

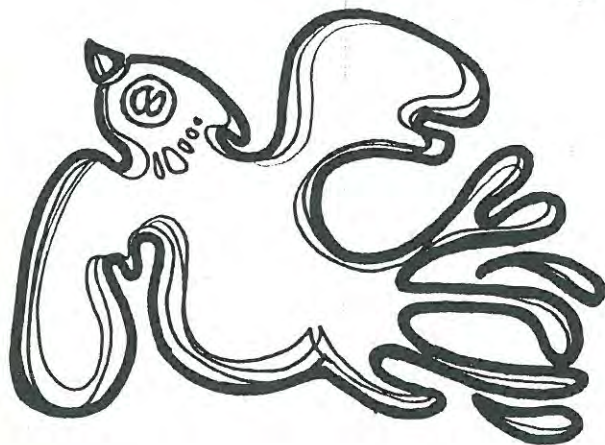
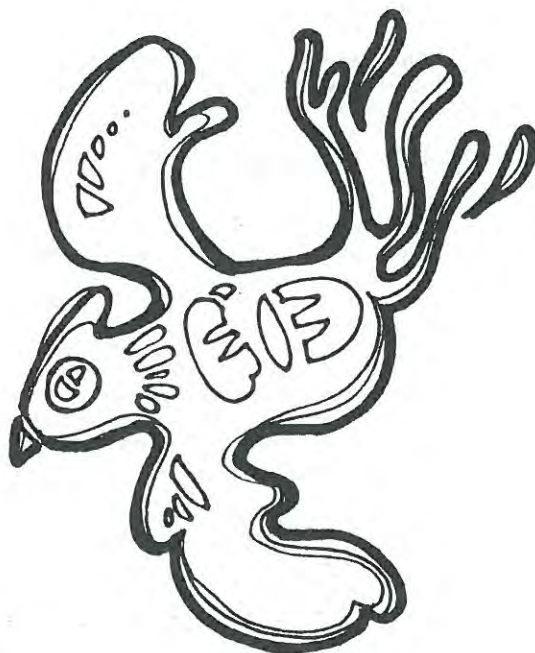


yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

PLEASE
SUBSCRIBE

DECEMBER 1989 - JANUARY 1990





YOGA

386-7511

OUR PROGRAM OF CLASSES IN THE IYENGAR APPROACH TO YOGA

TERM III JANUARY 8 - MARCH 4 TERM IV MARCH 5 - April 29

NO.	DAY	TIME	INSTRUCTOR	MEMB.	NON.	SEN'R
INTRODUCTORY YOGA						
301	Mon	9:30-11:00am	Linda Benn	Free	\$33.00	
302	Mon	5:30-7:00pm	Jim Rischmiller	Free	\$34.00	
303	Tue	9:30-11:00am	Linda Benn	Free	\$33.00	
304	Tue	7:30-9:00pm	Ann Kilbertus	Free	\$34.00	
305	Wed	9:00-10:30am	Shirley Daventry French	Free	\$33.00	
306	Wed	7:30-9:00pm	Jessica Sluymer	Free	\$34.00	
307	Thu	5:00-6:30pm	Linda Benn	Free	\$34.00	
GENTLE YOGA						
308	Tue	1:00-2:30pm	Jessica Sluymer	Free	\$33.00	\$28.00
309	Thu	1:00-2:30pm	Jessica Sluymer	Free	\$33.00	\$28.00
FIFTY-FIVE AND BETTER						
310	Wed	10:30-12:00pm	Shirley Daventry French	Free	\$33.00	\$28.00
YOGA-LEVEL I						
311	Mon	11:00-12:30pm	Linda Benn	\$14.00	\$35.00	
312*	Mon	5:30-7:00pm	Anne Forester	\$15.00	\$36.00	
313	Wed	6:00-7:30pm	Jim Rischmiller	\$15.00	\$36.00	
314	Thu	6:30-8:00pm	Linda Shevloff	\$15.00	\$36.00	
315	Fri	9:30-11:00am	Linda Benn	\$14.00	\$35.00	
*Room D & E						
WORKSHOP SERIES-LEVEL II						
316	Tue	5:30-7:30pm	Shirley D. French	\$27.00	\$47.00	
317	Thu	10:00-12:00pm	Shirley D. French	\$26.00	\$46.00	
WORKSHOP SERIES - LEVEL III						
318	Mon	7:00-9:00pm	Shirley D. French	\$27.00	\$47.00	
TWO NOON HOUR CLASSES						
Terms 1 and 4 only						
STRESS BREAK						
340	Thu	12:10-12:50pm	Dr. Derek French	\$15.00	\$35.00	\$30.00
BACK BREAK						
341	Tue	12:10-12:50pm	Dr. Derek French	\$15.00	\$35.00	\$30.00

All classes are co-ed and take place in the Lounge unless otherwise noted. Please see the green "Wellness" brochure at the 'Y' or phone Linda Benn at 598-8277 for more information.



Reflections

By Shirley Daventry French

It's raining, it's pouring! Ditches and gutters, already full of leaves, are overflowing with run-off from the heavy rains of the past two days. I just went down the road to pick up mail; rivers of water are flowing down the hills, and the puddles are merging into small ponds. Water is seeping into a corner of my basement yoga room from the adjoining crawl space; the storm drains have been overwhelmed.

Victoria this Fall it's hard to believe that there is fear of a worldwide shortage of fresh water. November was gray, damp and overcast but ended with a couple of cool bright sunny days giving us hope that this wet spell was over. Not yet, I'm afraid!

I had a moment of appreciation for rain as I posed to snow when I heard of a friend of mine from Ontario being stranded for several hours in a snowstorm. You have to be careful not to hydroplane when driving in heavy rain, but at least you don't have to shovel it. Apart from the nuisance of drying out the yoga room, life goes on much the same as usual, except for recurrent thoughts of a more pleasant climate.

No doubt there is some karmic reason why having decided to leave London I moved to Victoria and not to Australia or Italy or an island in the sun. Yesterday, reading an article on the high incidence of skin cancer in Australia, Derek said it was probably fortunate for me we didn't go there. My response was that I would prefer to have a choice whether to go out in the sun or not.

What has all this to do with yoga? A lot. At first glance it seems easier to go somewhere else either physically or in one's mind, than to remain here and simply get on with things. I

keep getting pamphlets about Yoga in Hawaii, Yoga in the Yucatan, the Caribbean, Greece, all sorts of exotic places. Very tempting, and certainly a break like that and distance from everyday life can give one a tremendous boost. But yoga, like charity, begins at home.

I love to travel and when I voiced some of my escapist thoughts to Derek (to whom I am always so grateful for putting things into perspective), he reminded me that I do get to travel quite a lot: to places like Winnipeg, Edmonton, Regina - choice winter destinations!

This time last year I was in a warm place - India; not only was it a welcome break but because I was working with Mr. Iyengar it was challenging, enlightening, stimulating and, of course, humbling. As always, I returned with a sense of so much work to do. This is what yoga is all about: sustaining a practice day in day out, week after week, year after year. For me, because I live here, this must be done in Victoria.

Not long after I started yoga I went to a weekend retreat with Swami Vishu Devananda on the Sunshine Coast - it was teaming with rain all weekend. I have a recollection of Swami Vishnu in his oranges robes, no raincoat or umbrella, walking happily in the rain, quite wet, and attempting to teach us a lesson about acceptance. "If the sun shines, fine; if it doesn't, fine!" It is definitely an unrealistic expectation in this part of the world that all weekends away will be sunny.

In the 2nd sutra of the first chapter of his yoga-sutras, Patanjali tells us that yoga is the restraint of the fluctuations of the mind:

"yogah cittavrtti nirodhah". A few sutras later he tells us that the way to still these thought-waves or "vrttis" is by practice (abhyasa) and renunciation (vairagya).

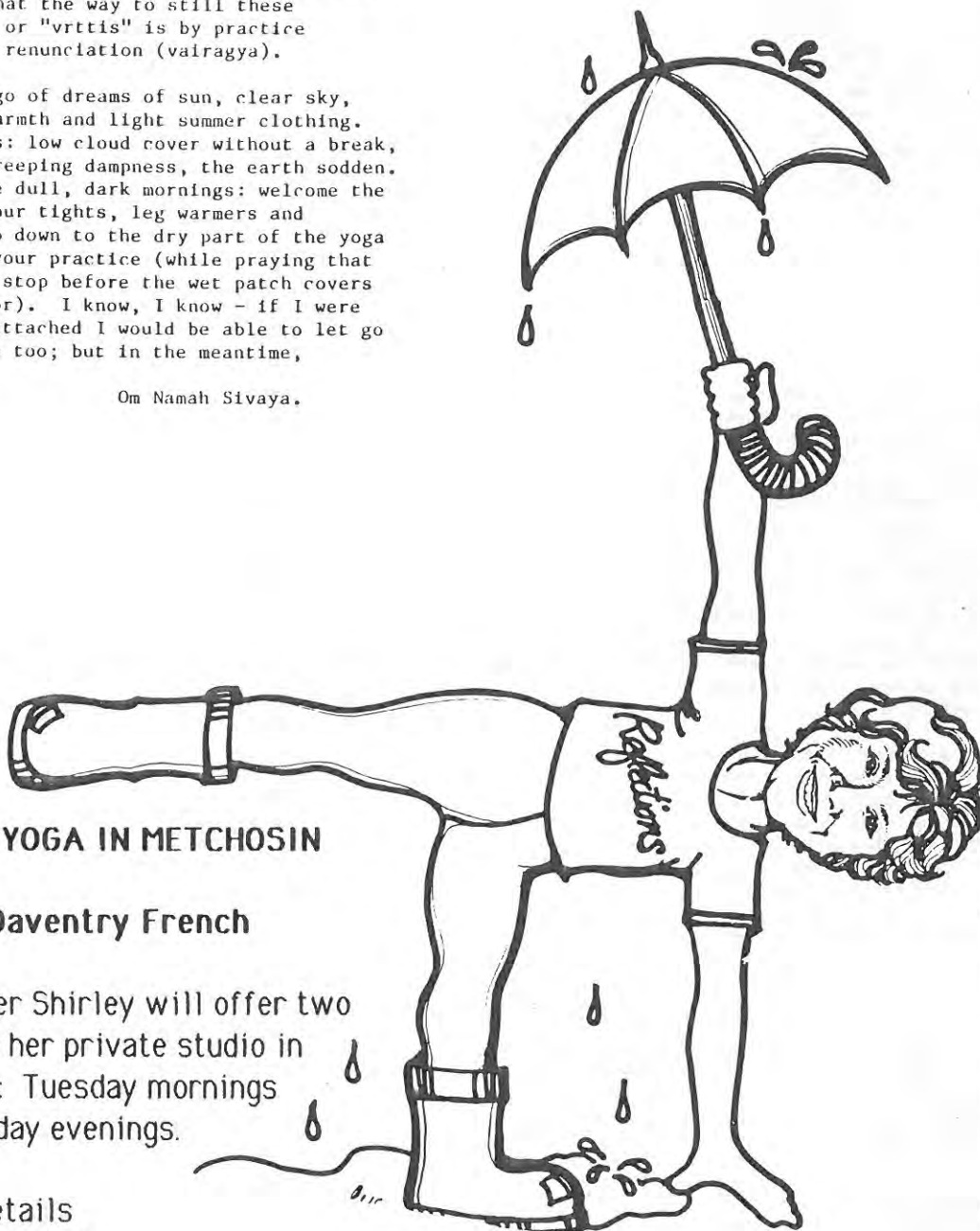
Simple! Let go of dreams of sun, clear sky, brightness, warmth and light summer clothing. Accept what is: low cloud cover without a break, heavy rain, creeping dampness, the earth sodden. Don't mind the dull, dark mornings: welcome the day, put on your tights, leg warmers and sweatshirt, go down to the dry part of the yoga room, and do your practice (while praying that the rain will stop before the wet patch covers the whole floor). I know, I know - if I were completely unattached I would be able to let go of that desire too; but in the meantime,

Om Namah Shivaya.

IYENGAR YOGA IN METCHOSIN with Shirley Daventry French

This Winter Shirley will offer two classes in her private studio in Metchosin: Tuesday mornings and Thursday evenings.

For full details
Phone: 478-3775



SUMMER 1990

Please note:

The Iyengar Yoga Intensive with senior Canadian teachers which was held in Victoria for the past two summers will not be offered in 1990 because Mr. Iyengar is coming to Canada! This visit will take place in Edmonton at the University of Alberta from July 2nd to 6th. Make a note of these dates on your new calendar; full details will be available shortly.

We encourage all Canadian teachers and students to support this visit in gratitude to Mr. Iyengar for

the inspiration of his work and for taking the time out of a very demanding schedule to come and visit our country. As well as the opportunity to be with Mr. Iyengar, participants will be able to take asana and prayanama classes, and attend forums with experienced Canadian teachers from coast to coast.

Teachers please make a note that the 3rd annual Canadian Iyengar Yoga Teachers' conference will be held in Edmonton on July 7th.

ANNUAL GENERAL MEETING

It was good to see several new members at the Annual General Meeting which was held at the home of Linda and Don Benn, 160 Beach Drive on Saturday, December 2nd 1989. Here are some highlights of the meeting :

1. Workshops are planned, or in the planning stage for the whole year (see advertisements and schedule elsewhere in newsletter). Derek French and Celia Ward will co-ordinate program planning.

2. Ten issues of the newsletter were produced in 1989. Our newsletter is mailed all over the world, and many letters of appreciation are received from out-of-town readers. Jennifer Rischmiller will continue as editor of the newsletter, and Linda Benn will continue with the design and layout.

Teachers have had regular meetings throughout the year and will be busy helping to plan Mr. Iyengar's visit to Edmonton in July 1990 (see announcement elsewhere in newsletter). Marlene Miller will continue to organise teachers' meetings.

At present there are two categories of membership: full voting and associate. Associate members have no vote and are more numerous than full members. In order to remain in good standing with the non-profit societies of British Columbia, the yoga centre should

have more voting than non-voting members. Therefore a motion was passed that in future there will be only one category of membership: full voting membership at \$20.00 per year. This fee will include a subscription to the newsletter, which will be mailed to all out-of-town members as well as to local members who are unable to pick it up at the Y.

5. The following people were elected to the Board of Directors :

Linda Benn	Marlene Miller
Elaine Cornwell	Amanda Mills
Shirley Daventry French	Paul Parsons
Derek French	Jennifer Rischmiller
Leslie Hogya	James Rischmiller
Carole Miller	Linda Shevloff

6. The following people were elected to serve as Officers of the Society :

President:	Jim Rischmiller
Vice-President:	Derek French
Treasurer:	Leslie Hogya
Secretary:	Linda Shevloff

Marlene Miller has agreed to serve as treasurer-in-training.

7. A hearty vote of thanks was expressed to retiring President, Marlene Miller, for her two years of service on behalf of the yoga centre.

Linda Shevloff presented Marlene with a bonsai plant on behalf of last year's executive and yoga centre members.

After the meeting, we enjoyed the pleasant company, sumptuous feast, stimulating conversation, music and dancing of our annual Christmas party.



Our new Yoga Centre President, Jim Rischmiller, looking over Mr. Iyengar's arm in Pune, India.

Erratum

Credit for "Is a daily asana practice necessary for the yoga teacher?" by Arthur Kilmurray, which appeared in our November 1989 issue, should have read as follows :-

This article originally appeared in "American Yoga Newsletter", Volume 2, Issue #9, 5/84, a monthly publication by "Yoga Journal" from 1982 to 1985. It was reprinted here with permission, copyright © 1984 Yoga Journal. All rights reserved.

News of Prashant

All those who have been anxiously following the progress of Mr. Iyengar's son, Prashant, since his motor vehicle accident last summer, will be pleased to know that he is back teaching at the Institute. He is in good spirits, his injured arm is healing slowly but steadily, and each day brings a slight increase in the amount of sensation in his hand.

Iyengar Yoga students from all across Canada send their warmest wishes to Prashant for his continued recovery.

Victoria Yoga Centre
presents
Beginners' Yoga
with Gay Meagley

January 28; 10am.-1pm.
YM-YWCA lounge
\$13. yoga centre members
\$15. non-members

Stretch
Relax
Refreshments
Question &
Answer
time

1990
new year's
resolution
YOGA

Focus on
Male Issues
• tight hamstrings
• rigid pelvis
• how to get
pregnant

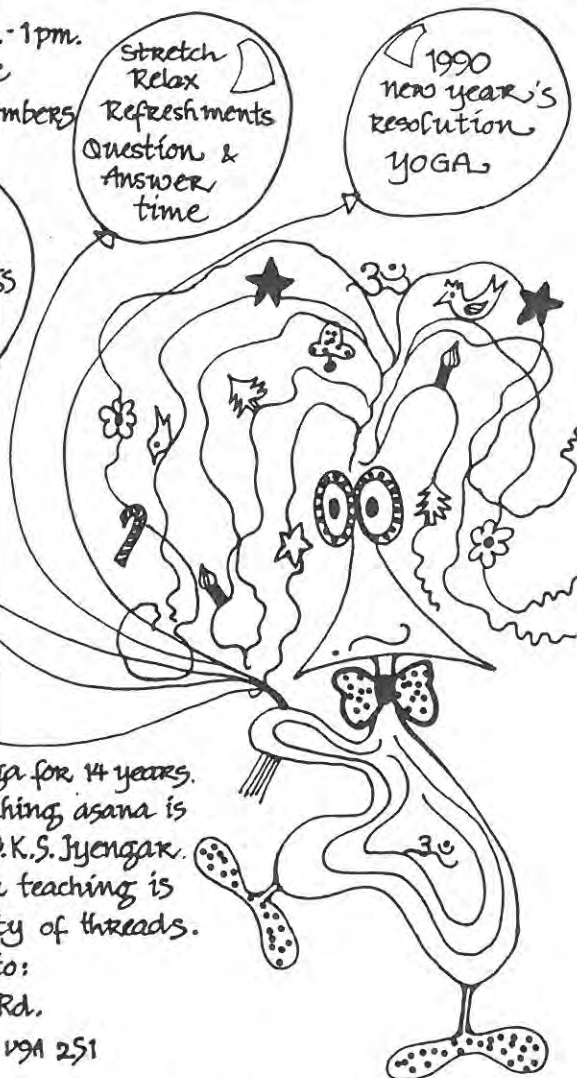
yoga
or
Bust

Bring in
the New Year
with
YOGA !!!

Gay has taught yoga for 14 years.
Her approach to teaching asana is
very influenced by B.K.S. Iyengar.
But the fabric of her teaching is
woven with a variety of threads.
Send registration to:

3033 Admirals Rd.
Victoria, B.C. V9A 2S1

For further information call Gay Meagley 382-9576



EXPANDING ONE'S PRACTICE

UTTHITA TRIKONASANA

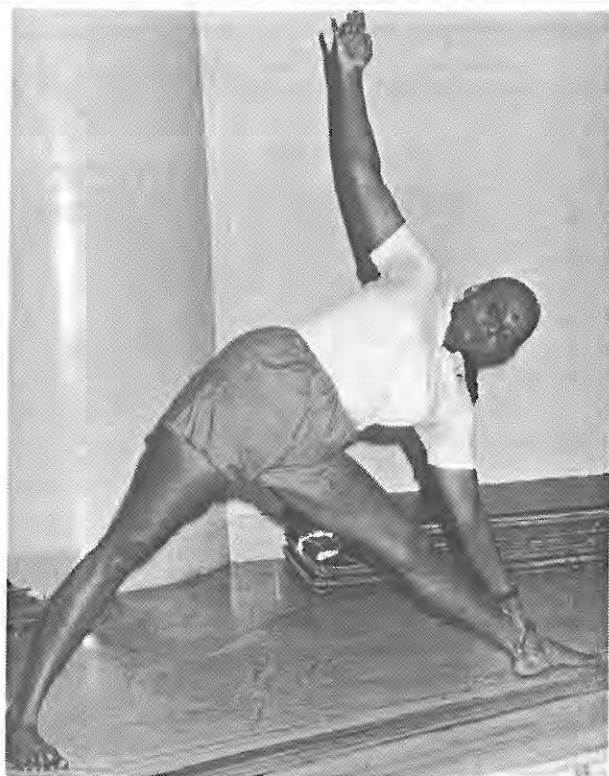
by Hilda Pezarro

UTTHITA TRIKONASANA OR EXTENDED TRIANGLE POSE

Each yoga pose has a symbolic meaning. Symbols hint at what lies beyond them. It is for the yoga student to investigate the symbol for themselves. A triangle in East Indian mythology symbolizes the energy that is the creative force that manifests itself as the Universe. It is thought of as manifesting with three different qualities. These are rajas or passion, tamas or inertia and sattwa or harmony.

