking our places and joining our son and his wife.

Through enforced renunciation and gradual acceptance, I developed another

way of being. As it is my right knee which has been injured I cannot drive a car at present, and living in a rural area twenty four kilometres out of town with little public transport contributes to my isolation.

Now I am into my fourth month of this healing process and looking back, I have to confess it has not all been pain, suffering and deprivation. I have enjoyed the space which this injury has afforded. It has brought time to reflect, to watch my thoughts and where they take me, without the sense that this has to stop because I have something to do. It is this gift of time that I have valued most of all; but it has come at a price. Do I want to continue to pay this price for the rest of my life? Definitely not, but I want to learn as much as I can from this experience so I can face whatever presents itself next for me to work through in this lifetime.

Soberly I consider the possibility that I could perpetuate this slower pace of life with its accompanying time and space without a drastic catalyst. Perhaps this will help me avoid some future pain, even though it brings no guarantee that pain of another nature will not confront me. According to yoga, in this present lifetime I am working through karma from past lives plus that which has accrued during this current life. This has to be done and cannot be avoided. My awareness has to focus on not adding to this burden as I deal with what is already here. If this current situation has taught me anything then my skill in action will be more finely tuned, my mind better focused on the task in hand, and I will be a step closer to freedom.

*Om namah Shivaya ॐ*

# The Role of the Guru

*The Guru does not create knowledge, but removes the obstacles that stop us from gaining that knowledge.*

— Abhijata Sridhar

THIS TALK FOR *GURU POURNIMA* DAY WAS GIVEN BY ABHIJATA SRIDHAR ON JULY 25, 2010, AT R.I.M.Y.I., PUNE. GURUJI, GEETAJI, AND PRASHANTJI WERE IN ATTENDANCE.

Today is *Guru Pournima*, the day we offer our respects, reverence, and gratitude to our guru. In this Indian month of *Aashaad*, this day is known as *Vyasa Pournima*. *Vyasa*, the ancient sage, is the foremost guru. His teachings are passed on to us in the form of compilation of the four *Vedas*, *Mahabharata*, *Bhagawat*, and the commentary on Patanjali's *Yoga Sutras* to name some.

In Indian culture, this day has a special significance because it also symbolizes the concept of *guru parampara*, a beautiful concept. It is not a mere custom. It is the process of handing down knowledge, art, and culture from one generation to another. On this auspicious day, we offer our salutations to Guruji, who becomes the messenger of that knowledge, and thus *parampara* continues.

The concept of “guru” and “pournima” add a lot of meaning. Pournima—a full moon day. Today the moon reflects sunlight to its full potential. Extending this metaphor, a guru reflects to his full potential the radiance of



wisdom, as splendorous as the sun.

When knowledge appears, darkness vanishes, the veil of ignorance is removed.

Today is not Teacher's Day. Let us open the word guru. Keep aside for a moment the traditional definition and notion of a guru. We are conditioned to think that it is just the subject one teaches that decides whether he is a teacher or a guru. So, one who talks about the *Bhagavad Gita* is automatically a guru and one who teaches guitar becomes a teacher? One who teaches me the *Shastras* is my guru and one who teaches me drawing would remain my drawing teacher? One who talks about *kundalini* and *kundalini jagrti* is considered a guru right away, whereas one talking about quantum mechanics is considered a teacher or, say, a scientist?

I am afraid we are not opening our perspective to this. Who is a teacher? Who is a guru? A teacher imparts information by opening out a subject to us. He makes a subject available to us. He sees to it that we get acquainted and understand the intricacies of a subject deeply. Wisdom, on the other hand, is something that cannot be taught.

It dawns. A guru makes that dawn. Teacher plus wisdom engenders a guru.

Traditionally, the word guru is derived as a compound from *gu*, meaning darkness, and *ru*, meaning light. Thereby, guru is he who takes one from darkness to light, from the darkness of *avidya* (ignorance) to the light of *jnana* (wisdom).

Wisdom is like light. You don't make light; light is. You see it, perceive it, and see with it. Light makes you see what is. A guru does precisely that. He makes you see. He makes you see clearly, transparently, unbiasedly, and totally.

Patanjali says in the second *sutra* in the fourth chapter: *Jatyantara parinamah prakrtyapurat*. (IV.2 The abundant flow of nature's energy brings about a transformation in one's birth, aiding the process of evolution.)

As a guru brings about this transformation, as the obstacles are removed, nature's energy can flow in abundance. With this, *jatyanta parinama*, that is, transformation in the class of life, is made possible.

The human body is made up of *pancha mahabhutas*, five elements or the five *tattvas*. If each of these elements came alone, we wouldn't be able to identify it. However, as a compound, the human body is perceivable, the five *tattvas* are cognizable. So too, *Guru tattva* is an eternal principle that manifests as a guru. We are not capable now of perceiving this *Guru tattva*, but we can cognize it in our guru whom we fondly call Guruji.

What and how does a guru teach?

Doesn't this question seem to be a paradox? Does a guru teach? Or does he make you learn? If we think of Guruji as someone who teaches us to improve our





performance of *asana*, we are belittling him, belittling the *Guru tattva* in him.

“Give a man a penny, you feed him for a day. Teach him to fish and you feed him for a lifetime.” Learn *Sirsasana*. It is nice, but it is limited. Learn through *Sirsasana*. It is much more, it encompasses a larger ambit. It can be for a lifetime.

A teacher fills one’s cup. And this is indispensable in the initial phases of learning. The problem is if we rely on a teacher forever, we are with only that

cup forever—the same techniques, the same mannerisms, the same habits. We always tend to be caught up in the past or the future. We deprive ourselves of what nature freshly has to offer us. The past or futuristic thoughts, actions, and results always adulterate our present.

A guru facilitates the process of emptying that cup so that one is free. Once the mind is free, you can be freed from bondage. Yoga is that science of dissolving those knots in the mind. A guru strips you of your past. A guru breaks the *kalpana* (destiny) of the future. Then, only in the present, wisdom can dawn.

***When knowledge appears, darkness vanishes, the veil of ignorance is removed.***

As wisdom dawns, it dawns in totality. A guru makes you completely available to the present *kshana*, the present moment. A guru makes you aware.

*When knowledge appears, darkness vanishes, the veil of ignorance is removed.*

This brings us to the concept of awareness. *Awareness* and *consciousness* are two words often used synonymously. All living beings are conscious. Consciousness is that principle which keeps us sentient. However, man can be aware of being conscious.

Let us consider the difference between consciousness and awareness. Think of your beginner days. You are being taught *trikonasana*. We performed as the teacher conducted. Stand in *tadasana*. Brings your palms in front of your chest. Bend your knees, jump, and spread your legs apart. Turn the right leg out. Exhale and go down on the right side. Stretch your left arm up. Legs straight. Turn the chest, stomach, and abdomen towards the

## Please Join us for our 4th annual HIGH TEA FUNDRAISER

Welcome to our fourth annual High Tea Fundraiser at the Iyengar Yoga Centre of Victoria. This is THE event where we raise funds to purchase new props for the Centre. Enjoy a variety of delectable teas with scrumptious homemade sweets and savories.

The tea will be followed by a video presentation of Dr. Geeta S. Iyengar teaching therapeutic yoga at the Iyengar Yoga Teachers’ Convention held in Portland, Oregon, May, 2010.



**Thursday, March 24, 2011**  
3:00 – 5:15 PM  
Arbutus Studio  
Cost: \$20,  
free for children

**Feel free to wear  
your favorite hat!**

*Please note: payment of the ticket price does not qualify as a donation. Tax receipts will be issued for donations of \$20.00 or more, to the IYCV Props Fund*

*When there is awareness,  
one can read one's own  
mind clearly.*

ceiling. Inhale and come up. Turn the foot in. Jump the feet together. This is *trikonasana*.

As newcomers, we were all consciously moving our limbs and trunk in *trikonasana*. But were we aware of each movement? Understand this transition from consciousness to awareness at play in *trikonasana*. And not to mention as the *asanas* become difficult, like *urdhva dhanurasana*, *sirsasana*, *natarajasana*, we become less and less aware and more and more conscious!

When there is awareness, one can read one's own mind clearly. Awareness thus becomes a tool to acquaint us with our own thinking, with our own minds and our being.

This applies to even our emotional states. Consider the emotion of anger. We hear anger should be given up completely. But we seem helpless when infected by it. When I am angry, I am driven by only that. If I can become aware that I am angry while I am angry, there is potential to quieten; however, the dislike for the cause of anger still lingers. Say somebody's behavior has instigated my anger, I do not think, Why did that person behave that way? Our awareness is often one dimensional. I rarely become aware of the incident from another point of view, say, What exactly in me is angry? My mind? My intelligence? Is my anger justified? Being aware of all this will change my entire response phenomenon. This expansion of consciousness makes us aware of simultaneity in happening. When there is awareness, one can read one's own mind clearly. Awareness thus becomes a tool to acquaint us with our own thinking, with our own minds and our being. This internal reading makes us confront our mind, our

intelligence. Saint Jnaneshwar refers to this awareness when he talks about *sva samvedyata*—one being aware of oneself. When I can become completely aware, my ego can fade. Where there is ego, awareness is dormant, and where awareness is bloomed, ego subsides.

Patanjali says in the second chapter: *samadhi bhavanarthah klesa tanu-karanarthasca*. (II.2 The practice of yoga reduces afflictions and leads to *samadhi*.)

Yoga reduces afflictions. As the afflictions dissolve, as *avidya* goes, darkness vanishes.

Guru is one to whom we are open, open enough to allow him to play with our egos. This can lead to transformation. If this tampering is not allowed, obstacles to knowledge can never be removed. Guru is a *murti* (embodiment) of awareness.

Awareness has the ability to fully bloom in man. Where it is fully bloomed, there *Guru tattva* manifests. Where that happens, wisdom dawns, wisdom shines. We as students can see, perceive, and learn better with the light of that wisdom. Yoga is the art and science of cultivating this awareness, of expanding one's consciousness. Awakening awareness and making one continuously aware of this awakened state are the qualities of a guru. After all, a guru does not create knowledge, but removes the obstacles that stop us from gaining that knowledge. In that sense, a guru is indispensable to us.

***For us, Guruji is our light.***

Having said so much about a guru, understand that a guru does not exist independently. Birth of a child signifies birth of a mother. Every bloomed flower has in it its bud. So too, the presence of a *shishya*, a disciple, is essential to bring a guru to existence. Thus, we need to become *shishyas* to have a guru. Maybe we have to wait for many more full moons before the concept of *shishya pournima* is opened.

Guru is one to whom we are open, open enough to allow him to play with our egos.

Arjuna took to Lord Krishna as his guru and his guru taught him various things. After all the philosophical discourse, Krishna told Arjuna to now go and fight the battle. Krishna, the *jagatguru*, just released Arjuna from the bondage of his own mind. At the end, Krishna asked Arjuna if his *moha* (delusion) had gone. Mind creates. Mind divides. Mind entangles. Mind traps us in *moha*. Guru liberates the *shishya* from these entanglements.

On this day, on behalf of all the students worldwide, Guruji, please accept our love, gratitude, and best wishes.

*Om sri gurava namah. ॐ*

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### **IYAC/ACYI ASSESSMENT DATES**

June 17-19  
Introductory I/II  
Montreal, PQ

September 30 – October 2  
Intermediate Junior III  
Toronto, ON

October 28-30  
Introductory I/II  
Winnipeg, MB

# The Centre Celebrates Mr Iyengar's 92nd Birthday

By Aida Kapoor



On December 12, 2010, students and teachers from the IYCV joined together to celebrate the 92nd birthday of B.K.S. Iyengar. We had a very good birthday celebration at the Centre. About 25 students and teachers, including some board members, turned out to join in the celebration. Although we were a relatively small group of well-wishers, we knew we would be part of global commemorations that day. Although Guruji's birthday is on December 14th, students and devotees all over the world gathered together to honor him on the Sunday before his birthday.

It was an especially auspicious gathering this year, as we also knew several students and teachers from the IYCV were in India at the time with Guruji and his family. We felt the connection to our Guru through their presence – representatives from our own community of Victoria able to honor Guruji in person.

It is usually an exciting time at a birthday party. It is especially exciting to celebrate a 92nd birthday, as you feel that each year lived at that age is a gift to the individual and his or her family.

Most people in their 90's are grateful for each day lived (as my husband's 92-year-old grandfather often reminds us), and it is a privilege to gather together on their birthday to honor them and remind them of the richness of their lives. But it is even more exciting to celebrate someone who is such an inspiration for aging healthily. Guruij shows us the potential for the body, mind, and spirit at such an advanced age. If we, like he, dedicate our time and our wills to the practice of yoga, we can truly see Patanjali's sutra II.16 in action: *heyam dukham anagatam*. "The pains which are to come can be and must be avoided." We are inspired by B.K.S. Iyengar's example and can only hope we can all reach our 92nd birthday similarly.

Many thanks to **Ann Kilbertus** for leading the practice; **Gary Wong** for organizing; **Jane Mcfarlane** and **Johanna Godliman** for setup and take down; **Adia Kapoor** for making the cupcakes and providing the screen; **Karin Dayton** for the film clips of B.K.S. at Estes Park and in Russia and the selection of films; **Nancy Searing** for the reading and **Britta Poisson** for welcoming everyone. ॐ

## The 27<sup>th</sup> Annual Retreat at the Salt Spring Centre

June 3-5, 2011

With Shirley Daventry French

This is your opportunity to attend the annual retreat on beautiful Salt Spring Island and participate in a weekend of Iyengar Yoga with Shirley Daventry French. Renew your Iyengar Yoga Centre of Victoria membership so you can be in the front of the line for an opportunity to participate in this wonderful event.

Fees: IYCV Members

\$350.00 + HST – shared accommodation

\$320.00 + HST – camping

\$295.00 + HST – commuting

Fees: Non-members

\$385.00 + HST – shared accommodation

\$355.00 + HST – camping

\$330.00 + HST – commuting

Registration is open now. Refunds will be offered only if your space can be filled and are subject to a \$50.00 cancellation fee.

# Guruji at 92!

By Leslie Hogya

Pune, December 2010

G eeta Iyengar, Mr. Iyengar's daughter, is taking a leave from teaching, so all the classes are taught by Prashant, or Guruji himself. He conducts the women's classes through his granddaughter Abhijata on Wednesday and Saturday mornings. Guruji arrives at the institute as the class commences, and does his own practice while Abhijata gives his instructions. He coaches from his practice area on the side of the room. Even while hanging in rope *sirsasana* (headstand) or *kapotasana* he can see our errors. He said to one of the male observers one day, "See how easy teacher training is, I just do my practice. I don't know why people need to charge so much."

In one of my first classes, Guruji explained that *Vedanta* is knowledge that spreads to the outer edges. He is asking us to spread our skin to the outer edges of our frame. He separated our skin into the anterior surface, closest to the flesh, and the posterior surface facing outwards. He said our thighs get hard and rigid so in *tadasana* we need to move the anterior, inner surface of the skin down even as we lift the knee caps up.

We used very few props in the classes, not even belts for *sarvangasana*, (shoulderstand). We were told one day, "Belts are out of fashion."

December 14th, 2010, we celebrated Guruji's 92nd birthday.

In the evening, students from all over India and the World gathered at the richly decorated practice hall for the celebrations. There were speeches by many of his oldest students who spoke of the early days. Then Guurji spoke. A few highlights:

Why are we doing *asana*? To help Brahma come out, so it is not dormant. He came back to the idea of the skin and told a story of a demon who wrapped up



PHOTO: TY CHANDLER

Mother Earth. It rolled up like a carpet so everything on earth was hidden. God went down as boar and spread it again, and life returned. He said we must spread the skin like the god spread the earth.

After each of us got a chance to greet Guruji, a huge feast was ready and waiting in the courtyard for the several hundred guests who had come to pay their respects to Guruji. Students from all over India, Europe, Asia and the Americas were treated to a beautiful meal.

The next day, I greeted Guruji after practice. I went up to him and said, "Thank you for the wonderful dinner last night. When you were young you lived on tap water, now you feed hundreds." He gave a hearty laugh.

On another day, I spoke to him about the Bellur Project in his home village. A new water tank has to be built because the rains were very heavy and the dam, which had been built from mud, broke. So it must be rebuilt with more durable materials. Another big expense is the whole area where he built the school, hospital and guest house, is now surrounded by a wall for safety reasons. A new request has come to him: some of the students who have been able to complete high school in their

home village would like there to be a college. This would be a big undertaking, so Guruji wants to make sure there is enough funding so it can be sustained.

He also talked about his new book. He is making a new version of the yoga *sutras* where he traces the themes through all four *padas*. There are fifteen chapters, which he has rewritten four or five times and now must proofread once again. He has also written a version of the *sutras* for children.

Some days he attends medical classes where he is fierce in his demands for the patients to do more, lift more, stretch more. He is passionate in wanting to help people meet their potential.

At 92 Guruji is vibrant, energetic, enthusiastic, and devoted to his practices. A true inspiration.ॐ



# The Heart of Yoga

Jane McFarlane

The theme of this year's Heart of Yoga Workshop, with Ann Kilbertus, was the heart. Ann opened the workshop by asking "What does the 'heart of yoga' mean for you today?" My first glimmer of an answer came with Ann's heartfelt expression of gratitude for the long time mentorship and support of Shirley Daventry-French.

Shirley had decided not to co-teach the weekend workshop so that she could continue to heal and conserve her energy.

The profound impact of Mr. Iyengar's teaching reverberates at our Centre through Shirley's teaching, her students' teaching and the *asana* itself. Speaking about Shirley, Ann added playfully, "Who knows, she might walk in the door this weekend." But Shirley's absence and presence were already in the door. One meaning of *anahata*, the name of the heart chakra, is "unstruck sound".

On Friday evening, we were taken into *asana* that slow down the heart, rejuvenate the spinal nerves, and soothe the brain cells, such as *uttanasana* (five different ways), *prasarita padottanasana* and *pascchimottanasana*. We were guided to a restful state. With my head mostly down, I was not oriented for looking out, but perhaps I was oriented towards the heart. Ann read sutra III.35 from Mr. Iyengar's translation of the *Yoga Sutras of Patanjali*: *hrdaye citta samvit*.

By *samyama* on the region of the heart, the yogi acquires a thorough



knowledge of the contents and tendencies of consciousness.

Well, I was not ready for that, but perhaps I was placed in the right direction. I realized that the door of

Patanjali's *Yoga Sutras* is opened for us by Mr. Iyengar's *yogasana*.

On Saturday morning, I felt that we built a physical and mental seat for introductory *pranayama*. *Ardha chandrasana* and *vrksasana* reigned in my attention in order to balance. I was forced to decrease the amplitude of my physical oscillation and to bring my attention continuously back to one thing.

*Utkatasana*, *malasana*, *garudasana* and *padmasana* (one leg at a time, standing, sitting and supine) challenged the habits of my legs, hips, pelvis, and groins. I realized that I could learn to sit while standing up. Standing is like sitting on a platform. Sitting is like standing on folded legs.

In the afternoon, Ann guided us through introductory *pranayama* – first supine, then seated. Mr. Iyengar says that the eyes are the windows of the brain. I usually think of closing the eyes as closing the brain, but Mr. Iyengar says that the windows of the brain turn in.

Our attention was brought to our breath, and our body movements were attenuated. Ann spoke of "peace, stillness, silence and equanimity" during *savasana*. Again, I usually think of silence of body and mind as complete death, but we were told Friday evening that the seat of the mind is the heart. Perhaps a silent mind is sensitive enough to gravitate towards the heart, whatever that is.

On Sunday, after all the weekend



*The profound impact of Mr. Iyengar's teaching reverberates at our Centre through Shirley's teaching, her students' teaching and the asana itself.*

calm, the studio was filled with discussion and laughter. We watched a video clip of a very dynamic 90-year-old Mr. Iyengar directing his granddaughter, who was teaching a large group of students on his Russia tour.

Then we were introduced to backbends. For me, this came back to *tapas* as "zealous sustained practice" . . . On the first night, Ann shared with us that she was not initially inclined towards yoga practice, but that over time the



subject worked on her. Her yoga practice is now a daily priority.

I suppose Mr. Iyengar set Shirley ablaze, and Shirley spread the



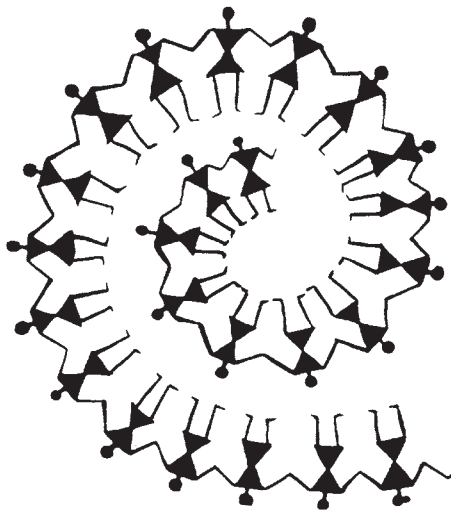
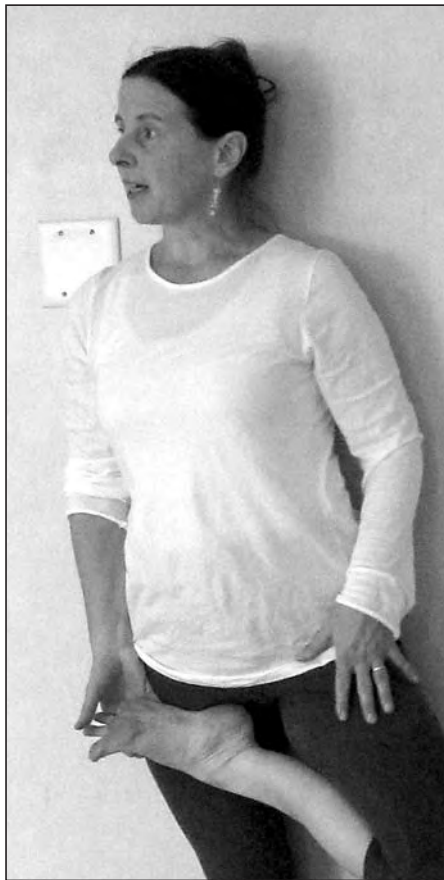
"alchemical heat" to her students. Ann now journeys to India to train with the Iyengars as well as continuing to learn with Shirley. She is a senior

## *The seat of the mind is the heart.*

teacher, teaching locally and nationally, an Iyengar Yoga teacher trainer, a Canadian assessor, and a gifted special needs teacher.

Ann described *tapas* from *Light on Life* as “the thread that holds together the whole of yoga practice.” (p.261) And it is not as though Ann has completely given up working as an occupational therapist, cooking, gardening or living as a householder. How does she have the energy for so much? How does Mr. Iyengar have so much energy?

Shirley says that we must develop constant awareness of how and where to put our energy as well as where and when to let go. I had more courage and energy for backbends with my ego somewhat subdued by the weekend.



*The pains that are yet to come  
can be and are to be avoided.*

— B.K.S. Iyengar translating *Yoga Sutra II.16*

## *Women Working Wisely*

*The Sunday Afternoon Series: an all-levels workshop with Ann Kilbertus*

Women at all phases of life are affected by the rhythms of their bodies. Approach to practice differs at different stages of life, but also within any given month.

Come and join your sisters, friends, partners and mothers, taking the time to explore different categories of poses with attention and focus on how to change the asana to be with the rhythm of the body

Ann, a senior instructor at the IYCV, has had to face her own obstacles with attention and careful work over a period of about five years. Geeta Iyengar has provided her with much inspiration, and Ann is now ready to share some of her understandings.

**Time: 1:30 pm – 4:30 pm**

**April 3, 2011: Asanas from all categories of poses to create a quiet abdomen and calm brain**

**May 8, 2011: Inversions and restorative asanas leading to pranayama**

**Fees:** Each session: \$45 + HST for members / \$50 + HST for non-members

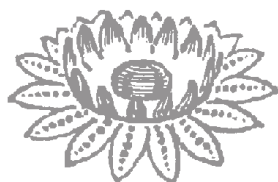
Full Series: \$85 + HST for members and \$90 + HST for non-members

Refunds will be offered only if your space can be filled and are subject to a \$15 cancellation fee.

*'I am not separate from asana, asana is not separate from me, I am asana and asana is me.'*

I was afraid that a “conquered ego” was without animation and dead to the world, but judging by long time practitioners, I suspect there is a refined me in *asana*, that we all share, that naturally shines outward.

Ann concluded the workshop with a quotation from *Yoga Wisdom and Practice*, by Mr. Iyengar: “The feeling in the spiritual heart must be, ‘I am not separate from *asana*, *asana* is not separate from me, I am *asana* and *asana* is me.’” (p.126) ॐ



## Short WORKSHOP

**Calling All Beginners**

*with Lucie Guidon*

**Saturday, March 12, 2011**

**3:30 pm – 5:30 pm**

Fees: \$30 + HST for IYCV members,  
\$35 + HST for non-members

To register, drop in or call  
Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

Refunds will be offered only if your space  
can be filled and are subject to  
a \$15 cancellation fee.

## Congratulations!

The following candidates, who did their teacher training with Victoria and Vancouver Island teachers passed Introductory I exam this fall in Nanaimo, Sidney and Kelowna, BC:

**Jana Bodiley,**  
Nanaimo, BC

**Ken Brewer,**  
Nanaimo, BC

**Tracy Forsythe**  
Kelowna, BC

**Missi Hegyes,**  
Nanaimo, BC

**Jessie Kerr,**  
Comox, BC

**Linda Larson,**  
Brentwood Bay,  
BC

**Linda Neville,**  
Nanaimo, BC

**Gary Wong,**  
Victoria, BC

Iyengar Yoga Association of Canada/  
Association Canadienne de Yoga Iyengar

# The Hierarchy in Practice: The Use of Breath in an Asana

Prashant S. Iyengar

THIS ARTICLE IS REPRINTED FROM YOGA  
RAHASYA, VOL 13, NO 3; 2006. (AS TOLD TO  
RITA KELLER AND NATHALIE BLONDEL)

*One of the hallmarks of Iyengar Yoga is the hierarchy in the practice of asanas. Guruji and a raw beginner could be doing the same asana. The name of the asana is the same but the asana is not. There is a vast difference in the quality of the asana. The difference is at the level of the effort taken, the penetration in the asanas, the involvement of the breath, mind, consciousness in the asanas. This is the hierarchy in practice. Sri Prashant Iyengar articulates how one evolves in one's hierarchy and guides teachers on how their teachings have to change at different hierarchies.*

There is a hierarchy in the practice of *asana*, especially in the use of breath. For a raw beginner, one insists that they breathe normally and that they do not hold their breath. They are not to be allowed to do anything with the breath. At a little higher hierarchy, normal breathing does not give any penetration. To effect certain contractions in the body, one needs to exhale completely or one needs to inhale a little more sharply, forcefully, deeper to lift the chest. One cannot get certain penetrations in an *asana* at a higher hierarchy unless one does hyper normal breathing.

The beginner needs to know the pose and only work on it at the physical level. There should be no apprehension or doubt as to how the leg should be, how the spine should be, how the hands should be, how the neck should be in *trikonasana*. When there is no confusion, when one is clear about the positioning

*The techniques open out once you have passed the beginner's level.*



of the body and no longer has to bother too much about it that [ed. note: then] the breathing aspect can be introduced.

Yoga is based on *prana* and *prana* is breath. You need to apply the breathing technologies, the breathing constellations and breathing patterns when you work on the *prana* aspect in *asanas*.

A beginner is always asked to exhale and go down in *trikonasana* and inhale to come up. For a beginner, the pose is over once he goes down. But, at a higher hierarchy, you continue to do something in *trikonasana* once you are in it, like turn the waist, open the chest etc. *trikonasana* does not end when the right hand goes down.

It is like when you're teaching a child. Your instructions would be: spread the feet apart, turn the right leg out, turn the left leg in, take the right hand down and the left arm up. The pose is over! Whereas you continue to do so many other things even after going down. You will not explain many things at the beginners level. Later, you may tell the beginner that you need to turn your waist. And that when exhaling and going down why not exhale and turn, why not inhale and open chest, do you follow?

The techniques open out once you have passed the beginner's level. Then the techniques open out more and more.

That is why I sometimes say that technique for *trikonasana* in *Light on Yoga* is for a beginner of the first hierarchy. As you advance in the techniques of the poses you will need to do so many other things. You won't explain that to a raw beginner on the first day. As *trikonasana* is done with exhalation and undone with inhalation then why not do certain things of *trikonasana* with exhalation and inhalation?

You are doing so many things in *trikonasana*, undoing so many things, undoing mistakes. When you are doing *trikonasana*, you are undoing mistakes. Whether they are to be undone with inhalation or exhalation is to be further explained. A teacher instructs "exhale and go down, inhale and come up". You have to find out what undoing has to take place in inhalation. When you are doing *trikonasana*, you are not merely doing, you are often undoing mistakes.

A teacher instructs, "The legs straight", but what if the pupils' legs are already straight? "Legs straight" implies that you have not made them sufficiently straight. Either the legs are bent or not satisfactorily stretched. So if the legs are bent you have to undo the technique. Making straight to straighter is not undoing. You have to find out where there is 'doing' and where there is 'undoing' when doing *trikonasana*. You can't say.

It is impossible to keep on doing and doing and doing. You have to undo so many things. Sometimes you will notice that the tongue is tight, the face is tight. You do not 'do' to relax your face. You 'undo' the tightness.

That is why, as a general rule, you are asked to exhale and go down and inhale to come up. Whatever you are doing in the pose is connected to your breath.

## You have to mobilise the prana in different parts to access the different parts.

That is why you need to know what to do with exhalation, what to do with inhalation, what to undo with exhalation, what to undo with inhalation, what to counterdo with exhalation and what to counterdo with inhalation.

Secondly you need to know that *trikonasana* can be done for the legs, for the waist, for the hips, for the spine, for the back, for the shoulder blades. Your breathing will change depending upon your target. If you want to work on the hip sockets and pelvic region then you will have to breathe in such a way so as to get access to the hips and mobilise the pelvis. If you are going to do something to the shoulder blades then you need to exhale in the shoulder blades. If you want to work on the legs then you will have to exhale and inhale in such a way that you will be able to get access to be able to rotate the legs, straighten the legs, tighten the legs or whatever that needs to be done.

You have to mobilise the *prana* in different parts to access the different parts. You have to use your breath

according to the part you want to adjust. If your face is tight then you have to exhale in such a way that your face will relax. Or inhale in such a way your face will not be tense.

Can you tell me which is the soft part and which is the hard part in *trikonasana*? The legs have to be hard; the face has to be soft. You have to understand how to adjust the soft and hard parts by exhalations and inhalations. All this has to be understood and that's how you have to activate the *prana* in the body.

You need to breathe differently for each aspect. *Trikonasana* done for the hip sockets or for shoulder blades is different. Your breathing will correspondingly change. Pelvic *trikonasana* breathing is different from thoracic *trikonasana* breathing. You breathing will have to be thoracic if you want to work on *trikonasana* to open the chest. If you want to do *trikonasana* to rotate the pelvis then you will need to do apanic breathing. All these things are to be applied on a higher hierarchy.