For a full description of Trikonasana see "Light on Yoga" by Mr. B.K.S. Iyengar. I am going to focus on the initial creation of the triangle. Each time I practice the poses I am participating in the creation of this energy and manifesting the different qualities.

Stand in Tadasana. Jump with the feet 3 to 3 1/2 feet apart to create the triangle. (Mr. Iyengar is currently teaching this pose with a wider stride). This is the moment to discover whether I am expressing harmony in the past or am seeing rajas or tamas. If my back is swaying in dog-tilt there is no life on the inner legs and they are tamasic. To create harmony on both sides of my legs I need to keep the quadricep muscles contracted and squeeze the buttocks gently together to help rotate the quadriceps outward in a circular movement. I need to keep my weight balanced evenly on the inner and outer edges of my feet. This results in the inner legs awakening out of inertia and feeling active and lengthened. The legs are now in balance or sattwic. This gives me foundation to lengthen my



Geeta Iyengar, Utthita Trikonasana

spine out of my waist, lifting up my ribs to create space between them and my pelvic girdle. What I have described is for my body type which tends to be sway backed. Somebody with an overly flattened lower back would not squeeze the buttocks together gently but focus on the rotation of the quadriceps and lifting out of the pelvic girdle.

The energy that is symbolized by Trikonasana is also experienced in its various manifestations as the earth, the sea, plant life, animal life and my fellow humans. I also experience it in its different qualities in my body, my thoughts and emotions and what I create in my own life. Because of the three qualities of passion, inertia and harmony, I have a certain power of choice as to what I can create, whether it be relationships, happiness or unhappiness, a yoga class, my home or my job.

Continued on page 10

The Victoria Yoga Centre
presents a workshop on

YOGA AND HEALTH

with

Dr. Derek French and
Shirley Daventry French

Sunday, February 25th, 1990

10 am to 1 pm

at the Victoria YM-YWCA

880 Courtney Street, Victoria, B.C.

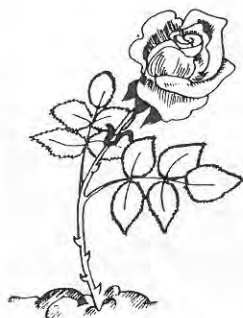
Exercise — Breathing — Relaxation

(wear clothing to permit freedom of movement)

Discussion

Questions & Answers

Refreshments to follow



Yoga is a means of attaining physical, mental and spiritual health. It promotes vitality, general well being and improves the quality of life. This workshop offers the opportunity to work with two experienced professionals in the field of yoga and health.

Derek French, MD. is a physician in general practice in Victoria for over twenty years with a special interest in preventative medicine, pain and stress management and hypnotherapy. Derek has been a student of yoga for many years.

Shirley Daventry French is one of Canada's leading yoga teachers. She has been teaching yoga, fitness and health related programs for over twenty years in Victoria and throughout North America. Shirley is a student of the Yoga Master, B.K.S. Iyengar.

FEEES (paid in advance):

\$13.00 Yoga Centre Members

\$15.00 Non-Members

FEEES AT DOOR (if space available):

\$17.00

TO REGISTER:

Make cheques payable to Victoria Yoga Centre and mail to

3918 Olympic View Drive, R.R. 1, Victoria, B.C. V8X 3W9 or give them to your yoga teacher.

TELEPHONE ENQUIRIES:

Shirley Daventry French 478-3775 or Linda Benn 598-8277

Eastern mythology perceives this energy as being a divine gift so that everything is sacred. Albert Sweitzer, the great organist and African missionary, expressed this in a similar way with his philosophy of "Reverence of Life". For me the study of the myths and symbols of another culture is relevant as it helps me to understand similarities and differences and helps to throw light on my own life and culture.

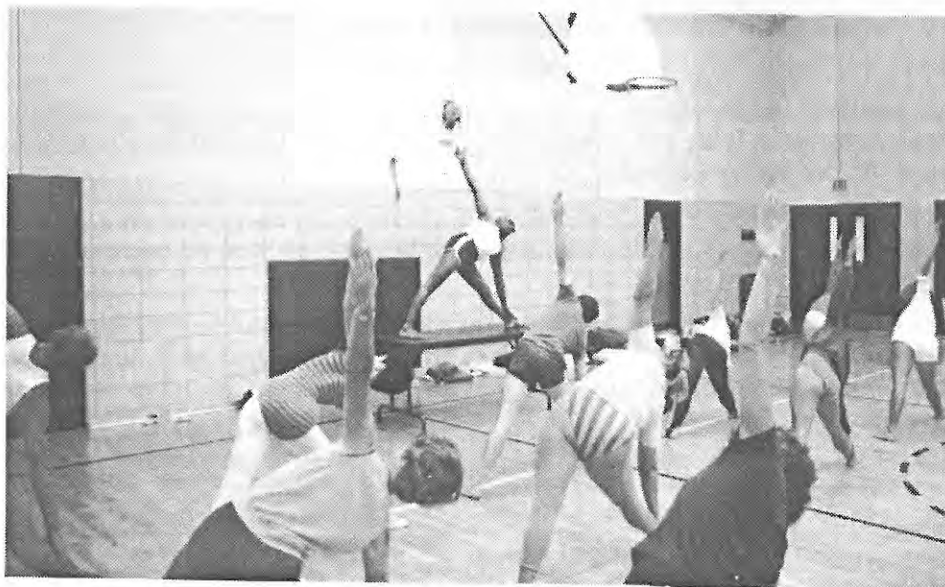
I am a product of Western culture and I enjoy the fruits of Western technology but a lack of reverence for this planet is threatening our existence.

What does energy and reverence mean to you?

AN EXTRACT FROM THE MARCH 1988, NEWSLETTER PUBLISHED BY THE B.K.S. IYENGAR ASSOCIATION, VANCOUVER, B.C.



Hilda Pezzaro (on the right) with Marlene Miller, Dianne Stillman & Shirley Daventry French. L-R. Goa, India, 1985



MR. IYENGAR teaching Uttitha Trikonasana In the 'Y' gym Victoria during his 1984 visit

**THE VICTORIA YOGA CENTRE
PRESENTS AN IYENGAR YOGA WORKSHOP**

with

DONALD MOYER

**MARCH 23 - 26, 1990
at the VICTORIA YM-YWCA
in the Dance Studio**

Donald Moyer is one of North America's foremost Iyengar Teachers. He has studied frequently with Mr. B.K.S. Iyengar both in North America and at the Ramamani Iyengar Memorial Institute in Poona, India. Donald writes the Asana column for the Yoga Journal. He is a warm and sensitive teacher who willingly shares his knowledge and insights with students.

Friday	March 23	6:30 - 8:30 pm	Asana
Saturday	March 24	9:00 am - 12 noon	Asana
		7:00 - 9:00 pm	Talk by Donald
Sunday	March 25	10:00 am - 1:00 pm	Asana

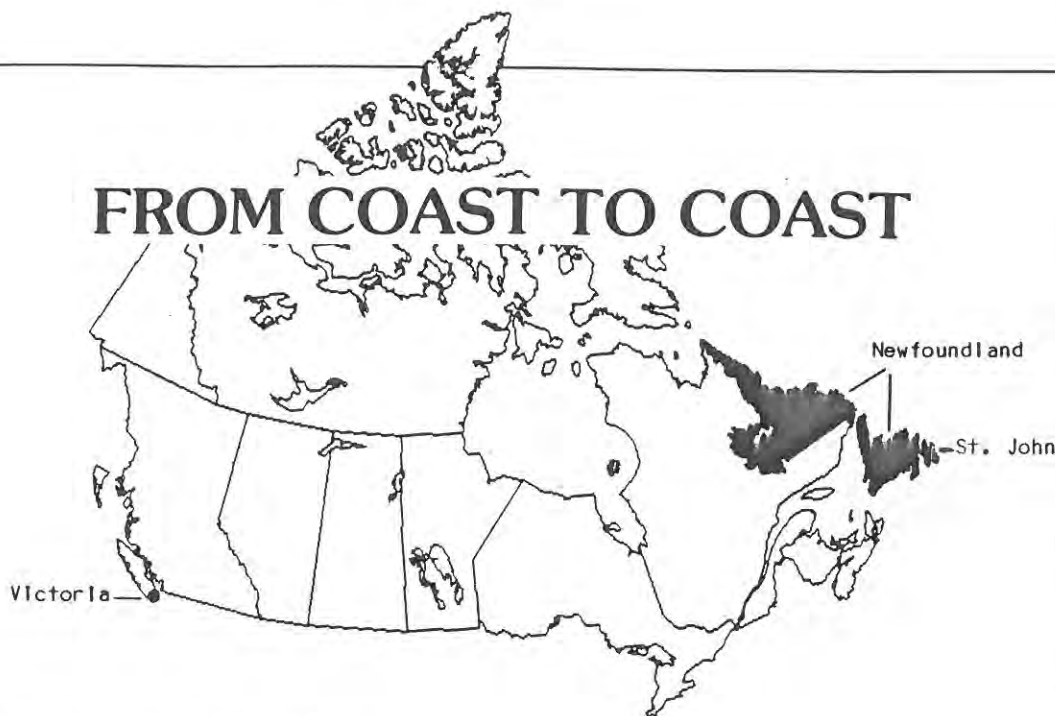
**EARLY REGISTRATION: \$130.00
REGISTRATION after MARCH 1 st: \$140.00**

To Register send your fee payable to : The Victoria Yoga Centre
c/o 1480 Lands End Road
Sidney B.C., Canada
V8L 3X9

For further information contact Marlene Miller at (604) 656-3183 (H) or (604) 656-7271 (W)
or Linda Benn at (604) 598-8277

Billets are available for out of town participants. Please indicate such requirement at time of registration.

FROM COAST TO COAST



An exchange of views between Iyengar Yoga teachers from St. John's, Newfoundland and Victoria, British Columbia

(Excerpts from a conversation which took place at the Victoria Y on July 6th 1989, edited by Jennifer Rischmiller and Shirley Daventry French with an introduction by Shirley)

One of the commentaries in our daily paper today started with the following statement: "It must be the sea air. How else to plausibly explain political life in British Columbia and Newfoundland." To the rest of Canada, we are an odd bunch. In Federal politics when most of the country votes Conservative, west of the Rockies we elect large numbers of New Democrats. If Central Canada favours the Liberals, we elect Conservatives. Provincially, what happens here defies all reason. The government in Newfoundland does strange things as well, like going into the business of growing cucumbers on a large scale, signing the Meech Lake accord one year then changing their mind the next. British Columbia and Newfoundland are on the fringes of Canada in more ways than one. Are we more individualistic than other parts of Canada, or merely contrary? Perhaps our relative isolation encourages independence and a tendency to look inward rather than outward, and perhaps this is why there are large thriving Iyengar Yoga communities in both provinces.

B.C. has two main centres of Iyengar Yoga: Vancouver and Victoria, with many smaller centres spotted throughout the province. In Newfoundland, it is centralised in one city, St. John's. This past summer, three Iyengar Yoga teachers from St. John's came to Victoria to attend our Iyengar Yoga Intensive. Living and working on an island off Canada's west coast, we felt an empathy with these teachers who do their work on another island off Canada's eastern seaboard.

One day we got together over lunch to learn more about each other. The weather during the Intensive was unseasonably cool and damp. Even when it was sunny you could feel a nip in the air and the nearness to the ocean, so our Newfoundland visitors felt quite at home. They have a lot of fog there, and I had told them that we never got fog in summer, only to be embarrassed when a dense mist rolled in. This is the first time I have experienced fog in July, and I have lived here thirty years. Usually we sit here smugly in the sunshine, watching the mountains emerging out of a persistent fog bank which envelops the American coastal communities of the Olympic peninsular for most of the summer.

Newfoundland is generally a lot colder than Vancouver Island. We learned that in winter the temperature gets down to about minus 15, sometimes colder. There's a lot of snow, as well as ice storms, when the trees become so laden with ice it looks like fairyland, and one time the power was out for five days. It's a harsh, rugged environment, and our visitors find it a real treat to come here and see everything growing in such abundance. We were told that things just don't grow like they do in Newfoundland.

The Iyengar yoga community in St. John's was established by Lisa Schwartz about fifteen years

ago. Lisa came to Newfoundland from her native United States after she got married, and taught in St. John's for many years. When she moved to Toronto about four years ago, Barbara Dick and Beverly Winsor took over the teaching. They rent space in separate dance studios fairly close to each other, finding it hard to get good times in the same studio because the dancers always want prime time for themselves. Barbara and Beverley are native Newfoundlanders. The third of our visiting trio was Genia Sussex who moved to St. John's a few years ago from Edmonton, Alberta where she had taught for several years. Representing Victoria were James Rischmiller, Linda Benn and myself. Following are some excerpts from our conversation :-



Shirley: So you trained with Lisa to teach?

Beverley: No, we just took classes from her. We didn't train to teach, which has been quite challenging actually.

Shirley: When she went to India, did you teach while she was there?

Beverley: I just carried on with what she was doing.

Shirley: Do you train teachers?

Barbara: No. I need it myself. (laughter)

Shirley: I've had several enquires recently from people who have just moved here and want to train with me to teach, some of whom have very little background of Iyengar Yoga at all. I'm always suspicious of those whose focus is more on being a teacher than a student. I suggest they come and take classes, see what we're doing and give us a chance to see what they're doing. Teaching evolves. That's one of the differences in the system we're developing in Canada, apprenticeship rather than specific courses.

Genia: Where we are, and several other smaller cities like Saskatoon and Regina, where there isn't a longstanding teacher who has practised

for many years and been to India many times, there is really no way of apprenticing unless you uproot your whole family. I remember when we had that meeting in Boston (at the Convention in 1987) we talked of different ways of getting around this problem. One suggestion was some sort of course work: book lists, required reading. People who are motivated could do correspondence courses, write papers and so on; then, in different parts of Canada where there are senior teachers, we could have group training sessions, say in the summertime to fulfil the requirement for practical work. I just can't see another way of doing it in a country this large.

Shirley: This is what we have been exploring, and one of the reasons I thought of this course. You can do a lot of supplementary things on your own, and even in the smaller centres you can pass on what you know. Of course, I don't mean gear your yoga to teaching, but if there's a need you can. There's always a time when you need new teachers.

Genia: We need any teachers; people ask all the time. There is one other yoga system being offered at the moment in St. John's, a lovely woman who has many students, sometimes forty in a class. Her work is beautiful but she's up

Continued on page 16

YOGA CALENDAR

DECEMBER 1989

- 18 Registration begins for Term 3 at the YM-YWCA for Y members (register at Y or phone 386-7511)
- 21 Registration begins for Term 3 at the YM-YWCA for non-members (register at Y or phone 386-7511)
- 28 First of two pranayama classes at the YM-YWCA with Shirley Daventry French - 5:30 to 7:00 pm. Register at Y (see advertisement this issue).

JANUARY 1990

- 3 Yoga-asana class, all levele practice session with Linda Benn at the Y 9:30 to 11:00 am.
- 4 Second of two pranayama classes at the Y with Shirley Daventry French. 5:30 to 7:00 pm.
- 8 Term 3 classes begin at the YM-YWCA
- 12 Yoga Centre meeting followed by showing and discussion of Joseph Campbell videotape. 7:00 pm at Carole Miller's home, 1807 Forest Road, Phone 721-3477. All Welcome.
- 28 Sunday workshop for beginners at the Y with Gay Meagley. Contact Gay at 382-9570.

FEBRUARY

- 3 Iyengar Yoga Teacher's meeting at the Y 9:15 am to 1:00 pm. Contact Marlene Miller at 656-3183(H) or 656-7271(W).
- 9 Yoga Centre meeting 7:00 pm at Linda and Don Benn's, 160 Beach Drive, Phone 598-8277.
- 17 - 18 Workshop in Vancouver with Shirley Daventry French. Information contact: Susan Bull (604) 929-5399.
- 19 Registration begins for Term 4 at the YM-YWCA for Y members (register at Y or phone 386-7511).
- 22 Registration begins for Term 4 at the Y for non-members (register at Y or phone 386-7511).
- 25 Sunday workshop on Yoga and Health with Derek French and Shirley Daventry French, for all levels

of students. No previous experience necessary. Contact Shirley at (604) 478-3775 (see advertisement this issue).

MARCH

- 3 Pranayama and the Sutras - a workshop with Shirley Daventry French at her home studio in Metchosin. Information: 478-3775.
- 5 Term 4 classes begin at the Y.
- 9 Yoga Centre meeting. Place to be announced.
- 10 Iyengar Yoga Teacher's meeting at the Y 9:15 am to 1:00 pm.
- 23-25 Workshop with Donald Moyer at the Victoria YM-YWCA. For information contact Marlene Miller (604) 656-3183 (see advertisement this issue).

APRIL

- 6 Yoga Centre meeting
- 7 Iyengar Yoga Teacher's meeting at the Y 9:15 am - 1:00 pm
- 22 Focus on Women with Leslie Hogya and Ceila Ward. Phone Celia 474-5021 or Leslie 383-6301.
- 29 Yoga for Men with Jim Rischmiller. Contact Jim at 474-5630.
- 27-29 Workshop in Regina with Shirley Daventry French. Contact Marlene Harper (306) 584-2737

MAY

- 5 Day of Yoga with Shirley Daventry French in Metchosin. Information: 478-3775
- 11 Yoga Centre meeting
- 19 Iyengar Yoga Teacher's meeting at the Y 9:15 am - 1:00 pm

JUNE

- 1 - 3 Saltspring Retreat with Shirley Daventry French. Contact Celia Ward (604) 474-5021.
- 9 Iyengar Yoga Teacher's meeting at the Y 9:15 am - 1:00 pm.

15 Yoga Centre Meeting

23 - 25 San Diego: Pre-Convention Teacher's Conference with Mr. B.K.S. Iyengar. Information Bonnie Anthony (818) 790-9329.

25 - July 1 Yoga 90 - 2nd North American Iyengar Yoga Convention in San Diego, California with Mr. Iyengar. Information: Bonnie Anthony (818) 790-9329.

JULY

2 - 6 Canadian Iyengar Yoga Conference in Edmonton with visit from Mr. Iyengar. Information: Hart Lazer or Val Paape (204) 783-8040. In Victoria contact Shirley Daventry French 478-3775 or Jim Rischmiller 474-5630.

7 3rd Annual Canadian Iyengar Yoga Teachers meeting in Edmonton. Information: Liz McLeod (403) 484-7594.

AUGUST

SEPTEMBER

Workshop at the YM-YWCA with guest teacher to be announced.

14 Yoga Centre Meeting

OCTOBER

12-14 Yoga Centre Executive Retreat at Saltspring Centre

26 Yoga Centre Meeting

Sunday Workshop at the YM-YWCA with Linda Benn. Date to be announced.

NOVEMBER

16 Yoga Centre Meeting

23 Sunday Workshop at the YM-YWCA with Marlene Miller

DECEMBER

8 Annual General Meeting and Christmas Party

SHAMBHALA HOUSE VICTORIA

1990 PROGRAM CALENDAR

JANUARY 14

Open House: 3:00-5:00 pm and
7:30 - 9:00 pm

WEEKLY CLASSES

Weeks of January 15 - April 2

Weeks of April 16 - June 4

Kundalini Yoga
Hidden Language of Hatha Yoga
Indian Dance
Dreams

WORKSHOPS

January 12 & 13	Kundalini Yoga Introduction
January 27	Hidden Language Hatha Yoga
February 23 - 25	Music and Consciousness
March 16 - 18	Mantras: Words of Power
April 20 - 22	Dance as Prayer
May 18 - 20	Wheel of Life
June 9 & 10	Rose Ceremony

FALL 1990

September 16 Open House

WEEKLY CLASSES

Weeks of September 17 - November 26

Kundalini Yoga
Hidden Language of Hatha Yoga
Indian Dance
Dreams

WORKSHOPS

September 29	Hidden Language of Hatha Yoga
October 19 - 21	Life Seal
November 16 - 18	Your Life Story
December 1 & 2	Rose Ceremony

there talking with everyone falling all over the place looking for room somewhere. That's the alternative, and a lot of people are looking for yoga in our community. Their doctors suggested it or they've flunked out of aerobics and jogging. (laughter)

Shirley: Do the three of you get together for practices or meetings.

Beverley: A couple of times a week, and we have a regular Saturday practice with six to eight other people.

Linda: Newfoundland has a history of being associated with the eastern States. Do you have a connection that way in terms of yoga?

Beverley: After Lisa left that's where I went - to Ramanand (Patel) and to Boston do some classes with Dona (Hollemann).

Linda: Is there more of that that with Halifax or Toronto?

Barbara: No, we keep in very close touch with James (Traverse) in Halifax.

Beverley: If he brings a teacher in, for instance when Shirley comes to Halifax, some of our people will be there. We went to Halifax when Liz (McLeod) was down there, and the Halifax students came to St. John's when she was there.

Shirley: How long does it take to get to Halifax? There's a ferry from Halifax to St. John's?

Beverley: Yes, but most people fly. It's an hour and half flight costing over \$250.00 if you don't have a pre-arranged excursion.

Genia: Since I've been there we haven't had much contact with the eastern States. It seems much more sensible to come here than to go down there - our nationalist leanings - but there's a lot going on in Canada now.

Linda: I think there's getting to be more of a sense of connection across Canada.

All: Oh, I think so.

Beverley: There was never any formal connection with the States, just that we'd get their newsletter and those were the things we heard about first. It took a while before we even

knew that a whole lot of things were going on elsewhere in Canada.

Jim: Have you got any centre or association there? We have the yoga centre here which is one thing, and the teachers' group which is something else. You have a teachers' group, and I wondered if you'd thought of forming a yoga centre where some of the students could come as well.

Beverley: Come to practise, you mean?

Jim: Some of the other aspects of the work. Recently we had a viewing and discussion of one of the Joseph Campbell interviews that were shown on PBS.

Genia: No, but we've talked about it.

Jim: You need someone to take care of the organisation of that stuff, and you might have people who aren't willing to teach but would take care of something like that.

Shirley: What we call doing the work, which doesn't mean just teaching - like the people who are cooking the meal tomorrow night or putting together the newsletter. Do you have a newsletter?

Beverley: No, so far we don't have any kind of a centre or newsletter.

Linda: Well, apparently Shirley and Derek sat alone in their basement yoga room a few times when the yoga centre was first forming.

Genia: Did you have a quorum? (laughter)

Shirley: The three of you were in India this winter; tell us something about your experience.

Beverley: Six of us from St. John's went with the Canadian group this winter, and I also went a couple of years ago.

Barbara: For me it was quite a contrast coming from Newfoundland, the absolute opposite to what I experience there: climate, people, everything. It was an amazing experience. The culture is so different.

Beverley: I thought it was really neat, after having seen so many teachers who were all very different in their own way, to see that all of this had emerged from the same source. That to me was really striking - the individual expression that has come through different people.



At the 1989 YOGA INTENSIVE, Victoria. Back row: Genia Wessex,
Barbara Dick, Penny Coates, Phyllis Ploudre Front row:
Anne Forester, JoAnne Lynd, Jude Laurence, Beverly Winsor

Shirley: You've been there twice, Bev. How was the second experience different from the first?

Beverley: I feel I learned more the second time. The focus was a little different; perhaps a reflection that the first group was American and the second Canadian. Their reaction to the group was very different. It was much lighter the second time, but I was probably also lighter, knowing what to expect. Obviously there are several factors there, one is the time of year. The weather was much nicer the second time, in October. My first visit was premonsoon and the sky was grey all the time. The second time it was blue, and I never knew that before.

Shirley: I certainly feel I learned more the second time because I wasn't having to deal so much with the impact of India.

Jim: Do you put on workshops at all, for instance, once a month we have a Sunday workshop?

Beverley: No, we haven't. We've brought a couple of teachers in, but that's the extent of the workshops.

Shirley: What about the smaller towns in Newfoundland? Do you do anything for the people there? For instance, I do all day workshops occasionally on Saturdays and people come from up-island, sometimes driving 150 miles each way. We have teachers and students on several of the smaller islands as well as in many small towns in the province. There is even Iyengar Yoga in remote places like the Queen Charlotte Islands and Terrace. Sometimes they bring people in.

Barbara: We don't know of any other Iyengar Yoga teachers in Newfoundland.

Shirley: I guess we don't understand the isolation. How is it different there?

Genia: Just by sheer numbers. When my husband had a job interview (he's a doctor), he had to bring his wife because so many people left because spouses were unhappy. I liked it, thought it was an adventure. I looked up in the phone book under yoga and found Lisa's ad. and went to talk to her. I was quite surprised, because there were bigger towns that didn't have someone of her experience, so I was quite thrilled. She left the next year but there were

others. James Traverse was still there, and a strong group of people who had worked together for up to ten years. Lisa didn't have anything to do with the rest of the yoga community. She had a strong feeling that you learnt the most from your own private work, and it became diluted and confusing when you brought in teachers. So the whole idea of workshops and working together is very new compared to here and Edmonton or Vancouver.

Barbara: Newfoundland is physically way out there.

Genia: Yes, right out there close to where the Titanic went down! There are similarities. (laughter)

Shirley: I was interested to hear you say that you feel more connected with the rest of Canada than with the States.

All: Yes

Shirley: That's good, that's great. (laughter)

Beverley: It took a while. The first other Canadian teacher I met was Liz when Jim (Traverse) brought her to Halifax.

Barbara: I went to the San Francisco convention, and I don't remember any Canadian teachers teaching there.

Shirley: Yes, there were three: Liz, Maureen and I as well as Derek (French) and Bruce (Carruthers) giving medical classes.

Beverley: Of course, getting the Canadian newsletters helped, but it took a while to realise so much was going on.

Shirley: Do you maintain your connection with Lisa?

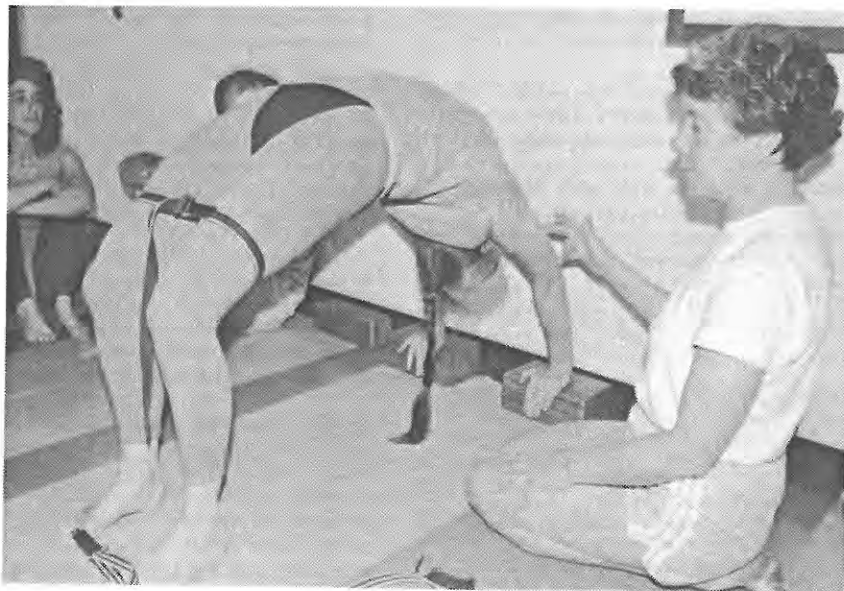
Beverley: She came back once, and I've been up since she left and did a workshop with her.

Shirley: What's "up"?

Beverley: Up to Toronto.

Genia: "Up" means to any place. (laughter)

Shirley: One of the things we talked about when we met last year in Montreal was the formation of a Canadian Iyengar Yoga Association, but the logistics seemed awesome to try and make connections in so vast a country as ours. We



Barbara Dick with Shirley Daventry French

agreed, however, that an informal association was already in existence. Have you any ideas on that?

Beverley: I like the idea of the informal association.

Shirley: It's something that would grow out of what's happening rather than imposing a structure.

Beverley: I think it will develop it's own structure. In Newfoundland we are small and the way we tend to do things there is informally.

Shirley: How could we help have more exchange? It costs a great deal of money to go anywhere especially if you live on an island.

Beverley: That's certainly our problem - well, I guess for everyone - but if you live on the east or west coast it's expensive to go anywhere else. I think programs like this Intensive are a wonderful way to get together, as well as bringing teachers in.

Genia: It seems too optimistic to suggest that everyone has a newsletter, we certainly don't have one, and I know several other cities that have teachers who don't. Perhaps each province could have a contact person who would notify the other provinces about the workshops they are planning, not necessarily in a formal way with a newsletter, but just to inform about workshops for the coming year; then anyone who is travelling or wants to work with a particular teacher could make an effort to go. Even that amount of communication would be helpful, because we tend to hear a little bit late, even with the Victoria newsletter, in terms of organising to get out there.

Inda: If we set a date when information has to be in (most people have their major workshops planned a year ahead of time), and then put it all together, we could publish it in our newsletter - it goes everywhere.

Shirley: That's why I started the newsletter years ago with just that idea in mind: to learn about what was going on before it happened. I kept hearing about things when they were over: someone would say, "I've been to this wonderful workshop; not that I could always have gone of course, but at least I would have had an option.

Genia: Speakers too, really anything of interest to the yoga community, not just workshops.

Shirley: Yes, then you could plan what to attend next year. I certainly get a lot of information about workshops from the States, but until recently I heard very little about anything in Canada.

Barbara: A lot of people think that Canada stops at Halifax.

Shirley: Well, we often feel that everyone thinks Canada stops in Vancouver. For instance, when the CBC news does a cross-Canada survey it rarely goes beyond Vancouver; even though we're the provincial capital, they never bother to cross this patch of water. We feel sometimes that we're just way out there in mid-Pacific!

Barbara: We have a lot of things in common. (laughter)



Shirley: One of the topics in Edmonton will be a discussion about a Canadian Teachers' Directory. We printed one a few years ago and it needs updating because many people have moved, but we need some criteria as to who is an Iyengar teacher. Last time, people sent me names and then people in some areas objected to some of the names and I, of course, knew nothing about that local area. What we have to discuss in Edmonton is how do we decide? What suggestions do you have?

Beverley: We have the opposite problem in St. John's - everyone is very reluctant to teach, whereas in other places it seems everyone wants to teach. Barbara and I started teaching only because we wanted to continue yoga after Lisa left. There are quite a few people who have been practising for a long time who will give practice classes and cover while we're gone, so that if we go away to study the classes can continue. So we have a different problem, more of reluctance. It's a tricky question.

Jim: It's just another manifestation of the work that now you're being asked to address these broader issues whereas before you were

simply addressing what you were doing yourself. Now you have to be concerned with the exterior world.

Beverley: That's right, we have been very isolated. Certainly I like the idea of people teaching in front of each other and with each other, that kind of openness - I guess ideally people who've worked with Mr. Iyengar.

Shirley: In B.C. there are people in some of the smaller communities that I know of, who aren't very experienced but are really sincere. In terms of formal training they've not done a lot, but are carrying on the work as best they can. That's how it started here. When I began teaching - it wasn't Iyengar but a different kind of yoga - I knew nothing. It's not false modesty, I knew very little, but there was only one teacher and a need for more so two or three of us started teaching with very little training. People who start teaching now are so much more experienced than we were in those days.

Genia: Has the group here ever tried to get together some kind of curriculum or minimal type of work that should be expected? Not so much policing it and going around saying, have you done this or that, but making provision for those in isolated areas to prepare themselves to teach. Also places like this could offer courses for prospective teachers only.

Jim: We already have a lot of material that Mr. Iyengar has sent us. The way it has evolved on the island here is that Shirley runs an apprenticeship program, and what that means is that if you're going to teach in the Y program, first of all you need to have Shirley's recommendation and the Y trusts her judgment. Shirley hasn't had a strict come and examine us once a week or once a month policy to find out what we're doing.

Linda: But she knows what we're doing.

Shirley: I know what you're doing! (laughter)

Jim: Every Monday night she has a class which we attend, as well as workshops, so she obviously knows where we're at and is able to judge from that. Also our students go to her classes and talk to her.

Shirley: It isn't a problem here because the people who are teaching are all attending a weekly class so I see their work. I know if

they are practising or not, I can tell. We have teachers' meetings once a month as well, so I feel that without breathing down people's neck I can see the quality of the work going on and improving. Like you, we're small and close-knit, but this doesn't help the people in other areas so it's a little self-centred. We've discussed it with the Vancouver Iyengar teachers: what's happening there is good, what's happening here is good, but B.C. is a much bigger place than Vancouver and Victoria and the work's going on in a lot of little places.

Jim: We have these teachers that are in ones and twos up-island, and I'm sure elsewhere in B.C., and we're wondering how we can get them to come to teachers' meetings more often. It does require a lot of effort on their part to come because it means driving very long distances.



Shirley: One thing which I have suggested, which hasn't happened yet, is that it doesn't always have to be the seniormost teacher that goes and gives a workshop in places where there's a small and young community. Many of the teachers from Victoria and Vancouver could go, and it wouldn't involve too much expense, although obviously their expenses would have to be paid, and it would give that teacher some experience too. One of the problems we have that's very Canadian, is that a lot of the smaller places, when they decide to have a workshop, look south of the border for someone from the U.S.

Linda: An aspect of Canadian life in many areas!

Jim: It seems to me it would be nice if there was some way to help with the travel.

Genia: In Alberta the Yoga Association of Alberta helps to pay some travel expenses.

Shirley: In Alberta they have government money, and we don't have any. We do what we can with

oga centre funds, but they are small because so few people join and support us.

Jim: That's one of the things we're trying to address; if we could put together a stronger centre financially maybe we could help more.

Linda: Lottery money even!

Shirley: I think your idea of looking at some part of curriculum is good. One of the things that I've found frustrating is that some people see it as an 'either/or' situation: curriculum or apprenticeship; but I don't see it that way. I see one supplementing and helping the other. The formal years of study I had were very helpful, but they certainly don't make up for the practice.

Genia: In India two things happened in terms of my observing a different kind of work. I had come from Edmonton as my main experience of yoga where we had a whole rainbow of people from the States. There were many different styles, but most of the yoga was quite aggressive. Maybe that was my interpretation, but I always had this feeling that I wasn't working hard enough, I wasn't trying hard enough, and a lot of people were giving me this feeling. When I went to India I was hesitant and wary of going - maybe I'm not ready, maybe I haven't worked hard enough; but when I was there I discovered that your effort was honest it was acceptable, you weren't kicked around. Certainly it was pointed out strongly where you were lacking in awareness, but there was never real anger if you were working honestly, and they did an incredible amount of work on restorative or recuperative poses which I certainly had never experienced in most of my workshops. They also emphasised the order of poses, and that was something which thrilled me because I had never heard of it, although I knew what felt good. There was an order to Geeta's sequences and she was very clear about the importance of this. That's the kind of teaching I'd like to hear, that's what I need to know; so curriculum has its place in that the method has evolved a lot over the ten years that I've been involved. There are directives coming out of India, and it's nice for those who don't get to go to hear these things, and that's where a curriculum might help those in isolated areas.

Shirley: And background reading too - for instance, Mr. Iyengar wrote that he hopes all his students will read his autobiography IYENGAR

- His Life and Work especially teachers, because he'd like them to understand how he had to struggle in the early days in the hope that it will encourage them to persevere with their own struggles.

Beverley: Workshops could also be planned as part of the curriculum. I know when I first started going to workshops, I just went from one teacher to another - and I think that at the time it was O.K. because I had no idea what was out there. Now, in terms of teachers coming in, it's more important to work with someone consistently to get an idea of order and progression. If it's a senior Canadian teacher, then that teacher would have a feel for what's going on in that area as opposed to a different teacher each month.

Shirley: Bev, you commented on the differences in the two times you were in India, which possibly had something to do with being predominately Canadian or predominately American. Genia, you also talked about yoga teachers coming into Edmonton. I certainly feel there's a quality that's Canadian. I'm an immigrant to Canada and one of the things I really liked about this country was that I could come here and be myself. I've never felt any pressure not to be myself. I've never felt any pressure to have to change my accent - of course, in Victoria it's easy to keep your English accent. (laughter) I really like that. Now, I've heard other opinions, for instance from an Indian writer called Bharati Mukherjee who's very angry towards Canada. She didn't feel accepted here. Now, she looks different whereas I don't, but she moved to the States and liked it because she could melt in. I like the fact that I can stay here and retain my individuality; that's what I really respect about Canada. I see this also in yoga. I feel that with the English students their Englishness is in their yoga, and the Australian, the South Africans, the French bring their own characteristics, and this is interesting to me because yoga isn't bound by nationalities.

Linda: On similar lines, do you notice any difference in our style of teaching here from what you have on the eastcoast?

Beverley: The work we do is still very influenced by Lisa. She had her own emphasis, and certainly the idea of sequencing is very prominent in her work. I've noticed a lot of differences between the Canadian teachers here and those I've worked with in the States, again

along the same lines that Genia was talking about, and also the idea that honest effort was what was required and it was an expression of yourself. I find the feel of the workshop and the people very different as well.

Barbara: Warmer, more comfortable to be around.

Linda: Are there any last things you'd like to say?

Barbara: I've really enjoyed this intensive. I enjoy all my workshops, and I seem to come away each time with something new that makes me want to continue my practice.

(The meeting ended with emphatic endorsement of this last statement.)



YOGA MAN

Being asked to write about being a male in Yoga, I searched for the general male. What is being male? Being physically strong? Nope, lots of women are. Taking risks? Well, not really, just different risks. Being in close contact with emotions? No luck here, half the men I know are up and down like a yoyo and it's the women who keep them level. How about leadership? Um, try that one on Maggie Thatcher or a single mum fetching up a couple of children. Well, men 'do' things, fix the window/car/lawnmower. Cultural stuff - if Alice spent her teenage years fixing her car, she would have mechanical skills. What about music? Women like to dance or talk and men like to sit and listen to the music. Maybe that's why there are not more women composers. Maybe that's why, but I suspect culture has a lot to do with this as well.

On the face of it, there's not a lot of difference between men and women, which was my opinion when I started yoga. After a couple of years, however, I started to realise that, on a personal level for reasons I could not explain, women are different. Women are into

togetherness more than men because they are more individual. So they have developed more skills in communicating.

I often wonder when I look inside at what is male or female in me. I 'care' a lot as a male. I risk a lot, often in ignorance, so it isn't a risk. My communication skills are improving as I have learned to listen more. So the labels society calls male and female don't help very much.

My knowledgeable risk-taking has changed as I have come closer to the female part of myself. I more often risk working hard to find my edge and stay longer when I am there. Most importantly I try to be patient enough to withdraw and give space and time for a release to happen.

As a man in yoga I am becoming aware of my maleness and femaleness and therefore becoming more centred. Inevitably this is bringing new releases to my body and relationships.

By Jim Rischmiller

You will find an unfinished page in the newsletter that requires some input from you, the reader. We have asked two questions and left some room for you to write your answers. I'm sure the answers will be interesting and varied, but I need to address a reaction which I encountered when someone saw the page.

Because he hadn't come to any one clear definitive answers, he felt he couldn't offer any comment at all. What I'd like to say is that the answer of the present is of interest to us all. In fact, there may not be an answer but more questions. What is of interest is the journey and where you are upon the way.

Some of our readers tell me how much they enjoy reading the kind of items which this page will produce. You are some of our readers and the rest of us would appreciate hearing from you. Feel free to be unfinished. Life is like that but it doesn't lessen the

quality of the idea. Life is full of unfinished thoughts. When we've completed a study in clarity and understand the direction of our journey, we turn a corner and begin the process again. The fact is that we work at our lives on a constant basis, to maintain a high quality. Just because an article doesn't come to any conclusions, does that lessen the quality of the content? Do we avoid listening to Schubert's Unfinished Symphony because it's unfinished? Is it necessary to come to conclusions in order to learn our lessons and continue our journey? It is the desire to finish the lesson that generates the energy for the pursuit of the answers. It is a self generating source of energy and is the substance of life.

What I feel is important is the lessons we can teach each other in the sharing of the path. So, for all our sakes, I ask that you send in your comments and we can all continue the journey that is never finished.

Jennifer Rischmiller

PRANAYAMA **with Shirley Daventry French**

For students with experience of yoga-asana in the Iyengar tradition.

No previous experience of Pranayama is necessary

These two classes will focus on breathing awareness, basic pranayama techniques and deep relaxation. For those who are already practising yoga-asana, pranayama leads naturally into a state of relaxation and contemplation.

Where: The Yoga Studio of the Victoria "Y"

When: Thursday, December 28th 1989 &
Thursday, January 4th 1990

Time: 5:30 to 7:00 p.m.