### The hierarchies in practice

Breath is not the second level but a higher hierarchy.

On the first level, you teach the students compartmentally. When you ask a raw beginner to stretch his legs, you do not demand that his trunk

should also be in position. Then when you demand the trunk to be in position, you do not demand that the legs be in position. You cannot ask a child to do a skilful and complicated thing.

A beginner is not dexterous, so you cannot demand on them to work on the legs and trunk together. It does not matter at that state. He knows that the legs should be like this but he may not be able to implement it. Then at another point in time, you tell him that the trunk should be like this. You do not bother if he slightly bends the legs but you do let him know that the legs have to be straight and how the trunk should be, how the chest should be opened, the way it should be turned. You let him work in a compartmental manner. You let him adjust part for part.

Supposing you were given a jigsaw puzzle of an elephant. You assemble the different parts. You assemble the legs somewhere, the head somewhere, the trunk and then you will join them all. You will finally assemble all the parts.

In the first plane, you teach the students to work compartmentally. You teach them to work on the legs, the hands, the trunk, the chest. You teach them that the legs should be like this, one leg is turned out, one leg is turned



## Student Intensive

With Lauren Cox and Ty Chandler  
August 29 – September 2  
9:00 am – 12:00 pm

Learn how to establish  
and deepen your practice.

All levels

Each day there will be an introduction to pranayama along with philosophical and spiritual discussions. Two hours of yoga asanas, including a timed practice, yoga kurunta work, restorative poses, and inversions will follow.

Fees: \$235.00 + GST for IYCV members  
\$260.00 + GST for non-members

To register, drop in to or phone the  
Iyengar Yoga Centre of Victoria:  
202-919 Fort Street, Victoria, B.C. V8V 3K3  
(250) 386-YOGA (9642) [www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Refunds will be offered only if your space can be filled and are subject to a \$50 cancellation fee.

in, this leg is kept straight, that leg is kept straight, this leg is turned inside out, that leg is turned inside out, this is lifted here, that is pressed there.

### ***Second level: to keep one variable constant and work on the other***

If you demand too much from a beginner then he can get confused. It is like asking the child to draw a candle with one hand and draw a circle with the other hand. Beginners have to be taught compartmentally. Later you can ask them to do two things together. You can ask the students to keep one variable constant and work on another variable.

For example in *trikonasana*, keep the knees tight, then work on the skin and calf; keep the knees tight, then work on the feet and metatarsals; keep the knees tight and work on the thighs and hips; keep the knees tight, and work on the waist and spine; keep the knees tight, work on the spine and chest; keep the knees tight and work on the chest; keep the knees tight, work on the arms; keep the knees tight, and work on the head. Sometimes keep the feet firm and then work on the other parts.

This way a beginner learns to combine two things. One is constant and one is variable. Sometimes the waist: waist and trunk, waist and chest, waist and shoulders, waist and arms, waist and head, waist and thighs, waist and lower legs, waist and feet. So he knows the connection of one part to the other parts.

On the second level you have to bring two things together and then you have to keep one variable and one constant.

### ***Level three: Understand sequencing***

Now at the third level, you have to understand a different *trikonasana*.

Do *adho nukha svanasana* and then *trikonasana*, Do *Parsvottanasana* and then *trikonasana*, *Marichyasana-trikonasana*, a back-arch *trikonasana*, ropes-*trikonasana* arm balance-*trikonasana*. This way you start understanding the different

movements. Because *trikonasana* is different after *sirsasana*, sometimes do the standing *asanas* after *sirsasana*, sometimes after twistings or back bends. This way the students start understanding how standing poses are felt differently.

As a teacher, if you are teaching standing poses then on one day, make them do standing poses at the beginning of a class at 6.30 in the morning when it is very cold. On the second day, make them do jumpings and fast movements, a little fast full arm balances and then ask them to do standing poses. They will be different. Or some days get them to do *sirsasana* and *sirsasana* variations first and then ask them to do jumpings, fast movements, something dynamic and then make them do standing poses. These will be kinetic, won't they? They will get a taste of dynamic style standing poses. But, sometimes make them do *sirsasana* cycle so that they are composed. This will be a different *trikonasana* and standing poses. Sometimes make them do twistings, very extensive twistings for twenty minutes to forty-five minutes and then make them do standing poses, it will be a different experience. Sometimes give them backbends and then make them do standing poses, it will be different experience. They will then understand one pose in different perspectives.

Now what is the change here? If you do standing poses after jumpings then there is an element of water and element of air because in jumping movements, the air in the body is turbulent and blood circulation increases.

When you do *sirsasana* variations, there is samanic breathing and an element of fire in *sirsasana*. This will have a different effect on standing poses. Sometimes make them do forward bends, make them quiet, serene and then the standing poses will be a different experience. So that's how you should know the science.

One should understand how one pose is different depending upon what has been done before it.

You can feel that *trikonasana* is a different electro-chemical stimulation, it's a different chemical state, it's a different mental state depending on what precedes it.

Why does the mental state change? Because you are changing the electrical 'circuits of the body'. That is pranic management. You are changing the pranic currents. Feel all these things. Understand how the *asanas* change with the sequencing. Then you can go to these pranic aspects.

If you do twistings before standing poses then you work on the lower trunk and the spine so the *apana* and *samana* are moved. Then in the standing poses, the breathing will be *apanic* and *samanic* for the spine.

So one has to qualify to work on the breath. One has to learn on where to inhale, where to exhale. One needs to know the various aspects of *trikonasana*, pelvic *trikonasana*, gastric *trikonasana*. Then go on to the pranic aspects of *trikonasana*. Only once you have qualified, will you be able to exhale in the pelvis, exhale in the back, exhale in the chest.

You then learn to naturally access the different parts with different sequences. Then you have to feel, become aware on how the chest is acting in *trikonasana* after 5 to 6 attempts of *bharadvajasana*. Then you will learn that there is something like breathing in the chest, breathing of the diaphragm, breathing of the abdomen, breathing of the pelvis, breathing of the face. One can then learn to experience various *trikonasana* that come in different sequences.

### ***Summary***

To summarise, on the first level teach the students compartmentally, part by part. It is like an assembly. Assemble the leg, assemble the chest, assemble the trunk. Learn to assemble all the parts and then learn to assemble the whole. Then see if you can assemble two things together. Then you can assemble two parts that are distant. Can you work on

the metatarsals and metacarpals simultaneously? Can you work on the feet and arms? Can you work on the hard and soft parts, the concave and convex parts? Something has to be thick in standing poses, something has to be thin in standing poses. Can you work on both these parts simultaneously?

You have to train these faculties, develop these skills to do one variable at a time, then work by keeping one variable constant and working on the other, then work on two things finally leading to what is called wholification.

*Wholification* has to be learned.

*Wholification* of knees and toes, knees and metatarsals, knees and ankles, knees and shins, knees and thighs, knees and waist, knees and trunk, knees and spine, knees and chest, knees and shoulders, knees and head. That is unification of the whole body and wholification of knees. Knees *wholified* and the whole *kneeified*. That

is the language that I use. The *pelvisation* of the whole body, *wholification* of the pelvis. *Feetisation* of the whole body and *wholification* of the feet. Do you follow?

Learn to connect the brain with the feet, head with feet, eyes with the feet, ears with the feet, trunk with the feet, legs with the feet, hands with the feet. That's Yoga. That's union. Learning to connect is what is called connectivity. This connectivity has to be taught to the students. Learn to connect similar parts as well as the dissimilar parts. This can be learned very well by doing standing poses in different sequences.

Many of the Iyengar yoga teachers start the classes with standing poses. This is common. Now they will not teach the different perspectives to the students. All classes start with standing poses. They will not understand the various aspects of *trikonasana* if they do the same thing always. I sometimes teach standing poses

even after *sarvangasana*.

This is something called quiet standing poses. Why should the standing poses always be dynamic? Why not meditative standing poses, reflective standing poses? So if you take standing poses after *Sarvangasana* then the senior students will understand the reflectivity, profundity of standing poses. It is a different capital.

You can never teach beginners in this way. But, at a higher hierarchy, when the body has freedom, when the mind has freedom and the pose is known, let them do even after *sarvangasana*. I repeat, a beginner's class should always start with standing poses but seniors can taste different chemistries of *trikonasana*.

This is the hierarchy in the practice of *asanas*. ॐ

## Workshop and Teacher Training

with Corine Biria

April 22-25



Sandhya Corine Biria began the practice of Iyengar yoga in 1981 with Faeq Biria. She is a close disciple & student of Sri B.K.S. Iyengar. Her numerous journeys to India since 1983 to study closely with her teacher and renowned yoga master have immensely enriched her experience in terms of technique, teaching pedagogy and therapeutic application.

In France, she teaches regularly at the Iyengar Yoga Centre of Paris, and for the last 15 years she has conducted teacher training courses in France and in Israel.

She shares this art of yoga with her students with strength, vigor and generosity. Her love of yoga, her ethic and her constant concern with clarity and precision make her a respected teacher and excellent educator.

### WORKSHOP

Friday 9:00 am - 12:00 pm  
3:30 pm - 6:00 pm

Saturday 9:00 am - 12:00 pm  
3:30 pm - 6:00 pm

Sunday 9:00 am - 12:00 pm

Open to Iyengar Yoga students able to hold headstand and shoulderstand for five minutes. Ask your regular teacher if you are wondering about attending.

### Workshop Fees:

\$330.00 + HST for IYCV members

\$360.00 + HST for non-members

### TEACHER TRAINING

Monday 9:00 am - 12:00 pm  
3:30 pm - 6:00 pm

Open to certified Iyengar Yoga teachers and teachers in training

*Times subject to change*

### Teacher Training Fees:

\$130 + HST for IYCV members

\$145.00 + HST for non-members

Registration is now open.

### To register, drop in or phone the Iyengar Yoga Centre.

202-919 Fort Street, Victoria, BC V8V 3K3  
(250) 386-YOGA (9642)

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

[www.facebook.com/iyengaryogacentre](https://www.facebook.com/iyengaryogacentre)

Refunds will be offered only if your space can be filled and are subject to a \$50.00 cancellation fee.

# Summer Sadhana July 2010

Penny Hocking

I had been attending the “55 and Better” class twice a week since January when the pink flyer announcing Summer Sadhana with Robin Cantor caught my eye. Doing yoga every day for six days in a row would help me get into the rhythm of a daily practice, something I’d been attempting to do. Plus, 6:30 a.m. seemed especially virtuous and healthy. I signed up. I’d never taken a class with Robin, nor had I ever attended a Sadhana, but that didn’t worry me. I’d been attending Iyengar yoga classes here in Victoria since the mid ‘80’s.

First day: I arrive at the Yoga centre with my left pointer finger bandaged, three stitches holding together a cut, self-inflicted (accidentally) while pruning our wisteria a couple of days ago.

*I feel like the new kid on the block. How will I compare with them?*



I’ve been instructed to keep the finger dry, no baths for 10 days. *But oh no! I STINK!* I forgot my sponge bath this morning and I must have put on an unlaundered T-shirt. *I desperately hope others won’t notice.* We chant *Om* three times, then recite the invocation. *Everyone knows the Sanskrit much better than I do.* We gather at the front of the room facing our teacher across a long sheet of newsprint covered with writing in different colors of felt tipped pens. *I don’t know anyone but they all seem to know each other from other classes or previous sadanas. I feel like the new kid on the block. How will I compare with*

*them? And whatever happened to my copy of Light on Yoga?* The talk is about Yoga philosophy. *Do I really want to know about yamas (ethical behavior) and niyamas (personal discipline) or pratyahara (control of the senses), no pleasure, no pain, no desire?!! I rather like my pleasures, pains, and desires.* Robin has some trouble reading her notes upside down and asks someone else to read them. She puts on her red framed half reading glasses. *She doesn’t seem at all perturbed by this situation. I quite admire her for this. I’m sure I’d be rattled and distracted if I were in her glasses!*

Next day: I’m five minutes late, *last to arrive!* Everyone is sitting in silence. I wend my way through them to the props corner, noticing that each person is sitting on a stack of four blankets in the middle of the room, *not on bolsters against the wall like we do in “55 and Better.”* They do things differently. I load up on blankets and re-cross all the way back to a space on the far side of the room to lay out my mat. As I start to arrange my throne of blankets, I’m painfully aware that everyone is waiting for me to settle. “Penny, just sit on all the blankets.” So I do, blankets jumbled, knees higher than hips, *still not knowing the words to the invocation. At least today I’ve come to class freshly bathed.* I’m sore from yesterday’s class. I look around. Ah, there’s Margot! I do know someone! *And oh yes, Robin was the woman who balanced the cup full of tea on her back in parsvottanasana at the Yoga Tea Party fund raiser last year! One of my nemesis poses.* The time comes for that very pose, *of course.. Oh no! I can’t do that one, I can’t, I can’t.* I do it in a modified way, my arms hugging each other behind my waist instead of hands in prayer position

## SUMMER SADHANA

July 4 - 9, 2009

*Sadhana is a Sanskrit term which means dedicated practice or quest.*

**6:30 am - 8:00 am with Robin Cantor**

This 6-day Sadhana is the perfect opportunity to further develop and deepen your practice.

Registration NOW open: Members \$115 + HST Non Members \$125 + HST

The 1.5 hour Saturday class is open as ‘drop-in’ to ALL students of Level 2 and higher: \$15 + HST

Refunds will be offered only if your space can be filled and are subject to a \$15 cancellation fee.

*Suddenly tears are running down my face and into my ears.*

between my shoulder blades. We move on to another pose. *But which one is it? I can't understand the Sanskrit name.* I look around the room to see what other people are doing, and as Robin passes by I say, "My Sanskrit isn't very good."

"Here's an opportunity to learn some," she replies. *What did I expect? That's ok, honey? Now, Headstand! I used to do it all the time. That seems like such a long time ago. I wonder if I can do it without getting close to the wall?* I choose to do it. *What a thrill!*

*Finally savasana! My body is screaming.* I hear Robin's voice as she reads a passage from *Light on Yoga* by B.K.S. Iyengar:

As a breeze ruffles the surface of a lake and distorts the images reflected therein, so also the *chittavrtti* disturb the peace of the mind. The still waters of a lake reflect the beauty around it. When the mind is still, the beauty of the true Self is seen reflected in it. The yogi stills his mind by constant study and by freeing himself from desires. The eight stages of Yoga teach him the way.

Suddenly tears are running down my face and into my ears.

What a great experience! Even as my mind was chattering away producing thoughts, fears, resistance, judgements, and comparisons, my senses were taking in the instructions ("your back foot is the anchor of the pose") and my body was assuming the poses to the best of my ability at the time. It was challenging to move at a faster pace, to do more difficult poses, to do poses that I usually avoid, to do many more poses in one time period than I'm used to doing, to do an hour and a half of this every day for six days. And the tears at the end of day two? For me the



tears are a kind of touch stone, a sign that I have encountered something meaningful for me.

As the days went on from one and two, to three, four, five and six, my body felt more and more alive and my scattered insecure thoughts lessened. It was as if, even though I had wanted to do the *sadhana*, signed up enthusiastically, knew that it would be a good thing to do, some part of me had been resistant, wanting to stay in a place of comfort and predictability, to stay satisfied with the way I was, with my habits and routines. So that resistant part made a fuss for a while until it was quieted by the hard work of the *asanas*.

Would I do another *sadhana*? In a flash. It almost seems a necessity, as if the daily practice with a teacher for a full week creates the conditions one needs to get past one's self to a glimpse of one's Self, to a glimpse of what one can so often resist aspiring to be. ॐ

## Thank You

Thank you to Gary Wong and his crew of volunteers who helped make Yogacharya B.K.S. Iyengar's 92nd Birthday celebration a success: Gary organized, Ann Kilbertus led the practice, Nancy Searing read, Adia Kapoor made cupcakes, Karen Dayton showed film clips, Britta Poisson welcomed, Johanna Godliman and Jane McFarlane cleaned up.

Thank you to Linda Poole for regularly teaching and streamlining the art of bolster production. Thanks also to her crew of volunteers: Wendy Boyer, Judy Atkins, Britta Poisson, Johanna Godliman, Laine Canivet, Dianne Taylor, Jane McFarlane and Jeannette Merryfield.

Lynn Palfrey keeps the student handout box up to date.

Don Benn typed labels for the mailboxes.

Theron Morgan washed the studio walls.

Laine Canivet and Ann Nolan cleaned the kitchen.

Jane McFarlane took the blankets to be washed.

Peggy Taylor cleaned the library.

Jayne Jonas made mini belts for mini needs, e.g. wrists.

Nancy Searing and Corrine Lowen provided administrative help in updating the teacher-training document.

Thank you, all.



# Iyengar Yoga Teacher Training

## – Year 2 Inverted Poses

Tracy Forsyth

Inverted poses are important due to their many benefits for the practitioner on both a physical and mental level. In *Yoga, a Gem for Women*, it states: “Inversions help foster an attitude of non-attachment and forbearance. It is essential to master these *asanas* to make our lives materially and spiritually successful. They can be compared to our parents who help us, guide us, and make our lives a success” (G. Iyengar, p 96).

The practice of inversions can help us make sense of our world when everything is topsy turvy or upside down. By gaining the balance and strength required when we are physically upside down, we can translate and utilize this experience to our mind and attitude in everyday life by bringing that grace and endurance to meet the challenges that life so often brings.

On a physical level, the inversions improve the respiratory, circulatory, nervous and glandular systems. In *Yoga in Action, Preliminary Course* it states that, “Inversions improve the following disorders: cold, cough, asthma, tonsillitis, palpitation, insomnia, nervous breakdown, fear complex, fatigue, anemia, constipation, weakness, low vitality, hormonal imbalance, menstrual disorders, and impotency” (G. Iyengar, p 90). The physical position of the body in an inverted pose counteracts the downward gravitational pull on our body in daily life. *Yoga in Action, Preliminary Course* also states, “Inversions help one to strengthen will power, improve memory, increase intellectual capacity and bring emotional stability, provided they are regularly practiced. They help to build up character and improve behavioral patterns” (G. Iyengar, p 90).

When *sirsasana* and *sarvangasana* are practiced together, they harmonize the glandular system and bring about mental clarity and calmness.

Standing poses prepare us for inversions because

*By gaining the balance and strength required when we are physically upside down, we can translate and utilize this experience to our mind and attitude in everyday life by bringing that grace and endurance to meet the challenges that life so often brings.*

they warm the body and prepare the muscular-skeletal structure. Standing poses build strength and help to correct body alignment, both of which are important components when learning the inversions.

One should be accomplished in *tadasana* in order to achieve the correct posture required for *sirsasana*, which will prevent head, neck and back discomfort. I have often heard teachers in class say that *sirsasana* is *tadasana* upside down. So, in order to practice *sirsasana*, one needs to apply the principles in *tadasana*; for example, neck and head straight, shoulders and shoulder blades moving away from the ears, shoulder blades tucked into the body, spine erect, chest lifted, buttocks moving away from the back waist, tailbone in, legs firm, front thighs turned in, knee caps lifted, toes and heels together.

Placing folded blankets under the shoulders (shoulders, upper arms, elbows remain in one level on the blankets) in *sarvangasana*, places the head lower than the shoulders, which creates space between the back of the neck and the floor, reducing pressure on the head, eyes and ears. The height also preserves the concave curve of the neck and assists with preventing the experience of neck pain or choking sensation in the student.

### The differences between *sirsasana* and *sarvangasana*

SIRSASANA	SARVANGASANA
Heating	Cooling
Energizing	Calming
Stimulates blood flow to brain	Blood flow to thyroid/parathyroid glands
Activates pituitary and pineal glands	Gravity draws venous blood to heart without strain
Improves mental, intellectual clarity	Aid to digestion and elimination
King of the Asanas	Mother of Asanas
Develops the body and willpower bringing balance within	Soothes the nerves, bringing peace, strength and vigor

Possible causes of neck discomfort during or after headstand:

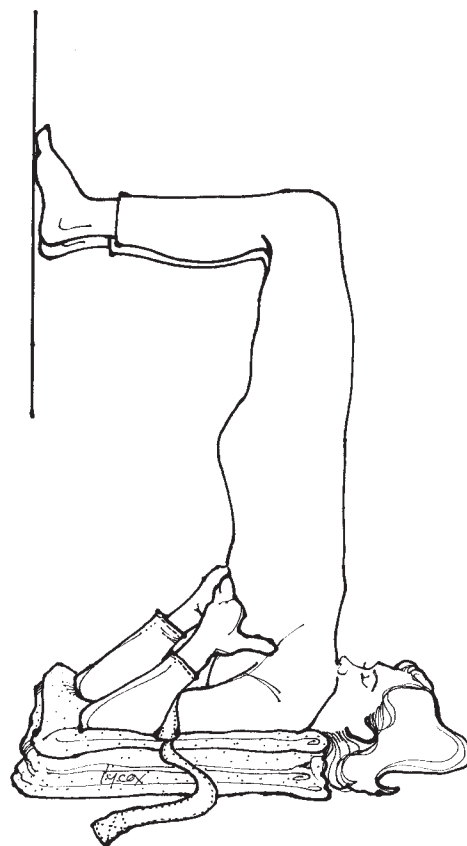
- Placement of the head. If the head is placed on the floor too far forward on the crown then the cervical spine will feel compressed or crunched. If the head is placed too far back on the crown, then the cervical spine will feel overstretched. The weight will not be even on the sides, front, and back of the neck, which will result in discomfort.
- Head tilted. If the head is tilted to one side or the other, this will cause problems on the side of the neck that is compressed or shortened.
- Shoulders and shoulder blades dropping causes stress to the neck and does not allow for proper vertical lift of the trunk and rib cage.
- Chest shrinking in causes the armpits to close and the dorsal spine to go out.

- Rib cage, abdomen protruding forward. This causes the body to be banana shaped, bringing unevenness and misalignment.
- Buttocks dropped causes legs to come too far forward, again affecting alignment and weight distribution in the pose. ॐ

### Bibliography

Iyengar, Geeta S. *Yoga: a Gem for Women*. Spokane, WA: Timeless, 2005. Print.

Iyengar, Geeta S. *Yoga in Action Preliminary Course*. Mumbai: YOG, 2000. Print.



IYENGAR YOGA

## Teacher Training Intensives

#### Fees for each course:

\$595.00 CDN + HST IYCV members

\$645.00 CDN + HST non-members

Refunds will be offered only if your space can be filled and are subject to a \$50 cancellation fee.

#### Registration now open.

To register, drop in to or phone the Iyengar Yoga Centre of Victoria  
202-919 Fort Street,  
Victoria, B.C. V8V 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

**July 4-9, 2011**

**With Leslie Hogya, Ann Kilbertus**

**Introductory I & II Syllabi for uncertified Iyengar yoga teachers**

This six-day course will build your understanding of teaching Iyengar yoga based on the foundation of a good practice. Peer teaching, *pranayama*, philosophy and anatomy will be included. Leslie and Ann are experienced teachers. Both have Senior Intermediate I certification and are qualified I.Y.A.C. assessors. They are involved in teacher training in Victoria as well as in other areas of British Columbia and in Yukon communities.

Preference will be given to members of I.Y.A.C. and those planning to do their assessment in the near future.

**August 8-12, 2011**

**With Shirley Daventry French**

**Intermediate Junior and Senior syllabi for certified Iyengar yoga teachers**

This intensive offers the opportunity for certified teachers to refine teaching and practice at their current level of certification, and to prepare for assessment.

Shirley is a direct student of B.K.S. Iyengar who awarded her a senior teaching credential. She is one of North America's most experienced teachers in the Iyengar tradition. Shirley has been training teachers in Victoria and throughout Canada for many years.

As in previous years, Iyengar yoga teachers from other countries are invited to apply; however, I.Y.A.C. members will be given priority.

# Life in Pune



## Early morning on the streets of Pune

The man has a recycling business. He walks and calls out for people to bring out their tin, glass, paper. He had just come out of his lane and lit an incense stick to help bless his day.

I called him the recycling walla.

— *Leslie Hogg*



IYENGAR YOGA  
CENTRE OF VICTORIA  
SOCIETY

### Membership

For a one year membership, please complete this form and send it with your cheque or money order to:

Iyengar Yoga Centre  
of Victoria Society  
c/o Hilary McPhail  
202-919 Fort Street  
Victoria BC V8V 3K3

Membership fee is \$40.00 + HST, renewable each January.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

City: \_\_\_\_\_

Prov/ State: \_\_\_\_\_ Postal code \_\_\_\_\_

Country: \_\_\_\_\_

Phone: \_\_\_\_\_

E-mail: \_\_\_\_\_

☐ Please mail me my newsletter as I do not attend classes at the Centre.

☐ Receipt required.



Iyengar Yoga Association of Canada

Sri B.K.S. Iyengar, Honorary President

## IYAC/ACYI Annual Conference

May 26-29  
Saskatoon,  
Saskatchewan

See [www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)  
for further information.



## 2011 CALENDAR

### MARCH

- 12 Teachers' Meeting
- 12 Beginner Workshop
- 24 High Tea Fundraiser

### APRIL

- 3 Women Working Wisely, Part One
- 9 Teachers' Meeting
- 15 Kirtan with Salt Spring Centre
- 22-24 Corine Biria Workshop
- 25 Corine Biria Teacher Training

### MAY

- 8 Women Working Wisely, Part Two
- 26-29 IYAC/ACIYI Annual Conference in Saskatoon, SK

### JUNE

- 3-5 Salt Spring Retreat
- 11 Teachers' Meeting
- 17-19 IYAC/ACIYI Introductory I/II Assessment, Montreal, QC
- 4-9 Summer Sadhana

### JULY

- 4-8 Teacher Training Introductory Intensive

### AUGUST

- 8-12 Teacher Training Intermediate Intensive
- 24-28 Footsteps of Patanjali
- 29-Sept 2 Student Intensive

### SEPTEMBER

- 1-2 Student Intensive continues
- 6 Free Classes
- 7 Regular classes resume
- 10 Open House/Birthday Party
- 22-25 Seeing, Understanding and Reflecting from the Base (part 3 of 6 part workshop) in Ottawa, ON
- 24 Teachers' Meeting
- 30-Oct 2 IYAC/ACIYI Intermediate Junior III Assessment, Toronto, ON

### OCTOBER

- 1-2 IYAC/ACIYI Assessment continues, Toronto, ON
- 29 Teachers' Meeting
- 28-30 IYAC/ACIYI Introductory I/II Assessment, Winnipeg, MB

### NOVEMBER

- 19 Teachers' Meeting
- 24 The Yoga Sutras of Patanjali
- 25-26 Going Deeper





IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
S U M M E R 2 0 1 1



*Patanjali codified the Yoga Sutras, from which the modern practice of yoga is derived.*

Retreat from the demands of daily life to the  
Salt Spring Centre of Yoga and join Shirley Daventry French  
and Leslie Hoga for

## FOOTSTEPS OF PATANJALI

August 24 to August 28, 2011



Shirley Daventry French and Leslie Hoga



Let Shirley and Leslie be your guides at the tranquil  
Salt Spring Centre located off Canada's west coast.  
Immerse yourself in daily *asana* (poses) and *pranayama*  
(breathing) practice. Explore the *Yoga Sutras of Patanjali*  
through participation in group discussion.

### People who attended last year's Footsteps of Patanjali retreat said:

*"I just plain loved it and I experienced  
freedom."*

*"A few glorious days to rediscover my balance  
before launching myself into an ever busy Fall."*

*"I had never been on any kind of a retreat, so  
I gave this to myself for my birthday. Although  
I had no idea what to expect, I was looking  
forward to quiet days, more time for yoga,  
and I was open to new faces and knowledge.  
I found that the balance of yoga, sleep and  
philosophical discussion was perfect for me.  
I learned more about the philosophy behind  
the practice of yoga and really enjoyed  
pushing myself during our daily practices.  
The fabulous food and massages were icing  
on the cake for this wonderfully energizing  
retreat. You'll love it."*

*"This is such a good retreat with just the  
right mixture of pranayama, asana, group  
discussion and free time. It was a lot of fun,  
and I will be back again."*

### WORKSHOP PREREQUISITE:

Minimum 6 months experience  
of Iyengar Yoga.

### FEES: ADD HST TO FEES

- \$810 IYCV members for shared accommodation
- \$860 Non-members for shared accommodation
- \$740 for IYCV members camping
- \$790 for non-members (must supply own equipment)
- \$700 for IYCV member commuters
- \$750 non-member commuters

Receive a 10% discount when you  
register before April 1, 2011

Option: Register early and pay  
by monthly installments.

- A non-refundable deposit of \$200  
will reserve your space.
- Full payment is due June 1, 2011.

If you withdraw after June 1,  
the workshop fee is refundable  
only if your space is filled.

Plan to arrive by 2:00 pm  
on Wednesday, August 24.

Retreat ends after lunch  
on Sunday, August 28.

### REGISTER:

The Iyengar Yoga Centre of Victoria  
202-919 Fort Street  
Victoria, B.C. V8V 3K3  
250-386-YOGA (9642)  
email: [iyoga@telus.net](mailto:iyoga@telus.net)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Pick up a brochure at the Yoga Centre  
or call for more information.

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### DEADLINE FOR NEXT ISSUE AUGUST 15, 2011

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### IYENGAR YOGA CENTRE OF VICTORIA

**SOCIETY** is a non-profit society incorporated under the *Society Act* of the Province of B.C., whose purpose is "to encourage the physical, mental, and spiritual growth of its members and other interested persons of the society at large by the study and discipline of Yoga." The Society owes its inspiration to Mr. B.K.S. Iyengar.

The Newsletter, published regularly by the IYENGAR YOGA CENTRE OF VICTORIA SOCIETY, provides current information on events concerning Iyengar yoga in the Victoria area.

Send contributions, articles, photographs (high resolution), drawings, information or suggestions to: the Iyengar Yoga Centre of Victoria Newsletter, 202-919 Fort Street, Victoria BC V8V 3K3.

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

The editor/newsletter committee hold the right to publish or edit all articles at their discretion.

### Newsletter Advertising Policy

(Adopted February 20, 2004)

In keeping with the mandate of the Iyengar Yoga Centre of Victoria Society Directors, 2004, to update, review and document policies and procedures, the newsletter committee submitted a policy which is a revision of the 1996 policy and has been adopted by the Board of Directors as follows:

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar yoga
3. Priority will be given to advertisements regarding IYCV events, IYCV sponsored events, and IYAC events.

### REGISTRATION:

**Drop in:** 202-919 Fort Street,  
Victoria, B.C. V8V 3K3

**Phone:** (250) 386-YOGA (9642)

### Please visit our website:

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca) for full information on classes and workshops.



Summer 2011

News, national and international, played an important role in my childhood development. Between the two world wars, my father was one of the “ink-stained wretches” on Fleet Street. Originally meant as a pejorative, this was taken by journalists of the day as a compliment and worn as a badge of honour. During the Second World War my father served in the Press Branch of the Royal Air Force and spent the six war years journeying back and forth to trouble spots around the world, of which there were plenty. After the war and until his early death, he worked as a Press Officer for British Airways.