Fees: Two classes: 'Y' Members \$18.00
Non-Members \$20.00

Single class: 'Y' Members \$11.00
Non-Members \$12.50

*Please pre-register at "Y" Main Desk
Registration is limited.*

INFORMATION
Shirley Daventry French 478-3775

WHY YOU CONTINUE YOGA:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. On the right side, there are several small, dark rectangular marks, possibly from a binder or staple. The paper appears to be part of a notebook or a set of loose-leaf papers.

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VANCOUVER AND VICTORIA TEACHERS MEETING held November 18 in Victoria.
Front to Back: Anne Forester, Hilda Pezzaro, Marlene Miller, Claudia McDonald, Susan Bull

*Next meeting for Victoria and Up-Island teachers is February 3

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

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

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

J.D., Alaska

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Seasons Greetings

from all residents of Shambhala House Victoria to our friends and supporters. We wish you the blessings and joy of this season of Light and hope that 1990 will be an auspicious year for all.

Open House

Sunday, January 14th, 3:00-5:00 & 7:30-9:00 pm
Shambhala House welcomes you to celebrate with us the new decade, a time of festivity and hope. Let's come together and make this a symbolic new beginning.

Private Spiritual Counselling

Appointments for private spiritual counselling sessions can be made by calling Shambhala House. The fee is \$40.00 per hour.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

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

WORKSHOPS AND EVENTS

INTRODUCTION TO KUNDALINI YOGA

*Friday, Jan 12, 7:30-10:00 pm and
Saturday, Jan 13, 10:00 am-6:00 pm*

The Kundalini system is a wonderful method to take control of your life and realize potentials you never dreamed existed. You can become the person you want to be.

This introduction will help you to gain some understanding of the whole system as it is presented in Swami Radha's book, *Kundalini Yoga for the West*. It is an important starting point for regular weekly classes.

Fee: \$65.00; \$15.00 deposit

MUSIC AND CONSCIOUSNESS

*Friday, Feb 23, 7:30-9:30 pm; Saturday & Sunday,
Feb 24 & 25, 10:00 am-6:00 pm*

The language of music speaks directly to the unconscious, bringing to the surface of the mind a variety of images. In this workshop you will create drawings from the images that arise as you listen to several selections of music. They are a key to finding your own path of development and uncovering your latent potentials. Artistic ability is not necessary; the focus is on the meaning of the symbols.

Fee: \$110.00, \$25.00 deposit

THE HIDDEN LANGUAGE OF HATHA YOGA

Saturday, Jan 27, 10:00 am-6:00 pm

This one-day workshop is based on Swami Radha's newest book, using symbolism and reflection to unlock the psychological and mystical meanings of the asanas.

Fee: \$40.00; deposit \$10.00

YOGA CALENDAR

Please see pages 14 & 15 for the Calendar.
It will return to these pages next issue.



MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

Name _____

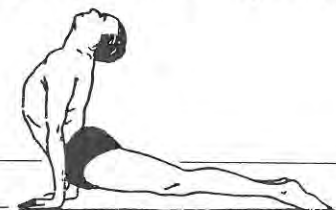
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Category of Membership: ☐ Full Voting Membership (\$20.00)

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



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

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

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

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

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

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Y. Cox

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DEADLINE FOR FEBRUARY ISSUE

JANUARY 15, 1990

VICTORIA YOGA CENTRE SOCIETY

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

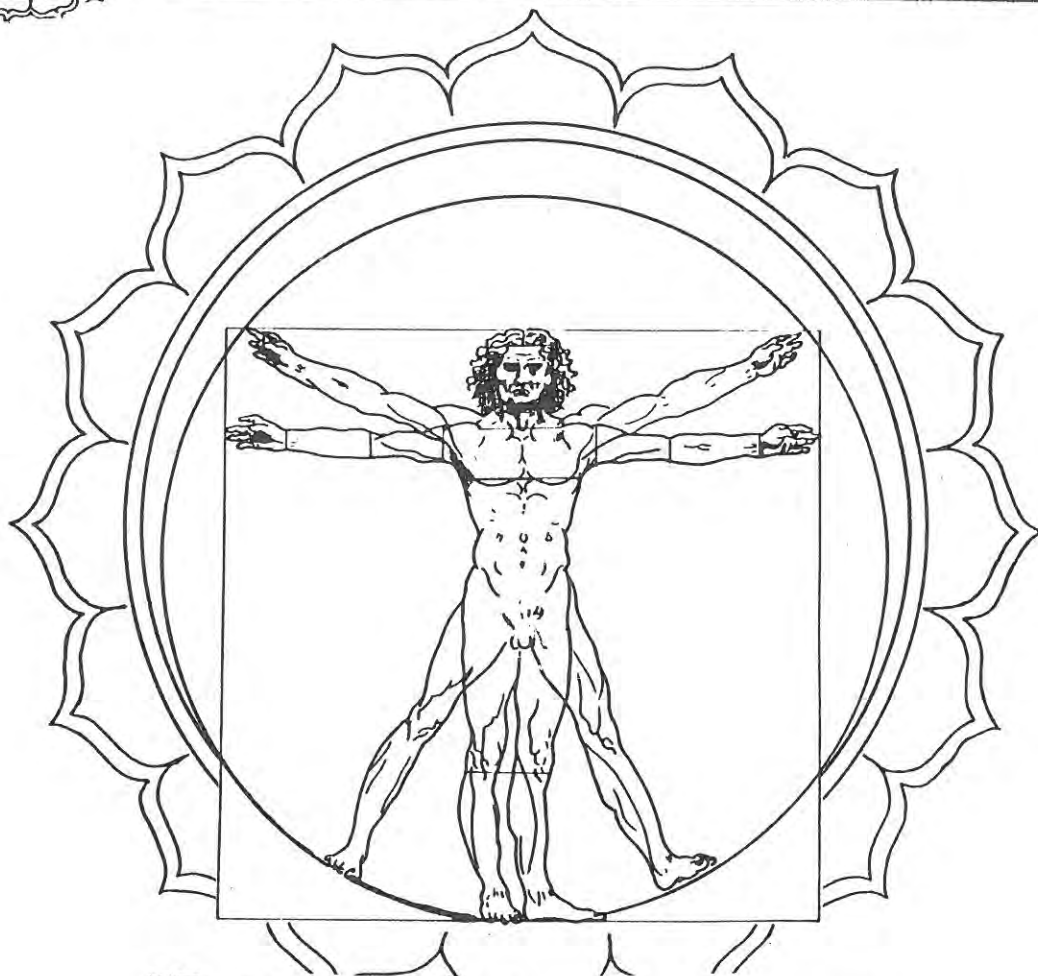


yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

FEBRUARY 1990



Health is a state of complete harmony
of the body, mind and spirit
When one is free from physical disabilities
and mental distractions, the gates of the soul open.

B.K.S. Iyengar

EDITORIAL

INTO THE '90's

Many thanks to all those who offered support last year by becoming members or associates of the Victoria Yoga Centre.

In the past we have had two categories of membership: full voting at \$20.00, and associate at \$15.00 which was intended primarily for out-of-town members who wished to receive the newsletter. We ended up with far more non-voting than voting members, a situation which is not permissible under the Non-Profit Societies' Act of British Columbia.

Something else has happened: the costs of production and postage have increased a great deal since we began publishing the newsletter in its present format in 1981. We do everything possible to keep costs down, including a staff of volunteers who offer their services, talents and equipment (personal computers, photographic equipment etc.) freely to enable us to produce and distribute this journal. We still have to pay for photocopying, paper, postage, plus a certain amount of photography and typesetting.

With the above problems in mind, it was decided at our annual general meeting in December to have only one category of membership in future: full voting membership at \$20.00 per year. This fee will include a newsletter subscription, which will be mailed first-class to all out-of-town members as well as to local members who are unable to pick up a copy in a local yoga class.

If you value our work, we hope you will continue to offer us your support in 1990.

Jennifer Rischmiller



Reflections

By Shirley Daventry French

'Twas the Monday before Christmas; after yoga a few of us went out together. We sat around talking and reflecting on the past year, and many past years. Monday night class consists of teachers and students of yoga who have been together a long time. In many ways this class resembles a family. If someone leaves they are missed. When someone new comes it requires adjustment. There is an atmosphere of familiarity, warmth and affection which is both comfortable and comforting. We know each other well. We are aware of each other's patterns of avoidance and excuses. We are familiar with each other's strengths and weaknesses. We have seen bold leaps of faith and dramatic changes. We have met resistance in many guises. We have seen many a person stuck in what I call "dry periods", when despite the practice nothing seems to be moving or changing month after month, and sometimes year after year, when all the energy is absorbed in trying to stand still and avoid going backwards. Some people, confronted with certain obstacles, leave the class never to be seen again. Others take a leave of absence returning later when they are ready to face a particular challenge; or perhaps tackle the problem on their own in privacy and then come back. Whatever the means, when we observe that someone has persevered and unstuck themselves, we rejoice with them. Becoming unstuck, has very a positive connotation in yoga!

The people in Monday night class have developed strength and found courage to dismantle many of their outdated, unnecessary and destructive defense mechanisms; now they are up against deeply entrenched pockets of resistance, heavily protected and often well-disguised. All yoga students who stay with the work will eventually

come to a crossroads where they have to decide whether to rest in complacency, illusion and denial, or go on to the more difficult part of the journey. The question arises: how far do I want to go in this lifetime?

On the Monday before Christmas, as we sat around and chatted, one man posed a different question. What is it that keeps us involved year after year? I remembered a statement in Ida Rolf's book "Rolfing", by an eight year old girl who had just completed a course of rolfing or structural integration. She said: "I used to live in my head, but now I live all over me." This is certainly one of the reasons I do yoga. All of my life I have lived in this body, and this is where I am going to spend the rest of my life. What sort of place will I be living in? Will the quarters be cramped or spacious? Sparse or well-appointed? Will I inhabit a space which nurtures and facilitates growth, or one which is inhibiting and debilitating?

I have made many changes in my external living space. After living in Europe and North Africa, I travelled to Canada and decided to make my life there. From one of the world's major capitals, I moved to a much smaller city, living on a busy thoroughfare in town for many years then moving to a peaceful rural area. First I had a small apartment, then a larger one, then a rented house, then became a homeowner. When our third child was born we moved to a bigger house. When the three children left home, we turned their playroom into a yoga studio, one of their bedrooms became my office, another Derek's study. We invited Derek's widowed mother to come from England to live with us. We have made many changes and been quite flexible with the physical space which surrounds us. What about inner space?

The other day in a downtown parking lot, I met and exchanged a few words with a woman I knew when I first came to Victoria. We drifted apart but Victoria is a small town, and our paths cross from time to time. After we'd exchanged information about children and spouses, she suddenly reached out, touched my hair, and made a remark about my grey hairs. Then she added: "I hate growing old, don't you? Everything aches. Nothing works well any more." I was taken aback; we are roughly the same age, somewhere in the fifties. She is a tall, slim woman, affluent, always elegantly dressed, and from the outside looks as if the years have treated her well. Inside, it sounds as if it is a different story. Before we parted, she said: "I expect you're in better shape than I am!", and I thought: "I hope so!"

This woman and I were friends when we were in our late twenties and early thirties. I was fit, healthy, athletic, and happy with my general appearance, but I prefer my body now, even though there are many grey hairs, lines, wrinkles, and my belly and jawline are less firm. It's fairly obvious I am not a young woman any more; significant changes have taken place in my outward appearance over the years, but the most significant changes have taken place internally. I am much more at ease under the skin. True, I can't run or swim as fast as I used to, but physically I challenge myself daily as I practise yoga in the tradition of B.K.S. Iyengar. I am learning to do many things I couldn't do before, and undo much of the damage previously done in ignorance.

Who knows where the limits are? They seem to be extending all the time in one way or another on many levels. Thanks to yoga, and in particular the work of Mr. Iyengar, the world I inhabit within and without is a more harmonious and pleasant place from which to pursue my destiny in this lifetime. I am going into this new decade with curiosity, excitement and appreciation of the gift of body, mind and breath.

STRESS BREAK BACK BREAK

Term 4, Victoria 'Y'

Dr. Derek French leads these two noon hour classes. A unique opportunity to learn about these disabilities. Open to everyone.

PRANAYAMA AND THE SUTRAS

with

Shirley Daventry French

on

SATURDAY, MARCH 3rd 1990



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

FEE: \$40.00

Patanjali's Aphorisms are a series of maxims each containing a seed of truth. This workshop will explore practical ways of using the sutras as a guide for daily life, including the role of asana and pranayama. It will be limited to twelve people with previous experience of Iyengar Yoga.

For information and registration
Phone 478-3775

AN IMPORTANT MESSAGE

for all Canadian Iyengar Yoga Teachers



by Shirley Daventry French

In 1987 with Mr. Iyengar's encouragement, we published a directory of Canadian Iyengar Yoga teachers. At that time he gave us the following guidelines for deciding what constitutes a "bona fide" Iyengar Yoga teacher: "Those who have learnt from me and my pupils can be published and those who had no direct contact but use books to teach may be referred as such to clear the doubts in the minds of the readers."

A directory was published which has proved very useful, but it needs to be revised and brought up to-date. At the Canadian Iyengar Yoga Teachers' Conference in Edmonton last summer, we discussed this matter, including the need for two categories of listing: one for teachers trained in the Iyengar method, and another for students, not trained as teachers, who lead practice groups. This would support those communities without a trained teacher who are practising together as a group, which is the way many of the larger centres of Iyengar Yoga began initially. It was also agreed that the responsibility for collecting names for this directory would be a regional one. Those wishing to be listed would apply to their provincial organisations or senior teachers in the area. A notice about the revised directory would be published in local newsletters.

A letter has been sent to representatives in all regions of the country who have agreed to take responsibility for compiling names of teachers in their area. In addition to the two categories of listing mentioned above, there is a third category for non-profit organisations involved in the work of B.K.S. Iyengar.

The 1990 Canadian Iyengar Yoga Teachers' Directory, will include listings in the following three categories :-

- (1) Teachers trained in the Iyengar method of Yoga and continuing to follow this tradition.
- (2) Practice groups in Iyengar Yoga with name of contact person or group leader.
- (3) Non-profit organisations offering classes and/or workshops in Iyengar Yoga.

If you wish to be listed in the 1990 Canadian Iyengar Yoga Teachers' Directory, please send your name, address and telephone number to the teacher listed below for your province or region, together with \$15.00 for individual listings and \$25 for non-profit organisations. Cheques should be made payable to the Victoria Yoga Centre

British Columbia

Shirley Daventry French
3918 Olympic View Drive
R.R.#1 Victoria, B.C. V8X 3W9
Phone: (604) 478-3775

Wendy Davis
347 East 28th Ave.
Vancouver, B.C. V5V 2M8
Phone: (604) 873-3356

Phyllis Wood
R.R.#2 Site 22
Gabriola Island, B.C. V0R 1X0
Phone: (604) 247-8557

Alberta

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

Shirley Johannesson
3212 - 6 Street S.W.
Calgary, Alta. T2S 2M3
Phone: (403) 243-3433

TEACHER'S DIRECTORY

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3140 Victoria Avenue
Regina, Sask. S4T 1L2
Phone: (306) 352-7201

Manitoba

Karen Fletcher
950 Jessie Road
Winnipeg, Man. R3W 1A9
Phone: (204) 284-6339

Ontario

Edith Layne
85 Glenforest Road
Toronto, Ontario M4N 2A1
Phone: (416) 489-5562

Québec

Marie-Andrée Morin
6309 Chateaubriand
Montréal, P.Q. H2S 2N5
Phone: (514) 277-6100

Maritime Provinces

James Traverse
1070 Bellevue Ave.
Halifax, N.S. B3H 3L9
Phone: (902) 429-7285

Newfoundland

Barbara Dick
173 University Ave.
St. John's, Nfld. A1B 1A5
Phone: (709) 722-4561



Experience India night at the 'Y', Dec. 6, 1989. A yoga demonstration by teachers, 'choreographed by' Shirley D. French, was well received.

The Victoria Yoga Centre
presents a workshop on

YOGA AND HEALTH

with

Dr. Derek French and
Shirley Daventry French

Sunday, February 25th, 1990

10 am to 1 pm

at the Victoria YM-YWCA

880 Courtney Street, Victoria, B.C.

Exercise — Breathing — Relaxation

(wear clothing to permit freedom of movement)

Discussion

Questions & Answers

Refreshments to follow



Yoga is a means of attaining physical, mental and spiritual health. It promotes vitality, general well being and improves the quality of life. This workshop offers the opportunity to work with two experienced professionals in the field of yoga and health.

Derek French, MD. is a physician in general practice in Victoria for over twenty years with a special interest in preventative medicine, pain and stress management and hypnotherapy. Derek has been a student of yoga for many years.

Shirley Daventry French is one of Canada's leading yoga teachers. She has been teaching yoga, fitness and health related programs for over twenty years in Victoria and throughout North America. Shirley is a student of the Yoga Master, B.K.S. Iyengar.

FEES (paid in advance):

\$13.00 Yoga Centre Members
\$15.00 Non-Members

FEES AT DOOR (if space available):

\$17.00

TO REGISTER:

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

TELEPHONE ENQUIRIES:

Shirley Daventry French 478-3775 or Linda Benn 598-8277

YOGA AND HEALTH

The Yoga and Health Workshop scheduled for February 25th 1990 will provide an opportunity to explore ways of achieving good health. I use the word "health" in a larger context; not just an absence of disease, but a state of physical, mental and spiritual wellbeing.

We live in an age of unprecedented material wealth and technological advances, yet we are confronted with the paradox contained in the phrase: "doing better but feeling worse". As a physician I have at my disposal powerful diagnostic and therapeutic tools that would have seemed miraculous to my predecessors a hundred years ago - and yet! And yet, for possibly twenty five per cent or more of the people who enter my office, these modern technical marvels can seem irrelevant as a way of dealing with the dys-ease and anguish confronting them.

Eknath Easwaren, the author of Gandhi the Man, writing in the Christian Science Monitor on the appeal of drugs in our society says :-

"You'll wonder if ever before have so many people with enough food, clothes and housing felt so desperate and dissatisfied.

I think this is the negative side of a very positive aspect of human nature. As Toynbee liked to point out, we are not merely physical creatures; we have a spiritual core, an inner self, which cannot be satisfied with

material things. Just as the body needs food, the spirit needs meaning and ideals if it is to thrive.

Until a reasonable level of comfort is attained, energy and enterprise flow into the pursuit of physical well being. But there is a need in the human heart for purpose, which is not so easily satisfied. We can block it, hide it, deny it, but there comes a time when that drive cannot be appeased by any amount of physical satisfaction. Then work, pleasure, excitement, sensation, even the thrill of dangerous recreation, will only leave the heart more hungry.

At that critical point, if a person does not find something higher to strive for, he or she starts to squeeze life dry, blocked on all sides, seeing no purpose in their existence and no way to discover one. Those with energy, sensitivity and drive turn to channels that ultimately prove self destructive."

Yoga is not a religion but a preparation and form of training to still the mind and open the heart to the existence of that inner self - and the relation of that inner self to the cosmos.

On this pilgrimage, it is only when the creative energies of an individual begin to flow freely in search of meaning and purpose that health in the fullest sense is possible.

**By Derek French,
M.D.**

Shirley and Derek French at Saltspring Is. retreat. Please see previous page for Yoga and Health workshop details. Space is limited - register soon.



DONALD MOYER

Donald Moyer is a senior teacher of Iyengar Yoga from California. He began his studies in England with Penny Nield-Smith, and when he moved to Vancouver he gained the distinction of introducing the Iyengar method to Western Canada. Donald now lives in Berkeley where he is Director of The Yoga Room. He is also a writer who writes a regular column on Asana for Yoga Journal.

During a visit to Victoria in 1983, Donald was interviewed for the newsletter by Shirley Daventry French. Following are some excerpts from this interview which was first published in January 1984. We are happy to announce that Donald will be here again March 23rd to 25th 1990 to give a weekend workshop (for further information see advertisement on page 11)

Shirley: We were just talking about the discoveries which came from your visit to India in 1979 when you had many insights which led you to understand the importance of the diaphragm and the inner groins.

Donald: I think I was very slow in developing understanding: it took me four visits to Iyengar to do that. Before that understanding came I relied a lot on external information and viewed the poses from the outside. In 1979 I began to understand the deeper things that Iyengar was saying and my inner being responded.

From then on my whole attitude towards my practice changed because the information no longer needed to come from outside of me. It was planted inside and generating itself from inside. Mr. Iyengar planted the seed and in fact a lot of the things he had told me in previous visits which I'd never understood began to come back. I'd be practising and make a movement and then I'd think, "Oh my God, that's what he meant four or five years ago when he said 'move the kidneys in'." I began to sense that there was a logic to the way this information was being revealed.

I feel that the inner groins are the surface manifestations of an inner network - from the inner thighs to the inner groins which connect with the psoas. My work with the inner groins led me to discover the importance of the diaphragm. I noticed how many people use the diaphragm to control their poses, creating an inner tyrant where our effort, our will, our determination, our self-restriction, is expressed.

I think one can see that in the way people do the poses. The diaphragm does not have to be and should not be used that way. Mr. Iyengar has said that the diaphragm is the mediator between the physical body and the psychological body or spiritual body.

I trusted this process that was happening from inside and allowed it to happen even though at times it led me

to things that seemed to contradict some of the ways that we, in the west, had been working with Mr. Iyengar's material. I think there has been a whole change, not only in me but with other Iyengar teachers, from the way they worked in the beginning. They've had to change their method.

In the beginning we worked more from a mathematical point of view tending to impose our view of what the correct pose was from the outside. This boxed us in. Our attitude to alignment was very different from Mr. Iyengar's.

In 1981 Carol Cavanaugh did a wonderful interview with Mr. Iyengar in India. She asked him when the idea of alignment first became apparent to him and he said it was shortly after the opening of the Institute (in Pune) which would have been about 1975 or '76. But we all knew about alignment in 1972 or '73. Almost we knew the meaning of his work in that sense before he did.

He described how first he became aware of the skin and internal movements which led him eventually to discover the importance of alignment. We work from the opposite way. We have terrible difficulty with the skin movement and the subtleties but the alignment struck us from the very first day we went to class.

I guess that's our scientific way of being able to view things analytically from outside. We come to alignment first and move to the inner body afterwards. Mr. Iyengar moved from his knowledge of the skin and the deeper movements to a recognition much later of what he was doing.

When he talks about alignment I think he means something much different from what we mean - or hopefully what we used to mean when we looked at a pose and said, "oh this hip has to be level with that" and we tried to put ourselves into place from the outer body.

Mr. Iyengar works from inside, and I am trying to redefine my sense of alignment so that it comes from inside instead of being imposed from outside.

**THE VICTORIA YOGA CENTRE
PRESENTS AN IYENGAR YOGA WORKSHOP**

DONALD MOYER

**MARCH 23 - 25, 1990
at the VICTORIA YM-YWCA
in the Dance Studio**

Donald Moyer is one of North America's foremost Iyengar Teachers. He has studied frequently with Mr. B.K.S. Iyengar both in North America and at the Ramamani Iyengar Memorial Institute in Poona, India. Donald writes the Asana column for the Yoga Journal. He is a warm and sensitive teacher who willingly shares his knowledge and insights with students.

Friday	March 23	6:30 - 8:30 pm	Asana
Saturday	March 24	9:00 am - 12 noon	Asana
		5:00 - 7:00 pm	Pot Luck Supper
		7:00 - 9:00 pm	Talk by Donald
Sunday	March 25	10:00 am - 1:00 pm	Asana

**FULL REGISTRATION (Including Talk) \$130.00
REGISTRATION after MARCH 1 st (Including Talk) \$140.00**

The Pot Luck Supper and Talk will be held at
3918 Olympic View Drive, Victoria, B.C.

TALK Only: \$5.00 (Space is limited, therefore, call to reserve your space.)

To Register send your fee payable to : **The Victoria Yoga Centre
c/o 1480 Lands End Road
Sidney B.C., Canada
V8L 3X9**

For further information contact

Marlene Miller at (604) 656-3183 (H) or (604) 656-7271 (W)
or Linda Benn at (604) 598-8277

Billets are available for out of town participants. Please indicate such requirement at time of registration.



So these are two very important things - the depth that Iyengar gave me plus having somehow to catch up with my own mistakes.

I feel we tend to get into muscle patterns, patterns of movement, patterns of working - constant repetition. It's not that any one movement is wrong in itself but our constant repetition and giving ourselves instructions the whole time we're in the pose. Now, rather than telling myself what to do when I'm in a pose, I'm searching for that inner balance. There's a very different quality if I say, "I need to do something to get into alignment" from asking, "how can I support myself in that search for the inner balance in this pose".

So there are certain things I look for both in myself and when I'm making an adjustment in a student. If I make the adjustment and the person tightens up, if there's no movement or maybe they move that part of the body but it doesn't spread to any other part of the

body - then I know that hasn't been the right adjustment. But if in myself or in a student I ask them to make a particular adjustment and immediately freedom comes to the spinal column and there's a spontaneous lengthening - then I know that that's a good adjustment. I always look to see what the effect of the adjustment is on the spinal column.

I have also come to see the importance of finding the place of tension inside. Previously where I might have worked with, "firm this muscle and make this muscle work", I now try to find out what that muscle isn't working.

I think the reason for this is that when there's a lot of tension in the abdomen, as there is for me, those muscles are deprived: they cannot work. Whenever you see people with a tight diaphragm it usually goes with weak thighs - weak inner or front thighs. So now I'm trying to find the place inside where I store this tension that's preventing me from strengthening the outer musculature. When I release the abdomen the legs begin to work on their own. They're not congenitally lazy; they've been deprived of their freedom because of the control exerted by the diaphragm or the abdomen.

I'm looking much more towards trying to balance the inner and the outer and finding an inner release so that the outer body can work naturally.

I don't feel that one can only work internally. I think that if you only worked internally and forgot about the exterior muscles, you would begin to have some very strange physiological things happening to you. I think you would begin to get a lot of emotional reactions and that you might upset your hormonal balance.

I think the beauty of Mr. Iyengar's work is that he works through the muscular system to bring harmony to the inner system. He doesn't attack the inner - he doesn't work from the inner directly, but he works through that balancing of the outer body. So for me a lot of my work now is balancing the outer and the inner body.

I feel there are some of us who are very aggressive with the outer body. I don't feel I've been one of those. I haven't had a lot of injuries in terms of torn muscles but I feel that my violence has been inside and Mr. Iyengar recognised that.

Last time I was in India I was using one of those props for Viparita Dandasana - one of those poles where you're balanced on the sacrum. Mr. Iyengar saw me coming up and in order to come up I think I was creating a lot of tension inside. He came up to me and said, "You people - you might be soft outside but you're violent inside." I didn't know whether he was making a general statement about the class or something directed to me in particular but I felt that what he said was really true for me.

That was a good question. (Laughter).

Shirley: It interested me when you talked about the connection between wilfulness and the diaphragm because in terms of cakras and kundalini yoga the throat is talked of as the seat of self-will. But you also talked about

tensions in the throat; do you connect that with wilfulness?

Donald: Not in the same way. I see the diaphragm not only as the mediator between the physical body and the psychological or spiritual body but also as the mediator between the upper and lower body. I find that people who have very tight diaphragms tend to have weak legs because they're using their emergency system. It's not meant for support of the body but if the legs aren't giving support then the diaphragm has to.

Once the diaphragm gets control it doesn't like to give it up and so the legs don't have a chance to work. Going on from there, if the diaphragm is tight, the ribcage cannot expand - the shoulders are tense and the neck is tense. So often with shoulder problems and neck problems I look down to see what's happening with the diaphragm.

But in terms of the throat area and people who hold tension there, I have this idea which you know from my workshop. When I see a lot of tension gathered at the base of the throat I call those the 'word pouches'.



Donald working with Anne Forester in Halasana. At the Carruthers' yoga studio on Galliano Island.



This happens with people who talk to themselves - mothers of small children who can't say everything they'd like to say to those small children - people who during class are mentally taking notes of everything they would like to remember - teachers, yoga teachers, people whose role is communication, such as psychotherapists. It's all those unexpressed things.

It's not the same power as the power that comes from the abdominal area, but it's partly mental power, partly ideas, partly expression, communication. There are a lot of people who get bloated in that area creating little balloons that thicken up at the base of the neck. I see many people who need to deflate their word pouches and let that area descend back behind the collarbone.

But tell me again about the traditional idea of the cakras that the throat is where the will is supposed to be.

Shirley: This cakra here (pointing to the throat) the fifth or Visuddha cakra is often called the seat of self-will, and holding in this area is related to wilfulness or pride.

Donald: This is all speculation but maybe the diaphragm is more the things

that we try to impose on ourselves - things we've learned from our parents, the right code of behaviour, doing the right thing. And so it's not a self-will really; it's more what we are trying to live up to.

Shirley: Being willing, willing to please.

Donald: Yes. Wanting to please, wanting to do the right thing. Being a perfectionist. You can always tell a perfectionist from the tightness of the diaphragm. It also happens with people who tend to be insecure, seeking approval from others and not trusting themselves. This is not so much an individual will as themselves in relation to their upbringing and to codes, principles, etc.

Self-will in terms of pride in the throat area makes more sense because this is a much more personal area. My individual expression - how is that coming out? And so those of us who depend upon words, maybe we're not proper any more but are under the tyranny of another aspect of will which is more concerned with our individuality, with being a creative person, with wanting to do our own thing. Then the centre of tension moves upwards.

They're both - the diaphragm and the base of the throat - different aspects of will.

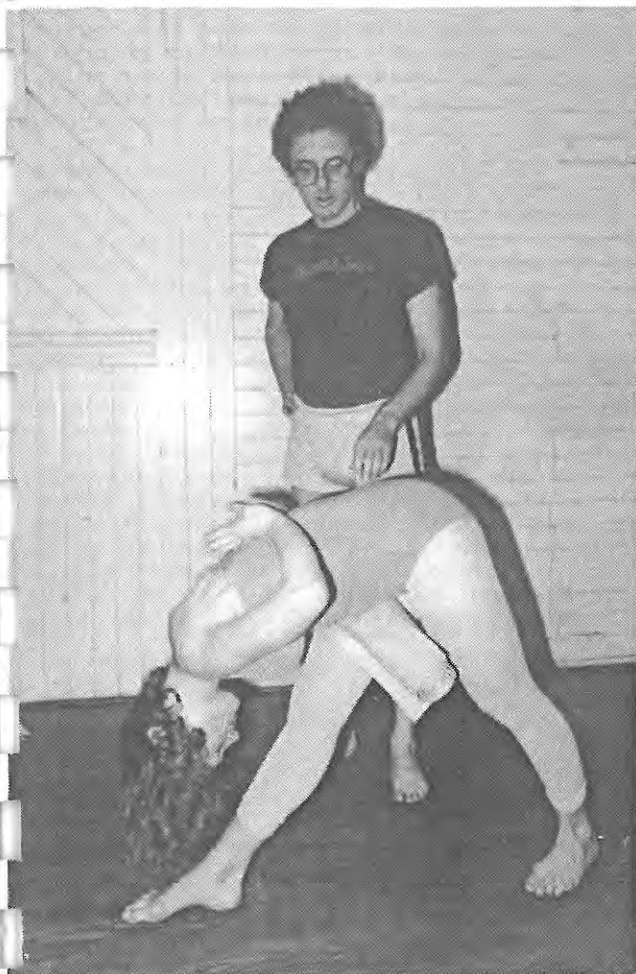
Shirley: Yes, there are many aspects of will!

Donald: But I think the tyranny of the diaphragm comes more about wanting to be accepted by others or wanting to do what other people think is right, whereas the tyranny of the word pouches is something different - it's our expectations of ourselves, how we want to express ourselves.

Shirley: And most of us have a combination of those.

Donald: Oh yes. I'd never thought about those things before so that was a good question too.

Shirley: We should do this more often. (Laughter).



WISDOM OF THE MASTER

Maxims by Shri. B.K.S. Iyengar

Yoga has a threefold impact on health.
 It keeps healthy people healthy.
 It aids recovery from ill health.
 It inhibits the development of diseases.
 Anything that disturbs your spiritual life
 and practices is a disease.

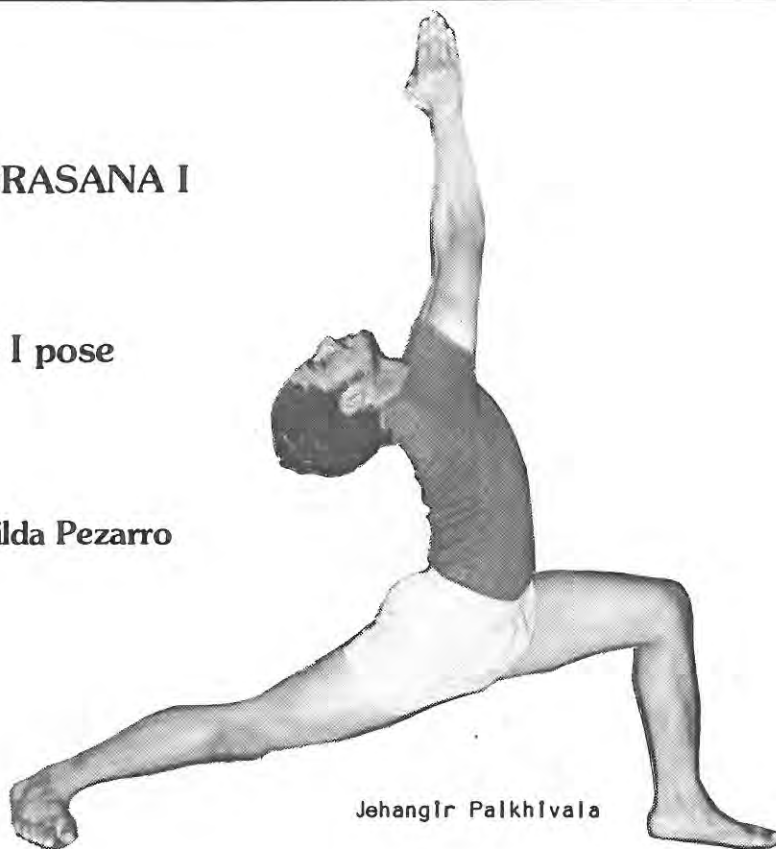
Though man demarcates body, mind and soul,
 it is impossible to pinpoint where the body ends
 and the mind begins,
 or where the mind ends and the Self begins.
 They are interrelated
 and interwoven together by the string of intelligence.



VIRABHADRASANA I

Warrior I pose

by Hilda Pezarro



Jehangir Palkhivala

AN EXTRACT FROM THE JULY 1988
NEWSLETTER PUBLISHED BY THE B.K.S.
IYENGAR ASSOCIATION, VANCOUVER, B.C.

Yoga is called the path of liberation. Liberation means being freed from fear, defensiveness and attachment. Life is difficult. There is no security as change constantly forces itself upon our consciousness. Economic and political situations, relationships with those who are dear to us, living from youth to old age all involve change.

Early in our lives protection against security begins with holding the muscles so that they become like a protective armour. Extremes of this can be seen in an aggressive posture or a cowed posture. This armour is protective but restrictive. Freedom of

movement and expression of all that is best in a human being is lost to varying degrees. Each yoga pose or asana offers an opportunity for liberation from this armour and what it represents.

Virabhadrasana 1 or Warrior Pose 1 offers release from inhibitions and protectiveness in the chest and the throat. The foundation of the pose is strong leg work with the front leg bent at the knee and the back leg stretched, straight and firm. Out of this foundation the sacrum is dropped, the cervical spine is stretched to widen and lift the chest to give the arms freedom to stretch up. Finally the head is dropped back, fully

exposing the throat. My experience of doing this pose is of discomfort at dropping my head back. My cervical spine needs more stretching, which reflects the years I have spent in protecting my insecurities.

Symbolically the pose expresses the development of the strength of the warrior to observe one-self and expose one's excessive self-interest or egotism. This can take two extreme forms either as aggressiveness, the need to survive without consideration of others or not being able to stand up for one-self. It is to admit my weakness, examine my defenses, see the game of manipulation I play and see my attachments.

The Eastern teachings point to the throat as having great significance. Questions we ask ourselves are: How is my power of speech being used? Do I always have to express my point of view? Am I afraid to speak? What is going on as I listen to someone? Am I

really listening or waiting to jump in with my point of views? Am I so involved with my feelings of self-doubt that I cannot say anything? These are extremes to be avoided as control is developed of the power of speech.

The role of the warrior is to do battle with self-centeredness and to accept change constructively so as to be free to interact with compassion with all living beings.

What does liberation mean to you?

With grateful acknowledgement to the teaching of Mr. B.K.S. Iyengar and Swami Sivananda Radha.



For the first time **DR. VASANT LAD**

*Author of Best Sellers:
Self Healing Through Ayurveda
& The Yoga of Herbs
visits B.C.*



Victoria Apr. 19-20 \$50

**Salt Spring
Island Apr. 21-22 \$195**

*If paid 3 weeks prior to the date of
seminar, deduct 20%*

Victoria Call: 388-5498

Vancouver Call: 752-8989

*A very limited number of
private consultations*

Canadian Iyengar Yoga Conference

July 2 to July 6, 1990
University of Alberta
Edmonton

The Excitement

- Three day visit from Mr. Iyengar
- Daily asana and pranayama classes
- Question and answer periods with Mr. Iyengar
- Forums of various topics of interest to students and teachers
- Evening events and festivities

PLUS

is Building!

Annual Canadian Iyengar Yoga
Teachers' Conference, July 7



Mr. Iyengar, Warrior I pose. Victoria 'Y', 1984



Leslie

by Leslie Hogya

This column has been absent from the newsletter for the past two months. Is the world going at a faster pace or is this a sign of middle age? I have been on information overload as a public school teacher. There are so many changes taking place, both in our own school and in the district and province. Every change seems to require that I read a document and respond. Some of these documents are thick binders! There are also meetings to attend and in-service days. But it is all very exciting. The changes are away from competition and towards co-operation; away from grades to continuous progress, away from pure academic information to thinking skills, self concept formation, understanding feelings, humanity.

The narrow curriculum and prescribed texts are being replaced by whole language which means real books by authors such as Maurice Sendak, James Thurber, Charlotte Zolotow, etc. Units that embrace math, science, art and language, are replacing dry work book pages. In October I attended "The Shared Visions" conference in Vancouver. This was an inspiration and full of new ideas. The universal curriculum which embraces the following themes is being put into practice:

1. We are all global citizens (this takes precedence over all other affiliations).

2. We are members of the family of humankind (including all cultures, physical disabilities, etc.).

3. We are caretakers of the earth.

4. We can resolve conflicts peacefully.

5. We are responsible for planning a future (based on the above).

The idea is to empower children to do real things, to act and not recite facts. Children are cleaning up their neighborhoods, recycling garbage, writing letters for Amnesty International. In one metal shop class in Vancouver the students are making water pumps for an African village. These projects are real, they're alive, they're relevant!

At the beginning of December I spent a whole school day learning about the C.A.R.E. Kit. This is a program for children to learn personal safety. The main message of this kit is that our bodies and our feelings belong to us. In this program, young children are taught they can say no to an adult or older teen in authority who is doing or saying unwelcome things.

Again, the message here is empowerment for very young children. The first lessons are teaching about feelings, what are they, how they are evident by body and facial language. This is totally new and different curriculum from a very few years ago when it was phonics workbooks, etc.

Naturally, these changes will affect the parents and the community and, in the case of the C.A.R.E Kit, parents are sometimes concerned for the loss of innocence. But researchers assure us that abuse is old news, the fact that it's out of the closet and being talked about is all that is new.

Now children will be equipped to trust their own feelings and instincts and will understand that if it's not feeling OK they can tell someone. All children will be protected. This is quite different from the old school of thought that children did what they were told without question. As a result they, at times, tolerated the intolerable because they didn't have the vocabulary or permission to protest.

All of these conferences and workshops have required my thought, time and planning. I had to give up teaching yoga classes this winter. The idea of passing on the teaching is important to me, so I am, but it is in a school setting. Every day I try to bring awareness to my interactions with parents, staff and students. This has been a life long dilemma for me, teaching in a school setting vs. teaching yoga for the Yoga Centre. I just don't have enough of me to go around!

But I begin the new decade with great optimism for the world. The changes necessary to build a world of peace and co-operation are beginning where they need to: with the child.

THE THINGS THEY SAY ... ABOUT MOLIVOS MATS!

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

D.D., Oregon

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

G.S., Colorado

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

J.D., Alaska

- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters.
- **FIRM BASE:** No wobbling, whether you're on your feet or your hands!
- **LIGHT & COMPACT:** It weighs only 1¼ lbs. (800 grs) and can be folded and slipped into a travel bag. Machine washable.

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

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



Ideal for Yoga – known
as the 'Sticky Mat'

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

WORKSHOPS AND EVENTS

MUSIC AND CONSCIOUSNESS

*Friday, Feb 23, 7:30-9:30 pm; Saturday & Sunday,
Feb 24 & 25, 10:00 am-6:00 pm*

The language of music speaks directly to the unconscious, bringing to the surface of the mind a variety of images. In this workshop you will create drawings from the images that arise as you listen to several selections of music. They are a key to finding your own path of development and uncovering your latent potentials. Artistic ability is not necessary; the focus is on the meaning of the symbols.