What this meant for me was that my father was away a lot and his return was always exciting because he would arrive bearing gifts and full of tales of people and places around the world. Another bonus, which was much appreciated when I reached my teens, was that the necessity of his being available and ready to dash off at a moment’s notice meant that we had a telephone at a time when this was a novelty in England. He was on call most of the time and always alert to anything newsworthy.

Most valuable of the gifts my father’s profession bestowed on me was this importance of being alert, staying well informed, building confidence and initiative, and whenever possible checking things out for yourself. If personal verification was not feasible, then it was essential to find a reliable source of information. I also learned to question everything, a quality which did not endear me to some of my school teachers. Little did I know that later on in life I would discover all these qualities to be essential elements on the path of yoga.

My family home was never without a newspaper and listening to the BBC radio news was a must at least once a day. Many of my yoga colleagues tell me they don’t follow the news because it is too depressing and disturbing. For me it is more worrying *not* to know what’s going on in the world!

In England then as now, there was a clear distinction between the serious Press and what was known as “the Gutter Press”. When very young I would gaze at newspapers on a newsstand and think that the gutter press with its lurid photos was more interesting than the papers which came into my home each day. Later in life my views changed: as the Bible says, “I put away childish things” and searched for more serious opinions.

Anyone familiar with Patanjali’s sutras or any texts associated with the practice of yoga will recognise many tenets of yoga in my youthful experience. To find reliable testimony it is necessary to cultivate good judgment and discrimination and, as the saying goes, the path to good judgment is littered with the debris of bad judgment.

At the start of his treatise on yoga Patanjali speaks about valid knowledge (*pramana*) and wrong knowledge (*viparyaya*). In his commentary, B.K.S. Iyengar states that correct knowledge is based on three kinds of proof:

- direct perception (*pratyaksa*);
- correct inference or deduction (*anumana*);
- testimony from authoritative scriptures or experienced persons (*agama*).

Once you embark on the yogic path, whatever your means of entry, your



practice must cultivate such knowledge, your body and mind become your primary spiritual tools. This may not be understood at first. The reasons for joining a yoga class are always varied, but, to be deserving of the name ‘yoga’, in one way or another a class will involve the cultivation of self-discipline (*tapas*), self-study (*svadhyaya*) and surrender (*isvara pranidhana*). These three practices constitute Kriya Yoga or the yoga of action (sutra II.1) and their importance is emphasized when they re-appear among the five *Niyamas* (sutra II.32). The other two *niyamas* are cleanliness (*saucha*) and contentment (*santosha*).

Contentment is a significant challenge for me at the moment, because the wave of popularity of yoga has brought forth a plethora of hurriedly trained teachers and centres offering God knows what in the name of yoga. Just last week near to my home which is in a rural area outside of Victoria with about five thousand people, I learned of two new yoga studios in addition to several others already in existence out here.<sup>1</sup> One, close enough to be visible through the trees from the window of my office, is offering the usual hybrid of classes to be found in so many studios these days plus garden yoga, weight loss yoga and

<sup>1</sup> Metchosin does have an Iyengar Yoga centre, Woodland Yoga, where classes are taught by teachers trained in Gururji’s tradition.

walking round the park yoga. Why on earth didn't I think of this when I was teaching in my home? The second studio I learned about last week offers Nude Yoga for men, for couples and mixed classes.

When frustrated with a recalcitrant student one of Gururji's favourite expressions is "What am I to do?" Those who know him will picture him standing there, feet apart, arms lifted, palms facing upwards and shrugging his shoulders as he says this. He will always find something to do! It may be to address this student more directly and strongly, or perhaps to ignore him or her for the rest of their time in class. In extreme circumstances he may tell them he cannot teach them and send them away. For centuries it was traditional in yoga that students had to earn the merit to be taught by a master. Read the story of Tibet's great yogi Milarepa, whose Guru put him through many, many tests before agreeing to teach him. This was to purge Milarepa of some very bad karma he had accrued from the "black arts", but also because he could see the tremendous potential in this man who eventually surpassed his teacher Marpa.<sup>2</sup>

Faced with the trivialization and I would even describe it as vulgarization of yoga in North America, *what am I to do?* There is nothing I can do directly other than educate myself, my students and the general public whenever an opportunity arises. As a student my responsibility is to get on with my own practice and study. As a teacher, I can train those who are open to the discipline of yoga. In speaking and writing I can pass on my knowledge to those who are seeking to deepen their own understanding. From the very first, Gururji made it clear that what I received from him was not for me alone but had to be passed on to others.

The philosophical foundation of yoga *asana* and *pranayama* is getting

short shrift these days other than in a few centres which are generally part of a lineage where teachers will be in contact, directly or indirectly, with a master teacher. Out of respect they will adhere to the tradition of yoga. Iyengar Yoga is such a tradition; but there are others such as Sivananda centres who honour the teachings of the great Swami Sivananda Saraswati, and Yasodhara Ashram founded by Swami Radha a disciple of Sivananda. The Salt Spring centre where we hold retreats throughout the year follows the guidance of a guru called Baba Hari Dass, and anyone who spends time there will feel the influence of this master. These are centres whose work I know personally, and it is important for those of us devoted to B.K.S. Iyengar to respect other traditional paths.

For us, our duty is to make sure we do not trivialize Gururji's work. If we want to use his name he asks that we observe the limitations he imposes on us otherwise we are abusing the right to call ourselves Iyengar teachers. For instance, we are restrained from teaching therapeutic yoga or doing teacher training until we are trained well beyond the introductory level. We are also required to maintain membership in a national association (Iyengar Yoga Association of Canada), one of many which operate throughout the world under his auspices and within his mandate. My new neighbours have no such restraints.

While teaching in Mexico recently I met a woman about to graduate from a teacher training course in Canada. She was a sincere but raw student. Her yoga experience was very limited and in my opinion she needed far more training as a student before considering training to teach. However, she was confident and told me that having gained a certificate from this one teacher training course she was going to another city to become certified in yoga therapy. Both of these courses are taught by former Iyengar teachers who balked at the restraint

Gururji imposes and went off on their own. To me this is even more of a concern because no longer adhering to Gururji's guidance they continue to profit by use of his name.

There are ethics involved in the practice of yoga one of which is being truthful (*satya*). Others are non-injury (*ahimsa*), non-greed (*aparigraha*) and non-stealing (*asteya*). Some who misrepresent the yogic teachings do so in innocence. They simply do not know what yoga is. The responsibility for this ignorance may lie with the teacher who trained them or may arise from a desire to bring students into their classes and earn money. There is nothing wrong with attracting students if you are ethical and follow the precepts of yoga. For all of us the rent or mortgage has to be paid. Nevertheless as a teacher you have a personal responsibility to present yoga in its wholeness, and not just those parts which appeal to you and are more attractive to students while discarding its difficult and demanding aspects.

First you must have a broad understanding of yoga as a whole and its purpose before you can acquire the skill to break it down and teach simple actions and techniques which will educate beginners without harming or overwhelming them. Beginners merit a true exposition of yoga with the proviso and caution that you don't expect them to get to the summit in their first class. Such a process will at the same time educate you and take you deeper into your practice, deeper into yourself and to the heart of yoga.

I should like my teacher B.K.S. Iyengar to have the last words: "Teaching is a difficult art, but it is the best service you can do to humanity." ॐ

#### OMISSION

The newsletter committee apologizes for failing to credit Linda Benn's photography in the Spring 2011 issue.

2 Tibet's Great Yogi Milarepa by W.Y. Evans-Wentz

To the noblest of sages, Patanjali,  
who gave us yoga for serenity of mind,  
grammar for purity of speech and  
medicine for the perfection of the body,  
I salute.

I salute before Patanjali whose upper  
body has a human form, whose arms  
hold a conch, and disc and a sword,  
who is crowned by a thousand headed  
cobra. Oh incarnation of Adisesa my  
humble salutations to thee.



Yogena cittasya padena vacam  
Malam sarirasyaca vaidyakena  
Yopakarottam prvaram muninam  
Patanjalim pranjaliranato'smi  
Abahu purusakaram  
Sankha cakrasi dharinam  
Sahasra sirasam svetam  
Pranamami Patanjalinam  
Hari Hey Om

# Exploring the Invocation to Patanjali

By Peggy Cady

I'm not someone who chants. Don't get me wrong; I'm not against chanting. If I feel compelled to chant, I like to understand what I'm saying and why I am doing it. Especially when the chant is in a language I don't understand. What spirits am I invoking?

At the beginning of yoga class we often chant the Invocation to Patanjali. We do a call-and-response chant with the teacher. The first time I went to a class, it happened – we chanted. I didn't know what it was all about. Was this some quasi-religious ritual? Did I want to do this? I decided to wait and listen. Respectfully. The next time I hummed along. (It was kind of catchy.) After that I maybe repeated the few syllables I could grasp. It was in Sanskrit – who speaks Sanskrit?

Being curious, I finally raised my hand one day and asked what it was all about. I'm glad I asked.

In chanting the Invocation we are taking a moment to acknowledge and pay respect to the ancient roots of Iyengar Yoga, the teachings which have been handed down over the centuries and the instructors from whose experience and wisdom we benefit.

Starting the class with the chant is a way to symbolize that we are leaving our regular daily life behind, letting go of our concerns and giving ourselves over to the practice of yoga. It is both a physical and aural stimulus; we hear the sounds and feel the vibrations in our body. We begin to tune into ourselves.

Now that I've been taking classes for a few years, I can appreciate taking the time for the Invocation. I really do value the lessons, the teachers, the volunteers and what yoga has done for me. I love leaving work, family and all the daily crises behind and tuning in to this special, deep focus and letting go.

Here's my exploration of the Invocation and Patanjali. I found out what it means *and* how to pronounce the words. There's even a link where you can play an audio file of Mr. Iyengar chanting the Invocation.

So, as to this fellow Patanjali, he is believed to have lived between 200 B.C. and 450 A.D. That's a long time span. He became a mythical figure with legendary qualities, and the research is sketchy on whether or not he was one person or several different people. He is credited with "purifying body, mind and speech" with his writings on medicine, ayurveda and grammar. He is particularly known for codifying the Yoga Sutras, 196 aphorisms in Sanskrit, from which the modern practice of yoga is derived. Previously these teachings had been handed down orally. Patanjali's writings have had resonance and relevance with readers through the centuries and have been translated many times.

"The Sutras laid out a system of practice by which one can attain a pure state free of illusion. The practice begins with the adoption of a fivefold ethic (*yama*), ... – nonviolence, truthfulness, non-stealing, sexual restraint, and non-attachment. It is followed by the adoption of five virtues (*niyama*) – purity, contentment,

*The first time I went to a class, it happened...  
we chanted.*

austerity, study, and dedication. These practices inhibit the negative influences of being in the world. After adopting a lifestyle centered on *yama* and *niyama*, one begins the step-by-step adoption of the *asanas* (postures), breath control, control over the sense, concentration, and meditation, each of which should lead to the goal of *samadhi* (variously described as absorption or liberation).”<sup>1</sup>

B.K.S. Iyengar translated and commented on the philosophy of the *Yoga Sutras of Patanjali* in his book *Light On the Yoga Sutras of Patanjali*. The Iyengar tradition and yoga practice are grounded in these teachings. Through this practice we can transform ourselves to gain physical health, vitality, mental clarity, wisdom, emotional serenity and poise, “and attain the goal of yoga: *kaivalya*, liberation from the bondage of worldly desires and actions, and union with the Divine.”<sup>2</sup>

What follows are two articles by Geeta Iyengar, about the Invocation to Patanjali. The first is a translation and comments on the Invocation itself. The second article is from a teacher training paper, which discusses the symbolism of the Patanjali statue. (You’ll want to stay on the good side of him.) ॐ

1 Majumdar, Sachindra Kumar. *Introduction to Yoga Principles and Practice*. Secaucus, N.J.: Citadel Press, 1976.

Patanjali. *The Yoga Sutras of Patanjali: A New Translation and Commentary*. Edited by Georg Feuerstein. Folkstone, UK: Dawson, 1979. [www.answers.com/topic/pata-jali%3Dixzz11J5vmvVM](http://www.answers.com/topic/pata-jali%3Dixzz11J5vmvVM)

2 B.K.S. Iyengar. *Light on the Yoga Sutras of Patanjali*. Thorsons/Harper Collins, cover notes. London, UK: 1996.

## Invocation to Patanjali Phonetic pronunciation

Yo-gay-nuh chih-tah-syuh pah-day-nuh vah-chahm  
Mah-lahm shah-ree-rah-syuh chuh vy-dyuh-kay-nuh  
Yo-pa kar-oh-tahm prah-vah-rahm moo-nee-nahm  
Pah-tahn-jah-lim prahn-jah-leer ah-nah-toe-smee  
A-bah-hoo poo-roo-shah-kar-ahm  
Shahn-kah chah-krah-see dar-ee-nahm  
Sah-hah-srah sheer-ah-sahm shvay-tahm  
Prah-nuh-mah-mee pah-tahn-ja-lim  
Har-ri hey Om

NOTE: THERE IS A RECORDING OF B.K.S. IYENGAR RECITING THE INVOCATION AT [WWW.IYSSB.COM/MISC.HTML](http://WWW.IYSSB.COM/MISC.HTML) (SCROLL DOWN THE PAGE).

## Geeta Iyengar’s Comments and Translation



The two *slokas* (verses) that we chant to invoke Lord Patanjali begin the *Bhojavritti*, Bhoj’s commentary on the Yoga Sutras. It says, first of all, that Lord Patanjali is considered to be the incarnation of Adhishesha, the cobra, which is the seat for the Lord Vishnu, the very creator of this world. It is said

he took birth three different times, giving three different sciences for people to improve themselves. The first is yoga.

### *yogena cittasya padena vacam*

To purify the mind (*citta*), purify the consciousness, Patanjali gave the science of yoga (*yogena*) to us. To purify our use of words (*pada*) and speech (*vacca*), he gave a commentary on grammar to us, so that our use of words and way of speaking is clarified, distinct and pure.

### *malam sarirasya ca vaidyakena*

To remove the impurities (*malam*) of the body (*sarira*), he gave us the science of medicine (*vaidyakena*).

### *yopakarottam pravaram muninam*

Let me go near the one who has given these things to us.

### *patanjalin pranjalir anato’smi*

Let me bow down my head with my folded hands to Lord Patanjali

Then after knowing the work of this Lord, the second stanza says what Lord Patanjali looks like. To do any meditation first the form has to be in front of the eyes.

### *abahu purusakaram*

From the hand up to the head he has the shape (*karam*) of a human (*purusa*).

### *sankha cakrasi dharinam*

In his hand he is holding the conch (*sankha*) and disc (*cakra*)

### *sahasra sirasam svetam*

On top of his head (*sirasam*) he has got a thousand (*sahasra*) hoods of the cobra, because he is the incarnation of Adishesha, the greatest cobra. *Svetam* means white.

### *pranamami patanjalin*

I bow down to Patanjali

We chant so that at the very beginning that feeling of sanctification comes from inside, with the feeling of surrendering oneself, because nothing can be learned in this world unless you have the humility to learn. So the moment you think of



Aum	name of God
Yoga	union of man with God
citta	mind
Pada	word
Vacha	speech
Mala	impurities
Sharira	body
Vaidyak	the science of medicine
Yah	one who
Apakarot	removed
Tam	him
Pravaram	the greatest
Muni	the seer
Pranjali	folding the palms
Anata	bowing down
Asmi	am
Abahu	arms up to the thighs
Purushakaram	human shape
Shankha	conch
Chakra	disc, a circular weapon
Asi	sword
Dharinam	holding
Sahasra	thousand
Shirasam	head
Svetam	white
Pranamami	I am bowing down and paying respect
Patanjalim	to Patanjali
Hari	Lord Vishnu

*And you can't learn anything unless you come down; if you think you are on the top and you know everything, then you are not a learner at all. In that sense, the chanting helps.*

the Lord [Patanjali] at the beginning of doing a practice, you know that you are very small in front of that greatest soul. Once that is understood then the other problems which always arise while practicing, mainly concerned with the ego, will be affected. You know that you are “coming down” to learn something. And you can't learn anything unless you come down; if you think you are on the top and you know everything, then you are not a learner at all. In that sense, the chanting helps.

We decided to chant these two *slokas* from the very beginning. When Guruji asked us to practice yoga we started with this recitation. But we didn't do it in the classes because when people came as beginners, they had the idea that it is a religious prayer of concern only to Hindus. It took people a little while to understand. Whenever we had some public program, a celebration such as Divali or Guruji's birthday, we would recite these prayers. People started taking interest and asking us what the prayers mean. When it was understood, everybody accepted it. For several years now we have been chanting these prayers before classes. ॐ

ADAPTED FROM AN INTERVIEW GIVEN BY GEETA AT RIMYI IN 1992 DURING THE CANADA INTENSIVE, CONDUCTED BY MARGO KITCHEN, VIDEOTAPED BY HEATHER MALEK, TRANSCRIBED AND EDITED BY JUDITH M. IN CONSULTATION WITH MARLINE MILLER. ADAPTED BY FRANCIS RICKS.

## Teacher Training: The Patanjali Invocation

By Geeta S. Iyengar

THE FULL TRANSCRIPT OF THIS TALK IS PUBLISHED IN *YOGADHARA*. THIS TEXT IS FROM [WWW.IYENGARYOGAAMSTERDAM.COM](http://WWW.IYENGARYOGAAMSTERDAM.COM), TEACHERS TRAINING PROGRAM DOCUMENT 2009.PDF

Now let me tell you about the Patanjali invocation and the meaning of the invocation and their symbolism. The invocation begins with Āum. Āum is the first primordial sound, an *adi nada*, a melodious, sonorous and sublime sound. The three syllables Ā, U, M represent the entire range of sound and creation. They represent the waking dream and sleep states of consciousness. The crescent symbolizes the transcendental state. Āum is *pranava* which means exalted, unsurpassable praise of the supreme principle, the divinity. According to Patanjali it symbolises Isvara, the divinity “*tasya vacakah pranavah*.” Being the source of all energies Āum is uttered as an auspicious beginning. No sacred activity will be complete, profound and perfect without effecting the supreme grace and Āum is the greatest invocation to seek that grace.

The invocation we chant first is as follows:  
*To the noblest of sages, Patanjali, who gave us yoga for serenity of mind, grammar for purity of speech and medicine for the perfection of the body, I salute.*

The second part describes the statue of Patanjali:  
*I salute before Patanjali whose upper body has a human form, whose arms hold a conch, and disc and a sword, who is crowned by a thousand headed cobra. Oh incarnation of Adisesa my humble salutations to thee.*

The authors of [these] invocation are actually unknown. It was never the custom in those days to mention the name of oneself as an author or a writer. However, some traditional books mention that *abahu purusakaram* was written by King Bhojadeva in 1,100 AD, author of *Rajamartanda Vrtti*, a commentary on the Yoga Sutras.

Each aspect of the statue of Patanjali carries meaning like the intricately worded sutras.

When one gazes at the idol of Sage Patanjali one sees the three and a half coils below the navel. The three coils indicate the *Pranava Aum*, a mystical symbol conveying the concept of God as generator, organizer and destroyer. It signifies him as omnipresent, omnipotent and omniscient. *Aum* is composed of three syllables, A, U and M with a crescent and a dot on the top.

The three completed coils symbolize the syllables and the half coil, the crescent. It also represents the three *gunas* of *prakrti*, namely *sattva*, *rajas* and *tamas* and an aspirant aiming at the *trigunatita* state, which is a transcendent state. Sage Patanjali invites our attention towards the three types of afflictions, namely *adhyatmika*, *adhibhautika* and *adhidivaika*, which are to be conquered by following the path of yoga. The three coils indicate that he is a master of Yoga, Grammar and *Ayurveda*.

The half coil indicates the reaching of the state of *kaivalya*.

The conch, in the left hand, signifies the state of alertness, attentiveness and readiness to face obstacles, which are inevitable in the practice of Yoga. In olden days the conch was blown as a warning call to get ready to face disaster or calamities as it is done nowadays with sirens. It is also a symbol of *jnana*.

The disc, in the right hand, signifies the destruction of ignorance with supreme effort and is a symbol of protection. The sword, tucked in the waist, indicates the cutting of the ego, pride or sense of "I" which is the main obstacle covering pure being. It is a sword of *jnana* to vanquish *jnana*. These three weapons also indicate the restraint of mental fluctuations, removal of obstacles and the eradication of afflictions through the practice of Yoga.

The hood above the head is an assurance of protection from Adisesa, King of serpents. This protection always remains for the practitioner, provided he surrenders to the Lord, which is signified in the *atmanjali mudra*, hands folded in *namaskara*. The *Bhagavatam* narrates the story of the birth of Lord Krsna. Since Vasudeva was alerted by the Gods in heaven, that his eighth child Krsna will be killed by Kamsa, he takes the infant Krsna from Mathura to Gokul to protect him for the demon Kamsa. The river Yamuna was flooded as it was raining cats and dogs. At that juncture Adisesa protected Vasudeva and the infant Krsna by holding the hood over them like an umbrella and made a way, right in the middle of the river, so that Vasudeva could cross the river easily. Lord Patanjali indicates with his hood, that he is our protector, provided we destroy the evils hidden within us by the sword of Yoga, purifying ourselves with yogic *Sadhana*.

The thousand headed cobra, *sahasra sirasam svetam*, indicates that Patanjali guides us in a thousand ways by showing



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*Patanjali guides us to move like a serpent, intensely, silently and fast on the path of Yoga and to be a tivasamvegin, the ultimate type as a pupil.*

us the several methods of practice and the approach to find the Soul within.

The idol of Patanjali shows him as half-man and half-serpent. The human form indicates the individuality of man, since he has been endowed with intelligence to use his own efforts to reach the goal. The form of the serpent suggests the motion and continuity of *Sadhana*, which cannot end until the goal is reached.

Patanjali guides us to move like a serpent, intensely, silently and fast on the path of Yoga and to be a *tivasamvegin*, the ultimate type as a pupil. If you have understood the significance, offer your prayers with a mind of prayerfulness so that you know what Sage Patanjali means by *tajjapah tadarthabha-vanam*, that means – recite the prayers knowingly, repeatedly, devotedly.

Let me now give you some of the qualities of Patanjali, according to his works. Patanjali is an immortal, versatile personality, a master of diverse knowledge with divine qualities. He is a *dharmin*, virtuous and pious in deeds, a *tapasvin*, a *bhaktin*, a *sannyasin* and a devout practitioner. He is an artist, a skilled dancer, a scientist, a mathematician, an astronomer, a scholar, a physicist, a psychologist, a biologist, a neurologist, a surgeon, a skilled physician and an educationist par excellence. He is an incarnation of glorious qualities, in *sraddha*, *virya* and *vairagya*. He is an expert in psychological and chronological time, as well as in the science of gravity. He transcends the *purusarthas* namely, *dharma*, *artha*, *kama* and *moksa*, as well as *prakriti*. He has unsurpassable memory and is well versed with nature and its functions. Yet he remains a pure being, a perfect *siddhan*, a realized Soul. All these qualities suffuse the life of Patanjali.

This is not an exaggeration. The *siddhis* mentioned in the *Vibhuti Pada*, relate to various aspects of existence, cosmos, body, mind and bear the stamp of his authentic and profound experience. Let me conclude this immortal journey, dear *sadhakas*, with an *anjali*, a sublime offering. The faith in ourselves should grow with understanding. When the ego begins to dissolve, the eyes begin to see the greatness of the inspired teachings of one of the most original thinkers who ever lived. We are mortals and Patanjali is an immortal Soul. Just as a river does not retain its identity while merging into the sea, let us through our practices merge into the river of burning light of Yoga, passed onto us by Sri Patanjali.

*Hari om tat sat. ॐ*

## Why Do We Chant Om?

by Krisna Zawaduk

Om is a sacred syllable. It is called *pranava*. Om represents divinity; it is the sound of creation, the sound that was made when the Universe was created. Georg Feuerstein writes that “It [Om] is generally regarded as the primordial sound that reverberates throughout space and time at the most subtle level of cosmic existence.” Sound is vibration, and is at the source of all creation. “God is beyond vibration,” B.K.S. Iyengar says, “but vibration, being the subtlest form of His creation, is the nearest we can get to him in the physical world.”

Om’s history is long indeed. Initially, it was a secretive and sacred practice that was only passed from teacher to disciple by word of mouth. Since then, its importance has been mentioned in many scriptures such as the *Upanishads*, *The Bhagavad Gita* and the *Yoga Sutras of Patanjali*.

Om is meant to be chanted with its meaning in mind. The sound OM is meant to resonate within, to take us inwardly. The chanting of this most simple mantra has an effect on our nervous system and focuses our inner environment. Om is actually made up of three distinct parts/sounds: “A”, “U” and “M”. Thus, it is often spelled AUM. These parts refer to the past, present and future, the states of waking, dreaming and deep sleep. It refers to speech, mind and the breath of life plus the mother, father and preceptor.

We chant Om at the beginning of class so that we can connect to the Universe, to God and to our higher Self. It develops humility. We use Om to sanctify and purify our practice. We produce the sound of our own Om, which merges with the Oms of others. This is symbolic of our interconnection with each other as human beings. ॐ

### Om chanting links:

[www.youtube.com/watch?v=ZdukkTAJE0U&feature=related](http://www.youtube.com/watch?v=ZdukkTAJE0U&feature=related)

[www.youtube.com/watch?v=CRj9SFQqwXY&feature=related](http://www.youtube.com/watch?v=CRj9SFQqwXY&feature=related)

For an interesting listen to the sound of the Big Bang, click this link. (Audio simulation of the sound waves present in the first 760,000 years of the birth of the universe):

<http://faculty.washington.edu/jcramer/BBSound.html>

KRISNA ZAWADUK IS A TEACHER IN KELOWNA. THIS ARTICLE IS REPRINTED FROM THE KELOWNA YOGA HOUSE NEWSLETTER, [WWW.KELOWNAYOGAHOUSE.ORG/ARTICLES/#OMARTICLE](http://WWW.KELOWNAYOGAHOUSE.ORG/ARTICLES/#OMARTICLE).

# Guruji Iyengar: Gurus and Learning

By Kofi Busia

When I was first asked to write about my Guru for another publication, my immediate impulse was to refuse politely. Because of my family circumstances I have been unable to study with him at his Institute in Pune for some time. I thought the editors would be better served if another of his numerous students, preferably someone who had seen him and studied with him more recently and frequently, took on the task. Such a person would certainly know him and his teachings better than I. But when the editors set out their criteria, I realized that this was in fact something I could do. “Learning”, in yoga, is, after all, about something rather more than what takes place in the classroom, or in the teacher’s physical presence, or in the instructions he or she gives. It occurs as the teacher enters into the heart, mind and being of the student. It is about the way in which the student’s life is changed through contact with the teacher. And that, I realized, was a subject I could speak on.

On my first visit to the Ramamani Iyengar Memorial Yoga Institute, Pune,

I was handed a booklet about the Institute and its mission. In it was a translation of a celebrated chapter from the *Taittiriya Upanishad*. It is often chanted at schools and universities at the completion of a course of study. It was one of the first things I wanted to learn to chant once I had decided I wanted to study the Sanskrit language.

The *Taittiriya Upanishad* describes the different kinds of happiness enjoyed by the different kinds of beings. It is divided into three sections or *vallis*. *Shiksha* is the first of the six *Vedangas* or “limbs” of the *Vedas* and is discussed in one of the three sections of the *Taittiriya*. It deals with phonetics and pronunciation. But the true impact of something said or taught goes far beyond the mere words spoken or lessons imparted. These can resonate and reverberate within us for decades. The piece I saw in Guruji’s booklet was taken from *Shikshavalli*. Although supposedly concerned with phonetics and pronunciation, it is, of course, about rather more.

The study of what happens when phonemes and words come together to make sentences is called ‘*sandhi*’ and is an important part of Sanskrit. But *sandhi* also refers to the conjunction between the teacher and the student... and to the *vidya* or transfer of knowledge that arises from that contact. *Sandhi*, therefore, does not refer merely to the more secular aspect of education through books and lessons. It also refers to the inner – the spiritual – education that characterizes the Vedic tradition of learning. It refers to the creation of a concordance in being between, body, mind, heart and soul. *Shikshavalli* therefore discusses the values and precepts by which both teachers and their students should live.




PHOTO: SILVIA PRESCOTT

The teacher – Guruji talking to child

The three sections or *vallis* in the *Taittiriya Upanishad* are divided into a series of lessons, each making up an *anuvaka* or chapter. What I saw in the booklet that Guruji gave me that first time I went to his Institute was *Anuvaka XI* from *Shikshavalli*. It is a set of instructions that the teacher, or *acharya*, gives to the student, or *shishya*, at graduation. Taken together, *Anuvakas IX and XI* set out the ideal life. They declare that while the teachings may appear, on paper at least, to at last be over, their significance and true impact has only just begun. As with the other *Upanishads*, therefore, the *Taittiriya* is concerned with a series of deeper teachings and explanations. It tries to shed light on those deeper and more extended realities.

The chant I received from my Beloved Guru begins by saying that once the teacher has taught what is on the curriculum, the students are then drawn close and told that in actuality their education is far from over. They must now set off on the path to a fuller understanding for there is a much deeper secret yet to be learned.

The third verse is quite short. It has four parts and begins by saying “Become one who treats the mother as divine”. But who is this mother? She is in many ways the only teacher we will



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ever have or need. She provides us with the appropriate nourishment when we require it. It can be found in the sacred texts, mantras, prayers, and proverbs and aphorisms all around us as we heed, understand, and apply them. They provide nourishment for the hungry inner being. They are guides to our conduct and give us instructions for our fuller development. What other kind of being is there? Have we not received, from this Divine Mother, the vessel in which we exist and from which we can appreciate her immensity and vastness? Have we not also received this whole world in which she can be seen and imbibed everywhere? This is the mother.

And then there are the famous three mothers, the goddesses Lakshmi, Saraswati and Annapurna. Lakshmi gives us all our wealth—everything we need so we can do whatever is truly in our heart and soul. The ever-serene Saraswati brings that inner light that heralds the coming of understanding and the arrival of true knowledge, whether it concerns the sacred or the mundane. And as is her consort Shiva, Annapurna is many-faceted. When she is called Annapurna, she gives us that sense of being nourished and sustained by whatever we receive. When she is called Durga, she gives us strength so we can defeat laziness, temptation, and the rest. When she is Kali she protects us



*And then there are the famous three mothers, the goddesses Lakshmi, Saraswati and Annapurna.*

from evil. We are all too prone to forgetting this Divine Mother who takes these many shapes, who is always with us, and who always guides and supports us. We are now exhorted to remember her and extol her divinity. To remember her constantly is to be educated. As Gururji teaches, “the body is my temple; asanas are my prayers”. This is how we can remember the mother who is divine.