Fee: \$110.00, \$25.00 deposit

MANTRAS: Words of Power

*Friday, Mar 16, 7:30-9:30 pm; Saturday & Sunday,
Mar 17 & 18, 10:00 am-6:00 pm*

This workshop is an introduction to the practice and philosophy of Mantra. We will be chanting different Mantras and will explore their symbolic meanings. The power of sound is well known; here is a chance to experience that power with a spiritual focus and discover for yourself its beneficial effects.

Fee: \$110.00, \$25.00 deposit

DANCE AS PRAYER

*Friday, Apr 20, 7:30-9:30 pm; Saturday & Sunday,
Apr 21 & 22, 10:00 am-6:00 pm*

This is an opportunity to experiment with Indian dance as a means of expressing devotion. No previous experience is necessary, only a desire to explore the use of the body as a spiritual tool, to bring another dimension into daily life.

Fee: \$100.00, \$25.00 deposit

WEEKLY ACTIVITIES

All classes begin the week of Jan 15; and the week of Apr 2. (12 weeks)

Easter break (Apr 9-13);

Classes begin the week of Apr 16; and the week of June 4. (8 weeks)

Indian Dance:

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

Find for yourself the meaning of the saying, "The body is a spiritual tool" No previous experience is necessary.

Fees: 12 classes, \$78.00; 8 classes, \$52.00

Dreams:

Tuesdays: 5:30 - 7:30 pm

Wednesdays: 2 - 4 pm

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

*Fees: 12 classes, \$120.00; 8 classes, \$80.00
\$10/class, drop-in*

YOGA CALENDAR

FEBRUARY

3: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m. Contact Marlene Miller at 656-3183(h) or 656-7271(w).

9: Yoga Centre meeting 7.00 p.m. at Linda and Don Benn's home, 160 Beach Drive, 598-8277.

17-18: Workshop in Vancouver with Shirley Daventry French. Contact Susan Bull (604)929-5399.

19: Registration begins for Term 4 at the Y. Register at the Y or call 386-7511.

25: Sunday workshop on Yoga and Health with Shirley and Derek French, see ad this issue.

MARCH:

3: Pranayama and the Sutras, a workshop with Shirley Daventry French at her home studio in Metchosin, 478-3775.

5: Term 4 classes begin at the Y.

9: Yoga Centre meeting. To be announced.

10: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

23-25: Donald Moyer at the Y. For information contact Marlene Miller (604)656-3183.

APRIL

6: Yoga Centre meeting.

7: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

22: Focus on Women workshop with Leslie Hogya and Celia Ward. Call Celia at 474-5021 or Leslie at 383-6301.

29: Yoga for Men workshop with Jim Rischmiller. Call Jim at 474-5630.

27-29: Workshop in Regina with Shirley Daventry French. Contact Marlene Harper (306)584-2737.

MAY

5: Day of Yoga in Metchosin with Shirley Daventry French. Call 478-3775.

11: Yoga Centre meeting.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
1/2 page	18.00
1/4 page	12.00
Business card	9.00

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

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

19: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

JUNE

1-3: Saltspring Retreat with Shirley Daventry French.

23-July 1: Yoga 90, a Yoga Convention, to be held in San Diego, California.

JULY

2-6: MR. IYENGAR IN EDMONTON

AUGUST

SEPTEMBER

Workshop with guest teacher, to be announce.

OCTOBER

Sunday workshop with Linda Benn to be announced.

NOVEMBER

Sunday workshop with Marlene Miller to be announced.

DECEMBER

ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE.

EVERYONE

Victoria Yoga Centre meeting, February 9.
160 Beach Drive 598-8277
Business meeting 7 - 8:00pm or join us at 8 pm for the showing of a Joseph Campbell video. A discussion of mythology and its relevance to follow.
Refreshments.



YOGA in GREECE

ANGELA FARMER - VICTOR VAN KOOTEN

Course I - May 21-June 9

Course II - June 18-July 7

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

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

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

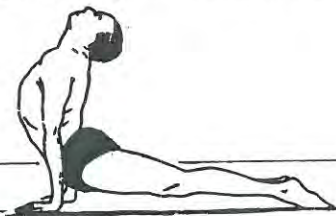
Anne D. Forester, 1416 Fort Street, Victoria, B.C., Canada V8S 1Z1
Tel. (604) 595-7661

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00),

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

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

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

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

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

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

CREDITS

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DEADLINE FOR MARCH ISSUE

FEBRUARY 15, 1990

VICTORIA YOGA CENTRE SOCIETY

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





yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MARCH 1990

Canadian Iyengar Yoga Conference

July 2 to July 6, 1990
University of Alberta
Edmonton

- Three day visit from Mr. Iyengar
- Daily asana and pranayama classes
- Question and answer periods with Mr. Iyengar
- Forums of various topics of interest to students and teachers
- Evening events and festivities

**Annual Canadian Iyengar Yoga
Teachers' Conference, July 7**



THE VICTORIA YOGA CENTRE PRESENTS A SERVICES AUCTION

WHAT IS A SERVICES AUCTION?

It is a money-raising event where individuals offer for auction their expertise or time. One does not have to be a professional in a particular field to participate. For example, at a local school where a services auction was held recently, people offered to babysit for a certain number of hours, to cook a gourmet meal, to tidy someone's yard, to do some gardening. Of course, more specialized services could be auctioned too depending only on the skills and knowledge of the people participating.

WHY IS THE YOGA CENTRE ORGANIZING THIS?

The Canadian Iyengar Yoga Conference in Edmonton this summer will be a costly event. Victoria would like to provide funds to organize and run the conference. An auction could be both lucrative and amusing, something everyone can do.

WHEN AND WHERE WILL THE AUCTION BE HELD?

Friday April 6th, at 7:00 pm in the Y Lounge

HOW WILL THE AUCTION OPERATE?

Between now and the auction date, yoga teachers and members will be asking students to sign up their services. There will be a sign up sheet on the bulletin board in the Y Yoga room also in case you are not personally approached. Participants will say what they would be willing to do, and give their phone number. These lists of services will then be catalogued in a brochure which will be available the night of the auction. An entrance fee of \$2.50 will be charged at the door. Tea and goodies will be served. One or more members of the executive will act as auctioneers, taking bids on various services offered. When you buy a service, you will receive a receipt which will act as a ticket for the benefit you purchased.

WHAT CAN YOU DO?

Sign up. Be imaginative and daring. Come to the auction. Bring your friends and relatives. This event is only in the planning stages, but to make it a success we need your help.



Reflections

By Shirley Daventry French

What is going on in Canadian Iyengar Yoga communities? Why are the telephone wires buzzing with phone calls back and forth between Winnipeg, Victoria, Toronto, Vancouver, Edmonton, St. John's, Calgary, Montréal and Halifax? Why are we trying to communicate across a distance of 5,500 kilometres? Why are we drawing up budgets and looking at fundraising events? Why is so much paperwork being spewed out of our computers and sent on its journey across the land by a variety of methods?

During the rigours of a Canadian winter, wouldn't it make more sense to hibernate, concentrate on our own personal practice and then curl up with a good book or listen to some fine music in front of a roaring log fire?

Something very exciting is happening. B.K.S. Iyengar, is coming to Canada this summer, and a conference is being organised around his visit where those who practise his method of yoga will have a chance to see in person the man who is the inspiration behind this work.

The conference is being held in Edmonton at the University of Alberta. Last summer we learned that Mr. Iyengar would visit Canada after attending the convention in San Diego. It was felt that rather than have him travelling from place to place it was better that we, his students, went to him, and that a central location would enable more people to attend. Where? Obviously it must be an established community with the wherewithal to accommodate such an event. The decision came down to a choice between Winnipeg and Edmonton. Winnipeg is the more central of the two cities and made a strong bid, but Edmonton had a proven track record. They had already hosted the 1989 Teachers' conference. Accommodation is available in the university residences at a

reasonable cost, there are excellent facilities for classes and seminars and, very important, the university is supportive of yoga.

Once the decision was made, all other communities threw their support behind the idea of organising an event which would give many Canadian teachers and students the chance to be with their teacher. Mr. Iyengar will be with us in Edmonton for three days, and this is the heart of our five-day conference. Daily classes in asana and pranayama will be taught by a variety of experienced Canadian teachers, as well as forums on special topics related to yoga. At the end of the conference there is an extra day for teachers to attend to the business of our annual meeting.

As the advertisement in this newsletter states - the excitement is building. Something else is building: a deeper understanding through experience of the meaning of yoga. As Mr. Iyengar tells us in the first sentence of his book *Light on Yoga*: "The word Yoga is derived from the Sanskrit root 'yuj' meaning to bind, join, attach and yoke, to direct and concentrate one's attention on, to use and apply. It also means union or communion. It is the true union of our will with the will of God."

This sublimation of self will is the essence of yoga, and the essence of the challenge facing the Canadian Iyengar Yoga community as we try to work together. It is not easy because, apart from the distances involved, it means giving up our attachments, learning to trust and respect each other. Maybe someone else's way of doing something will work as well as ours (maybe better - and then we will have learned something new).

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

SATURDAY,

MAY 5, 1990



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

FEE \$40.00

Shirley is a senior student of B.K.S. Iyengar and an experienced teacher of his method of Yoga.

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

For information and registration.

Phone 478-3775

All this is coming about because of the initiative of our neighbours to the south who have focussed their energy on the organisation of a major convention to be held in San Diego from June 25th to July 1st. With typical generosity they invited us to participate in this event, and hopefully many Canadians will be there. I intend to be one of them. However, it is expensive for us to travel to the southernmost part of the U.S. even from western Canada, in addition to paying the course fee, hotel and living expenses in the more costly U.S. currency. The response from most of the students and teachers here was that it was out of the question to go to San Diego because of the expense. Hopefully, the more intimate gathering in Edmonton will be within the range of more Canadians. This is our intention in planning such an event. There is nothing quite like the opportunity to be in the presence of a master of yoga; it could be the chance of a lifetime.

TREASURER'S REPORT

First a reminder to all local Victoria members: please pay membership dues. The costs of running our organization keep increasing, especially printing costs for the newsletter. If you enjoy the newsletter and come to workshops, please clip the membership form and mail in your cheque!

Our organization earns income from memberships, workshops, selling books, etc. We pay to support teachers in the form of subsidies for liability insurance, scholarships to study in India or attend Canadian teachers' meetings, etc.

In the fiscal year, 1989, we had unusually high expenses because of Mr. Iyengar's 70th birthday celebrations. This year could also prove expensive if we need to subsidize costs of Mr. Iyengar's visit to Edmonton. So far this year, all our Sunday morning workshops have generated income. Thank you to Celia Ward, Gay Meagely, Derek and Shirley French, for their time and energy in making these successful events!

Leslie Hogya

**THE VICTORIA YOGA CENTRE
PRESENTS AN IYENGAR YOGA WORKSHOP**

DONALD MOYER

**MARCH 23 - 25, 1990
at the VICTORIA YM-YWCA
in the Dance Studio**

Donald Moyer is one of North America's foremost Iyengar Teachers. He has studied frequently with Mr. B.K.S. Iyengar both in North America and at the Ramamani Iyengar Memorial Institute in Poona, India. Donald writes the Asana column for the Yoga Journal. He is a warm and sensitive teacher who willingly shares his knowledge and insights with students.

Friday	March 23	6:30 - 8:30 pm	Asana
Saturday	March 24	9:00 am - 12 noon	Asana
		5:00 - 7:00 pm	Pot Luck Supper
		7:00 - 9:00 pm	Talk by Donald
Sunday	March 25	10:00 am - 1:00 pm	Asana

**FULL REGISTRATION (Including Talk) \$130.00
REGISTRATION after MARCH 1 st (Including Talk) \$140.00**

The Pot Luck Supper and Talk will be held at
3918 Olympic View Drive, Victoria, B.C.

TALK Only: \$5.00 (Space is limited, therefore, call to reserve your space.)

To Register send your fee payable to : **The Victoria Yoga Centre
c/o 1480 Lands End Road
Sidney B.C., Canada
V8L 3X9**

For further information contact

Marlene Miller at (604) 656-3183 (H) or (604) 656-7271 (W)
or Linda Benn at (604) 598-8277

Billets are available for out of town participants. Please indicate such requirement at time of registration.



**Canadian Iyengar Yoga Conference
Edmonton - July 2nd to 6th
for students
of all levels of experience.**

Don't be deterred from coming to this exciting event because you are a beginner: classes will be offered for all levels of students. The fact that Mr. Iyengar himself will be there, makes it an opportunity not to be missed. In addition, you will be able to take classes and attend forums taught by Canada's best teachers and meet other students from all across the country.

B.K.S. IYENGAR HIMSELF

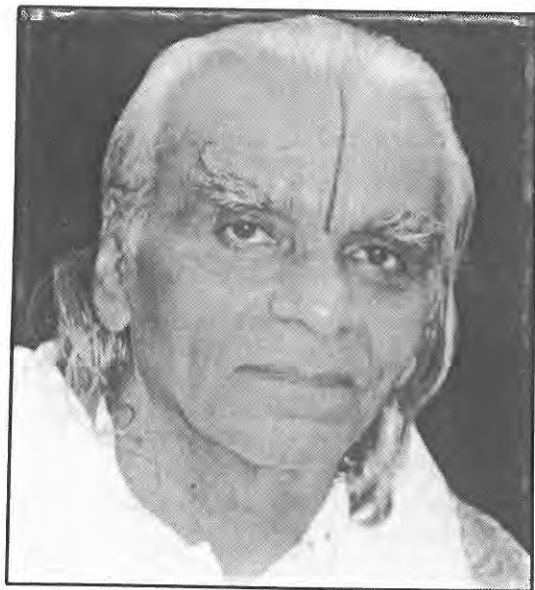
In 1984 Mr. Iyengar made his first visit to Canada. He came to Vancouver, Victoria and Edmonton. It was a very exciting time for us, and we prepared carefully for his visit so that not a moment would be wasted. It was arranged for him to observe classes at the Victoria Y. Three classes were scheduled to run simultaneously, and he observed each one in turn. Then, he brought us all together in the large gymnasium and taught a very special class.

Swami Radha invited Mr. Iyengar, his entourage, yoga centre directors and teachers to a luncheon at Shambhala House. In the evening the yoga centre organised a Gala Celebration Dinner at the Crystal Garden where Mr. Iyengar was honoured by Mayor Peter Pollen and other special guests including Swami Radha, Swami Padmananda and Shirley Main.

Bill Graham acted as yoga centre reporter during Mr. Iyengar's visit and his article entitled "B.K.S. Iyengar - Himself" was published in the October 1984 issue of our newsletter. It was later reprinted in the book "IYENGAR - His Life and Work". Following is an excerpt from that

article :-

"Iyengar moved through the three rooms which held the classes. With each teacher he was different. Those moving with him were privileged to see many different men in one. In some cases he was the lion which is so often reported on. With other teachers he was the mentor, gently but firmly guiding toward deeper understanding. With others we saw an impishness, and a playfulness which surprised me. In all circumstances we saw love. Iyengar has the most incisive vision that I have ever witnessed. He sees things beyond all of us. He sees them quickly. Above all, he really cares. His approach to several students, from the most senior to relatively junior, was to take them back from levels to which they aspired, suggesting ways of using furniture and props to release tight areas, to ease pain, to get the full benefit of their asanas. Often his suggestion was harder work. He pointed out how we are afraid to work hard enough to pass through our limitations and pain into a true understanding of Yoga.



For the last hour of the session, all three groups joined in the gym for one huge class. Mr. Iyengar himself taught, "You are lucky I am teaching," he said. "I am breaking my promise." We were lucky. I certainly ached to join in the class. It was very, very difficult to stay on the sidelines. But, from the sidelines, I witnessed the most remarkable Yoga class I have ever seen. The group moved from the most complete concentration to chaos, as everyone crowded around to watch a point demonstrated, and then back into utter one-pointedness as Iyengar led them through a series of standing poses. These seventy five people truly were lucky. We may never have an opportunity like that in Victoria again."

LINDA'S RECOMMENDATION

Mr. Iyengar is an expert in the field of yoga, a genius. He sees beyond the superficial structure of poses to gaze within the body/mind of the practitioner, and there expose the truths held in the body. In India I was in awe of him. One day in particular I remember watching him correct a student's tadasana after he observed the lay of the hair upon the student's chest. Remarkable. There are delicacies and subtleties within this gentleman that transcend the ordinary.

I have been asked why I would recommend Mr. Iyengar to others, and why I would suggest students go to Edmonton this summer and see him. Because he is an inspiration, because a living experience far outweighs hearsay, because he can answer your questions: these are some of my reasons.

Linda Shevloff

IYENGAR YOGA AND ME

As a generally athletic type I didn't really choose Iyengar Yoga over any other sort, it was what was around when I needed it. As a beginner I liked the certainty and precision of Mr Iyengar's method. So for a long time as I practiced I wondered about 'other' yoga, especially when I started looking further than my physical body.

After visiting Pune and studying with Geeta, Mr Iyengar's daughter, I began to understand that there are no absolutes. I started working at my edge in my asanas without judgement, which allowed me to find the release that allows me to progress.

Then I started my greatest learning, teaching. Most Yoga has been taught one on one, guru to disciple so the teacher can keep a pretty good eye on his pupil. By bringing a set of standards to yoga Mr Iyengar allowed instructors to help multiple beginners safely, which is more the tradition of our western world.

Mr Iyengar, as with all Gurus, also brings clarity. To meet Mr Iyengar's teachings face to face will always bring progress if you can leave your judgment at home.

I look forward to meeting Gururji in Edmonton this summer. Om

Jim Rischmiller

Canadian Iyengar Conference ! EVERYONE WELCOME !

INFORMATION and brochures available
from your local teacher or

CONTACT:

Liz McLeod
27F Meadowlark Village
Edmonton, Alberta T5R 5X4
phone: 403-484-7594

SCHEDULE:

6 pm July 2 to evening
celebration, July 6.
Teachers Meeting July 7
ending at 6 pm.

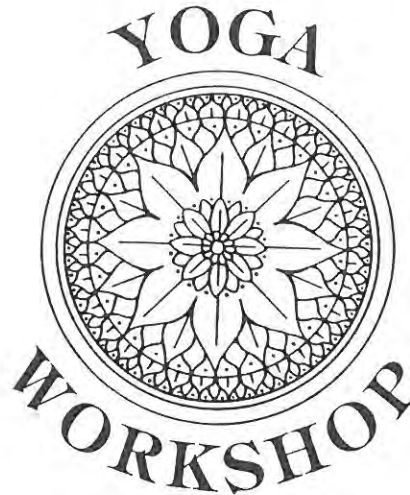
ACCOMMODATION:

Available very reasonably
at the University of
Alberta, Edmonton.

TEACHER'S DIRECTORY

A reminder to Canadian Iyengar Yoga Teachers. If you wish to be listed in the 1990 Teachers' Directory, please contact your regional representative soon. (See page 5 of Feb. issue)

Yoga Centre of Victoria
presents a



Focus on Women

with Leslie Hogya & Celia Ward

Come and experience dynamic poses promoting strength and vitality, quiet poses which heal and nurture. Leslie and Celia are experienced Iyengar Yoga instructors.

Sunday, April 29th

10 am - 1 pm

Yoga Studio—Victoria YM/YWCA

\$13.00 Yoga Centre members

\$15.00 Non-members

Registration

Phone Celia at 474-5021 or Leslie at 383-6301

Refreshments—Register Early

THE WAY OF LIFE OF GURUJI

Reprinted with permission from the Winter, 1989, issue of Dipika, the magazine of the Iyengar Yoga Institute in London, England.

by Lorna Walker

While I was in India (July, 1989), I felt that it would be interesting for many people in Britain to learn about the way Mr. Iyengar lives. Before I went to India some people suggested to me that Mr. Iyengar was a millionaire who loved luxury and lived in an ostentatious way. Others wondered if he lived in the poverty traditionally associated with religious ascetics who search for knowledge but shun the good things of this world. My own expectations were coloured by the stories I had heard and the books I had read about India and about Yoga. I was ignorant of the religious and social customs. Now I am, I trust, a little more aware of my ignorance.

I loved India but particularly I loved it for the Yoga Mr. Iyengar taught me there. I liked the Indian people but I am not one of those where India becomes a world apart, a world where they wish to live and to which they struggle to return. I liked Mr. Iyengar's family because I found them open, friendly and with a great deal of common sense, characteristics that appealed to me with my Ulster background, a background that rates these qualities highly.

I state these facts because I think they set the scene for what I am going to write. I write neither to add nor detract from either Mr. Iyengar or his way of life. I want only to inform others so that, for those who are interested, it informs their Yoga. Mr. Iyengar's youngest daughter, Savita, generously gave of her time to answer my questions. I have tried to reproduce the information she gave me as faithfully as possible. There is much more she could have told me had time permitted. She has promised to write about the Iyengar family tree for the book that is being published to celebrate Mr. Iyengar's 70th birthday.

Like all the Iyengar family, she is very hardworking. I hope she will find time to do it. What she told me sounded so interesting that I am sure it alone would make the purchase of the 'Celebration' volume worth whatever it may cost.

The Life of Guruji

Guruji is widely known through his teaching; his eye for the smallest detail, his compassion, his love of Yoga and his insistence on truth whether it be in his Yoga or in his living. He has also written much about his early life and his struggle with poverty. The gap that is most difficult to bridge is the one between East and West, between the Eastern way of life and the Western one, between differing outlook and expectation. One visit to India does little to illuminate this and may, indeed, cause greater confusion. These notes do not set out to consider the Eastern approach to life, knowledge or education but to state some facts about Mr. Iyengar that students of Iyengar may find interesting.

His Hindu Faith

To outsiders the Hindu faith seems very complex. To people who are born into it, it is a way of life. Hindus believe in their "karma" - the cycle of birth and re-birth. Their faith is based on the Vedas, Upanisads and Bhagavad Gita. World fame has not changed the viewpoints of Guruji; he still holds to the beliefs of his forefathers. He does not, however, set out to convert people of other faiths to his, but aims to make Yoga inform and enrich their own beliefs. He has brought up his children in the Hindu religion, himself teaching the two eldest sons to chant. When he grew more successful he had less time for

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family pursuits and the duty of teaching chanting to the younger children fell to his wife.

His Institute

The design of the Institute is symbolic. It is 71 feet high, $7 + 1 = 8$, representing the vertical growth of the eight limbs of yoga. Eight beams radiate from the main column towards the eight outside columns. These eight columns represent the eightfold Path of Yoga: Yama (Moral Principles), Niyama (Individual Disciplines), Asana (Postures), Pranayama (Regulation of Breath), Pratyahara (Withdrawal of the Senses from Objects of Desire), Dharana, (Concentration), Dhyana (Meditation), and Samadhi (Trance).

His Studies in Yoga and Philosophy

When he was young Guruji did not have the time or money to study books. His family were so poor that, at times, there was no money for food. Books were a luxury they could not afford. It was only in his middle years that he had a little money to spare to buy books and to begin his study of philosophy. It was his formidable intellect that enabled him to become the scholar he is today, with his wide range of knowledge. At first he had little free time to study the books he became able to afford. It was only on lengthy train journeys that he had the opportunity. It was on the train journeys to Bombay each week-end that he wrote his book "Light on Yoga". Any free time was taken up with the thousands of photographs he had taken to select those used in the book. With characteristic energy he not only posed for the photographs but instructed the photographer on how to photograph the postures so that they would be clear indications for the reader. Nowadays, listeners to Guruji lecturing, or even in conversation, quickly become aware of the depth of his reading in both religious texts and philosophy.

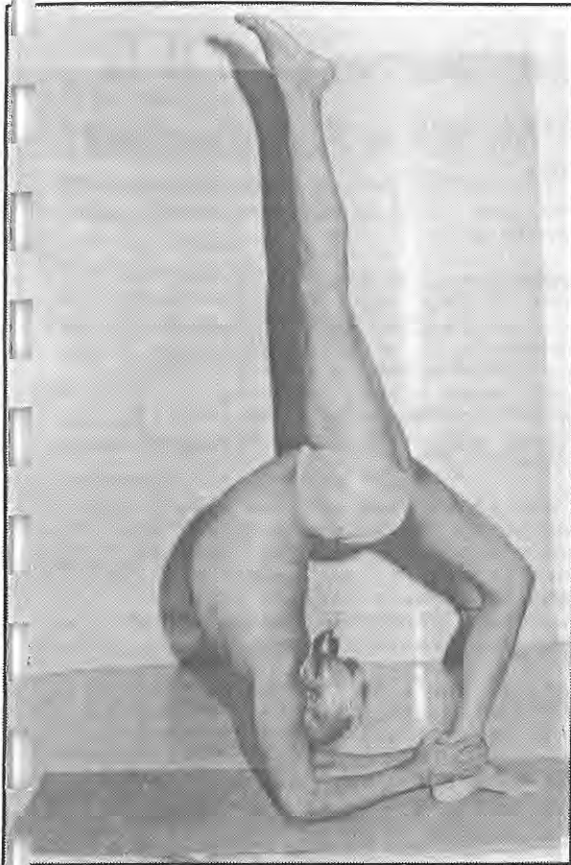
His Philanthropy

Many people believe Guruji is a wealthy man. He is certainly wealthy when we

consider his gifts and his intellect. His worldly goods are few. He lives simply, giving generously of the money he earns. His students, when they become aware of this, often help him in his charitable work. This work is extensive. I mention here just some of it. There are two leprosy organisations given extensive help, a school for the poor, two ambulances that bring medical aid to poor people, a cancer clinic and several bore wells among the many charities that have benefitted from his help. He has also given money to help publish books cheaply to enlighten people who would not otherwise be able to afford to read and study. Another area in which he has given generously is the Anoyana Project - rebuilding a village in Karnataka. Many charities in the Pune area speak highly and frequently of his generosity. Many sick and needy people turn to Mr. Iyengar for help and all, known or unknown, are given aid. It is not only in India that Mr. Iyengar is esteemed for his generosity. World wide he has given of his time and money to spread the knowledge of Yoga and help those in need.

Food

Guruji has written that the type of food we eat affects our practice of the asanas and the practice of Yoga changes our eating habits. Had Guruji not followed the path of yoga, the type of food he would have eaten would still have been influenced by his being born into a Hindu family in Karnataka. It is common knowledge that Hindus are vegetarians but few people know that they do not eat eggs. However, milk and butter play an important part in the diet of Hindus. While Guruji prefers simple food, he has a particular liking for fruit, nuts and sweets. Like all travellers to foreign countries, he can be made to feel unwell by unwittingly eating strange or prohibited foods. On his first visit to England, Guruji found so little suitable food available that he was forced to live on potatoes, peas and carrots. Now his many followers in foreign countries try to see that suitable food is provided for him.



The Family Man

Like the majority of Indians, Guruji is a man who likes to be surrounded by his family. It is to them he turns for entertainment and celebrations. He saw that if they had the chance to study that was denied to him, buying books for them and encouraging them. All of them are University graduates and Savita has a Doctorate in Sociology. But it is not only in providing the opportunity for study that Guruji has taken an interest in his children's education. He observed everything that they did. He may have been playing a musical instrument, dancing or practising Yoga.

In all, he observed and, in the words of Savita, "had the ability to throw light". He was fortunate in that he had a happy marriage. His wife helped him with his Yoga and provided an atmosphere where he could concentrate on it. His students world-wide were not surprised when he called his Institute in Pune The Ramamani Iyengar Memorial Yoga Institute.

In conclusion, I would like to thank Savita for taking time to answer my questions. She is a charming and very intelligent lady. What shone through our conversations was the love and respect which she had for her father. She also talked a little about her mother who was also a remarkable lady greatly beloved by her children.

I was fortunate in having been able to travel to Pune and study in the R.I.M. Yoga Institute in classes taught by Guruji himself. I would like to end with the most overwhelming impression I have taken home with me. It is the nature of Mr. Iyengar's gift as a teacher. He knows how to push you to learn so that you can become aware of your capacity for learning and how little you actually use it. It is this capacity that he has used himself to gain his extraordinary insight into Yoga. It is, in my opinion, this capacity that you need to develop to make Yoga 'meditation in action', the true Yoga to which we all aspire. It is his attempts to help us understand this that has given Mr. Iyengar the reputation for being fierce. Many fail to see his compassion. It is impossible to see other than the compassionate and caring man when you have talked to Savita. She, like Geeta, Prashant and Vanita (his other children that I met) is a gentle lady. Her love for her father is obvious. If we do not share her respect for him, we are the losers.

It seems to me that the Iyengar Yoga movement could benefit from a greater knowledge of the background to the culture and country in which it has developed. I hope this brief sketch will encourage those of you who have an interest to read more about it and pass on your knowledge to other students of Iyengar Yoga.

THE BALANCE OF EFFORT AND SURRENDER

Namaste,

by John Schumacher

Last August I taught at Feathered Pipe Ranch with Patricia Walden. The title of our workshop was "The Balance of Effort and Surrender". And this past October the group discussion at Unity Woods was about "Balancing Effort and Surrender". In the time since I have begun to turn my attention more and more toward this subject, I have encountered an increasing number of articles, essays and commentaries addressing either effort, surrender, or both. The October discussion provided still more information with the numerous and varied ideas and observations expressed. The thoughtfulness of those ideas, coupled with the large turnout for the discussion, indicate to me that this is a subject that is of interest to a number of people.

Patanjali raises these issues in the first chapter of the Yoga Sutras when he describes what is necessary to attain the state of Yoga (citta-vrtti-nirodha). Two things are required, he says: abhyasa, defined as persistent practice or effort, and vairagya, defined usually as non-attachment, but which can certainly be understood as surrender or letting go. And he presents them in that order: first effort, then surrender (I-12). This is not an accident. For the sake of brevity, clarity and precision, everything about the Yoga Sutras is very deliberate, done with tremendous intention. So we can reasonably assume that there is a reason why effort comes before surrender.

In order to go into the interplay between effort and surrender, it will be helpful to have a concrete example.

What better example for a bunch of Iyengar yogis than that of practising an asana or posture? Let's even be so

specific as to choose a particular asana, say utthita trikonasana or triangle pose.

To even begin to do trikonasana, some effort is required. In fact, Judith Lasater says that the real effort is in deciding to do trikonasana in the first place. The mental effort of choosing to act comes first, weighing, considering, deciding, and then the physical effort of doing the pose follows.

But all of us have had the experience of deciding to do something and then somehow not doing it. We make the effort to decide, yet before we even begin the physical effort of doing trikonasana, something happens, something gets in the way.

Patanjali has a whole list of these obstacles (doubt, laziness, delusion, etc.), nine in all (I-30) but without naming and discussing them, I think it would be fair to say that they describe the conditions we create in order to resist acting on our decision. We're not sure if this is the right pose to do, or we're just too tired today to practice, and so on. Because of our doubts or laziness or whatever, we resist our own decision to do trikonasana, and so we go back to bed and wait for a better time.

In a recent issue of The Sun magazine, a delightful collection of essays, short stories, poetry and letters that is published monthly, there appeared an interview with Stephen Levine, who has spent much of his life working in the field of human consciousness. Originally a Buddhist meditation teacher, co-author with Ram Dass of Grist for the Mill, and former co-director of the Hanuman Foundation's Dying Project, he and his wife now conduct workshops on "Conscious Living, Conscious Dying".

Come to **Yoga '90**, the Second North American Iyengar Yoga Convention, to be held in beautiful San Diego, California in June 1990! Don't miss this rare opportunity to witness B.K.S. Iyengar in action and study with the finest yoga teachers on the continent. See old friends, meet new ones and share the joy of yoga!

For more information contact:

Bonnie Anthony
Convention Chairperson
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Yoga '90
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Pre-Convention
Teachers'
Conference
June 23 to
June 25, 1990



In the interview the question of surrender arose. He responded thusly, "The word surrender is so funny, because most people...equate surrender with defeat. But surrender is letting go of resistance." (The Sun, #167, p. 10). If we accept this definition of surrender, letting go of resistance, then what we need in between the effort of deciding to do something and the effort of actually doing it is to surrender, to stop fighting with ourselves and just get on with it. This, of course, is very simple to say, but not so easy to do.

In class the other night a student asked how to establish a regular practice. He had discovered that if he left his practice until later in the day, it often didn't get done. But when he tried to practice in the morning, he was stiff and didn't enjoy it as much and wound up missing it on that account.

In thinking of what to suggest to him,

I was reminded of a sentence from a yoga book I had read years ago. To tell you the truth, I can't remember a thing about the book, including the author and the title, other than this particular sentence, which advised that the minute you awoke in the morning, you should get out of bed immediately and begin your practice. Now this may not seem like earth-shattering information, but it had a tremendous effect on me. Instead of lying there in bed, feeling how warm and comfortable it was, how cold the room was, how good slipping back to sleep would feel, I began getting up right away. Not one other thought other than, "I'm awake. Get up." I missed practice a lot fewer times and spent what had been the usual twenty minutes of procrastination practicing instead, which I figure added a little over two hours a week to my practice.

The effect of that sentence was to help me to eliminate the period of

resistance that takes place between the effort of deciding and the effort of acting.

Going back to our example of trikonasana, we've decided to do the pose, let go of our resistance to doing it, and now begun to do it.

Certainly standing up in trikonasana requires physical effort. Just standing up requires physical effort. And in the beginning a lot of physical effort is needed. Just watch a baby trying to learn to stand. The movements are gross, inefficient, uneconomical, weak. Then watch a dancer rise from a stooped or lying posture on the floor to a full standing position. Smooth, beautiful, powerful, effortless. It took tremendous effort over a long period of time to attain the control whereby that apparently effortless action became possible.

Mr. Iyengar address the question of effort in his chapter on "Effort, Awareness and Joy" in The Tree of Yoga. He observes that in the beginner's pose a great deal of effort is involved, while for the experienced practitioner the degree of physical effort decreases.

In class I have heard him refer to donkey work, mule work and horse work. You need a lot of effort to get a donkey to work; you have to push or pull it. To get a mule to work, you shout at it. I watched an old tobacco farmer in West Virginia work a pair of mules through his field simply by shouting commands at them. He did shout real loud. To get a horse going all you need to do is cluck your tongue.

In the beginning much of the work of doing the poses is donkey work. Sensitivity, understanding, and refinement develop as the poses are performed time and again, and through this sensitivity and understanding, bad habits, imbalances and weakness are surrendered.

What seems to emerge through all of this is a pattern which involves effort to bring awareness to a new level and then letting go of what is not appropriate at that level, and then more effort, another new level, more letting go, and so on.

I have found this to be true doing asana practice. I have also found it to be true in lots of other aspects of my life. Certainly in my relationship with my wife this pattern occurs. We struggle with some problem, get a clearer picture of it, let go of some hangup that was getting in the way, and then move on to the next level.

I suspect the real problem is in solving the question of appropriateness. When do you work harder, when do you back off? In doing a pose, when do you make the effort to push through resistance, and when do you stop and wait? In struggling with problems in a relationship, when do you keep gnawing at them and when do you just let it go for awhile?

Unfortunately there is no easy or quick answer, at least none that I've been able to find. In the chapter on "Effort, Awareness and Joy" Mr. Iyengar says, "You proceed by trial and error. As the trials increase, the errors become less. Then doubts become less, and when doubts lessen, the effort also becomes less....Direction will come, and when you go in the right direction, wisdom begins. When wise action comes, you no longer feel the effort as effort - you feel the effort as joy."

I understand him to be saying that we need to work hard, to persist, to be attentive and learn, and that as we work in this way, we arrive at a level of comprehension whereby we no longer fluctuate between effort and surrender, but rather find ourselves in the place where effort and surrender merge into one another in harmony and balance.

Or, as Jimmy Cliff said:

"You must try,
Try and try,
You'll succeed at last."

An article reprinted with permission from the
Unity Woods Yoga Center, Bethesda, Maryland.

COMMENTS ON YOGA FROM OUR READERS

In previous Issues of the Newsletter we asked our readers to respond to the following questions. Why did you start yoga? Why do you continue yoga? We thank everyone for their answers.

I started yoga because it offered a genuine path to return to the Source. This is all forms of yoga, including hatha.

I continue because it's working. Also it is challenging enough to keep luring me on.

Barbara Stone

I started yoga because my mother said it would be good for me (mind you, I ignored her for 7 or 8 years). I continue because she was right! (I can hear her saying 'I told you so' - oh, not my mother!?). I have learned yoga is good for me. This lesson comes home to me especially when I stop doing it! Yoga allows me to accomplish the things I like, and need, to do in my life. It allows me to face the difficult and challenging aspects of my life. I spend a good deal of my time giving to people in need, promoting movement towards their health (I work as a nurse in psychiatry). Yoga allows me to give to myself, promote my health, so I have something to keep on giving to those who need it. Yoga is time out for me. Yoga provides me with more choices and options as I try to cope with life and grow.

Rachel (Daventry) French de Mejia

(Where does this hanging on to names end. Its getting scary!).

After 20 years of bashing my body around as a dancer, I wanted something less strenuous but also something which would keep me healthy and supple. I tried Tai Chi while I was pregnant and that was just right for the time but I did not find it challenging or stimulating enough. Yoga has always fascinated me and finally I had the time to take it up. I was amazed at how much more supple I've become and only wish that I had been able to take yoga along with my dance classes and then I would have been that much better. I teach jazz now and tell my students about it. Yoga is my "one night off" from baby duties and it helps to relax me and to centre my concentration on things beside diaper changes and the next feed!

J. Devonshire



YOGA in GREECE

ANGELA FARMER - VICTOR VAN KOOTEN

Course I - May 21-June 9

Course II - June 18-July 7

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

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

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

Anne D. Forester, 1416 Fort Street, Victoria, B.C. Canada V8S 1Z1
Tel (604) 595 7611

This past summer I took a trip through the southwestern United States, and as I headed north I stopped at a hot springs in Saratoga, Wyoming, after spending a very cold night in the mountains. It was fairly early morning and there was only a couple of other women there. One of these was a self-proclaimed psychic and asked me if I'd like to be 'read'. Being the adventurous soul that I am, I said, "Sure - do it to me". As it turned out, I thought she did a pretty good job of reading who I am, though her predictions for my future seem a bit far-fetched.

The first thing she said was, "You are very strong, much stronger than you look...(pause)...like an iron box". That was the first time I'd heard that outside my own head. She went on to say that at the centre of me, the "real me", is a gentle, loving, happy, yes even silly, sweetheart, with an incredible capacity for peace. However, around the periphery is a ring of black, morbid, guilt-ridden, heavy awful stuff. My own analogy - like the weights and tethers holding back a balloon. That is how I've seen myself, but to have a total stranger look in and see that in a very brief encounter was, well, interesting.

So what does all this have to do with yoga? I've just read Swami Sivananda Radha's book "Diary of a Woman's Search". Letting go - letting go of the pain, that's what the Master always says.

I guess that's what I'm trying to work on through yoga. I'm starting to feel some pressure on the iron box and, as a result, I'm meeting resistance and my concentration in class is waning of late. I know that if I want to fly, I have to let go, but boy it's tough! My iron box is very secure.

Kelly Fantham

I started yoga in order to kick higher. At that time I was doing Karate and another student told me that yoga stretched muscles and made joints more flexible in higher kicking and faster movements. I found this was true. I also found a new approach to exercise and a new approach to many aspects of living. The holding of poses, the emphasis on relaxation of muscles, using time to work and stretch and strengthen the body, I found novel and beneficial. It gave a feeling of comfort and well-being to both the body and the mind. Although I eventually quit practising Karate I have continued to take yoga classes and expect to carry on doing so.

I'm interested in fitness and began yoga in 1988 to increase flexibility - to add a "stretch" component to the aerobic workout. Over the past 2 years, aerobics has faded out and I've become committed to yoga, cycling and swimming. Yoga has increased body awareness for me and always challenges - stretches! - boundaries and ideas of limitation. I also find it releases tensions and stress, leaving a place for calm, for awareness, and for solutions to be nurtured. Yoga provides a path for me to take care of myself.

Carolyn McPherson

I was thirty years old and I felt I needed to move!! I happened to see a yoga demonstration. I continue because I enjoy the invigorating work of the asanas - also more important I like my yoga friends and network. They are very special to me.

Hilda Pezarro

A mind that is stretched by a new experience
can never go back to its old dimensions.

- Oliver Wendal Holmes

I started yoga as a method of rehabilitating myself following spinal surgery which was done to remove a herniated sequestered nucleus of a lumbar disc. Such surgery causes major disruption and many muscles have to be re-educated, others have to be strengthened and spinal alignment and posture require help. Yoga seemed a logical follow-up to the initial physiotherapy.