The third verse continues by saying “Become one who treats the father as divine”. But who is this father? Every day, the sun rises...and sets. That is the father. Sometimes the sun shines, the breezes are soft, and the trees murmur pleasantly. But on other days the sun can be so hot we become dangerously parched; or else the rains are so interminable we think the Second Flood is nigh while the winds uproot the trees and we become fearful and without hope. That is the father. And in every location on this earth, there is one season in which the young are born and life is re-invigorated...and another in which life draws into itself and retrenches. That is again the father.

When all our learning is over, we should understand that as students, we may very soon be tested on the true content. The only thing that can prepare us is to make sure the seed has been planted, and to place the resulting seedling in the light of the sun within... which is again the father. The sacred and secret knowledge contained in the teachings must now germinate and flower. But it must do so in that treacherous soil called the mind which so easily creates night, winter and illusions. Our knowledge must be nurtured by our inner light or the seedling will remain stunted, and will never emerge from the endless night and blight of the mind with its playground of thoughts and emotions. A disturbed mind cannot reflect the light. It cannot see or think clearly because it is easily ruffled and makes poor choices...and so the cycle continues. Our lessons can only become our shining beacons of truth when foolishness and habit are held in check, and when our lessons are cultivated by our sustained efforts. That is the father who is within and who is divine.

I once spent the day with Gururji in London. He was staying at the Institute named after him. I dropped him off late that evening and drove 70 miles to my own home. The next morning, I was



Sri B.K.S. Iyengar, Honourary President

is pleased to present

**Stephanie Quirk**

**Seeing, Understanding and Reflecting from the Base**

*Part 3 of a 6-part course for teachers*

*September 22 - 25, 2011*

For information, call Ann Kilbertus (250) 598-0976.

back. My friend who had stayed there with him, and who had slept the night in the Institute's *asana* room, told me that something had awoken him at 3:00 in the morning. He had stirred to see Guruji already up and busy practising *janu sirshasana* (a forward bend) beside him.

The sun rises and the sun sets. Before it completes a cycle, Guruji practices. Through such consistency in being the mind becomes clear. It can then easily reflect the light within. To know any one thing supremely well requires deep concentration. To dwell with it is a profound meditation which purges the mind. It is to become free from the oscillation between dualities such as day-night, winter-summer. It is to learn, and to understand, more and more easily. The ability to practice is the ability to come to know the one thing well. It is the ability to know the father who is within, and who leads us to the light that is within ... and who should therefore be treated as divine.

The third of the four parts of this verse says: "Become one who treats the teacher as divine". And who is this teacher? The instructions given in Shikshavalli are simple. Although we are told to show gratitude to all our teachers, the ultimate teacher is the one who guides us to the realization of the two most important lessons in life. They are stated in the previous verse as "*satyam vada, dharmam cara*" or "proclaim the Truth; follow *Dharma*."

The ultimate goal of life is emancipation—to be free from *samsara*, the great wheel of birth and being. In order to attain that we must do something about our *samskaras*—our collective impressions and habits. They determine how we perceive and interact with the world. In determining our inner nature these *samskaras* determine the degree of our bondage to *samsara*. Since these *samskaras*, or habits, that bind us to *samsara*, the cycle of births, can be favourable or unfavourable, we must first learn to

cultivate the favourable ones that free us, and jettison the unfavourable ones that bind us. This requires a good sense of discrimination. That is the teaching.

When we have learned enough discrimination to sift out the favourable and the liberating, and to discard the unfavourable and the limiting, then we can learn to hold fast to "the good ones". And we follow them not because they are "good", or "pleasurable", or "liberating", but simply because they have become the self-evident truths we proclaim and act on irrespective of all



*The father – Guruji doing a back arch over a support*

PHOTO: SILVIA PRESCOTT

else—and certainly irrespective of all supposed consequences.

When that happens, then the various commandments and ordinances enshrined in our lessons have truly taken root. They have become such an intrinsic part of our nature that we no longer need to consult *Shikshavalli* or any other text. We are living in complete accord with the precepts we once read about, and were taught, but that had yet to flower. That is the teaching, and the one who teaches us this is the teacher. We are then living in full accord with the precepts that inculcate *dharmam*. We have become spiritual beings fulfilling the true goal in life. And this is the tree

of yoga. This is the light on yoga. This is the light on *pranayama*. This is the light on life. That is the teaching. And that is the teacher who is to be treated as divine.

The fourth and final part of this verse says, "Become one who treats the guest as divine". And who is this guest? The Sanskrit word *atithi* implies a person whose time of arrival is unknown. And on my first visit to Guruji's Institute, I was held up by the rains. When I at last got there it was 1:00 am, I was soaking wet, and I had nowhere to go. So I settled down in the pouring rain to wait outside the gate until dawn. But long before that, Guruji saw me. He stirred the household to grant me entry. In spite of the inconvenient hour I was welcomed so warmly I knew this place was my home and that I was always welcome to return ... which I did many times. I know I am still welcome there.

The moment at which the guest may arrive may be unknown, but there is something we can know. We can know how we will conduct ourselves. We can know that whatever the hour or circumstance the guest will be made welcome. We can know that we will behave, towards the guest, as we have been taught to at all times behave. And we will behave in that way because we have already learned to see what is within them ... and to see what is within us. Whenever we pray, hope fervently, go to the temple, chant a mantra, or light incense under a picture of our favourite deity, we are asking an honoured guest to come visit us and enter into our hearts. But only we can make that possible and true. Every close friend was at one time a stranger. We made what occurred possible and true. The skill of *ahimsa*, of nonviolence, is to turn the prickly stranger into the honoured guest who feels the deep kinship we have for them deep in our being. This is the guest who we welcome and who we implore to take residence within. This is the guest who can arrive at any time and

who can—and does—take any form. Guests should always be offered three things: welcoming words, an honoured place to sit, and something to nurture and refresh them so they feel at home. These should all be offered from within us. The person to whom they are offered is the guest who is divine. The person who can make us remember to do these things is the guest who is divine. And the person who offers such a seat and such a welcome is also the guest who is divine.

And these few lessons that can be so hard to remember are but a vanishingly small part of what I was given by, and what I learned from, my Beloved Guru, Sri B.K.S. Iyengar, whom I honour, revere and salute and to whom there simply are not enough thanks I can give. ॐ

THIS ARTICLE IS REPRINTED WITH PERMISSION FROM THE *IYENGAR YOGA NEWS*: THE MAGAZINE OF THE IYENGAR YOGA ASSOCIATION OF THE UNITED KINGDOM. IT APPEARED IN THE SPRING 2011 EDITION.

**The Well, a Fort Street business, recently ran a contest to support local businesses. Victoria poet laureate, Linda Rogers, asked the community for poetry. Our own poet and writer, Jane Munro, offered this piece to be read and judged with other pieces read at the Well on International Poetry Day, April 23.**

**“Poetry is something we happen upon: It comes at us between articles in the *New Yorker* or on the odd nationalistic poster on the bus. It has come to take on the role – quite a pleasant role, actually, for most of us – of an unexpected moment of contemplation on one’s way somewhere else.” – Arts writer Russell Smith, *Globe Arts*, May 11, 2011.**

## Yoga at its Best

Iyengar yokes it all together – why miss out? Yes, in Victoria we have a centre yogis celebrate.

202-919 Fort Street. It’s true.

Not run for profit.

Young, old, weak, strong –

wrap your mind around it: a yoga culture – many ways to use it:

free your body with this ancient science;

open your heart to universal art;

engage and move with energy;

form, reform, transform – rejoice

for here in our own city, we’ve got

what others strive for – the top – unrivalled calibre in teaching and in teacher training.

Climb the steps to the Iyengar

Yoga Centre of Victoria –

30 years of yoga at its best.



IYENGAR YOGA

## Teacher Training Intensives

### Fees for each course:

\$595.00 CDN + HST IYCV members

\$645.00 CDN + HST non-members

Refunds will be offered only if your space can be filled and are subject to a \$50 cancellation fee.

### Registration now open.

To register, drop in to or phone the Iyengar Yoga Centre of Victoria  
202-919 Fort Street,  
Victoria, B.C. V8V 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

**July 4-9, 2011**

**With Leslie Hogya, Ann Kilbertus**

**Introductory I & II Syllabi for uncertified Iyengar yoga teachers**

This six-day course will build your understanding of teaching Iyengar yoga based on the foundation of a good practice. Peer teaching, *pranayama*, philosophy and anatomy will be included. Leslie and Ann are experienced teachers. Both have Senior Intermediate I certification and are qualified I.Y.A.C. assessors. They are involved in teacher training in Victoria as well as in other areas of British Columbia and in Yukon communities.

Preference will be given to members of I.Y.A.C. and those planning to do their assessment in the near future.

**August 8-12, 2011**

**With Shirley Daventry French**

**Intermediate Junior and Senior syllabi for certified Iyengar yoga teachers**

This intensive offers the opportunity for certified teachers to refine teaching and practice at their current level of certification, and to prepare for assessment.

Shirley is a direct student of B.K.S. Iyengar who awarded her a senior teaching credential. She is one of North America’s most experienced teachers in the Iyengar tradition. Shirley has been training teachers in Victoria and throughout Canada for many years.

As in previous years, Iyengar yoga teachers from other countries are invited to apply; however, I.Y.A.C. members will be given priority.

# Self Reflection: A Journey with Shirley Daventry French

By Melissa Hadley

## Commitment and Uncertainty

The small, brightly coloured flyer caught my eye: *Explore Yoga Philosophy with Shirley Daventry French. Discover the ancient wisdom of Yoga and its application to practice and daily life. Open to all students and teachers.* Like most of Shirley's students, I have missed her active presence at the Iyengar Yoga Centre of Victoria since her injury last fall. And while I'm not sure I'm ready or have time in my schedule for a mid-afternoon lecture series, the magnet of spending time with Shirley overpowers my self-talk: I pull out my debit card, and sign up.

As March deadlines approach, I begin to wonder whether a philosophy lecture is more important than the asana practice that it will ultimately displace. My confidence wavers; self-talk kicks in. [What is philosophy, anyway?] I turn to Wikipedia: ***Philosophy** is the study of general and fundamental problems, such as*



*those connected with existence, knowledge, values, reason, mind, and language. It is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on rational argument.*

[My work life is already filled with research, analysis, reasoning, and rational argument. Don't I need *asana* more?]

## Exploration

Fortunately, the draw of Shirley overcomes my uncertainty, and on March 30, I join the others in Birch Studio, sitting on bolsters, blankets, and blocks. The seasoned members carry dog-eared copies of *Light on the Yoga Sutras of Patanjali* by B.K.S. Iyengar and other books I don't recognize. [This looks serious—will there be homework too?]

Shirley greets us with her signature twinkle and invites us to pick up some handouts as we settle in. We begin by taking turns reading aloud 20 verses from a section called "Contrary Ways" in *The Dhammapadam*, which Wikipedia informs me is an assemblage of 423 *melodious Pali verses, uttered by the Buddha on about 300 occasions, to suit the temperaments of the listener in the course*

*of His preaching tours during His ministry of forty-five years.*

We go around the circle, reading each verse, building our understanding.

*What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.*

*If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart...*

*...If a man speaks or acts with a pure mind, joy follows him as his own shadow...*

*He sorrows in this world, and he sorrows in the next world: the man who does evil suffers in both worlds. 'I have done evil', thus he laments, and more he laments on the path of sorrow.*

*He rejoices in this world, and he rejoices in the next world: the man who does good rejoices in both worlds. 'I have done good', thus he rejoices, and more he rejoices on the path of joy.*

I enjoy the rhythm, the repetition, and the relevance of these aphorisms to my experience. [This is *not* the dry rusk I had anticipated.] Like a yogic

## Summer Solstice

### PRACTICE

Explore Surya Namaskara  
and inversions

With Ty Chandler

June 22, 2011, 6:00 – 8:00 pm

**Not recommended for beginners**

#### Fees:

\$22 + HST for IYCV members

\$25 + HST for non-members

For registered students in the  
Wednesday 6:00 pm class,  
please consider a donation  
for the extra time

Refunds will be offered only  
if your space can be filled  
and are subject to a \$10.00 cancellation fee.

*amuse-bouche*, the readings excite our taste buds and offer a glimpse into Shirley's way of teaching.

Next, we travel to the *Samahdi Pada*, chapter one of Patanjali's sutras, where the sage defines yoga and the movement of the consciousness:

*With prayers for divine blessings, now begins an exposition of the sacred art of yoga.*

Sitting in this circle of new and familiar faces, these formal words feel like a form of "grace" before the meal we have come to share. I close my eyes to better hear the Sanskrit of the second verse:

*Yogah cittavrtti nirodah: Yoga is the cessation of movement in the consciousness.*

This *sutra* is often cited in our *asana* classes, where *asana* is offered as a tool to help us focus and find stillness. Shirley notes that Patanjali refers to fluctuations of 'consciousness' or 'mind', depending on the translation. Eyes bright with curiosity, she queries: "When you use the word 'mind', what do you mean?" With a fractional pause, she continues, "The other day Derek asked me to do something. It went out of my mind. How do *you* use 'mind' and what are you talking about?"

We answer: "Thinking, 'in my head', 'being watchful', ...."

Next question: "When *you* think of 'consciousness', what do *you* mean?" [She waits for us and seems really interested to hear what we have to say].

We answer: "'Breathing', 'pulse', 'dilation of pupils', 'connection to the mind', 'awareness.'"

Shirley comments on how language defines the world for us, noting that "If we are going to look at a philosophy that talks to us about calming or stilling the mind, or changing thoughts and attitudes, we need to know ourselves in our use of language." In typical Shirley fashion, she enriches this concept with a personal anecdote, this time from her long relationship with Swami Sivananda Radha, a pioneer in the development of yoga in the West, and founder of

Yasodhara Ashram (Kootenay Lake, BC) in 1963. "In one of our discussions, Swami Radha suggested that I was a person of extremes [laughs] and not to use extreme language—e.g., 'I hate cabbage'. I had to look at how my language connected with my emotions going up and down. She suggested that my language might have something to do with that."

From here, we move to "Some Thoughts on Thinking," excerpts from *Raja Yoga* by Swami Vivekananda (written posthumously in the 1920s). With Shirley's guidance, we explore the three levels of thought: unconscious (instinctive, reflexive), conscious (reasoning, judgment), and superconscious (beyond reason). We discuss how the act of new thinking opens new channels in the brain—the fewer the channels, the more conservative the brain, and the more it will struggle against new thoughts. Shirley offers a personal example of channels that are not open to her (scientific things), because she may have closed her mind to them when very young.

Together, we ponder the channels we build, the channels we block, and the opportunities for change, sharing experiences and insights. Shirley fuels our quest with powerful questions that encourage us to probe more deeply how these yogic teachings manifest in our lives. Some examples:

What is your interpretation? That's what's interesting...

*Where does our language limit us?*

*Are we satisfied with the level of thinking in the channels of the brain?*

*What ideas are our brains resisting right now, or taking in and savouring?*

*When you have a strong reaction of dismissiveness, why is this?*

*Why do some things disturb us; is there something to learn from them?*

*What makes you step out of your comfort zone?*

*What do we have the ability to affect?*

In closing, she challenges us to look closely at our lives and how we function. "The real point in all this is to see how these teachings are relevant to you and your life. That is the value of yoga. It is a personal practice, even though it can be done in a group."

## Recommendation

This pattern of readings, questions, sutras, discussion, and more questions has characterized each session. And as I look forward to session 6, I can report that the journey has been remarkable.

Yes, there is homework—of a kind that is inspired rather than assigned, draws from within rather than being directed from without, and will continue when the current sessions end. I am grateful to Shirley for sharing herself and her wisdom, and for providing this guided tour. I have indeed learned that yoga is more than a physical practice, and I recommend this exploration with all my heart. ॐ

## Great Links

Here is a link to a visit by Mr Iyengar to a well known yoga centre in Rishikesh, India, Omkarananda Patanjala Yoga Kendra, on January 3, 2011. There are many great photos and some video footage. Read the report by Dianne Brooks. [www.iyengaryoga.in/yoga\\_news\\_15.htm](http://www.iyengaryoga.in/yoga_news_15.htm).

In 2008, Matilde Cegarra interviewed Corine Biria for the Belgian Iyengar Association magazine, Yoga Sangaha. To read that interview see: [www.iyengaryoga.be/magazine](http://www.iyengaryoga.be/magazine).

# Iyengar Centre of Victoria Annual Reports 2011

## Report from the General Manager

By Wendy Boyer

In August 2011, the Iyengar Yoga Centre celebrates the 10th anniversary of the move to 919 Fort Street. 2011 will also be Shirley's 80th birthday year. An auspicious year for us!

Again, as last year, the Centre registered a deficit in 2010. The student base has shrunk and students are taking fewer classes. Marketing is taking more time than ever, with added effort online through Facebook, e-marketing and the website. We started producing posters and rack cards for each session, in addition to schedules, which are distributed by Jeannette Merryfield and a team of teachers and volunteers.

About two hundred people attended each of our two Open Houses in 2010. I received positive comments on the email survey about our teachers, Centre and the homemade cookies and chai! All this resulted in an increased profile in the

community and huge attendance at our free classes.

However, Victoria is a tight yoga market these days. Ten years ago, we were the only designated yoga studio in town. Now there are six on Fort Street alone! Staying with the trend of other studios, the Centre also offers classes on a pass system throughout the year. The \$199 Unlimited is very popular... students take any class at their level, anytime. We also offer the Om Pass for \$55.

One wonderful bit of news came to us in the form of a \$50,000 bequest from a life member, Dave Rocklyn. He indexed our newsletter for years and attended classes until he got cancer. Dave, who lived across the street in View Towers, died in early November.

The lease on Fort Street is up for renewal. Leslie and I explored less expensive, central locations. One looked appealing at first. But after close examination with a building professional, we

concluded it was too small. Ultimately, I negotiated a five year renewal at the current rate.

I made many efforts to reduce costs which resulted in savings of approximately \$7,000 to the Centre in 2010. The largest saving is in accounting fees. Theron Morgan volunteers to do book-keeping which is a \$4,500 per year saving. I negotiated no-bank fees for a year with BMO, and, less than half the fees we had paid in the past, with Telus. The Centre was re-classified with WCB resulting in a \$2,600/year payment reduction. Linda Poole resigned from reception and has not been replaced. Anna Cox redesigned the website, as part of her UVic computer class. We now make bolsters in-house that are sold FOR RETAIL. This list is incomplete but I hope it gives a sense that wherever, whenever costs could be cut, they have been.

Thanks to Britta Poisson who manages the office; Bruce Cox and Hilary McPhail who handle registration, membership, website maintenance, annual appeal donations and flyer production; Theron Morgan for book-keeping and cleaning; and Bruce Cox (again) who keeps everything in good repair.

I want to thank the board for their work in 2010. They are wonderful people! Special thanks to Krysia, as president, and Ann as treasurer, and also to Laine for her continued support as secretary, among many other things.

Thanks to several people who may not show up in the other reports. Jane McFarlane keeps our windows clean, paints and keeps props and the library tidy. Judy Atkins proofreads the newsletter, stuffs bolsters and keeps the library in order. Thanks to Linda Poole for leading the bolster stuffing and volunteering as time allows. Thank you all! ॐ

## Linda Shevloff Workshop

Saturday, September 17, 2011

11:00 am - 1:00 pm

3:00 pm - 5:00 pm

Fees:

\$75 + HST for IYCV members

\$82 + HST for non-members

[www.iyegaryogacentre.ca](http://www.iyegaryogacentre.ca)

Refunds will be offered only if your space can be filled and are subject to a \$30 cancellation fee.



Welcome, Linda!

A short workshop with Linda Shevloff, a long time member of our teaching staff until she moved to Hong Kong.

Linda Shevloff is the founder and was the principal teacher at the Iyengar Yoga Centre of Hong Kong. She is a Canadian who has been practicing yoga for over 30 years. In 1980, Linda encountered a teacher who would alter her understanding of this practice. That person was Shirley Daventry French, who introduced Linda to the teaching of B.K.S. Iyengar. In 1987, Linda traveled to India to study with Yoga master B.K.S. Iyengar and has visited frequently since.

She has run a teacher training program that prepares students for Iyengar certification. The Iyengar Yoga Teacher Training program at the Iyengar Centre in Hong Kong is the only one of its kind in Asia.

## Message from the President

By Krysia Strawczynski

Time certainly flies when you are having fun. And here it is, time again for the annual reports. It is fun contributing to the IYCV and of course, this is because of the people.

The Board is such a good group to work with. They are thoughtful and take their role of representing the membership seriously. This year we are losing Christine Peterson who was on the Scholarship Committee. We thank her for her contribution. Kieko Alkire will be taking her place on the committee.

Our teachers continue to develop their skills and I doubt there is a more dedicated and expert group of yoga teachers in BC. Every year several teachers make the journey to India to study with the Iyengars. The teachers come back to the Centre recharged and with new understandings to pass on to us.

Closer to hand our inspiration comes from Shirley Daventry French. She is still recuperating from a broken knee-cap and I

look forward to her recounting the lessons she has doubtless been offered by this experience. One of the best places to get to know Shirley and learn from her is the Saltspring Footsteps of Patanjali retreat.

Every year the Centre offers several workshops, some for teacher trainees and some for students. My all time favourite is the annual Footsteps of Patanjali retreat.

This Centre is very lucky to have Wendy Boyer as its General Manager. She does an outstanding job. The Centre operates well and smoothly. Thanks to her timely interventions, our expenditures have been restrained without any loss of service. The welcoming face most people associate with IYCV belongs to Britta Poisson. She, Bruce Cox and Hilary McPhail make the Centre a very nice place to come to.

As has been the case since the Centre began, our volunteers make it viable. Our volunteers come from teachers, staff and students. This year I would like to particularly acknowledge Theron Morgan for taking on regular bookkeeping tasks. This has enabled the single

largest expenditure saving this year.

Finally, I would like to thank everyone who helps make the Iyengar Yoga Centre of Victoria the precious resource that it is. ॐ

## Treasurer's Report Year Ending October 31, 2010

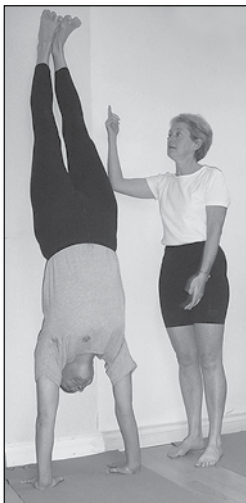
By Ann Nolan

We began the year with a conservative budget based on our experience over the past few years and using consistent accounting methods we have been using for the past 3 years. Expenses were monitored and well managed throughout the year resulting in many cost savings. On the revenue front we fell short of plan on several fronts resulting in a net deficit for the second consecutive year.

Total revenue for 2010 was \$434,296 as compared to \$451,977 in 2009 and \$474,187 in 2008. The most important factor affecting our revenue was the drop in enrolment of scheduled classes falling this year to \$282,698

## WORKSHOP and Teacher Training with CHRIS SAUDEK

October 14-16, 2011



### WORKSHOP

Fri. 6:00 pm - 8:30 pm  
Sat. 10:30 am - 1:30 pm, 4:00 pm - 6:00 pm  
Sunday 10:30 am - 1:00 pm

*Open to Iyengar yoga students able to hold headstand and shoulder stand for five minutes. Ask your regular teacher if you are wondering about attending*

#### IYCV MEMBER FEES:

\$240.00 + HST Workshop  
\$72.00 + HST Teacher Training  
\$305.00 + HST Workshop & Teacher Training

#### NON-MEMBER FEES:

\$264.00 + HST Workshop  
\$79.00 + HST Teacher Training  
\$336 + HST Workshop & Teacher Training

### TEACHER TRAINING

Sunday 3:00 pm to 6:00 pm

*Open to certified Iyengar yoga teachers and teachers in training.*

Chris, a senior teacher from La Crosse, Wisconsin, has studied extensively with the Iyengar family in Pune since 1978. She is a precise, disciplined, and innovative teacher whose training in physical therapy enhances her study and teaching of yoga.

#### REGISTRATION OPENS:

August 12, 2011 for IYCV members  
August 19, 2011 for non-members

Refunds will be offered only if your space can be filled and are subject to a \$50.00 cancellation fee.

To register, drop in to or phone the Iyengar Yoga Centre of Victoria, 202-919 Fort Street, Victoria, B.C. V8V 3K3 (250) 386-YOGA (9642)

from \$312,619 in 2009. The second negative trend is in our membership; these numbers have been declining since 2006. This year membership revenue was \$16,776 down from \$17,910 in 2009.

On the positive side, workshop revenue and donations have both increased. Higher workshop attendance resulted in a revenue increase of \$11,499 over 2009. Our donations have been growing year over year, totalling \$18,915 this year up \$4,862 over 2009. This year in addition to personal donations we have begun soliciting corporate donations. So far we have received \$750.00 from CIBC and the board is pursuing other sources of donations from the community at large.

Total expenses for 2010 were \$447,778 as compared to \$464,698 in 2009 and \$470,319 in 2008. In view of our financial situation at the end of 2009, all our expenses were diligently monitored to ensure there would be no budget overruns. In addition cost savings measures were implemented whenever possible. As a result we have achieved a reduction of \$16,920 in our overall expenses year over year.

We end the year with a net deficit of \$13,482 slightly higher than last year's deficit of \$12,721. Through good planning and governance over the years, the board has set aside surplus revenue in a contingency fund providing the centre with a cushion to weather unexpected costs and economic uncertainties such as we are currently experiencing. The Iyengar Yoga Centre is managed prudently and overall the financial health of our centre remains good, our financial reserves permit us to carry on the Centre's objectives and activities.

Thank you to the members of the Board for their support, to our General Manager and our accountant for their diligence and vigilance, to our teachers and all our members for supporting our centre. ॐ

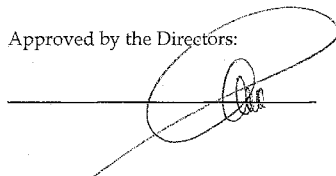
## IYENGAR YOGA CENTRE OF VICTORIA SOCIETY

### Statement of Financial Position (Unaudited - see Notice to Reader)

October 31, 2010

	2010	2009
<b>ASSETS</b>		
<b>CURRENT</b>		
Cash	\$ 14,395	\$ 100,703
Short-term investments, at cost	81,015	6,784
Accounts receivable	904	1,106
Inventory	5,958	9,833
Prepaid expenses	2,075	3,752
	<u>104,347</u>	<u>122,178</u>
<b>CAPITAL ASSETS, at cost</b>		
Furniture and fixtures	16,024	16,024
Equipment	8,000	8,000
Computers	16,379	15,959
Library	3,605	3,471
Leasehold improvements	28,124	28,124
	<u>72,132</u>	<u>71,578</u>
Less accumulated amortization	<u>(54,872)</u>	<u>(49,896)</u>
	<u>17,260</u>	<u>21,682</u>
	<u>\$ 121,607</u>	<u>\$ 143,860</u>

Approved by the Directors:



Director

## IYENGAR YOGA CENTRE OF VICTORIA SOCIETY

### Statement of Financial Position (Unaudited - see Notice to Reader)

October 31, 2010

	2010	2009
<b>LIABILITIES</b>		
<b>CURRENT</b>		
Accounts payable & accrued liabilities	\$ 5,065	\$ 7,572
Income and other taxes payable	4,469	329
Accrued payroll expenses	2,614	3,099
Deferred revenue	32,861	41,889
Customer Deposits	521	1,412
	<u>45,530</u>	<u>54,301</u>
<b>NET ASSETS</b>		
<b>APPROPRIATED</b>	34,076	31,450
<b>UNAPPROPRIATED</b>	<u>42,001</u>	<u>58,109</u>
	<u>76,077</u>	<u>89,559</u>
	<u>\$ 121,607</u>	<u>\$ 143,860</u>

# Drishti: Reflections on the workshop with Corine Biria

By Karyn Woodland



Corine Biria's teaching is challenging, demanding, subtle, sophisticated, and intelligent. Over the four days of her workshop, there were many 'ahas' and insights sparked by her astute observations, excellent teaching, and clear communication.

She immediately noted that the quadriceps on my right leg were not 'doing their duty,' advising me to turn the right heel out to correct the problem. Slowly, but surely, the quadriceps are responding, and the right side is less 'gimpy.'

In fact many of the little 'aches and pains' which followed me into the workshop were joyfully left at the altar. (Not to say I didn't go home with new 'aches and pains' each evening; but these were of the variety cured by a long, lingering soak in a hot tub of Epsom salts.)

Corine's workshop over the Easter weekend fit well with the seasonal theme of resurrection and renewal.

By day three I was feeling greater aliveness, vitality, freedom...and...I was once again jumping into standing poses! Something I thought my 50-something body might not agree to do again. (Take pleasure in small achievements.)

Sometimes we worked with props; sometimes not. Props can sometimes stop the pain, says Corine, but they can also stop us from evolving. We use the props to take away the pain. But we never wonder why the pain comes. We never get to the root of the pain.

Daily *pranayama*, she told us, is a necessity (if only 10 minutes.) The diaphragm is the frontier between the body and the mind.

"We do yoga to get to touch the self; to get in contact with the self. (Sometimes even after 20 years of yoga," she adds, "we have not got in contact.")

*By day three I was feeling greater aliveness, vitality, freedom...and...I was once again jumping into standing poses!*

Perhaps the highlight of the weekend for me was the way that Corine applied the concept of *drishti*. I had always associated the term with a 'focal point' used for meditation (e.g., a candle, the breath), never thinking to apply the concept to *asana* practice.

But when Corine said the wrist was the *drishti* in *parsvakonasana*, a 'light' went on, and my body immediately responded, bending deeper into the right angle and creating an uninterrupted diagonal line from the outer edge of my back leg, through the sides of the torso, along the arm to the fingertips. The rotation came easily once the outer heel was correctly aligned with the wrist bone.

According to Corine, each pose has a *drishti*, or focal point. "This is why Guruji can stay so long in the poses," she explains. "He has found the focal point."

This concept alone has brought a new—and exhilarating!—dimension to my practice; like looking for "Waldo," I search for the *drishti* of every pose.

"This I have learned from Guruji," concludes Corine. "You must go beyond your limits, or you will not evolve. Do not rest. There is home work. Home study. It is non-ending."

Liberation, resurrection, renewal does not come without effort.

I am grateful for the opportunity to study with such an inspiring and dedicated teacher. ॐ

## Iyengar Centre Annual Open House Attracts Over 200 Guests

*There were three well attended asana classes, with many new faces, taught by Lauren Cox, Gary Wong, and Leslie Hogya.*



*Shirley Daventry French, and Derek French inspired many with their talks.*



*Special thanks to Jane McFarlane and Coco Atsuko and the cleaners and volunteers who stepped up to support the Centre.*



*Coco Atsuko, Lauren Cox, Wendy Boyer*



*Big thanks to all the bakers for the flood of wonderful cookies, squares and muffins.*

An Iyengar Yoga  
Workshop for Students  
of all Yoga Traditions

**November 25-26**



# GOING DEEPER

with Shirley Daventry French

An opportunity for all interested students to deepen their understanding of asana, pranayama and the philosophy which lies at the heart of yoga. Shirley is a direct student of the great contemporary Yoga Master, B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study.

Shirley is the founder of the Iyengar Yoga Centre of Victoria and her energy has contributed to a vibrant yoga community in Greater Victoria. Students from across Canada and around the world have studied with her. We invite you to join her for this special workshop.

**Friday, November 25:**  
6:30 pm - 8:30 pm

**Saturday, November 26:**  
11:00 am - 2:00 pm  
4:00 pm - 6:00 pm

**Fees:**  
\$130.00 + HST  
for IYCV members  
\$140.00 + HST  
for non-members  
\$100.00 + HST  
for observers

To register,  
drop in to or phone

Iyengar Yoga Centre  
of Victoria  
202-919 Fort Street  
Victoria, B.C. V8V 3K3

(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Refunds will be offered only if your space can be filled and are subject to a \$50.00 cancellation fee.

## Introducing the 2011 Board of the Victoria Yoga Centre



*Victoria Yoga Centre board members elected at the recent Annual General Meeting:*

*top (left to right):*

*Krysia Strawczynski (President),  
Ann Nolan (Treasurer),  
Maureen Nicholls (Member at Large),  
Keiko Alkire (Scholarship Committee  
Liaison) and bottom (left to right):*

*Peggy Taylor (Vice President),  
Leslie Hogya (Past President, Teacher  
Training Liaison, Privacy Officer),  
Laine Canivet (Secretary).*

*Absent: Ann Kilbertus.*

POSTPONED UNTIL FALL

### Short WORKSHOP

#### How to Practice, Part 2 – Yoga for Deep Rest

*with Leslie Hogya*

POSTPONED UNTIL FALL

**Saturday, June 11, 2011**

**3:15 pm – 5:15 pm**

*This workshop is for experienced  
students, familiar with headstand  
and shoulderstand.*

Fees: \$30 + HST for IYCV members,  
\$35 + HST for non-members

To register, drop in or call  
Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

Refunds will be offered only if your space  
can be filled and are subject to  
a \$15 cancellation fee.

POSTPONED UNTIL FALL

## Congratulations!

**The following candidates achieved Junior I certification  
at the January 2011 Vancouver assessment:**

**Beena Parekh,**  
Toronto ON

**Megan Jacobs,**  
Aurora ON

**Cathie Smith,**

London ON

**Eve Johnson,**  
Vancouver BC

**Kelly Murphy,**  
Nanaimo BC

**Karin Holtkamp,**  
Ottawa ON

**Baya Hammoudi,**  
Vancouver BC

**The following candidates achieved Junior I certification  
at the February 2011 Toronto assessment:**

**Lori Berenz,**  
Toronto ON

**Berendina Hall,**  
Toronto ON

**Jayne Lloyd-Jones,**  
Vancouver BC

**Karin Rensfelt,**  
Winnipeg MB

**Geraldine Primerano,**  
Vancouver BC

**Andrea Erb,**  
Winnipeg MB

**Cynthia Palahniuk,**  
Calgary AB

**Skjei Sharma,**  
Calgary AB

Iyengar Yoga Association of Canada/  
Association Canadienne de Yoga Iyengar

# Thank You to Our Volunteers

**Mark Beiderweiden** took on the job of installing low rope hooks on our rope walls in both studios, for free. He did this in honour of our long time special needs student, **Helen Hillyer**, who died last year. He was assisted by **Bob Jones**.

**Robin Cantor** coordinated a large team of volunteers (baking, serving, set-up, clean-up, video presentation, raffle, flowers) to bring us this year's very successful High Tea Fundraiser: **Corrine Lowen, Debra Johnson, Michael Blades, Laine Canivet, Jayne Jonas, Jane McFarlane, Jaya Malaviarachchi, Krysia Strawczynski, Adrienne Else, Vi Peskett, Melissa Hadley, Joan Leighton, Linda Benn, Jayne Stephenson, Charles Cohen,**

**Patty Rivard, Amanda Mills, Jill Williams, Carol Newton, Ros Grey, Betsy Gutnik, Lynn Jones, Margo McLoughlin, Glenda Gain, Marion Fontaine, Cam Wallace, Lynne Lagford, Janet Strauss, and Rita Schreiber.**

**Linda Poole's** bolster guild stuffed another round of bolsters for the shop: **Wendy Boyer, Judy Atkins, Britta Poisson, Jane McFarlane, Ruby Smyth and Laine Canivet.**

**Wendy Boyer** organized the Open House in May, which drew over 200 people to the Centre. She called for teachers, bakers, servers, dishwashers: **Britta Poisson, Shirley Daventry French, Derek French, Lauren Cox, Gary Wong,**

**Satoko Ogura, Bonita Hoy, Jo Anna Hope, Jeannette Merryfield, Jane McFarlane, Suzanne Tremblay, Nancy Searing, Johanna Godliman** as well as so many skilled bakers that it was impossible to keep track of their names or the requests for their recipes.

**Leslie Hogya** hosted **Corine Biria.**

**Lauren Cox** and **Ty Chandler** coordinated the maximum capacity **Corine Biria** workshop.

**Melissa Hadley** put all the IYAC memberships into electronic format.

**Linda Benn** scrubbed all the old labels off the teachers' mailboxes and applied the new labels, made by **Don Benn.** ॐ



## Membership

For a one year membership, please complete this form and send it with your cheque or money order to:

**Iyengar Yoga Centre  
of Victoria Society  
c/o Hilary McPhail  
202-919 Fort Street  
Victoria BC V8V 3K3**

Membership fee is \$40.00 + HST,  
renewable each January.

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

City: \_\_\_\_\_

Prov/ State: \_\_\_\_\_ Postal code \_\_\_\_\_

Country: \_\_\_\_\_

Phone: \_\_\_\_\_

E-mail: \_\_\_\_\_

☐ Please mail me my newsletter as I do not  
attend classes at the Centre.

☐ Receipt required.



## Open House IYCV Birthday Party

*Celebrating 10 years  
in this location  
and 33 years  
as a Society in Victoria*

**Saturday, September 10, 2011  
12:00 Noon – 6:00 pm**

**Free classes all day | philosophy talk  
entertainment | cookies and chai**



## 2011-2012 CALENDAR

### JUNE

- 3-5 Salt Spring Retreat
- 11 Teachers' Meeting
- 11 Home Practice II
- 17-19 IYAC/ACYI Introductory I/II Assessment, Montreal, QC
- 22 Summer Solstice

### JULY

- 4-9 Teacher Training Introductory Intensive
- 4-9 Summer Sadhana

### AUGUST

- 8-12 Teacher Training Intermediate Intensive
- 24-28 Footsteps of Patanjali
- 29-Sept 2 Student Intensive

### SEPTEMBER

- 1-2 Student Intensive continues
- 6 Free Classes
- 7 Regular classes resume
- 10 Open House/Birthday Party
- 17 Linda Shevloff
- 22-25 Seeing, Understanding and Reflecting from the Base (part 3 of 6-part workshop) in Ottawa, ON
- 24 Teachers' Meeting
- 30-Oct 2 IYAC/ACYI Intermediate Junior III Assessment, Toronto, ON

### OCTOBER

- 1-2 IYAC/ACYI Assessment continues, Toronto, ON
- 14-16 Chris Saudek
- 29 Teachers' Meeting
- 28-30 IYAC/ACYI Introductory I/II Assessment, Winnipeg, MB

### NOVEMBER

- 19 Teachers' Meeting
- 25-26 Going Deeper

### DECEMBER

- 11 Guruji's birthday celebration
- 19-31 Interim Classes
- 21 Winter Solstice

### JANUARY 2012

- 1 New Year's Day practice
- 3 Term 3 begins
- 21-22 Heart of Yoga
- 27-29 Intermediate Junior I/II Assessments

### FEBRUARY

- 4 Teachers' Meeting
- 12 Valentines Day Ropes Practice



*The monkey...near Manipal, India. Photo by Asha Rao during travels in India, December 2011.*



IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
F A L L 2 0 1 1



The Birthday Issue

# WORKSHOP and Teacher Training WITH CHRIS SAUDEK

14-16 OCTOBER 2011

## WORKSHOP

Fri. 6:00 pm - 8:30 pm  
Sat. 10:30 am - 1:30 pm,  
4:00 pm - 6:00 pm  
Sun. 10:30 am - 1:00 pm

*Open to Iyengar yoga students able to hold headstand and shoulder stand for five minutes. Ask your regular teacher if you are wondering about attending.*

## REGISTRATION NOW OPEN.

### IYCV MEMBER FEES:

\$240.00 + HST Workshop  
\$72.00 + HST Teacher Training  
\$305.00 + HST Workshop & Teacher Training

### NON-MEMBER FEES:

\$264.00 + HST Workshop  
\$79.00 + HST Teacher Training  
\$336 + HST Workshop & Teacher Training

Refunds will be offered only if your space can be filled and are subject to a \$50.00 cancellation fee.

## TEACHER TRAINING

**Sunday 3:00 pm - 6:00 pm**

*Open to certified Iyengar yoga teachers and teachers in training.*

Chris, a senior teacher from La Crosse, Wisconsin, has studied extensively with the Iyengar family in Pune since 1978. She is a precise, disciplined, and innovative teacher whose training in physical therapy enhances her study and teaching of yoga.

**NOTE:** Chris will teach an extended, Intermediate class on Monday, October 17, 5:30 pm - 8:30 pm.

There is a nominal surcharge for students registered in the regular Monday night Advanced class.



To register, drop in to or phone the Iyengar Yoga Centre of Victoria, 202-919 Fort Street, Victoria, B.C. V8V 3K3 (250) 386-YOGA (9642)

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## DEADLINE FOR NEXT ISSUE NOVEMBER 14, 2011

EDITOR Roger Champagne

NEWSLETTER COMMITTEE Judy Atkins,  
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PRINTING Hillside Printing

## IYENGAR YOGA CENTRE OF VICTORIA

**SOCIETY** is a non-profit society incorporated under the *Society Act* of the Province of B.C., whose purpose is "to encourage the physical, mental, and spiritual growth of its members and other interested persons of the society at large by the study and discipline of Yoga." The Society owes its inspiration to Mr. B.K.S. Iyengar.

The Newsletter, published regularly by the IYENGAR YOGA CENTRE OF VICTORIA SOCIETY, provides current information on events concerning Iyengar yoga in the Victoria area.

Send contributions, articles, photographs (high resolution), drawings, information or suggestions to: the Iyengar Yoga Centre of Victoria Newsletter, 202-919 Fort Street, Victoria BC V8V 3K3.

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

The editor/newsletter committee hold the right to publish or edit all articles at their discretion.

## Newsletter Advertising Policy

(Adopted February 20, 2004)

In keeping with the mandate of the Iyengar Yoga Centre of Victoria Society Directors, 2004, to update, review and document policies and procedures, the newsletter committee submitted a policy which is a revision of the 1996 policy and has been adopted by the Board of Directors as follows:

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar yoga
3. Priority will be given to advertisements regarding IYCV events, IYCV sponsored events, and IYAC events.

## REGISTRATION:

**Drop in:** 202-919 Fort Street,  
Victoria, B.C. V8V 3K3

**Phone:** (250) 386-YOGA (9642)

**Please visit our website:**

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca) for full information on classes and workshops.



Fall 2011

*In the seventeen years since the following column was written there has been one major change in the way we approach teacher training, and that is the advent of national certification and assessment. This was implemented in 1993 after one of Mr. Iyengar's visits to Canada and it was done at his request and under his direction. Once certified, teachers are required to do a certain amount of post-graduate study each year to maintain their certification in good standing.*

*Teacher training follows progressive levels established by Mr. Iyengar and teachers are required not to teach beyond the level of syllabus for which they are certified. He has also requested that all certified teachers in good standing use and display his Certification Mark (see below) which denotes their authenticity and commitment to B.K.S. Iyengar's tradition of yoga.*

*Certification and assessment have improved the standard of teaching throughout the country. Direct assessment by B.K.S. Iyengar as described below is rare and in a class of its own: he is a consummate teacher.*

*Shirley Daventry French  
Certified Iyengar Yoga Teacher*



***This column was first published in the Summer 1994 newsletter.***

Several years ago, when I was the editor of a new edition of Mr. Iyengar's autobiography/biography, we were searching for a title. This book, which was being published in North America by Timeless Books, the publishing arm of Yasodhara Ashram, was a revised, updated and expanded version of another, published in India, which was out of print. Its title was *Body the Shrine, Yoga 'Thy Light*.

My preference was to call the new book quite simply: *IYENGAR*. What else did we need to say? It was dramatic and its brevity conveyed that this was a book about a great man, important enough to be identified by a single name. We had a dynamic, full face photograph of Mr. Iyengar taken by my husband, Derek, which we were planning to use on the cover. With the name *IYENGAR* displayed in large letters, it was sure to draw notice in a book store. However, when we discussed this matter with Mr. Iyengar, we learned that while in North America the name "Iyengar" is an uncommon one, this is not so in India, especially in the South where it quite commonplace. Eventually, the new biography was published under the title *IYENGAR—His Life and Work*.

In yoga circles, in North America and Europe, there is no question that the name "Iyengar" stands for Yogacharya B.K.S. Iyengar. Wherever there is yoga, this name comes up. By his students, it is spoken with love and respect, in gratitude for his lifelong dedication to the tradition of yoga and the teaching which he has painstakingly passed on to us. Those students who are

teachers themselves do not use his name lightly, but with a sense of accountability and responsibility to their teacher.

If you have had the good fortune to be taught directly by Mr. Iyengar, his daughter Geeta or his son Prashant, at their Institute in Pune, and if you maintain this connection, the link is clearly established. For those whose studies have taken place at more of a distance, it is not always so.

Once, I was talking to a young woman who had just finished her apprenticeship with me and had begun to teach in our Iyengar Yoga program. She said she was hesitant to call herself an Iyengar teacher; did she have the right? My response was that if I studied with Mr. Iyengar, practised what I had learned from him, and passed this on as best I could to her, and in turn, she studied with me, practised what she had learned and passed this on as best she could—the link was there: she was an Iyengar Yoga teacher. But it was healthy that she asked the question and did not take it for granted.

As the work grows, and more and more students become teachers without having direct contact with Mr. Iyengar, it is a tremendous responsibility to maintain as direct a link as possible, uncluttered by extraneous material, and to do this without becoming doctrinaire and rigid.

Yoga is so vast a subject, and Mr. Iyengar's teaching so deep and varied, that each one of us who is his student can only grasp a small portion of this teaching. We must bear this in mind as we struggle to deepen our practice and broaden our understanding. At the same time we must also be aware that

this teaching is based on centuries of tradition, and that there is a method, a structure which forms the foundation and the backbone of the teaching.

What does it mean to call yourself an Iyengar Yoga teacher? Who is entitled to use Mr. Iyengar's name? If you do use his name, in what way are you accountable to him? It seems to me self-evident that this accountability would include making the effort to go to India, if at all possible, and being willing to teach before him should the opportunity arise. After all, who is better equipped to decide if you are an Iyengar Yoga teacher than Mr. Iyengar himself. How could you quarrel with that? But not everyone does agree with me, and this is a frequent topic of debate.

Let's face it, it is a decidedly uncomfortable experience to have your teaching scrutinized and assessed by B.K.S. Iyengar. He is going to criticize your teaching. He will only see you for a short while, perhaps once in a lifetime. He will make the most of this opportunity—will you? He is going to focus on what you haven't done or seen, rather than what you are doing well. This is his chance to hone your skills, guide you, point you in the right direction, which in some cases demands a considerable about face. You will not be relaxed while he is in the room, but you will be alert, senses finely tuned and mind focused.

In his second *sutra*, Patanjali says that Yoga is the cessation of the fluctuations of the mind. When Mr. Iyengar is in the classroom, your mind will not fluctuate, and neither will the minds of your students. It is a wonderful opportunity to practise yoga. It is a wonderful opportunity to refine your teaching. It is a wonderful opportunity to face your fears. It is a wonderful opportunity to learn.

The first time I taught in front of Mr. Iyengar was in Victoria in 1984. The week before, I had taught at the International Yoga Conference in San Francisco where he went from

class to class observing teachers. Once when I was teaching I heard his voice coming close, but he went into another room and did not come to any of my classes. I was a little relieved but rather disappointed. I envied those who had faced this challenge and overcome this obstacle. After the convention, when he came to Victoria, he was staying in my home. On the morning when he was coming into the Y to observe our teachers, I went on ahead to make sure all was ready for his visit and to prepare myself to teach before him. Derek would drive him into town a little later. I was excited and nervous, in a similar way to how I used to feel when I was younger and about to compete in an important athletic event. I knew that a certain amount of adrenaline pumping throughout the body would be helpful, but too much would interfere with my presence of mind and my presentation.

I was only one of several Victoria teachers who would be observed that day, and I put us all into the light. I also prayed that I would be able to teach that which I knew. In San Francisco, I had seen some people succumb to nervousness and teach in a totally inappropriate (and probably unusual) way. Driving the fifteen miles into town, I suddenly thought to myself: if I am on the wrong track, isn't it better to find out now rather than wasting more time? And with this thought I became very calm.

At the "Y" we had three classes running simultaneously, with the more experienced teachers taking turns to teach. When Mr. Iyengar came into the room where I was teaching, I welcomed his presence. It was very exciting. I concentrated on hearing all he had to say and seeing all he had to show me, which was a great deal. I felt as if we were running on fast time, like a movie which had been speeded up. We moved rapidly, almost running, from student to student, from place to place in the room—and then, it was over, he left to move into another room where another

teacher would have this unique experience. Wow! Together the students and I laughed delightedly at our good fortune to be in that place at that moment in time.

That was the first of many occasions when my teaching has been observed by Mr. Iyengar at various conventions throughout North America. It is never easy. Nor is it relaxing. It is challenging. It is always worthwhile. In these short, intense, segments of time, I have learned so much—about yoga, about teaching, about myself. What a priceless gift! ॐ



## Iyengar Centre of Victoria Certified Iyengar Teachers

**Shirley Daventry-French**, Senior Intermediate III

**Leslie Hogya**, Senior Intermediate I

**Ann Kilbertus**, Senior Intermediate I

**Marlene Miller**, Senior Intermediate I

**Linda Benn**, Intermediate Junior III

**Lauren Cox**, Intermediate Junior III

**Ty Chandler**, Intermediate Junior III

**Lucie Guindon**, Intermediate Junior III

**Robin Cantor**, Intermediate Junior II

**Glenda Balkan-Champagne**, Intermediate Junior I

**Wendy Boyer**, Intermediate Junior I

**James Currie-Johnson**, Intermediate Junior I

**Corrine Lowen**, Intermediate Junior I

**Britta Poisson**, Intermediate Junior I

**Marilyn Shepherd**, Intermediate Junior I

**Charles Campbell**, Introductory II

**Jo Anna Hope**, Introductory II

**Jeanette Merryfield**, Introductory II

**Asha Rao**, Introductory I

**Patty Rivard**, Introductory I

**Gary Wong**, Introductory I

# Hearth and Home: Ten Years on Fort Street!

Leslie Hogya

A little more than ten years ago, in January, 2001, we began to seriously plan and search for a space to hold classes in a dedicated yoga studio. The Victoria Yoga Centre, a non-profit society, founded some 18 years before, had had no location outside our collective hearts and homes. For the years before that time, we had been teaching our yoga classes out of the YM- YWCA.

We held some community building meetings, to focus the group and create a vision of our future. Then we started to search, and off we would go to the city to try and get occupancy permission, but city hall didn't know what to do. There had never been a dedicated yoga studio; they didn't know how to classify us. We couldn't find the right location that didn't require a huge amount of renovation, or that was zoned for any purpose close to what we are.

During this time, classes continued at the Y, but then there was a bit of a crisis, we had some scheduling and other problems with the Y administration, and our beloved Shirley, threw down the gauntlet. She said she would no longer teach at the Y when the new session began in September! We would be homeless without our senior teacher!

I was head of the team that opened the new centre. I had recently retired from the school district, and had just returned from an extended stay in Thailand. I had no regular classes, or other pressing commitments. I just got things going. When Shirley made her announcement, I remember reluctantly calling our rental agent, Gail, to say I would look at the property on Fort St.

I was hesitant about the location as it is within sight of the Y. I felt that out of respect for their program and our long-standing, mostly congenial arrangement with them, it was not right to be so close. We knew that there would continue to be Iyengar yoga classes offered there as well.

But when I walked into the room on Fort Street, I was sure we had found the right spot. There was the bank of large double hung windows, the old brick, the large lobby already with a reception desk. There seemed to be ample room.

After we got all excited, we found out the fire department would not give us occupancy because there was only one exit, and potentially 60 people in the studio.



*Moving in.*





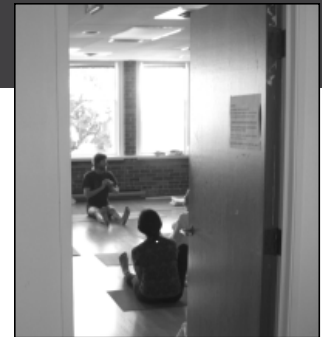
*Ten years later.*



But luck was with us, as it turned out the smaller office next door was also for rent. By knocking out a wall in the kitchen, we could have a second studio and another exit. Thus, what was to become Birch studio was included in our new lease. We had to do a lot of renovations, and had no great store of capital. I had never heard of a business plan. But we signed, with some naïveté and a lot of energy!

Many, many people helped us launch our new space; our then President Rosemary Barritt, and Board member Amanda Mills were in on the search with me. Our members helped with everything from painting, to knocking out the back of chairs, so we could use them for back bends. But we soon realized we couldn't open until October. There were interior walls to remove, old carpeting to rip out, paint and plaster to repair, change rooms to build and so on. We held some temporary classes in a meditation centre that September, and our first classes began October 2001. In September, we started with a phone, and a desk. There were wires hanging from the ceiling, construction workers everywhere. Every time the phone rang and someone signed up for a class we were so excited.

Debra Johnson and her husband Greg became invaluable to us at this time. His construction company came



to our rescue. They did most of the electrical, dry wall, and other finishing work so we could begin our classes. Greg absorbed many of these costs. His crew of electricians, dry-wallers, painters, carpenters scrambled to help us open the doors. We thank you again!

When we ripped out the carpet, we were dismayed to discover the floor looked like a topographical map – with hills and valleys, mounds, and cracks. The floor companies shook their head. We finally had to go with a skim coat of concrete and hope we could afford a better surface for the floor soon! It was cold on that floor; we probably lost a few early students because of that!

Did I mention we never did learn how to really get the heating to work for a few years, and relied on some ancient baseboard heaters left from the old offices?

We began with only one paid staff member, Britta, at four hours a day five

days a week, and contracted for some cleaning help. EVERYthing else was done by volunteers: the bookkeeping and tech support, the managing, everything! The teachers were paid by contract.

We managed to catch a big surge of interest in yoga and rode the wave. Eventually, we could pay our volunteer bookkeeper and tech support person, Drew Yallop. Soon we had to hire a manager, and more desk assistance. We got so busy, we opened a third studio downstairs in the courtyard. That proved to be a problem. It wasn't really large enough, and more importantly, it was disconnected from the office. But for a while we ran two simultaneous special needs classes with both upstairs and downstairs classes. Unfortunately,

we had to eventually relinquish that third space.

We have had a break in, some untimely fire alarms, smoke arising from a kitchen fire in the restaurant below, and a lot of flooding through the old roof. Once in a while someone gets locked out, or forgets to come, or we over register a class in Birch.

There are still many volunteers, including the Board of Directors. Our newsletter is edited and all material written by volunteers. Then there are the dedicated people who help with the laundry, the ones who come week after week to help in the special needs classes, and others awarding scholarships, planning programming, organizing the library, stuffing bolsters, extra deep cleaning, and helping with short term projects like the Special Needs Tea, Open Houses, and other events, and people who give to our yearly fundraising.



## Open House IYCV Birthday Party



*Celebrating 10 years  
in this location  
and 33 years  
as a Society in Victoria*

**Saturday, September 10, 2011  
11:00 pm – 3:30 pm**

**Free classes | philosophy talk  
entertainment | cookies and chai**

**Check [www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)  
for details.**

We still sometimes make mistakes. We strive constantly to improve services. We are all trying to follow the ethical guidelines of yoga, and to practice friendliness, compassion, and joy. One of our joyful days was when B.K.S. Iyengar gave us permission to be called the Iyengar Yoga Centre. Without his inspiration, his example, his dedication to the “Art of Yoga,” we would not be here. Nor would we be here without Shirley Daventry French. Shirley is our most experienced teacher, and one of the most senior teachers in Canada, one of the few who have worked directly under Mr. Iyengar.

Under Shirley’s guidance and influence the teachers work together and meet regularly in her classes and in monthly meetings to further develop their skills. We run a rigorous three-year Teacher Training program, based on an apprenticeship model.

A heart filled thank goes to all of you: our students, to all of the many volunteers over these ten years, to our hard working board, staff and dedicated teachers. And most especially we say thank you to Guruji, B.K.S. Iyengar. ॐ

## Short WORKSHOP

**Winter Solstice Workshop  
With Ty Chandler**

**December 21-22, 2011  
6:00 pm - 8:00 pm**

**FIRST NIGHT:**  
forward bend practice with inversions.

**SECOND NIGHT:**  
backbend practice with inversions.

*Not recommended for beginners.*

**Fees:**  
For one night:  
\$30 + HST IYCV members,  
\$35 + HST non-members;

For both nights:  
\$55 + HST IYCV members,  
\$65 + HST non-members;

To register, drop in or call  
Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

Refunds will be offered only if your space can be filled and are subject to a \$15.00 cancellation fee.

# Rejuvenation at the Salt Spring Retreat

June 2011 with Shirley Daventry-French

by Suzanne Tremblay

*P*rana – breath: life’s essence. We all know that at an intellectual level. Knowing it at a deeper level, at an experiential level, is what is required to secure a firm commitment to a *pranayama* practice.

That transformative moment came to me during the workshop when Shirley Daventry-French had us all sit around her at the beginning of the day Saturday to reflect on this simple truth. “Have you ever seen a person who has just died?” she asked us. That question stopped me in my thinking and forced me, and hopefully others as well, to reflect on this experience. We have so few opportunities to be with people dying in our society, but if we have lived such an experience, what Shirley said resonated powerfully. “You know that the person you loved is not there anymore, that the body is just an empty shell. The *prana* is gone, the soul is gone.”

*Prana*, the essence of life indeed. With this profound thought, she lead us in a *pranayama* practice, thereby renewing and firming the importance of this part of our yogi and yogini life.

Whatever problems you have before coming to this retreat, you cannot help it, but they drop off during the ferry ride to Salt Spring Island. If there were any remnants of stress when disembarking, by the time you arrive at the Centre, they will have dissolved. So when the first session, a restorative practice on Friday afternoon starts, you are ready for a week-end of renewal.

Retreating to Salt Spring Island in itself is a joyful chance to get rejuvenated. The Salt Spring Centre of Yoga is an island of serenity on that unique Gulf Island. Nestled in the heart of a valley, at the foot of Mount Maxwell, it is an oasis



for those whose life is too busy. After a week-end retreat of yoga, vegetarian food, and if your heart is so disposed, massages, walks, or silent meditation, it is guaranteed that when you leave on Sunday afternoon, you will feel infused with new positive energy.

The Centre is hushed in a light fog on Saturday morning. The air is fresh



as I walk the gardens before the start of the day. Silence reigns although there are dozens of people around the Centre, workshop participants, and the people who live and make the Centre the unique place it is. The main building is an old large farm house, very well kept, painted in this oceanic blue green,



an impressive two story building in the middle of the several gardens. The yoga room is warmed by a fireplace with a roaring fire this morning. We troop in, on time, from rooms or tents, or, for a few participants, from somewhere else on Salt Spring. Comforting fragrance from a warm breakfast that is being prepared while we are doing *pranayama* wafts through the building, tantalizingly. We are not disappointed: food at the Centre is exceptionally good: have you ever tasted a maple syrup balsamic salad dressing on fresh garden greens or a tofu sunflower seed spread on homemade bread? Food that surprises and never disappoints by its imaginative combination of flavors, beautiful presentation and nutritional qualities.

*Asana* practice, both in mornings and afternoons, is rigorous, yet as always, restorative. Shirley adapts her teaching

to our own individualized levels and needs. Her focused pointers help each of us to move a little ahead, reach a little further in approaching *santhosa*. What a privilege to be taught by such an expert teacher, whose clear and detailed instruction is firm yet wrapped in gentleness and genuine concern for, and interest in her students. She generously shares her vast expertise with obvious joy. Her incredible energy and vitality inspire us, particularly when sometime in the practice, tiredness seeps in. If Shirley keeps going, how can we stop? I feel touched by a unique grace: this is Shirley's gift to humanity and my role here is to be humble in receiving it and nourish it through my own practice.

This week-end retreat is about meeting and sharing with others: informal chats between sessions, sitting in the

sun, at meals around the table, all these moments building up a wonderful experience made of discovering new friends, deepening relationships with friends already known. Everyone feels so welcome in this place. Conversations about anything and everything flow easily. What a beautiful time we are all having, a precious break in our routine.

Shirley has been offering this retreat for over 20 years (this was year 27 if I am not mistaken). This annual weekend retreat is the longest standing event at the Salt Spring Centre. I had thought of coming previous years, but life always got in the way. Finally, this year, things worked out well and I finally made it. My only regret is to not have come before. ॐ



### IYAC/ACYI ASSESSMENT DATES

September 30 – October 2, 2011  
Intermediate Junior III  
Toronto, ON

October 28-30, 2011  
Introductory II  
Winnipeg, MB

January 13-15, 2012  
Introductory II  
Ottawa, ON

January 27-29  
Intermediate Junior II  
Calgary, AB

Check results and upcoming assessments [www.iyengaryoga.com](http://www.iyengaryoga.com)

## Learning from the Bhagavad-Gita

By Ken Brewer

The *Bhagavad-Gita* means celestial or divine song or the Song of God. This very important text was written in the 5th century B.C. The original author is assumed to be Vyasa, a legendary scholar. He did, however, compile the enormous work of scriptures known as the *Mahabharata*.

*The Gita* has 18 chapters that cover a conversation between Arjuna and Krishna, two very good and longtime friends. Arjuna is the enquirer (every man) and Krishna is an expression of a certain quality of God. He is loving and playful, active and enthusiastic, an incarnation of Visnu. Arjuna, a member of the warrior caste, is a prince who is pure, noble, chivalrous, and heroic. He is a man of action and does his duty perfectly. Since his karma is good and he is very principled, he is ready for the next step, higher knowledge and higher consciousness.

*The Gita* is set in the middle of the *Mahabharata*; it is on the eve of a climactic battle between the kingdom's two warring families, a battle between good and evil. Krishna told the two leaders that one could have all the weapons



and armies and the other could have Him. The other family chose the weapons and armies and Arjuna chose God. The conversation or Song of God begins. It is Arjuna's duty, as a prince and a warrior, to take part in this battle in Kurukshetra but he is hesitant since he has cousins, friends are

on the other side – he does not want to bring them any harm, so is hesitant to go into battle – to do his duty. His arguments of going into battle are based on social roles. Through *The Gita*, Arjuna must let go of these particular models of himself as well as his reliance on the thinking mind where these models have come from. He must let go of his ego and all attachments.

This is the main premise of the *Bhagavad-Gita* – to do one's duty or *dharma* or *karma* yoga and not to expect the fruit of the action or carry attachments. It is about the game of awakening, of coming into Spirit. The story takes place in a chariot and Krishna is the driver. The story of *The Gita* is a metaphor; the enemy of the battle is actually oneself.

Taken from the *Kathopanishad*, the body is the chariot, the senses are the horses, mind is the reins, the intellect

## SCHOLARSHIPS & BURSARIES

*Members' Scholarships are available for all long workshops and intensives.*

Please apply in writing prior to the workshop in which you are interested.

Scholarship applications for weekend workshops are due one month prior to the workshop. Scholarship applications for special events and intensives are due two months before the event.

Student bursaries are available to all students presently enrolled in classes. To subsidize your term fees please apply three weeks prior to term.

Applications and details for both are available at the reception desk.

is the charioteer, and the soul is the master of the chariot. If anything were to go wrong with the chariot, the horses, reins, or the charioteer, the chariot and the charioteer would come to grief, as would the master of the chariot.

*The Gita* shows the importance of blending Jnana, Karma and Bhakti yoga. It teaches people to avoid the six evils: lust, anger, greed, delusion, pride and jealousy.

I have chosen Chapter 2, The way to Knowledge, Arjuna is confused and has self-pity. Krishna appeals to his sense of honor and obligation, his duty.

2:47 “Your right is to action alone; never should the fruits of action be your motive; never let there be attachment to inaction in you.”

As a child I was taught to do my duty in the activities that I chose (mostly sports). I had the choice whether to participate or not but once joined I had to stick out the season and do my best in each of the activities. It was when I entered high school that I started to focus on music as my main activity. I was playing in festivals from a young age and with this came the aspect of competition. It was the expectation (I put on myself), through hard work and practice, you do the best you can and hope to receive with this, the best marks in festivals. This worked; I had found an area that allowed me to be a winner, through hard work and determination. My ego liked this, and so began the journey. Little did I know that this would hamper me in the future. I was not yet ready to let go of the fruits of my efforts.

2:48 “Fixed in yoga, perform actions, having abandoned attachment, Arjuna, and having become indifferent to success or failure. It is said that evenness of mind is yoga.”

2:7 “My own being is overcome by pity and weakness. My mind is confused as to my duty. I ask you which is preferable, for certain? Tell that to me your pupil. Correct me, I beg of you.”

Then started my career as a high school music teacher, through a lifetime of competition; I thought it my duty to put out the best groups I could. This was the expectation of my job. So I worked hard and pushed the students as hard as I could to get them to be winners too. The problem was they did okay but were not the best. The pushing was harsh at times and after several years I realized that these actions were not working for my groups or me.

I would attend festivals (several every year) with expectations of doing well. I just never really got there and started to realize that maybe this was not my duty. I was expecting outcomes that were not happening and with this came feelings of inadequacy, lust for having better groups, greed for wanting to have them, delusion (thinking I would do really well and getting low marks), and of course jealousy when others did better.

This was not healthy for my students or me. To get to those high places a teacher has to push so hard, and because of this, both the students and I would be disappointed. My pride was hurt and I realized that it was not fun. I was not indifferent to success or failure; I did not want my groups to fail. I wanted to protect them.

2:71 “The man who abandons all desires acts free from longing. Indifferent to possessions, free from egotism, he attains peace.

Yoga came into my life in my mid 30’s and though my groups played well, had a wonderful energy coming from them (too much at times), and got adequate marks, I realized that things were going to have to change. I would teach before to improve the basics – notes and rhythms – but never really get to the essence of music.

Yoga allowed me to see further, allowing me to step back and see the BIG picture and let go (or try my best to) of the competitive aspect, my attachments. I talked with my students

## In the Light of Yoga

Join in the celebration of the 93rd birthday of Yogacharya B.K.S. Iyengar at this special benefit workshop.

Sunday, December 11, 2011

See next issue for more information.



*is pleased to present*

## Stephanie Quirk

Seeing, Understanding and Reflecting  
from the Base

*Part 3 of a 6-part course for teachers  
September 22 - 25, 2011*

For information, call Ann Kilbertus (250) 598-0976.

*Now it's all about the music, the music coming through the students, instead of me forcing the music out of them.*

and said I was not concerned with being the best, that they should strive to be the best they can but with no judgments. I was finally starting to teach “music” and things changed.

My practices changed. I still pushed hard, but for a different reason, so that they would be confident when they got up and performed, that they were ready and knew the music so well that they could perform from their heart with emotions and not just play notes and rhythms. I wasn't just teaching songs, but teaching music, and this had a much different response with my students. I wanted my students to be musicians for life, to allow the joy of music to flourish in them now and in the future. They were having more fun, I was having more fun. This now became my new duty.

2:57 “He who is without attachment on all sides, encountering this or that, pleasant or unpleasant, neither rejoicing nor disliking; his wisdom stands firm.”

Now it's all about the music, the music coming through the students, instead of me forcing the music out of them. The music works through me, into the students and out of them to the audience. The audience hears and gets more from our performances and appreciates my groups more than ever before.

Following the chariot metaphor, I am the driver, my students the chariot, the horses are the obstacles that get in the way of the journey of music. I have to rein these obstacles back for the positive desired outcome to come from my students. When this happens the charioteer can shine forth — the Soul or feeling or true sense of the music comes alive.

Now my groups play at higher levels than ever before. I am satisfied with the outcomes — but they are not the most important aspect — what the students and I learn is. I must admit though that I have not completely overcome this; I still second-guess and judge myself if my groups don't do the job at a high level, but this is rare, since my marks are now usually at a high level. I do rejoice when I hear them play beautifully — I can't help it. Most importantly we are all having more fun in practice and performances and the music comes through, which inspires students to work even harder. Yoga has taught me to know how to teach music, not just songs. This will last longer and have a more positive effect in the student's lives, as it does in mine. ॐ

KEN BREWER HAS BEEN A KEEN STUDENT OF IYENGAR YOGA FOR THE PAST 11 YEARS. HE IS IN HIS THIRD YEAR OF TEACHER TRAINING THROUGH THE VIYC. HE JUST PASSED INTRODUCTORY LEVEL 1 ASSESSMENT IN 2010 AND IS WORKING TOWARD HIS LEVEL 2 ASSESSMENT IN MARCH AT ROBERTS CREEK. HE LIVES IN NANAIMO.



*Jane McFarlane, teacher in training at the Yoga Centre, demonstrates in Birch studio.*

## What is Yoga Lab?

Yoga Lab gives our trainees an opportunity to work with each other and beginning students at our centre. Leslie Hogya mentors the class, and gives advice and feedback. This is a wonderful opportunity for teachers to practice in a safe and supportive atmosphere, where they learn from each other and from the students who come. It gives these teachers an opportunity to see how students respond to their instructions so they can modify them, if needed.

All students are welcome to come and be taught by our beginning teachers. This is a free class or pay by donation. Look for it on the schedule as it is not offered every week. ॐ

## CORINE BIRIA WORKSHOP PHOTOS AVAILABLE IN IYCV LIBRARY

View the photographs from the Corine Biria workshop this spring. They can be found in a new album in the reserved section of the IYCV library.

Corine requested that photos not be circulated via the Internet, so Ty Chandler put Leslie Hogya's photographs together in the old fashioned way.

Thank you, Leslie and Ty!



# HAPPY 80<sup>th</sup> BIRTHDAY SHIRLEY!



*Images of Shirley Daventry French.  
Upper right: Shirley and Swami  
Padmanada*

## Constant Vigilance and Shirley Daventry French

by Ann Kilbertus

Shirley Daventry French has been my teacher and mentor for over a quarter of a century. She founded and continues to inform our vibrant Yoga Centre, which over the years has been full of ups and downs. Like a family, there are daily questions, joys and struggles. The beauty of the Centre is that so far the work has been spread amongst a broad base of people. The obstacles will always come but by continuing to build upon the strengths of those involved, the energy continues to flow in the Centre and the never ending work is not dependent upon any one person. The creation and maintenance of the Centre has been, and continues to be, a masterful work of living sculpture. When is shaping required? Where are the obstacles today? What can continue to flow unimpeded? Where is intervention required? Shirley has embodied constant vigilance, and a willingness to work steadily over

decades to keep life flowing at the Centre. She has an ability to see the big picture and the details at the same time. And, she knows who to ask when things aren't clear.

Our Centre has had to become current in the 21st century given society's new modes of communication; as well we have fiscal responsibilities, but much more than that, underneath the practical realities, there are the underpinnings of gratitude for the teachings, practice, and work of B.K.S. Iyengar. This is what gives life to our Centre and has helped to establish community connections around the world. The newsletter, steadily produced year after year, now provides us with a written historical perspective of our evolution.

Through her own *sadhana*, Shirley has inspired countless numbers of students to strengthen themselves with the practice of yoga in the tradition of B.K.S. Iyengar. Her many years of

experience with a living master have honed her into a modern day warrior who upholds the values of these ancient teachings. She knows that these go well beyond her own mat, and she is willing to generously share her gifts in so many ways while valiantly maintaining the principles and practices involved in the daily work of yoga. Her strength, humor, and humanity come forth in regular stories all of which serve to open the mind of the listener to a deeper understanding of the layered teachings of this vast subject.

I am so grateful for the many ways that Shirley has enriched my life. Her "shining of the Light ahead" on this spiritual path has helped me to develop my own inner sense and strength. Slowly, slowly I have learned to lift myself from the inside with her wise and fearless guidance.

## Friend, Teacher, Mentor

by Carole Miller

When I first read Marsha Sinetar's, *The Mentor's Spirit*, I couldn't help thinking about Shirley, a dear friend and mentor to me. The words 'friend' and 'mentor' have many implications; we picture those people who come into our lives – often fortuitously – people who are foundational to our growth. Shirley is one of these people.

I've known Shirley for over forty years in her roles as mother, wife, friend, teacher and mentor. Four decades of affection have brought us together in a variety of contexts; a women's consciousness raising group, dream group, visits to Yasodhara Ashram, Straight Walks with Swami Radha, study in India, workshops, and conferences. At the heart of it all, has been the practice of yoga.

We have shared our joys and challenges: We have watched our children grow up; we have been support for each other through family illness and personal difficulty; we have celebrated graduations, bar mitzvahs, weddings, and births.

*"[Her] fundamental integrity is persuasive – the song of spirituality – and the enduring grace of goodness is what we sing about."*<sup>1</sup>



Shirley celebrating an earlier birthday with some of her colleagues and friends.

Our children, now grown, and their children, are a wonderful and enduring reminder of our long history.

Shirley exemplifies the joy of learning, of discipline, of openness, of

authenticity and of dedication. It was she who introduced Mr. Iyengar's philosophy and teaching to the Victoria yoga community, organizing workshops by long time Iyengar teacher and student,

1 Sinetar, M. (1998). *The Mentor's Spirit: Life Lesson on Leadership and the Art of Encouragement*. New York: St. Martin's Griffin, p. 27.

IYENGAR YOGA CENTRE OF VICTORIA  
PRESENTS

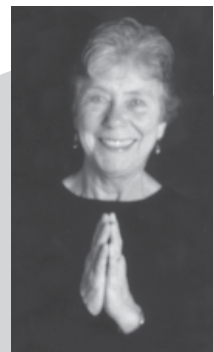
## The Heart of Yoga

An Intermediate Workshop  
with Shirley Daventry French

Shirley is a direct student of B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study.

The founder of the Iyengar Yoga Centre of Victoria, Shirley has been the driving force in making the Victoria Iyengar Yoga community one of the strongest and most viable in Canada. Students from across Canada and around the world have studied with her. In this special weekend, students have the opportunity to learn from her in a workshop setting.

Fees and Registration Details to come.  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)



For Level 2, 3 and 4 students  
Friday, January 21-22, 2012

Norma Hodges, believing in our capacity to uncover our potentialities. For many of us, those weekends were extremely challenging and a huge stretch (pardon my pun). We were not always happy campers. We were shaken, turned upside down both literally and figuratively by the demands of this practice, but trusting in Shirley, we persevered alongside one another.

Following our initial introduction and many years of working with Mr. Iyengar's teaching through Shirley, in 1982 she organized the second Canadian intensive to India, carefully preparing us through her encouragement and determination. She believed in us and we believed in her as our teacher, our guide.

Over these many, many years Shirley has continuously and consistently provided many of us with sage advice, support and stimulation. She has encouraged me to expand my perceptions of the meanings of teacher, teaching and

learning, whether at the Y, the Yoga Centre or the university. She is a gifted mentor who encourages us to develop our understanding of yoga through our practice and community. Her generous spirit speaks to the friendship, family, and fellowship we share. We celebrate you, Shirley, for all that you are and for what you mean to us. ॐ



### To Shirley Daventry French

Shirley is a dedicated practitioner. She inspires with her wit, wisdom, writings and talks. She is a mentor, a friend, a colleague, and a beacon of light on the yogic path.

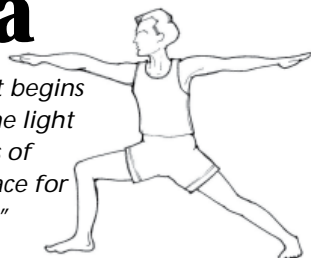
Thank you Shirley for your ongoing support, friendship and for inspiring me to be my best self.

Love, Leslie



## Sadhana

*"At winter solstice the light begins to lengthen again. Invite the light into your life with five days of morning yoga; a gift of peace for your body, mind and spirit."*



with  
**Corrine Lowen**  
December 27-31, 2011  
7:00 - 8:30 am daily

Fees:  
\$90 + HST IYCV members  
\$99 + HST non-members

Registration opens:  
October 1, 2011  
for IYCV members  
October 8, 2011  
for non-members

To register, drop in to or  
phone the Iyengar Yoga  
Centre of Victoria  
202-919 Fort Street  
Victoria, B.C. V8V 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Refunds will be offered  
only if your space can be  
filled and are subject to a  
\$15.00 cancellation fee.

## Congratulations!

The following candidates passed **Introductory I**  
at the May 2011 Calgary assessment:

**Barbara Ballachey**, Calgary AB  
**Tom King**, Calgary AB  
**Kim McNeil**, Calgary AB  
**Vic Mehta**, Calgary AB  
**Martina Walsh**, Calgary AB

The following candidates achieved **Introductory II**  
certification at the June 2011 Montreal assessment:

**Anastassia Adani**, Toronto ON  
**Mei Chua**, Edmonton AB  
**David Goffart**, Toronto ON  
**Marie-Chantal Perras**, Montreal QC  
**Alisen Stewart-Milne**, Vancouver BC  
**Regan Tataryn**, Winnipeg MB  
**Kara Thorsen**, Montreal QC  
**Soheila Panbechi**, Toronto ON,  
passed **Introductory I** at the Montreal assessment

Iyengar Yoga Association of Canada/  
Association Canadienne de Yoga Iyengar

# Essentiality of Regular Practice

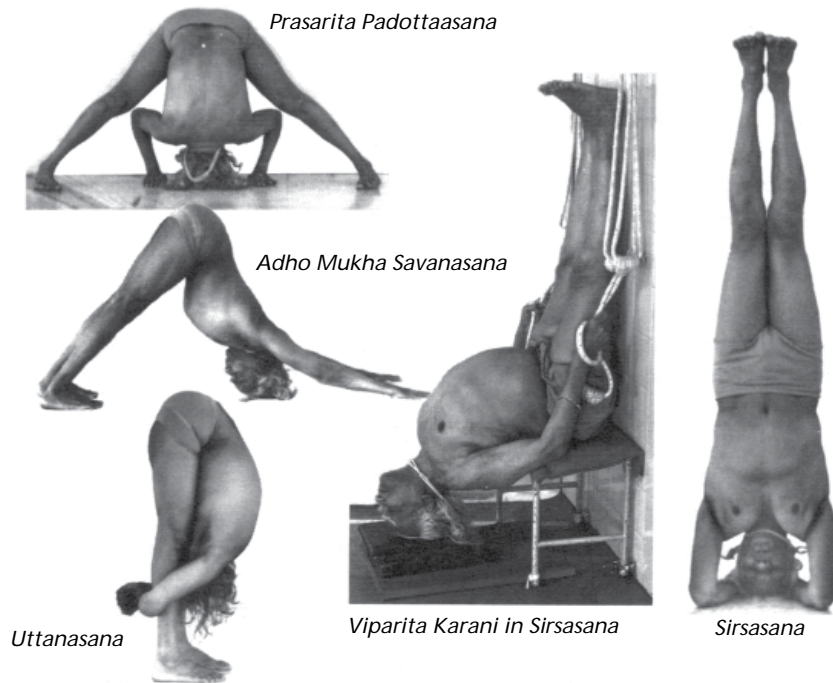
By B.K.S. Iyengar

*Reprinted from Astadala Yogamala,  
Vol. 7, p. 344.*

As food is essential for survival, movements through yoga are essential. Practice of yoga is to acquire calmness in a troubled mind. I never had the privilege of practising yoga with all comforts around me. Even today, I have no fixed ideas for practice. Each day body chemicals change. The moment I know that I can't do what I wanted, I train my body and mind to be ready within a few minutes. The moment the body and mind gets fresh, I proceed with my intense *sādhana*. One has to learn to watch when the mind and intelligence are ready to cooperate with the body to pursue the *sādhana*.

If, all of a sudden one attempts *sirsāsana*, then he gets choked with breath; this feeling is enough for him to discontinue saying that it is not for me. If I am in his place, I say to myself, "Never mind. I can't do this now, I find a similar *āsana* to *sirsāsana* like *prasarita padottanasana*, which is after all a partial *sirsasana*. If I can't do *sirsāsana*, I make up my mind to stay in *prasarita padottanāsana*, *uttanāsana* and *adho mukha vanasana*. By these *āsana* I get the feel of the effect of *sirsāsana*. Then I try *viparita karani* where the lower trunk is rested on a stool, and head on the floor to get the feel of *sirsāsana*. This way, I work out to accommodate *sirsasana*.

Sometimes, legs may ache, and the mind might say, "Miss yoga"! But an intelligent mind has to find out why they are paining and work out how to remove that pain. One finds means to escape, but to persist and pursue needs a strong mind. Practice is like using a pin to remove a splinter in the hand. In the same way, one has to learn to use the intelligence to practise to remove the so-called pains and reform the practices

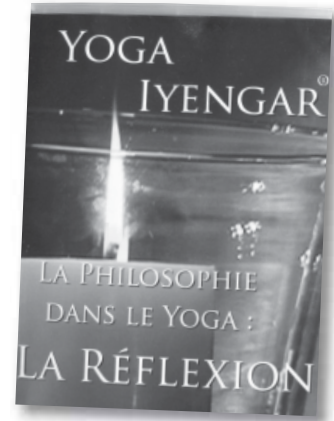


so that these pricks do not occur at all. Use your intelligence to find the sense of soothness [ed. soothed senses] and calmness and then extend and expand that soothed and calm feeling to all the other parts of the body in the *sādhana*. Take advantage of such good changes and feelings with caution. This is how one has to practise maintaining regularity. Yoga philosophy is to rest the body through action and not to allow it to rust by inaction.

It is not good to drop routine practice but find alternative methods so that one maintains the *sādhana* without a break.

If a medical treatment fails, doctors introduce an alternative treatment. In the same way, keep in mind how to substitute the main *āsana* by an alternative *āsana*, and when you can perform with ease, then you can go back to your practice. Practise uninterruptedly using your discretion, so that you punctuate your mind deep inside the body to experience its immeasurable depth in each *āsana*. ॐ

## Reflection: The Philosophy Within Yoga



**Corine Biria's DVD, *Reflection: The Philosophy Within Yoga***, is for sale at the Centre. This entertaining and artistic display, with a choreographed practice by advanced students as a finale, helps the audience to understand "consciousness" from the perspective of Patanjali's *Yoga Sutras*. In French with option of English or Spanish subtitles. \$32 + HST.

# A Taste of Teacher Training Intensive

by Melissa Hadley

*At the end of the five and a half days, I was tired physically and mentally. The usual ways of seeing and thinking had been altered. The samskaras had been rearranged. A change had occurred: yoga had worked on me. I felt renewed and somewhat vulnerable with a new feeling of openness.*

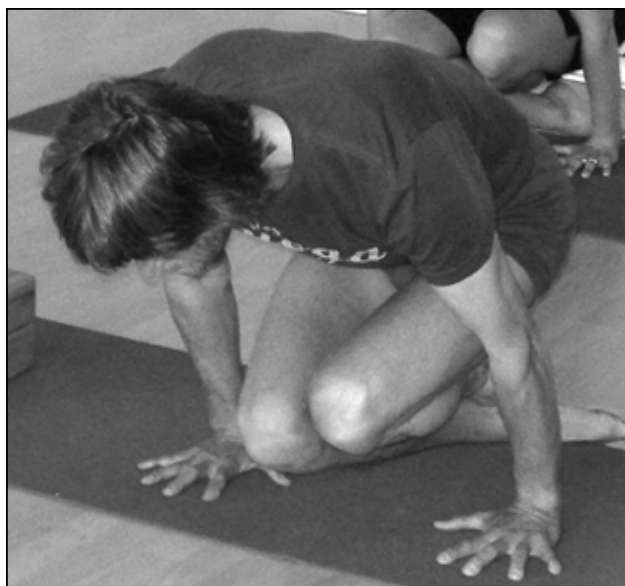
– Patty Rivard

## Transition

*Saturday afternoon, July 2. Sunshine and wind after 10 days of soggy calm.* As the plane banks over Powell River, I look down on the sailboat I am leaving, smile wryly at the wiles of the weather gods, and begin to switch gears. A new (January) entrant to the Iyengar Yoga Teacher Training Program, I am en route to Victoria for 5.5 days of intensive yoga for teachers in training.

My dreams the last three nights have been yoga-infused: my mind taking me places that my body only glimpses. I float up into full arm balance, hinge from the hips into headstand; my entries and exits are silent; my mind is still. Body, mind, and spirit hunger for the week ahead.

At the bottom of my exhalation, I am empty, floating, ready.



## Exploration

Sutra 2.16: *heyam dukham anagatam*: the pains which are yet to come can and are to be avoided is the week's theme, and we approach it from many perspectives: chanting and examination of the *sutras*, *pranayama* and *asana*.

There is a rhythm to the days that nurtures and challenges. We begin with a self-check on the energies (and attitudes) our minds and bodies present, breathe into the places we hold, let go of our attachments, and set the course towards balance.

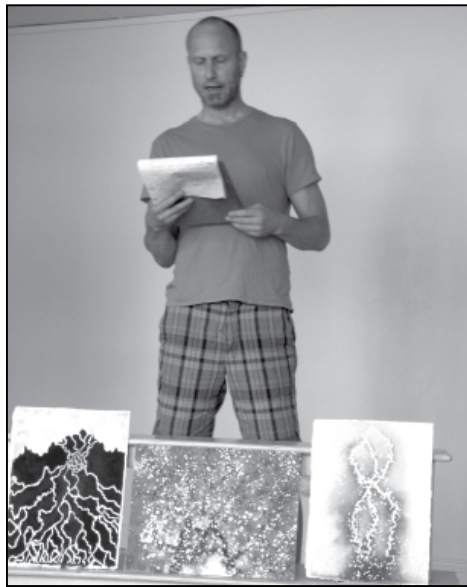
Detailed instruction and intense effort are followed by questions, answers, discussion, and reflection. We chant to feel the vibrations of the *sutras*, then listen to the nuances of various translations to find their personal meaning.

We work alone to hone our internal observations, searching for the flow of energy and repose in the pose. We work together, moving to places difficult to reach on our own, sharpening our awareness and abilities to discern where adjustment is needed.

We work with a variety of props, or sometimes none, to explore the taste and results from each alternative. We discover how one pose can be many in its effects. We consider how to shape a practice for different emphases: vitality, mobility, stability, vibrancy, strength and alignment.

Through peer teaching, we learn from one another, experiencing different teaching styles and feeling the effect of variations in content and delivery (pitch, rhythm, tone, and accent) on the learning experience.

There is sweat, there is frustration, there is laughter.



## Teaching and Learning

Our teachers lead us through the subtle details of each pose, taking us from the outside-in—encouraging us to stretch our minds as we travel deeper into our bodies, past the bones, along the muscles, into the interstitial zones. Step by step, they create the space for us to be fully here, breathe, and imprint this map of experience for future exploration.

Eyes sharpened by years of practice, they watch us closely, adapting their teaching to address what they see, emphasizing where we need to grow our intelligence.

They also hold up a mirror. The two-hour timed *asana* series on day three reveals some blind spots in my home practice, and highlights specific areas of confusion. When the week is done, my mentoring teacher gifts me a detailed set of observations, underlining the areas where I need to focus. I know she will continue to watch and comment in the months ahead, making sure my understanding deepens, my practice matures, and my abilities grow. Such is the discipline—and magic—of the Iyengar teacher training program.

---

## Standing Forward Bend

by Jane Munro

Eyes follow the procession  
of your hands as you exhale and swing them  
down to the ground: a narrow road from summit-top  
to salt stones. A fresh wind.  
Let mud-ball head swing free,  
fold belly over a clothesline,  
and ignore the prison wall scratched  
up the backs of your legs.  
Planting rice without a hat.  
Breath blows its long horns through your bones  
into the whorls of fingerprints.  
This is a small offering  
in harmony with the time.  
The heart at rest is a moonstone.

*Excerpt from "Master your hands and your feet, your words and your thoughts," by Jane Munro.*

---



My first experience of peer teaching is to cover three simple poses as foundation for one of the syllabus II *asanas* that will be taught by an Introductory I-certified teacher in my small group. It is a fantastic and humbling experience to move to the front of the room. Somewhere in that shift of perspective I lose my knowledge of right and left, my memory of the key points that shape a pose, and my ability to communicate clearly.

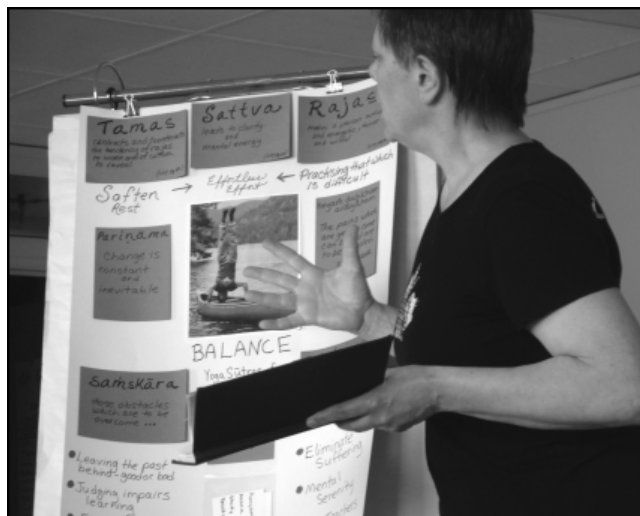
My appreciation of what my teachers do succinctly and (seemingly) without effort—all while watching, adjusting, and suggesting alternatives for individuals with specific needs—rises exponentially.

### Sharing and Celebrating

The week's homework is to prepare a presentation on how *sutras* 2.15 to 2.19 relate to our practice—what inspires us, what challenges us, and how we work with our obstacles. Friday afternoon, as individuals or in small groups, through art, photography, poetry, theatre, dance, storytelling, reflections, quizzes, and hands-on tools, we share



*The eight-fold path personal yoga practice*



our amazing stories. In the evening, we celebrate our journey with food, music, and song, supported by the karma yoga of our teachers, their spouses, and Victoria Iyengar Centre Board members.

The Teacher Training Intensive is a week characterized by sharing: the philosophy, science, and art of Iyengar yoga; the broad and deep experience of our Victoria Iyengar Centre teachers; the commitment to *sadhana* and the teaching journey; and the difference that Iyengar yoga makes in all aspects of our lives.

*Saturday noon, July 9: Sunshine inside and out, after five and a half days of sadhana.* At the top of my inhalation, I am full—with *prana*, new intelligence, and gratitude. ॐ

## Gabriella Giubilaro

### workshop

March 22 - 25, 2012



See details in next issue.

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

# The Work of Intermediate Teacher Training

*Photos from the Teacher Training Intermediate Intensive taught by Shirley Daventry French and Ann Kilbertus from August 8-12, 2011.*



*It was the best intensive I have ever attended! So great to have all that teaching experience in the room, and the expert guidance of Shirley and Ann. A great yoga lab! – Corrine Lowen*

# A Gift from Pune

By Leslie Hogya

Gulnaaz Dashti is one of the teachers trained at the yoga institute in Pune by the Iyengar family. For many years she has been at the institute learning and now also teaching Iyengar yoga. This past spring Gulnaaz travelled to several cities in the United States, including Port Angeles, Washington.

Robin Popinski who has an Iyengar yoga studio in downtown Port Angeles organized some classes in her studio for Gulnaaz to teach. She also taught Robin's two classes at the mental health centre there. A recent article in the Peninsula Daily News reported on these classes stating that yoga "helps students to regulate and work with their emotions rather than feeling trapped inside of them." There has been a tremendous response, with benefits such as "physical relaxation, feeling kindness towards themselves and others and some improvement in the ability to focus their attention." There were many smiles as Gulnaaz taught the classes, as she cajoled them to do more, and asked them to solve mental puzzles in the class.

I also had the good fortune to benefit from Gulnaaz's expertise. I travelled to Port Angeles to meet her. I wanted help, as I had been dealing with a very nasty flu virus, cough and deep exhaustion for some months. She took time from her visit to give me two private sessions. I had been doing practices from Mr. Iyengar's books on therapeutic yoga. But to have the eyes of such an experienced teacher was a blessing. She gave me a series of poses that were similar to what I had been doing, but the



*Gulnaaz Dashti assists Leslie in the "bed of rose pose" or Bishmacharyasana, during her work in Robin Popinski's studio, Olympic Iyengar Yoga, in Port Angeles.*

positioning was deeper, higher, wider and held longer than what I had been doing on my own. I have been practicing the sequence she gave me. Now I am able to add a few more poses to the sequence as my energy returns. One of the interesting things in the practice was supporting the area where the diaphragm attaches to the spine in *savasana*. Any time you are recovering from a cough, try this out: put a half round block, or *pranayama* pillow across the back lower ribs (not at the waist.)

In an article in *Yoga Rahasya*, (Vol. 16, No. 1 2009) B.K.S. Iyengar discusses fatigue. Physical fatigue is lessened with inversions and forward extensions like *janu sirasana*; whereas mental fatigue is lessened with inversions as well as backward extensions. However he says later, "one cannot demarcate between the body and mind, so also one cannot demarcate between physical and mental fatigue....

Gulnaaz gave me a very important pose to include every day, and it has been a great gift: *Sarapanarasana* or *Bishmacharyasana*, the bed of arrows pose. (See page 226 in *Yoga Wisdom and Practice* by B.K.S. Iyengar. 2009 Dorling Kindersley.)

I wrote to Gururji (B.K.S. Iyengar) to tell him how helpful she was, and how grateful I am that he and the rest of the family have trained this next generation of teachers to carry on his work. He said in his response: "I am happy to know that Gulnaaz helped you and you feel better. God bless you."

I want to express my appreciation to Robin and John Popinski for their help in arranging my visit; and my deep gratitude to Gulnaaz Dashti, Geeta and Prashant Iyengar and most especially Gururji. Thank you Gururji for your deep wisdom, and your blessings! ॐ

*One cannot demarcate between the body and mind, so also one cannot demarcate between physical and mental fatigue. – B.K.S. Iyengar*

## Great Links

- > Of special interest to teachers:  
at the Convention held at Twin Waters, Queensland in September 2009, Geetaji generously consented to an interview with senior teachers. Present were John Leebold, Pixie Lillas, Kay Parry and Peter Scott:  
<http://tinyurl.com/3jap9m5>
- > A 1938 video of Mr Iyengar:  
<http://tinyurl.com/3e7t2t9>



*A Special Clinic*

## Yoga for Golfers

*with Marlene Miller*

**Saturday, November 5, 2011  
11:30 am – 1:30 pm**

Fees: \$30.00 + HST for IYCV members  
\$35.00 + HST for non-members

To register, drop in to or call:  
Iyengar Yoga Centre of Victoria  
202-919 Fort Street, Victoria BC

(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Refunds will be offered only if your space  
can be filled and are subject to  
a \$15.00 cancellation fee.

## Thank You to Our Volunteers



Thank you to **Theron Morgan** for bookkeeping.

Thank you to our staff, **Wendy Boyer, Britta Poisson, Bruce Cox, Linda Poole, Hilary McPhail and Theron Morgan** who work so hard to support our community. They often make that extra effort to solve problems and welcome new people. The little extras of time and commitment add up to a lot of good will for all.

Thank you to **Bruce Cox** for making the IYCV sandwich boards.

**Linda Poole** and **Edie Poole** continue the tradition of beautifully clothed homemade bolsters for the IYCV shop with the following bolster-stuffing crew: **Wendy Boyer, Britta Poisson, Judy Atkins, Jeannette Merryfield, Laine Canivet, Jane McFarlane.**

Thanks to the summer volunteers for Special Needs class: **Diane Brooks, Robin Cantor, Jaya Malaviarachchi, Satoko Ogura, Karin Dayton, Jane McFarlane, Lynn Palfrey, Brandy Baybutt.**

Thanks to **Ian Henry** for his donation to the library.



IYENGAR YOGA  
CENTRE OF VICTORIA  
SOCIETY

### Membership

For a one year membership,  
please complete this form  
and send it with your cheque  
or money order to:

**Iyengar Yoga Centre  
of Victoria Society  
c/o Hilary McPhail  
202-919 Fort Street  
Victoria BC V8V 3K3**

Membership fee is \$40.00 + HST,  
renewable each January.

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City: \_\_\_\_\_

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☐ Please mail me my newsletter as I do not  
attend classes at the Centre.

☐ Receipt required.



## 2011-2012 CALENDAR

### SEPTEMBER

- 6 Free Classes
- 7 Regular classes resume
- 10 Open House/Birthday Party
- 22-25 Seeing, Understanding and Reflecting from the Base (part 3 of 6-part workshop) in Ottawa, ON
- 24 Teachers' Meeting
- 30-Oct 2 IYAC/ACYI Intermediate Junior III Assessment, Toronto, ON

### OCTOBER

- 1-2 IYAC/ACYI Assessment continues, Toronto, ON
- 14-16 Chris Saudek
- 29 Teachers' Meeting
- 28-30 IYAC/ACYI Introductory II Assessment, Winnipeg, MB

### NOVEMBER

- 19 Teachers' Meeting
- 25-26 Going Deeper

### DECEMBER

- 11 Guruji's birthday celebration
- 19-31 Interim Classes
- 21-22 Winter Solstice Workshop
- 27-31 Winter Sadhana

### JANUARY 2012

- 1 New Year's Day practice
- 3 Term 3 begins
- 13-15 Introductory II Assessment, Ottawa, ON
- 21-22 Heart of Yoga
- 27-29 Intermediate Junior II Assessment, Calgary, AB

### FEBRUARY

- 4 Teachers' Meeting
- 12 Valentines Day Ropes Practice

### MARCH

- 2-4 Intermediate Junior I, Kelowna, BC
- 3 Teachers' Meeting
- 9-11 Introductory II, Robert's Creek, BC
- 22-25 Gabriella Giubilaro

### APRIL

- 14 Teachers' Meeting

Linda Shevloff Workshop

Saturday, September 17, 2011

11:00 am - 1:00 pm, 3:00 pm - 5:00 pm

**WORKSHOP CANCELLED**



IYENGAR YOGA  
CENTRE of VICTORIA

N E W S L E T T E R  
W I N T E R 2 0 1 1



*Tackling Depression with Yoga*

# In the Light of Yoga

*Join in the celebration of the 93rd birthday of Yogacharya B.K.S. Iyengar at this special benefit workshop.*

**Sunday, December 11, 2011, 2:00 - 5:00 pm**

2:00-3:30 pm Asana with Robin Cantor

3:30-4:00 pm Tea, birthday cake and readings

4:00-5:00 pm Chanting with Bhavantu Sound

Admission to the celebration is \$25

All proceeds go to the B.K.S. Iyengar Scholarship fund to assist teachers and committed students to attend classes at the Ramamani Institute in Pune, India.

Tax receipts will be issued for donations above the \$25 cost of admission. We appreciate your support.



To register, drop in to or phone

Iyengar Yoga Centre of Victoria  
202-919 Fort Street, Victoria, B.C. V8V 3K3

(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

Refunds will be offered only if your space can be filled and are subject to a \$10.00 cancellation fee.

IYENGAR YOGA CENTRE OF VICTORIA  
PRESENTS

## The Heart of Yoga

**January 21-22, 2012**

**An Intermediate Workshop  
with Shirley Daventry French  
and Ann Kilbertus**

Saturday 11:00 am – 2:00 pm

Saturday 4:00 pm – 6:00 pm

Sunday 12:00 – 3:00 pm

Shirley is a direct student of B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study. The founder of the Iyengar Yoga Centre of Victoria, Shirley has been the driving force in making the Victoria Iyengar Yoga community one of the strongest and most viable in Canada. Students from across Canada and around the world have studied with her.

Ann has been a student in the Iyengar tradition for over twenty years. She continues to study with Shirley Daventry French and has been teaching since 1988 locally and nationally. Ann began going to Pune, India in 1992 and returns every few years to study with the Iyengars. Her practice and training as an occupational therapist offer a valuable contribution to further understanding of this work.

Fees: \$176 + HST members  
\$160 + HST non-members

Registration opens:  
December 1, 2011 for IYCV members  
December 8, 2011 for non-members

To register, drop in to or phone  
Iyengar Yoga Centre of Victoria  
202- 919 Fort Street, Victoria, B.C. V8V 3K3  
250 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

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### IYENGAR YOGA CENTRE OF VICTORIA

**SOCIETY** is a non-profit society incorporated under the *Society Act* of the Province of B.C., whose purpose is "to encourage the physical, mental, and spiritual growth of its members and other interested persons of the society at large by the study and discipline of Yoga." The Society owes its inspiration to Mr. B.K.S. Iyengar.

The Newsletter, published regularly by the **IYENGAR YOGA CENTRE OF VICTORIA SOCIETY**, provides current information on events concerning Iyengar yoga in the Victoria area.

Send contributions, articles, photographs (high resolution), drawings, information or suggestions to: the Iyengar Yoga Centre of Victoria Newsletter, 202-919 Fort Street, Victoria BC V8V 3K3.

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The editor/newsletter committee hold the right to publish or edit all articles at their discretion.

### Newsletter Advertising Policy

(Adopted February 20, 2004)

In keeping with the mandate of the Iyengar Yoga Centre of Victoria Society Directors, 2004, to update, review and document policies and procedures, the newsletter committee submitted a policy which is a revision of the 1996 policy and has been adopted by the Board of Directors as follows:

1. Advertisements must not conflict with the aims of the newsletter of the IYCV.
2. Advertisements must be only for Iyengar yoga.
3. Priority will be given to advertisements regarding IYCV events, IYCV sponsored events, and IYAC events.

### REGISTRATION:

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### Please visit our website:

[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca) for full information on classes and workshops.



Winter 2011

“The Body is a Spiritual Tool!” These words were spoken by Swami Radha more than once during a talk about Yoga at the Victoria YM-YWCA in 1970. I had recently started yoga classes at the Y and attended this lecture on the recommendation of my teacher.

It was she who had sent this invitation to Swami Radha. This lecture was open to the general public and when I think back I am amazed that the directors of the Y allowed it to take place on their premises.

In Canada at this point in time there was a growing fascination with yoga and eastern philosophy. This co-existed with suspicion that it was part of a Hindu ruse to woo us away from Christian values. Ignorance and prejudice co-exist very well, in fact, depend on each other, and those denouncing yoga made no attempt to find out exactly what yoga philosophy and practice did espouse. For instance, Hinduism does not seek to convert those of other faiths to its beliefs, and the tenets of yoga have much in common with Christian principles.

At this juncture I was also ignorant about yoga, but curious enough to join one of the few classes available and lucky to find a good teacher who offered clear teaching along with small doses of philosophy. A recent convert to Roman Catholicism, she trod warily around the ideas of God within us and reincarnation. However she did two things which were later to prove of great significance in the unfolding of my life. First, she suggested we purchase *Light on Yoga* stating her opinion that it was “the best book on yoga on the market.” Secondly, she invited Swami Radha to give this talk and encouraged her students to attend.

*Body as a spiritual tool? This was an alien idea! Spirituality was far from the forefront of my mind. I was absorbed in trying to maintain sanity as the mother of three young children and wife of a busy doctor.*

*Body as a spiritual tool?* This was an alien idea! Spirituality was far from the forefront of my mind. I was absorbed in trying to maintain sanity as the mother of three young children and wife of a busy doctor.

Other than my husband, there was no family support available this side of the Atlantic and he was consumed by the demands of single-handed medical practice. There were few nights when he was not on call. The telephone interrupted our home lives day and night and, in addition to regular office hours, doctors were still making house calls. General practitioners had hospital privileges, saw their patients in emergency and visited those who were admitted to hospital. In addition to general medicine, in England Derek had trained as an anaesthetist and worked in that capacity several mornings a week. Free time was a rarity for both of us.

We had come to Canada from our native London. Derek was warmly welcomed because Canada was chronically short of doctors just as it is now! Not surprisingly this welcome was not always extended to me because I carried with me the arrogance that London was the centre of the universe rivalled only by Paris! My only friend was a Russian, a Romanov who turned out to be the great-granddaughter of a Czar. Married to an English doctor, she had been brought up in Paris and London and reinforced my negative views. Fortunately, my façade began to show cracks. One night, at a dinner party amidst lively conversation, I actually heard the words coming out of my own mouth and decided I did not like the attitude of the woman I had become. Something had to change!

The timing of Swami Radha’s talk couldn’t have been better. I went and was sufficiently impressed with the large dose of common sense she expounded to travel to her ashram to learn more. Once there I heard a lot more about using the body as a spiritual tool plus the idea of making all of your life spiritual life; and as if that were not enough, she also recommended taking time to be holy. Sceptical

about spirituality, I abhorred the idea of becoming holy which had a very negative connotation for me!

Swami Radha had become a renunciate, living a celibate life according to the tradition of her guru, Swami Sivananda Saraswati. From the start I felt certain that such a life was not my destiny. However, I was beginning to see that practising yoga as a householder might help me channel my energy with more grace into duties and roles already assumed. Swami Radha had posed an interesting question: "What makes your life worth living?" prompting us to go beyond standard responses and look more deeply within ourselves at the same time as broadening our vision. Gradually, yoga became an integral part of all aspects of my life.

I was doing practices which focused on body, mind and breath. What I was finding valuable was the idea that a change of mind along with a change of attitude supported by the regular practice of yoga might relieve much of the discontent I was experiencing in my daily life. Moreover, this could be achieved without making drastic external changes. The changes I needed to make were internal ones involving fresh attitudes, a different state of mind. Could it be my mind which was the problem here and not Canada?

Yoga was not exactly popular and certainly nothing like it is now. It was known more as a cult, one of many counter culture movements of the sixties

and seventies frequented by hippies, drop-outs and draft dodgers from the U.S. When I wrote to my mother in England to tell her about my interest in yoga she enquired if I was having a nervous breakdown or about to divorce Derek.

This was over forty years ago and in the public eye yoga has changed its image many times over those decades. During all of this time I continued my personal practices and was rewarded with glimpses of how these might very well be termed "spiritual". I also learned that it matters little what you call them and even less what others have to say, but rather that you practise regularly.

Ironically, in the tidal wave of popularity that has washed over yoga recently, its purpose has been drowned by a plethora of trivia and superficiality. Yoga as a spiritual or devotional practice is as obscure as ever. People attend yoga classes for a workout. Yoga teacher training has become a money making proposition; courses graduate hundreds of new teachers who before long begin to train others. Certificates allowing you to call yourself a certified yoga teacher are so easy to come by this term has lost all credibility, and it behoves students to research what training it entailed to become accredited and who awarded these credentials. Yoga props and clothing have become big business. People speak loosely of being associated with a lineage ignorant of the fact that this would require adherence to the limitations which a true master would

*Self-study is a true pillar of yoga, not self-glorification.*

impose—to make sure you do not teach that which you have not been trained to teach. Self-study is a true pillar of yoga, not self-glorification.

Having had the fortune to study with one living master of yoga, my studies with Swami Radha led me to another: B.K.S. Iyengar. Although I had read and worked with Mr. Iyengar's book *Light on Yoga*, I did not feel the urge to seek him out directly until I had the opportunity to work with an Iyengar trained teacher. In 1976 I happened to be at Yasodhara Ashram for Christmas to find an Iyengar trained teacher teaching the early morning classes. She had just returned from studying with Mr. Iyengar in Pune and was by far the best teacher of asana I had ever experienced. Discovering that she lived just outside Vancouver, I arranged for her to come to Victoria and teach us this method. Three years later Derek and I were given the opportunity to study with Mr. Iyengar in Pune.

I thought I had prepared well, but one can never be prepared for the force of B.K.S. Iyengar's teaching. Experiencing this I had two reactions. First, I had no doubt that here was a potent spiritual tool in the hands of someone skilled in its use. Secondly, I was experiencing discomfort, not on the physical level although the practice was certainly demanding my utmost effort,

## Short WORKSHOP



**Winter  
Solstice  
Workshop**  
With  
**Ty Chandler**

**December 20-21, 2011**  
**Tuesday 7:00 pm – 9:00 pm**  
**Wednesday 6:00 pm – 8:00 pm**

**FIRST NIGHT:**  
forward bend practice with inversions.

**SECOND NIGHT:**  
backbend practice with inversions.

*Not recommended for beginners.*

Refunds will be offered only if your space can be filled and are subject to a \$15.00 cancellation fee.

To register, drop in or call

Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

**Fees:**

For one night:  
\$30 + HST IYCV members,  
\$35 + HST non-members;

For both nights:  
\$55 + HST IYCV members,  
\$65 + HST non-members

but because I felt as if I was standing there naked with everything revealed and nowhere to hide. This was incredibly uncomfortable yet at the same time a relief.

At both Yasodhara Ashram and the Ramamani Iyengar Yoga Institute in Pune I was introduced to many spiritual tools and guided in their use. Without doubt yoga is a spiritual practice; the body has the potential to become your primary spiritual tool. In the words of a well known prayer from the *Upanishads*, the purpose of yoga is no less than to lead you from the unreal to the real, from darkness to light, from death to immortality. Light can be illuminating, it can also be blinding. The seer has to develop in such a way that the instrument of seeing can tolerate such intensity. This is the practice of yoga. It is the task of a lifetime and possibly many lifetimes.

Coming home from that first visit to Pune I brought a t-shirt purchased at the institute which quoted Mr. Iyengar saying: *The body is my Temple. Asanas*

*are my prayers.* Sadly, this is not the prevailing message circulating about yoga today—and this is society's loss. Those of us who have had the privilege of learning in the tradition of a Master must keep that light alive, in our practice, in our personal lives and in our work wherever it may lie. No less an effort is required of sincere students of yoga who respect their teacher and the teachings of yoga.

There have been many major changes in my life; among the most influential were a world war, marriage, immigration, children and yoga. Clearly it was a major change to move countries and start a family, but the most radical change in my life was the advent of yoga. It has influenced and enriched every other aspect. Yoga is a revolutionary practice awakening conscience and consciousness on an unparalleled journey of exploration and discovery. While it has not made life easy it continues to be an ongoing venture and adventure. In yogic terms: this is the path of the householder! ॐ

*Om asato ma sadgamaya  
tamaso ma jyotirgamaya,  
mrityorma amritamgamaya  
Om shantih shantih shantih*

Lead us from the unreal  
(falsity) to the real (truth)  
From darkness to light!  
From death to immortality!  
May there be Peace! Peace!  
Peace!

Brihadaranyaka Upanisada 1:3:27 – India



## New Year's Day All Levels Timed Practice

**With Ty Chandler**

**January 1, 2012  
12:00 pm - 2:00 pm**

Free for 2012 IYCV members  
– renew NOW

**\$40 + HST for non-members**

Pre-registration is required by  
Wednesday, December 21, 2011

To register, drop in or call  
Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

Refunds will be offered only if your  
space can be filled and are subject  
to a \$15.00 cancellation fee.



### IYAC/ACYI ASSESSMENT DATES

**January 13-15, 2012  
Introductory II  
Ottawa, ON**

**January 27-29  
Intermediate Junior II  
Calgary, AB**

**March 2-4  
Intermediate Junior II  
Kelowna, BC**

**March 9-11  
Introductory II  
Robert's Creek, BC**

Check results and upcoming  
assessments [www.iyengaryoga.com](http://www.iyengaryoga.com)

## Easter Sunday Timed Practice

**With Robin Cantor**

**Sunday, April 8, 2012  
10:30 am – 12:30 PM**

**\$20 + HST members  
\$30 + HST non-members**

Registration opens  
January 4, 2012 for IYCV members  
January 11, 2012 for non-members

To register, drop in or call  
Iyengar Yoga Centre of Victoria  
250-386-YOGA (9642)

Refunds will be offered only if your  
space can be filled and are subject  
to a \$10.00 cancellation fee.

# Tackling Depression with Yoga

By Rajvi H Mehta following discussions with Sri Prashant Iyengar



A study by the World Health Organization showed that 12 per cent of Americans have experienced signs of depression at least once in their lives and the prevalence of depression is about six per cent in the US. These figures are not very different in other parts of the world. What is of concern is that its incidence seems to be on the rise and affects people of all ages from teens and young adults to aged individuals; it affects people from all economic backgrounds from individuals striving for a decent meal to those leading a very lavish and glamorous lifestyle.

What is of still greater concern is that depressed individuals are taking an extreme step of even ending their lives in this emotionally fragile state. The rise in suicides amongst teens and young adults in India has highlighted how seriously this disorder needs to be taken. The reason for an individual being depressed can range from something as trivial as not standing first in class or not getting the desired marks in an examination to an individual trying to cope with a paraplegic life. Depression also occurs in individuals suffering from any terminal or chronic disease such as cancer or Parkinson's and this is termed as secondary depression. Depression in such individuals would diminish as they learn to cope with the disease or get treated or are given relief from the symptoms of the disease.

Sri Prashant Iyengar explained to us about the need to understand the different types of depression; the causes for the same and the appropriate approaches that need to be taken to tackle it. As will be seen in the subsequent paragraphs, the approach will drastically differ depending upon the cause.

**Types of Depression:** Depression can be classified on the basis of its root cause.

**Pathological and Physiological Depression:** This occurs due to an imbalance of certain chemicals in the brain. This could

either be due to a disease or could be a result of some medications. Depression which occurs secondary to any other major disease can also be considered as physiological depression. For example, if a person is diagnosed with cancer or any other terminal illness then they do suffer from depression which is not an emotional disorder but secondary to a physiological disorder. Even chronic *diseases* like diabetes and hypertension can lead to depression as the individual realizes that their life style has to be altered and they may have to curtail their eating and recreational habits. There is a feeling of deprivation accompanied by frustration. Such depression is also seen among infertile couples wherein the couple, especially the woman tends to go into isolation not wanting to mix with friend and family.

**Expectation and failure based depression:** This occurs when one is unable to meet his/her own expectations in various tasks or activities or life itself. For example, a sportsperson may get depressed if his/her performance does not meet the expected standards. An athlete could have set his/her eyes on an Olympic Gold Medal and trained hard for the same. He/she performs well in all the competition leading to the Olympics but for some reason fails to perform to his/her potential and is unable to win the gold medal. Depression would be likely in such a case.

A student who expected to top the high school examination may get depressed if he/she does not even land up in the meritorious list of students. A person who expects a promotion and upward mobility can get depressed if this does not happen in the desired time. This kind of depression occurs when one has certain expectations from oneself and one is not able to meet them. The failure to meet ambitious expectations can lead to depression.

Such depression also occurs when there is a pressure or high expectations on the individual from parents, family, friends and society. A person who is unable to meet the expectations set upon

## *Ego-centric depression can occur in older people, on retirement and people of authority/status.*

him/her often feel that they have 'let down' their near and dear ones. Such depression is seen in young adults and teens when they appear for public examinations. Young students who move from the 'limited, protective' environment of being assessed by their school, to a larger public examination may find that they are 'not as good' as they were thought to be by their parents.

**Ego-centric depression:** This occurs in individuals of authority and status when they find that they no longer hold the position that they once had. This occurs when the egos are not satisfied.

This depression can occur in leaders or sport/film stars. These are people who have enthralled masses and have large following among people. Once their peak days are over, they no longer command the same following from fans. The recognition and the 'power' they held no longer exists or even if it does — it is not the same as in the peak phases of their career. The loss of recognition is often not accepted easily and such 'stars' can get into depression. There are many stories where stars of yesteryears spend the latter part of their lives in isolation and depression seeking solace in excessive consumption of alcohol or mood altering substances.

Such depression can also occur in the common man especially on approaching retirement. A person having certain amount of authority in a large corporate organization; a principal of an educational institution or a commanding officer in military service, a bureaucrat — each of these individuals command a certain amount of respect and following because of the position they are in. This 'command' that they assert diminishes when they lose their position of authority when they retire or need to take up another assignment. Depression due to such conditions is often termed as post-retirement blues.

## *Emotional depression results due to breaking up of emotional attachments or bereavement.*

In such a phase, the individual becomes very sensitive and gets emotionally upset expressed as bouts of anger and frustration. All these come under egocentric depression.

**Emotional depression:** Emotional depression results mainly due to breaking up of emotional attachments. These attachments could be between two individuals who can be extremely close to each. It could be the emotional attachments of friends, emotional attachment of a couple, emotional attachments of marriage. Break-up of such attachments can lead to the feeling of betrayal and loss of faith. When a marriage breaks up, the partner who has not initiated this decision can land up in depression. The partner may tend to delve into reasons with a sense of guilt as to why his/her partner decided to move away.

Death or bereavement of a loved one, which can be a parent, partner, sibling, friend or a child can lead to depression. Although the emotional ties do remain in such cases, the thought of the physical absence of the beloved one leads to a great sense of loss.

Any emotional relationship that breaks due to natural or emotional causes can cause such depression.

**Expression of depression:** Irrespective of the root cause of depression, the manner in which the depressed individual expresses him/herself is quite similar. Depression has a typical emotional/mental and physical expression.

**Physical expression:** The individual will have drooped shoulders, a sunken chest and a sunk thoracic or sternum region. It is as if the emotional centre itself is depressed.

**Mental/emotional expression:** Such individuals exhibit a feeling of pessimism and negativity. They have no zeal for life. They tend to isolate themselves from society. Their interaction with even people they were close to starts decreasing even if these people had no role in the cause of their depression. Often, these feelings of haplessness, helplessness and hopelessness can be accompanied by feelings of frustration and anger.

**Attitudes and approaches towards tackling the different types of depression:** The yogic approach to tackling depression is two-fold. Firstly, the depressed individual has to be given symptomatic relief.





Depressed individuals will have drooped shoulders, a sunken chest and a sunk thoracic region. It is as if the emotional centre itself is depressed.

This means that the individual is made to feel good. This is best brought about by the practice of certain *asanas* — primarily those *asanas* which ‘open’ the emotional centre, which is the region of the heart. Once transient relief has been attained, the depression has to be reversed by tackling the root cause of the depression.

To give symptomatic relief, the sunken, depressed chest has to be ‘opened out’. The emotional *centre which* has sunk in has to be exposed. This can be achieved by doing the various *asanas* which can result in the opening up the chest.

#### ***Asanas to get relief from the symptoms of depression:***

- *Purvottānasana* with the back supported
- *Viparita dandasana* (on a bench or a chair)
- *Supta virasana* (with the spine supported on a bolster)
- *Setu bandha sarvāṅgasana* (on a bench)
- *Sarvāṅgasana* with chair support.
- *Vipārita karani*

It is initially advisable to do all the *asanas* with the help of support. Then, one can do the backward bending *asanas* independently especially teens or young adults. The *asanas* that can be added to the practice include:

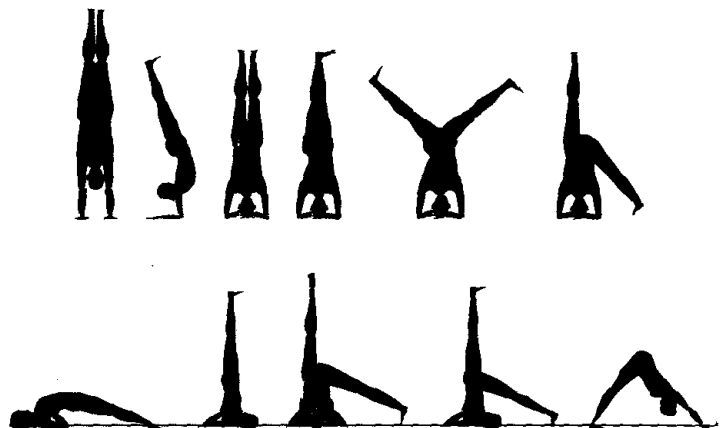
- *Adho mukha vrksasana*
- *Pinca mayurasana*
- Independent *sirsasana* (if possible with variations)
- *Urdhva dhanurasana*
- *Vipārita dandasana*
- If possible, drop to the floor from *sirsasana* into *vipārita dandāsana*
- *Sarvangasana*.

Except for *sirsasana* and *sarvāṅgasana*, the others can be done in quick succession for several attempts especially by youngsters

*Depressed individuals will have drooped shoulders, a sunken chest and a sunk thoracic region. It is as if the emotional centre itself is depressed.*

with emotional depression. These *asanas* also break the intrinsic fear that has engulfed the depressed individual — the fear of loss, the fear of failure, the fear of loss of power.

The approach has to be changed once the individual gets some basic stability in the *asanas* and also learns to stay comfortably in them. Once they get the required stability, they should learn to be aware of the breath. Each *asana* has its own breathing pattern which one has to learn to observe and develop awareness of. Then, the mind can be moved to desired areas to heighten the breath awareness in these areas. The area of focus depends upon the root cause of depression. When the *asanas* are done with breath awareness then the practitioner gets integrated with the *asana*. However, to evolve breath awareness, one has to be able to stay in the *asana* with comfort. If one is not comfortable or stable then one cannot experience or even attempt to feel the breath. In such cases, one should do the *asana* for shorter periods of time (like a touch and go) till one is comfortable in the ‘treatment’.





*Depression has to be tackled in different ways depending upon the root cause.*

**Physiological depression:** When this is a secondary depression due to another medical ailment, one needs to work on the primary cause. If that is curable or treatable or if one can even attain relief then as the primary cause is taken care then the depression also will take a back seat.

Yoga helps to endure what cannot be cured. Therefore, when the *asanas* described earlier are regularly done with heightened breath awareness then one learns to endure diabetes or hypertension or any chronic disorder and subsequently the depression is also controlled.

**Expectation and failure based depression:** All expectation based depression is due to the mind and games of the mind. The inverted *asanas* play a role in turning around expectation based depression.

These inverted *asanas* reverse the nerve and vascular tensions.

Practice of *sirsasana* along with the variations, *sarvangasana* with variations, *setu bandha sarvangasana*, *adho mukha vrksana*, *pinca mayurasana*, *adho mukha svanasana* should become an integral part of practice. One needs to stay in these *asanas* for longer duration but without the use of force.

**Ego-centric depression:** In such individuals the ego, the I-ness has to be quieted. They should be made to do supported backward bending *asanas* like *viparita dandasana*. Intense backward bending *asanas* are not recommended for these people.

To quieten the ego, they should be made to do the forward bending *asanas*.

However, one has to be very sharp in adjusting the duration of stay in these forward bending *asanas* like *adho mukha swastikasana*, *adho mukha virasana*, *jānu sirasana*, *paschimōttanasana* and the position and sequencing of these. If the person is emotionally very low then firstly symptomatic relief has to be given with the group of *asanas* described earlier. However, when the symptoms have decreased then they can be made to do the forward bending *asanas* for a very short time. It is 'touch and go'. This quietens the ego. After the completion of the

forward bending *asanas*, they should once again be made to do supported *purvottanasana* before ending their practice.

In all the *asanas* performed, the area of breath awareness has to be the brain. There has to be increased awareness in the region of the brain during exhalations as if you are 'exhaling' from the brain! This will gradually help reduce depression from its source.

**Emotional depression:** In addition to practice of *asana*, such individuals need to develop a philosophical approach to life. They should be made to understand that you cannot depend upon a mortal and to have faith in God or Divinity. There is a need to recourse to spiritual texts and satsang — being in the company of 'sat-truth'. That is the reason that in our culture, we have recitations from the spiritual texts, recitation of bhajans and discourses by spiritual masters or pundits whenever there is bereavement in the family. Such activities which are often (mis) understood as rituals help the family/friends of the departed individual to deal with the emotional depression which would otherwise set in.

For emotional depression following a relationship failure or a sense of betrayal by an individual, the approach to the *asanas* has to be modified. The chest region has to be charged. The sternum has to be lifted. If the individual is unable to sustain this lift of the chest then appropriate supports have to be given. They can do all the supine *asanas* including *savasana* with the spine supported lengthwise either by a *prāṇayama* pillow or folded blankets or by a bolster. Then, one has to develop breath awareness. When that happens, the practitioner gets integrated with the *asana*. Then, the dynamics of the breath can be altered. So, the same *asana* can be done with different breath dynamics which will bring about the desired change in the mood of the person which ultimately transforms the individual.

Thus, depression cannot be treated or tackled in the same way for different causes. Irrespective of the cause, the sternum, the chest, the emotional centre has to be lifted and charged. Once that has been done one has to work in such a manner so as to tackle the root cause. ॐ

THIS ARTICLE IS REPRINTED, WITH THANKS, FROM YOGA RAHASYA, VOL.18, NO.1; 2011.

# Eighty Glorious Years!

By Leslie Hogya

Shirley Daventry French celebrated her eightieth birthday this year in a series of special occasions with her husband Derek, who also turned eighty this year.

The first major gathering was held at their home on July 31. Over one hundred friends and family gathered from as far away as New York and Ottawa. Two eagles appeared during the event and sat in a tree overlooking our festivities. (Maybe they were waiting to see if we ate all the barbequed salmon.)

Then in August, at the Footsteps of Patanjali retreat on Salt Spring Island, where the Victoria yoga group has held retreats for over 25 years, the Salt Spring community surprised her one night with a cake and singing.

And on September 10, dozens of members of the local Iyengar yoga community held a celebration in a

magnificent private home perched on the edge of the Juan de Fuca Strait. It was a magical evening with great food and fellowship while the moon rose outside the windows reflecting its light from the strait. Greg Sly played the welcoming trumpet, Jane Munro read one of her poems, Glenda Balkan Champagne entertained us with her glorious operatic voice and Gary Wong acted as host. We baked eight cakes, one per decade to mark this special occasion.

Shortly after the party, Shirley and Derek left for three weeks of relaxation in Europe. On their return, it was nearly

Thanksgiving weekend, and the date of Shirley's actual birthday. Soon a letter from Guruji arrived in her honour.

In an enclosed note to me he said: "It is heartening to note that Shirley and Derek are celebrating their 80th birthday this year. Both of them are such good people that it is very hard to find words in expressing gratitude to them. Yet here is a small greeting from me to them. Affectionately, B.K.S. Iyengar."

In the letter to Shirley he pointed out that for Indians, to celebrate an 80th birthday is very auspicious, as you have witnessed 1,000 full moons.

Shirley continues to inspire and guide us here in Victoria with her skilled yoga teaching, her clear vision, philosophy discussions and sharp wit and wisdom. Shirley, all of us wish you many more birthday cakes, and full moons. ॐ



## Members' Practice



If you're a member and wish to expand your practice, come join us on Sunday afternoons 12:30-3:30 pm. Practice is free for members at IYCV.

Yoga is a **light**,  
which once lit,  
will never dim.  
The better  
your practice,  
the **brighter**  
the flame.

— B.K.S. Iyengar

*Poses, clockwise, from top left:*

- *lolasana*
- *pincha mayurasana*
- *rope sirsasana*
- *adho mukha vrksasana*



Yoga is **99%** practice  
and **1%** theory.

— Sri Krishna Pattabhi Jois



*Poses, clockwise from top left:*

- *supta baddha konasana*
- *urdhva dhanurasana*
- *savasana*
- *supta virasana*
- *rope adho mukha svanasana*
- *parsva virasana*

# A Brief History of the Arrival of Iyengar Yoga in Kingston

*When the student is ready the teacher will appear.*

— Buddhist Proverb

**By Jane Fawcett,  
Kingston, Ontario**

I was exposed to Iyengar yoga through my friend Ann Kilbertus whom I met in 1978 at Queen's University in Kingston, Ontario where we were studying Occupational Therapy. After university Ann moved to Victoria to begin her OT career where she discovered Iyengar yoga.

I had heard of Iyengar yoga but the connection I had with this style of yoga was minimal: I had purchased *Stretch and Relax*, (Stewart and Tobias) and maintained a desultory practice, unaware of Ann's growing interest in Iyengar on the opposite side of the country. (In fact, that same book was the first purchase for her yoga library as well...). Conversations with Ann revealed her growing interest and enthusiasm for this practice and I remember her pleasure at being approached to become a student teacher.

The Iyengar community continued to grow and make its way to Ontario. There were, and still are, centres in Toronto, London, and Ottawa, there were even regular classes being held in Waterloo. I thought "surely it would not be long before a certified Iyengar teacher arrived in Kingston". I waited and waited and occasionally would check with Ann; "Is there an Iyengar teacher closer to Kingston?" Ann recommended Donna Fornelli in Ottawa several times, but family responsibilities, jobs, fear and a chronic illness made travel challenging.

I waited...

Such a long distance practice is feeble at best. I had a mat, two (!) bolsters and a belt. I had a copy of *Yoga the Iyengar Way* (Silva Mehta), an encouragement gift from Ann, as well as *Stretch and Relax*. I laugh to recall moving in and out of *āsanas*, relocating the relevant page, trying to recall instructions and reminders, reading again the information and then collapsing in frustration and confusion. When I found a remaindered copy of *YOGA – The Path to Holistic Health* (B.K.S. Iyengar) and



was introduced to props, I experienced a surge of hope. Maybe props and more photos would do?

I waited and continued with my small practice...

It was clear that this yoga practice was outstanding. I had joined three or four different yoga classes in Kingston and had always been disappointed and on several occasions suffered injury. The periodic sessions with Ann, as well as the perusal of books,

had served to draw me more and more strongly to the Iyengar approach. While my practice remained minimal, I continued to feel benefits. I was also reading and beginning to practise and remember Sanskrit names.

The student was ready...

In 2009, I visited Ann in Victoria for two weeks. This marked a turning point as Ann lead me through a restorative practice every single day. Sometimes we would practice for almost three hours, and I never felt drained or strained, just restored and replenished. Some long-standing injuries and imbalances were addressed and corrected, while my posture improved. Ann was positive and patient as I would insist, while we were walking, that I was "tipped backwards". This was simply an adjustment to standing straight and tall.

Back in Kingston, I began a daily yoga practice working with a notebook I had filled with diagrams and, combined with the cellular memories, the practice continued from September through January. I felt stronger and healthier and increasingly curious.

Ann was invited to give a workshop in Ottawa in February 2010. That workshop sticks in my mind as another turning point as that is when I finally met Donna. As the workshop drew to its end, I bemoaned the lack of an Iyengar teacher in Kingston. Donna looked at me and said, "If you can find eight students, I will come once a month to give a three-hour class."

The teacher was available...

Plans for the first class began that March. I had spread the news of the upcoming class to friends: Ruth, Marilyn, Dore, Marie and spouse Irving. Irving advertised through his work website and phone calls began. It was not long before we had 9 people signed up. Ruth and Bill kindly donated the use of their cool, dry basement. On July 21, 2010, began the first of many Iyengar Yoga classes for our group.

Everyone at that class was impressed and excited by the breadth of Donna's knowledge and her confident presentation. After one class we all felt we had learned a great deal and were eager to learn more. Donna continues to come and lead classes once a month at a nearby community centre. We boast an official Iyengar logo advertisement for each class as well as a core group of eight students.

We organize an Open Practice once a month in addition to the class with Donna. Although she is absent, her teaching and example are evident. We remind each other about knees and thighs, shoulder blades and shoulders, elbows and hands and chests as we practice *āsanas* together. We are thrilled when Donna gives us praise because it is no accident that we are growing... she provides excellent guidance and we work.

The links to Iyengar Yoga, through Ann and Donna, sustain us all and we are grateful for this practice and these practitioners... well worth the wait! ॐ

## Sadhana

*Take time to explore the beauty of the asanas and your own journey inward at this sacred time of the year.*



**with**  
**Corrine Lowen**  
**December 27-31, 2011**  
**7:00 am - 8:30 am daily**

*All students welcome!*

Refunds will be offered only if your space can be filled and are subject to a \$15.00 cancellation fee.

Fees:  
\$90 + HST IYCV members  
\$99 + HST non-members

Now open for registration

To register, drop in to or phone the Iyengar Yoga Centre of Victoria  
202-919 Fort Street  
Victoria, B.C. V8V 3K3  
(250) 386-YOGA (9642)  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

## Drinking Water

Yogis believe that drinking water during *asana* practice is not a good idea because it interferes with the subtle energies of the body. You see, in yoga we don't just work the muscles and bones but all the more subtle body systems like our hormonal, digestive and elimination systems so it is best to leave those alone while we do yoga.

Another reason is when we do yoga we increase our deep internal fire energies to help cleanse deeper layers of the body so it is better if we keep those 'fires' activated during class and drinking water cools them down. What we recommend is to make sure you drink very well throughout the day, especially when you do yoga at night and of course same in the morning if you come to a morning class. And make sure you drink water after class too. If you do that you should not need to drink during class.

The only time you should drink water during class is if you feel really dehydrated and feeling nauseous or dizzy, or if you are pregnant.

After all, yoga *āsanas* have been practiced for centuries in India, including South India where the climate is very hot, and the yoga masters have never drank water during practice and advise us against this. ॐ

THIS ARTICLE APPEARS WITH PERMISSION FROM THE APRIL 2010 NEWSLETTER OF THE DARWIN YOGA SPACE. WRITTEN BY CAROLE BAILLARGEON ([WWW.DARWINYOGASPACE.COM](http://WWW.DARWINYOGASPACE.COM)), SUBMITTED BY LUCIE GUINDON, A TEACHER FROM THE IYENGAR YOGA CENTRE OF VICTORIA.

*Yogis believe that drinking water during asana practice is not a good idea because it interferes with the subtle energies of the body.*

# Chris Saudek Workshop

By Jane McFarlane

CHRIS SAUDEK IS A SENIOR TEACHER FROM LA CROSSE, WISCONSIN, WHO HAS STUDIED EXTENSIVELY WITH THE IYENGAR FAMILY IN PUNE SINCE 1978. SHE IS A PRECISE, DISCIPLINED, AND INNOVATIVE TEACHER WHOSE TRAINING IN PHYSICAL THERAPY ENHANCES HER STUDY AND TEACHING OF YOGA. CHRIS IS THE DIRECTOR OF THE YOGA PLACE, AND SHE SERVES AS AN ASSESSOR FOR THE NATIONAL IYENGAR ASSOCIATION OF THE UNITED STATES.

The prerequisite for attending this year's Chris Saudek workshop was familiarity with shoulder stand.

This is also the prerequisite for moving from beginner classes to general classes at our Centre. As it turns out, crossing this threshold is more significant than I realized. In her introductory remarks, Chris clarified what we were signing up for as continuing students. She began with the question

"What do you want to learn at this workshop?" Although this question is perfectly appropriate in a world that is constantly marketed to consumers, Chris informed us that deciding to continue with Iyengar yoga did not mean that we would be provided with whatever we have been conditioned to

want. As continuing students, we would be initiated into "the subject," as outlined in the *Yoga Sutras* by Patanjali.

Chris told us that rather than teach us how to do poses, she would teach us how to learn conceptually so that we could carry concepts from pose to pose. We would learn how to apply *viveka* (discriminative knowledge) to a pose, continuously, thereby avoiding obstacles such as overreaching, backsliding, and injury. *Sutra* II.26, as translated by Mr. Iyengar, states, "The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain."

"So now let us begin," said Chris, as we prepared for the invocation to Patanjali. This was a well-placed allusion to the first sutra, *atha yoganusasanam*: "With prayers for divine



PHOTOS BY LESLIE HOGYA

blessings, now begins an exposition of the sacred art of yoga."

Friday evening and Saturday morning were devoted to deepening our groins by learning to differentiate our legs from our abdomen; in forward bends, twisting, and leg lifting. One might ask, "What does that have to do with the sacred art of yoga as revealed in the *yoga sutras*?" If all the *asana* was preparing our bodies to sit comfortably for *pranayama* on Saturday afternoon, our practice seemed too lengthy, detailed, and intense for this purpose alone. Chris repeatedly asked us to reflect on what our minds were doing. Never mind distinguishing our legs from our abdomen, why were we trying to move our bodies with our faces? Could we differentiate between our foot and our tongue when we were straining? Could we distribute our effort discriminatively? Mr. Iyengar says that activity and passivity must go together in the *asanas*. Chris used the terms activity-passivity, activity-sensitivity and activity-pensivity, coined by Mr. Iyengar's son, Prashant. Perhaps being able to sit comfortably for *pranayama* requires a deeper discipline than I had imagined.

Chris introduced *pranayama* by saying that, according to Prashant Iyengar, it cannot be taught. Prashant says that we have to stop being ourselves in *pranayama*. This reminded me of the words of the Christian mystic, 16th century Spanish monk, John of the Cross, regarding meditation:

*To come to the knowledge you have not  
You must go by a way in which you know not  
To come to be what you are not  
You must go by a way in which you are not*

In the interview, *Our True Nature*, Prashant asks the following question: "... you have heard Gururji several times talking about that "moment to moment awareness" – that you can form a chain of awareness if you are constantly aware of moments... What is the way to be in the present and what is the way to avoid being in the past or future?" And answers: "The present is that you are breath... The more you are unified with the breath, the more you will be able to be in the present... That is why you have to try to compose your action with the breath itself."

I suppose that we are gradually inclined towards *pranayama* by *asana*, as well as by practice of the introductory supported *ujjayi* and *viloma* exercises that Chris took us through on Saturday afternoon.

On Sunday, the day of back bends, Chris asked us, "Why does Iyengar yoga have an obsession with lifting and opening the chest?" This goes to the heart of the subject. Chris said that according to ancient wisdom, the spiritual heart resides in the chest. Mr. Iyengar says that the *asanas* are not postures to be assumed mechanically. He says, "The body is my temple; *asanas* are my prayers." *Sutra* I.39 says that one-pointed attention can be achieved by meditating upon any desired object conducive to steadiness of consciousness. In Mr. Iyengar's commentary for this *sutra*, he says that the most spiritually pleasing object of meditation is in fact one's very existence, the core of the being. The ingenuity of Mr. Iyengar's *asana* and *pranayama* is that they focus the practitioner directly upon his or her existence.



Patanjali's entire eightfold path is thus folded into two of its folds. Patanjali's entire eightfold path is folded into two of the folds.

A perfunctory action is an action that is carried out as a routine duty, with minimal attention, care or enthusiasm. Compare this with the characteristics of *abhyasa* (practice): I.14 *Sa tu dirgakala nairantarya satkara aseptah drdhabhumi* "When the effort is continued in accordance with yogic principles consistently and for a long time, with earnestness, attention, application and devotion, the yogic foundation is firmly established."

The inclusion of devotion, implies the renunciation of the fruits of this effort. *Vairagya* (renunciation) alongside *abhyasa*, is the twin pillar of *sadhana*, or efficacious action. Efficacious action is an action that possesses a special quality or virtue that makes it possible to produce an effect. What is the effect of *asana* and *pranayama*? What is the purpose of disciplining our mind-body-consciousness and emptying ourselves of ourselves? To what are we becoming receptive? This is a question that Chris says cannot be answered in words, but, as the spiritual teacher, Krishnamurti, said, "You are the door you must walk through," and Mr. Iyengar's literally inspired sequencing of *asana* can align our efforts to do so efficaciously. ॐ

## Congratulations!

The following candidates achieved **Junior Intermediate III** certification at the September 2011 Toronto assessment:

**Barbara Young**, Ottawa ON  
**Deborah Lomond**, Kelowna BC  
**Donna Fornelli**, Gatineau QC  
**Karen Major**, London ON

The following candidates achieved **Introductory II** certification at the October 2011 Winnipeg assessment:

**Cheryl Marian Joseph**, Vancouver BC  
**Emma Cassidy**, Vancouver BC  
**Morgan Rea**, North Vancouver BC  
**Michelle Hagenson**, Masset BC  
**Susan Marshall**, Winnipeg MB  
**Nicole Ratchinsky-Dyck**, Richmond Hill ON  
**Lily May Ying Dos Remedios**, Vancouver BC

Iyengar Yoga Association of Canada/  
 Association Canadienne de Yoga Iyengar

# Centre of Gravity In Asana

by B.K.S. Iyengar

THIS ARTICLE IS REPRINTED WITH PERMISSION FROM  
ASTADALA YOGAMALA VOL 7, P121.

I am not a scientist to speak on gravity. We are on this planet because of gravitational force. The earth is moving around the sun due to the solar gravity. The gravity changes according to the power of attraction.

As far as the *āsana* is concerned, the centre of gravity is not the same for each *āsana*, as each has a different position and hence the centre of gravity changes. If one stands on his legs and does *tadasana*, and if the weight on the legs is unequal, it means the centre of gravity has changed. In slanting the body, the gravity changes. One may not fall from the *āsana*, but one has to recycle the slant that is created by shifting to the other side so that one brings back the centre of gravity to the base.

As far as the presentation of *asana* goes, if one adjusts the body with the right presentation, he experiences the feel of lightness. In this state know that the centre of gravity has changed in that *asana*.

The Hathayoga Pradipika (I.17) says that the practice of *asana* has to be such that it should bring levity in the body and mind (*angalaghvam*). The body has to feel the *lifefulness* and lightness in a perfect presentation. In order to bring this lightness, one needs to work in a particular way to ensure that the body does not become heavy or sway or sink. In each *āsana*, one has to feel the sense of ascendance and upliftment in the body and intelligence. This firm presentation brings lightness and one feels the elevation in mind.

In *utthita trikoasana*, if one overextends and brings hyper-extension in the leg muscles, the heavy weight is felt on the legs but if one stretches the thigh muscles in par with the calf muscles they move up and one feels the lessening of weight on the legs. If the distance between the two legs is adjusted properly one does not feel the body sagging. From this measured

*In each asana, one has to feel the sense of ascendance and upliftment in the body and intelligence.*



adjustment one experiences where the centre of gravity should be.

In *salamba sirsāsana* often one pushes the shoulders downwards. On account of this downward stretch, pain in the neck and shoulders appears. As one drops the shoulders downwards in *tadasana*, he has to ascend the sagging shoulders and legs in *sirsāsana* to remove congestion in the neck which causes pain.

If the body in each *asana* is properly adjusted the centre of gravity shifts and this causes emotions and intelligence to change for the better in the *āsana*.

While doing the *āsana*, if the chest sinks one feels emotional disturbance. This is particularly felt when one is depressed or in a state of loneliness. Sometimes even fear complexes sink the body's position changing the centre of gravity. The moment the chest opens in back-bends, the emotional centre opens, the body changes its shape and one feels elated. But if the chest gets collapsed, then the mind sinks and the emotional weather becomes heavy, which means that the gravitational force has changed.

If the position of the body is corrected in *asana* emotional stability occurs, which makes one to understand the trueness of the *asana*. If the position of the body is wrong, then the practitioner suffers body pain, which in turn disturbs his mind.

When one does *āsana* while drowsy or in a doped state, the state of body and mind changes and he injures the brain. He remains morose and blank, which means that he has disturbed his intellectual gravitational force.

The centre of gravity of the body and the mind as well as the emotional and the intellectual centres should remain aligned. Then one finds the correct centre of gravity in an *āsana*. This way one has to find the centre in each *āsana*.

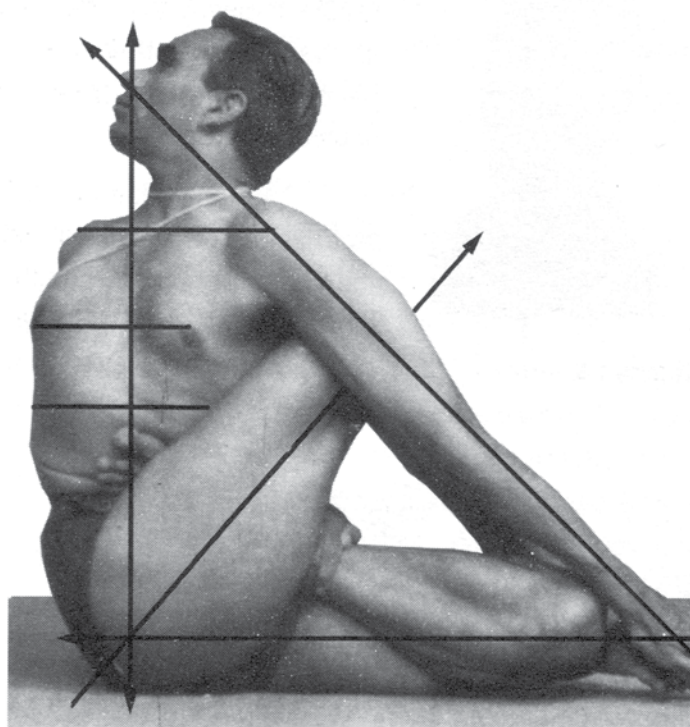
When Patanjali mentions *ananta samapatti* in *āsana*, it means that in each *asana*, the body and mind have to gravitate towards the centre of the soul. To touch that infinite within, the finite body has to work through *asana* to develop sharpness of intelligence. This is the way one has to rectify and perfect each *asana* in order to gravitate towards that right centre. It depends not only upon one's intellectual calibre, but also on the devotional approach in his endeavour.

The true centre of the body is the Soul or the Core of the being. Whichever may be the *asana*, the contents of the body, right and left sides are to be measured and balanced evenly in line with the Soul or the Core.

For example *paripurna matsyendrasana*. If the practitioner weighs the front, back and side trunk with equidistance to the core of the being, along with parallel adjustments of the spinal muscles, shoulder-blades, muscles of the arms, grips of the wrists and legs, I say he is close to the *ananta samāpatti* i.e., embracing the Soul evenly from all sides of the body, directing towards the Soul as if all parts of the body are completely mingled to the core.

Let me take *sirsāsana*. In this *āsana* the sides of the body should be equi-length to the centre body and various parts of the arms and legs should be connected to the Self by maintaining the length of the body in line to the Soul, without bringing the legs forwards or backwards. The *sirsāsana* must be like: *samamkaya sirogrivam dharayam acalam sthirah* (B.G., 6.13) — the crown of the head, the middle of the throat, the perineum, the middle of the knees, ankles and feet should be in a plumb line. Then this *āsana* is considered as a perfect *āsana*. This way all the *āsanas* have to be practised to be in line to the core to experience the infinite that is within.

In *Kaivalya Pada* Patanjali says: *tada vivekanimnam kaivalyapragbharam cittam* (Y.S., IV.26) — it means that when the intelligence is at the exalted state, the consciousness becomes pure and gravitates towards the source — the Soul.



As the centre of gravity is not a fixed state in each *āsana* what I stress is to trace the centre of gravity in each *āsana*. Be alert while doing the *āsana* so that the consciousness is gravitated towards the soul. ॐ

## VALENTINE'S DAY ROPE PRACTICE

# OPEN YOUR HEART

WITH LAUREN COX

Saturday, February 11, 2012

11:30 am – 1:30 pm

\$30 + HST members

\$35 + HST non-members

TO REGISTER, DROP IN TO OR PHONE  
THE IYENGAR YOGA CENTRE OF VICTORIA  
202-919 FORT STREET  
VICTORIA, B.C. V8V 3K3

250-386-YOGA (9642)  
WWW.IYENGARYOGACENTRE.CA



REFUNDS WILL BE OFFERED ONLY IF YOUR SPACE CAN BE FILLED AND ARE SUBJECT TO A \$10.00 CANCELLATION FEE.



## In our mailbox

*I like to think of the thread of the yoga community extending beyond space and time.*

Dear Victoria yoga colleagues:

I enjoyed taking classes with Ty and Corrine this past week in Victoria. I wanted to share a lovely poem from my home yoga studio's newsletter Julie Lawrence Yoga Center in Portland, Oregon. I like to think of the thread of the yoga community extending beyond space and time. I am glad the thread of my practice brought me to your center in Victoria. I hope to visit again and would love to see Victoria students come to practice at JLYC in Portland.

Best regards,  
*Anna Belle Marin*

*As Oregon's own late William Stafford wrote:*

### **The Way It Is**

There's a thread you follow. It goes among  
things that change. But it doesn't change.  
People wonder about what you are pursuing.  
You have to explain about the thread.  
But it is hard for others to see.  
While you hold it you can't get lost.  
Tragedies happen; people get hurt  
or die; and you suffer and get old.  
Nothing you do can stop time's unfolding.  
You don't ever let go of the thread.

## THANK YOU TO OUR VOLUNTEERS

Thank you, **students and members** – you sustain the Centre, work with diligence and attention in class, treat teachers and fellow students with respect and kindness, encourage and support teachers in training, spread the word, and bake incredible cookies for special events!

**Linda Poole** and **Edie Poole** have been very busy making bolsters to stock the IYCV shop with the assistance of the following bolster-stuffers: **Laine Canivet, Krysia Strawczynski, Britta Poisson, Linda Poole, Jeannette Merryfield, Wendy Boyer, Judy Atkins, Jane McFarlane, Maureen Nicholls, Jaquie Fedorak, and Zoe Jackson.**

All the while, **Theron Morgan** has been on the computer doing the IYCV bookkeeping.



*A Special Clinic*

## **Yoga for Golfers: Part 2**

*with Marlene Miller*

**Saturday, February 18, 2012  
11:30 am – 1:30 pm**

Fees: \$30.00 + HST for IYCV members  
\$35.00 + HST for non-members

To register, drop in to or call:  
Iyengar Yoga Centre of Victoria  
202-919 Fort Street, Victoria BC

(250) 386-YOGA (9642)  
www.iyengaryogacentre.ca

Refunds will be offered only if your space  
can be filled and are subject to  
a \$15.00 cancellation fee.

# Gratitude

by Krisna Zawaduk

Swami Sivananda once said, “Let it be known that gratitude is one of the strongest powers and the finest emotion that a human being is capable of.” Gratitude is an emotion that can be cultivated. We can start by being grateful for the simple things in life.

Number one: be grateful for awaking each morning! Most of us have our health, we have some measure of intelligence, have a roof over our heads and food to eat. We can start with those affirmations. The more we acknowledge what we already have, gratitude feeds itself. It’s like you open the door of your heart and the blessings pour on in! Being thankful becomes almost a reflex thought; it arises on its own, naturally. Take a moment to express to others your gratitude for their help, their way of being, for their support and encouragement. You will make their day with

a few simple words of praise, recognition or appreciation. Swami Radha said that when we complain a lot, we kill our sense of gratitude. Besides that, complaining is not very inspirational! When you articulate the meaning and value of even small things and events, this makes others more conscious of their own good fortune.

In the Buddhist tradition they even appreciate their sufferings! Extend your feelings of gratitude to the difficult life situations you have faced that have made you a more understanding and compassionate person. The Buddha said that “What we think, we become. All that we are arises with our thoughts. With our thoughts, we make the world.” Think Thankfully!

Much gratitude to the Yoga House for ten invigorating and insightful years! Thanks for the clean and beautiful place

in which to practice; for the sacred space, this oasis in the downtown core; for skilled and enthusiastic instruction by the teachers, for the fragrant and colorful garden; for the hard work of the volunteers, and for Margaret Lunam, the catalyst and woman of vision. Our greatest debt of gratitude is, of course, to Gururji B.K.S. Iyengar, for he is the one who shines that brilliant light on the subject of Yoga; he illuminates the path so that all may make the journey. ॐ

KRISNA ZAWADUK IS A IYENGAR CERTIFIED YOGA TEACHER WHO TEACHES AT THE KELOWNA YOGA HOUSE.

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## Students from St Michael’s University School take a Yoga Class with Lauren Cox



... a very cool field trip!



# Iyengar Yoga Centre of Victoria Celebrates Ten Years in One Space



The September Open House celebrated the tenth year of the Centre under its own roof, the eighteenth year of the Centre as a non-profit society devoted to accurately communicating the teaching of B.K.S. Iyengar, as well as the eightieth year of the mother of our Centre, Shirley Daventry French.

Activities included free *asana* classes, a philosophy talk, *kirtan* with Bhavantu Sound, and plenty of home-baked treats with tea. The birthday issue of the *IYCV Newsletter*, featuring a full colour cover, came out the afternoon before, and was available for all.

Smiling faces filled the Centre with light. The weather was glorious, sunny and warm. Strangers and friends were drawn together in festivity, and, as the day faded, a full moon rose. ॐ



## Gabriella Giubilaro

### workshop

March 22 - 25, 2012

Details to be announced.  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

## IMPORTANT NOTICE TO ALL MEMBERS

The Annual General Meeting  
of the Iyengar Yoga Centre of Victoria  
will be held

Sunday, February 12, 2012, 2:00 pm – 4:00 pm  
at 202-919 Fort Street, Victoria, B.C.

2:00 Asana Practice

3:00 Annual Meeting for all Members  
with tea and refreshments

As a non-profit society, we meet annually. All members have a voice and are welcome to attend. Business will include the election of board members and the review of annual reports. The past year's financial statement and reports will be available at the front desk prior to the meeting.

If you are interested in serving on the board, please contact the front desk for application forms.



If you have bookkeeping  
or financial experience, the  
Iyengar Yoga Centre of Victoria  
wants you to consider serving  
on the board of directors! :)

Enquiries to Wendy Boyer:  
wpboyer@shaw.ca

# RENEW NOW!

## All memberships expire December 31, 2011.



### Membership

For a one year membership,  
please complete this form  
and send it with your cheque  
or money order to:

Iyengar Yoga Centre  
of Victoria Society  
c/o Hilary McPhail  
202-919 Fort Street  
Victoria BC V8V 3K3

Membership fee is \$40.00 + HST,  
renewable each January.

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

City: \_\_\_\_\_

Prov/ State: \_\_\_\_\_ Postal code \_\_\_\_\_

Country: \_\_\_\_\_

Phone: \_\_\_\_\_

E-mail: \_\_\_\_\_

☐ Please mail me my newsletter  
as I do not attend classes at  
the Centre.

☐ Receipt required.



## 2011-2012 CALENDAR

### DECEMBER

- 11 Gururji's birthday celebration
- 19-31 Interim Classes
- 20-21 Winter Solstice Workshop
- 27-31 Winter Sadhana

### JANUARY 2012

- 1 New Year's Day practice
- 3 Term 3 begins
- 13-15 Introductory II Assessment, Ottawa, ON
- 21-22 Heart of Yoga
- 27-29 Intermediate Junior II Assessment, Calgary, AB



### FEBRUARY

- 4 Teachers' Meeting
- 11 Open Your Heart: Valentines Day Ropes Workshop
- 12 IYCV AGM
- 18 Yoga for Golfers, Part Two

### MARCH

- 2-4 Intermediate Junior I Assessment, Kelowna, BC
- 3 Teachers' Meeting
- 9-11 Introductory II Assessment, Robert's Creek, BC
- 22-25 Gabriella Giubilaro Workshop

### APRIL

- 8 Easter Sunday Timed Practice
- 14 Teachers' Meeting
- 21 Working Wisely

### MAY

- 8-13 IYAC/ACYI AGM and Conference with Raya U.D. and Rajlaxmi Nidmarti

### JUNE

- 1-3 Salt Spring Retreat
- 9 Teachers' meeting

### JULY

- 9-14 Introductory Teacher Training Intensive

### AUGUST

- 13-17 Intermediate Teacher Training Intensive
- 22-26 Footsteps of Patanjali