The introductory lessons in yoga in one term at the Y convinced me that my original premises were correct. Yoga was providing flexibility, strength, endurance and a philosophy towards well being which did wonders for me. Thus I will continue with yoga so that I can prepare myself and sustain myself in my usual full life style including trout fishing, hiking, golf, tennis and world travel.

Bruce MacKenzie

When I bought my first membership at the Y, I was eager to try all the courses they offered. This ranged from a ski fit class (I didn't ski) to a judo class (I didn't like to throw people around) to a yoga class (I didn't have any idea what 'yoga' was). My ski fit is defunct (replaced by aerobics). Judo is gone too (I only took it for the one term), but yoga has remained with the Y and me since 1975. As long as I am not required to throw bodies around, I think that I shall continue!

I started yoga because of knowing to be well I must be active. Yoga in the beginning of my practices was physically based. I wanted an activity I could do and rely on for the rest of my life to be healthy and maintain as much youthfulness as possible. I continue in yoga because it has expanded my perceptions about who I am.

Yoga self study has given me confidence to explore my inner self. I developed the courage to look at my "hang-ups", face the poor self image I had, and grow. My continuation is founded on the experience that the yogic tools, learned in self development, work. I

no longer live on the surface of life rather life has depth and I feel touched on many levels. I live spiritually connected to myself and to the Greater Consciousness of all life.

Marlene Linda Miller

I came to yoga looking for fitness and enjoyed a more or less regular daily gung ho practice for ten years.

I am now working on a therapeutic program as a result of rheumatoid arthritis.

I stay with yoga because I can't imagine life without the ever unfolding fascination of what will happen next with body, mind and spirit on this yoga path.

Blessings on one and all.

Pat Oughton

I started yoga because Jim did. At the time, it was the only thing I knew to do. I always tried to do what Jim did and nearly always ended up feeling incompetent and frustrated because, of course, what Jim did wasn't always what I wanted to, or could, do! Boy, that one took a long time for me to discover! I thought if we didn't do all these things together at the same speed, with the same quality, that somehow our relationship would deteriorate to the point of extinction. So I began yoga and, in this instance, followed Jim only to learn that I did not have to work at his pace. In fact, to learn how important it is to work at my pace.

I continue my work in yoga because it has become an essential system for me, as essential as my respiratory system, my nervous system. My yogic system enables me to function in life, so I can search out my path and be clear about the direction in which I travel. I travel like us all, alone - but not lonely. I have been provided with guides, a map and provisions, the journey is a challenge. There are many sights to see, many places to visit, an interesting time lies ahead. So I will continue on.

Jennifer Rischmiller



Leslie

by Leslie Hogya

Our lifestyle is causing the world great harm. The spectre of black billowing smoke from a mountain of burning tires fills the TV screen, more and more frequently it seems another oil spill is fouling beaches up and down our coast.

It's not the fault of the oil companies alone, nor of the man who stores the tires, it's all of us, you and me. I use oil and tires, I like keeping warm in winter, I work several miles from where I live, fly in airplanes to other countries and cities for holidays. I use electric appliances all day to keep our household clean. I like taking a hot shower every morning. I buy things that come in packages and drive around running errands.

Until a hundred years ago or so, most of the activities above were achieved with person power. Usually women stayed at home and did all the housework by hand or had maids if they could afford it. So human energy had a different kind of price.

I am looking at all of this and wondering what is the next step, I only have questions. I think all I can do is keep working on myself so I can adapt to change, besides instituting conserving measures in my daily life. Yoga keeps me flexible.

One thing I have noticed is that, even with all the "help" we get from machines, I'm still exhausted at night, and have no energy. The busier I get,

the less intense is my yoga practice and pranayama practice is still something I'm trying to establish. Prana is energy. Breathing brings energy into the body.

I must relax and be receptive to it. The air must flow into me. I can't force it in, yet I am active in the process. It's a subtle balance of control and release.

How does this apply to my life? I must be aware and direct my energies and time, yet I must also be relaxed and surrender to events as they unfold.

This is a very round-about way of talking about going to Edmonton in July. I'm still not sure if I'll go. It is a rare opportunity to have Mr. Iyengar visiting in Canada. It will require my spending energy in the form of money I earn by teaching school and in the form of some means of transportation to get me to Alberta. But it will also offer benefits. The opportunity to be recharged and recommitted to my practice of yoga. I know being at the Canadian event will be inspiring. Mr. Iyengar inspires by his example. His influence and the subtlety of his teaching will be evident in those he has trained and in any presentation he will make.

My own needs and wants are not all I must consider as I make my decision: I have a family and other financial commitments. As the deadline approaches all the factors will be looked at closely and a direction will be clear.

SHAMBHALA HOUSE



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SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering precise, practical methods for self-directed development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

WORKSHOPS AND EVENTS

MANTRAS: Words of Power

Friday, Mar 16, 7:30-9:30 pm; Saturday & Sunday, Mar 17 & 18, 10:00 am-6:00 pm

This workshop is an introduction to the practice and philosophy of Mantra. We will be chanting different Mantras and will explore their symbolic meanings. The power of sound is well known; here is a chance to experience that power with a spiritual focus and discover for yourself its beneficial effects.

Fee: \$110.00, \$25.00 deposit

DANCE AS PRAYER

Friday, Apr 20, 7:30-9:30 pm; Saturday & Sunday, Apr 21 & 22, 10:00 am-6:00 pm

This is an opportunity to experiment with Indian dance as a means of expressing devotion. No previous experience is necessary, only a desire to explore the use of the body as a spiritual tool, to bring another dimension into daily life.

Fee: \$100.00, \$25.00 deposit

WEEKLY ACTIVITIES

All classes begin the week of Jan 15; end the week of Apr 2. (12 weeks)

Easter break (Apr 9-13);

Classes begin the week of Apr 16; end the week of June 4. (8 weeks)

Indian Dance:

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

Find for yourself the meaning of the saying, "The body is a spiritual tool". No previous experience is necessary.

Fees: 12 classes, \$78.00; 8 classes, \$52.00

Dreams:

Tuesdays: 5:30 - 7:30 pm

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

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\$10/class, drop-in*

SALTSPRING ISLAND RETREAT

with
SHIRLEY DAVENTRY FRENCH

JUNE 1 - 3, 1990

THE THINGS THEY SAY . . . ABOUT MOLIVOS MATS!

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

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

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- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
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Ideal for Yoga – known
as the 'Sticky Mat'

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card*	9.00

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

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

YOGA CALENDAR

MARCH

3: Pranayama and the Sutras, a workshop with Shirley Daventry French at her home studio in Metchosin, 478-3775.

5: Term 4 classes begin at the Y.

9: Yoga Centre meeting. At Leslie Hogya's house, 1819 Laing St., Supper at 6.30 p.m. followed by meeting

11: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

21-25: Donald Moyer at the Y. For information contact Marlene Miller (604)656-3183.

7: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

22: Focus on Women workshop with Leslie Hogya and Celia Ward. Call Celia at 474-5021 or Leslie at 383-6301.

29: Yoga for Men workshop with Jim Rischmiller. Call Jim at 474-5630.

27-29: Workshop in Regina with Shirley Daventry French. Contact Marlene Harper (306)584-2737.

APRIL

6: Fundraising auction at the Y to raise money for Mr. Iyengar's visit to Edmonton in July. Services and goods will be auctioned. Watch newsletter for further information. The auction will be held instead of a Yoga Centre Meeting.

MAY

5: Day of Yoga in Metchosin with Shirley Daventry French. Call 478-3775.

11: Yoga Centre meeting.

19: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____
Address _____
City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00),

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

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

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

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

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

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Jennifer Rischmiller, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5661.

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DEADLINE FOR APRIL ISSUE

MARCH 16, 1990

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

R.R. #1, Victoria, B.C. V8X 3W9



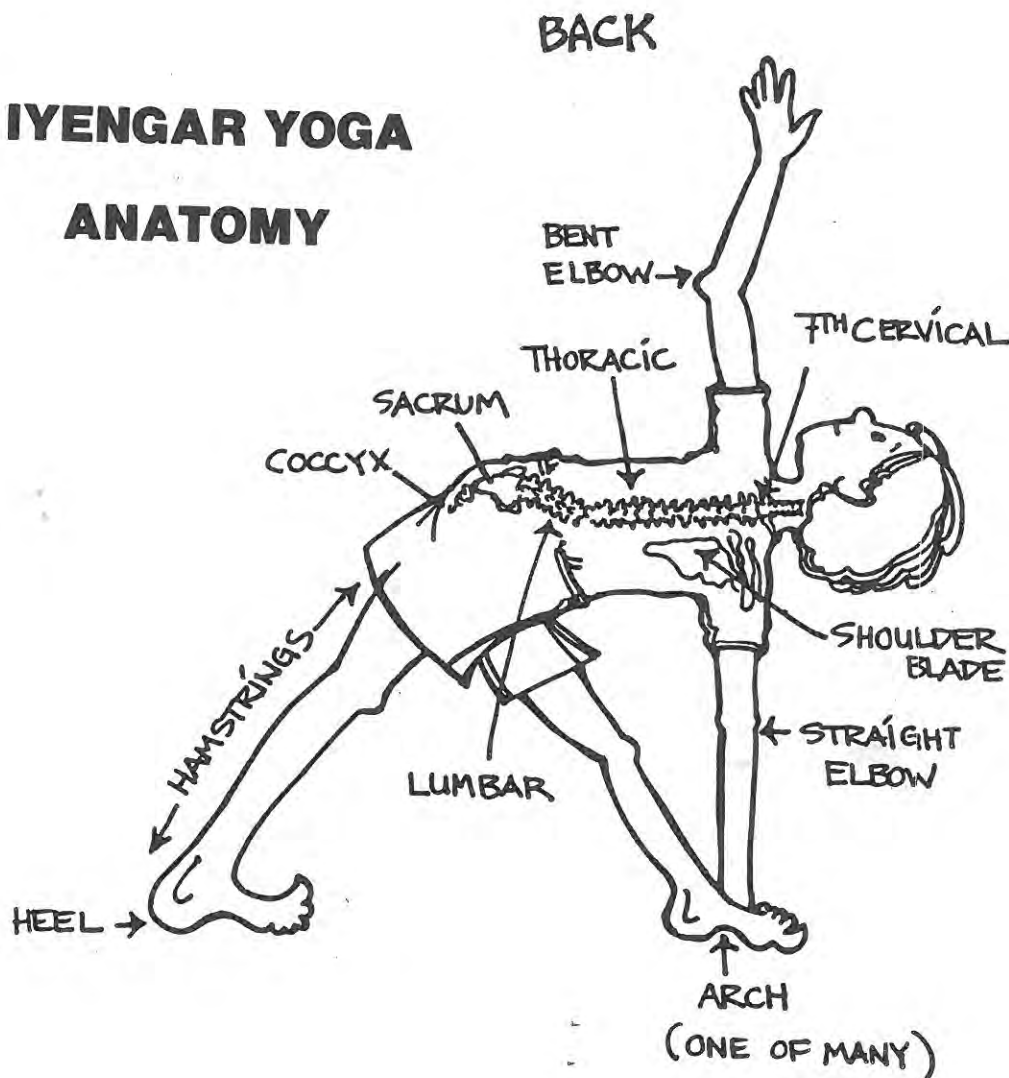
yoga centre of victoria

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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

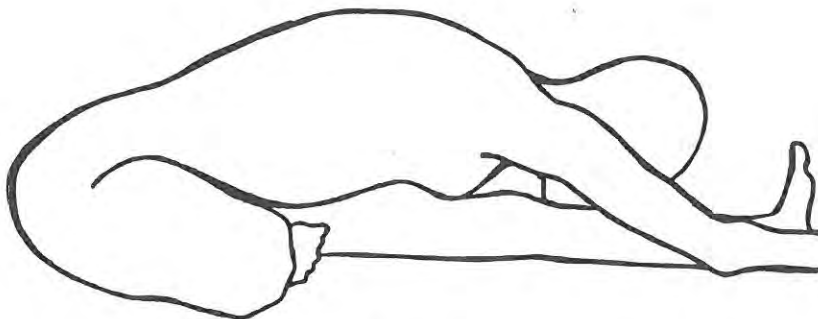
APRIL 1990

IYENGAR YOGA ANATOMY



Lauren Y. Cox

Canadian Iyengar Yoga Conference



July 2 to July 6, 1990

University of Alberta

Edmonton

- Three day visit from Mr. Iyengar
- Daily asana and pranayama classes
- Question and answer periods with Mr. Iyengar
- Forums of various topics of interest to students and teachers
- Evening events and festivities

Annual Canadian Iyengar Yoga Teachers' Conference, July 7

INFORMATION and brochures available
from your local teacher or

CONTACT:

Liz McLeod
27F Meadowlark Village
Edmonton, Alberta T5R 5X4
phone: 403-484-7594

SCHEDULE:

6 pm July 2 to evening
celebration, July 6.
Teachers Meeting July 7
ending at 6 pm.

ACCOMMODATION:

Available very reasonably
at the University of
Alberta, Edmonton.



Reflections

By Shirley Daventry French

A spiritual practice will change you and your life. This is its purpose. Yoga is a spiritual practice, and whatever your reason for taking a yoga class in the first place, sooner or later you will have to face the fact that you are changing. It will become difficult to continue in the same old way.

Spiritual practices clear out the physical, mental and emotional clutter gathered from our past experiences, and open a channel to the higher self. Spiritual practices unmask the ego and reveal it for what it is: seductive, destructive, self-indulgent and dedicated to its own perpetuation. Like a baby, the ego is hungry, needy and constantly demanding attention. Spiritual practices demand that we grow up and take responsibility for ourselves, our actions, our lives. Is that what we really want? In many cases, obviously not. Look at the number of students who drop out of yoga just when it is beginning to have some effect. Odd, isn't it, to discover that given a choice we often prefer to continue a limited, restricted existence burdened by all sorts of encumbrances rather than move freely and openly through life.

If I wish to be free, I am going to have to make some sacrifices. I will have to give up blaming, excuses, self-justification. I will have to face my fears. I will have to accept that I am already free, within the boundaries of birth and death, to make my own choices throughout my life.

Then, what's the problem? Problem is that, for many different reasons, I am very attached to some of the stuff I carry around and when given the opportunity to let it go, I am not always sure this is what I want to do. Yoga practices

are not a wand or a magic potion which remove your discomfort, pain and distress, but a means of opening up options. Yoga is not a dogma telling us what to do, but a philosophical exploration of the meaning and purpose of life beginning with some simple and practical steps. We learn that if you do this such and such will happen; if you do that it will have another result. Certain actions produce certain consequences. We are responsible, not only for all of our actions, but for our thoughts and words which also produce certain effects, internal and external. We begin to learn that there is really no separation between the internal and external worlds nor between ourselves and others.

When we are able to see the role that our thoughts, words and deeds play in creating our bodies, our minds and our world, we'll be thankful for that insight, won't we? Well, of course but if this is the case, who can I blame for my troubles? Myself! What about all the personal myths which perpetuate the idea that "they", other people, circumstances, are responsible for my limitations? Give them up!

The body-mind I brought to yoga had good reasons to hold back, to be wary, cautious of revealing too much. It's a sad story: right from the start life was hard. I wasn't breast fed. The day I was born my brother was very sick with scarlet fever and my mother was so worried about him she didn't produce enough breastmilk. He was always her favourite anyway. Then, just when I began to feel a little more secure, at seven years old, I was evacuated from London to a place of cold comfort reminiscent of a novel by Charles Dickens. To add insult to injury, in

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

SATURDAY,

MAY 5, 1990



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

FEE \$40.00

Shirley is a senior student of B.K.S. Iyengar and an experienced teacher of his method of Yoga.

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

For information and registration.

Phone 478-3775

that supposedly safe place, I was bombed out, returned to London for the rest of the war, and was privileged to attend a "very good school" with a sadistic headmaster who made my life a misery and provided material for many a myth, many a dream of revenge. He was a wonderful focus for resentment, not only during the time attended this school but for years afterwards. In fact, like most myths, this story expanded with time and telling. My headmaster was the central character in many dreams, and the subject of many anecdotes about my life and hard times. Eventually, five or six years after I started yoga, I had a dream in which he appeared, not as the bully whose memory I was holding on to, but as a very sad, lonely old man shuffling along the street and I felt very sorry for him. I have never dreamed of him since. I was finally free of this burden of resentment.

Yoga students should beware. Perhaps there should be a sign on the entrance to yoga classes along the lines of the warning on cigarette packets, saying: "Yoga is dangerous to your resentments." If you practise, one day you will be faced with a choice: either drop some resentments or drop yoga. In one of the early workshops I attended with Swami Radha, she warned that yoga will require you to give up even your most cherished beliefs. I didn't attach much importance to her statement at that time, but now I know what she meant.

Yoga creates changes: a more open body, a calmer mind, more sensitivity, less acting out of emotions. It develops awareness of the skin and what lies beneath it. It teaches you to discriminate about what you take in and what you give out. Gradually you become aware of what an effort it is to hold on to all the baggage you have accumulated, and sooner or later, if you continue with your practice, you will reach the point where it is much easier to put it down than waste all that energy carrying it around.

Om Namah Shivaya!



The Victoria Yoga Centre
presents

MEN ONLY

A Yoga Workshop for Men

SUNDAY, APRIL 29th 1990

**10 am to 1 pm
in the Yoga Studio
Victoria YM-YWCA**

**\$13.00 Yoga Centre members
\$15.00 non-members**

Yoga practice to explore your physical and emotional boundaries.
Breathing and Relaxation to experience your gentle side.

Discussion of the Hero's Journey.
Facing death, freedom and responsibility.
Isolation and the meaning of life.

Workshop Leaders:

Jim Rischmiller: an experienced Iyengar Yoga teacher
and practising manager.

Derek French a physician in general practice,
pain and stress management, hypnotherapy

Registration:

Phone Jim at home 474-5630 or at work 382-6464

Light refreshments included

SEEING THE LIGHT

by Anke Zandbergen

Reprinted with permission from Dipika, Winter 1989 issue, a magazine published by the Iyengar Yoga Institute, London, England.

July Intensive Course, Pune, 1989.

Back at home, in Scotland, the rain clattering against the windows, I read again through the notes I made during the Intensive course in Pune this July, taught completely by Mr. Iyengar!

The time seemed to have flown by, but I hope that what we learned will stay, that we will be able to pass on his message so that more people will benefit.

The course was an intensive, in all aspects; not just physically intensive. Although Mr. Iyengar expected us to give everything we could, in order to perform the postures more and more correctly, at the same time he tried to make us understand that the asanas are not an aim in itself. They are the means, through which we are able to get to know our bodies. Asanas are designed to make us aware of all the cells, nerves and fibres in our body.

There should be a 2-way movement in the asanas; action-reaction. The asanas are there to train the body as well as the mind. When we "do" a posture, we bring our body into a certain position, our body responds to this action and we need a sharp observing mind to register the body's reaction. We must not be satisfied when a posture comes easily. Never think; I did this very well. We must always keep our mind and body active. We have to think; how can I improve the posture into the very details of our body.

We have to learn to observe, to find out how each part of the body reacts to a certain action. We should never stop to question our movements, to question our feelings in the posture. Questioning of what actually happens gives us knowledge and awareness of our body: with this knowledge we can adjust the body, bring a greater sense of evenness and balance in ourselves. From early childhood, we lose our sense of "centre", of a natural balance in the body. We start to develop wrong habits which deform our body at a young age.

Through the asanas we must try to get this sensitivity of our "centre" back. So, in all the postures we have to go back to the centre, back to the base again and again. All the time questioning ourselves what happens to my right side, does it happen to the left?

We must spread our consciousness evenly through all parts of the body: there should be no "unnoticed" parts. Mr. Iyengar called this: "air-bubbles". The posture should be whole, no empty space, no blank spots.

When we are able to keep our awareness in all the various parts of the body, then we meditate. Meditation comes within the postures. It is inseparable from the postures. It is observing, feeling and moving the body with our brain and with our heart. We must involve our brain and our intelligence as well as our mind and sense of touch when we do the asanas.

Intelligence in the postures comes with the everlasting questioning of our bodies and through intelligence we develop our "inner sense of touch" - we discover our inner body. And if we look at Yoga in such a way, we cannot speak of a physical approach or a

meditative approach. Yoga then becomes the complete approach, that involves all the different aspects.

In Pune I started to understand why Mr. Iyengar never talks about meditation as a different part of the Yoga, in contrast to Hatha Yoga. During the classes he kept telling us: Do not perform the asanas for the outside world, full of your own pride, full of adoration for your own performance. Do the asanas in yourself. That brings a humbleness where we see our own shortcomings and find the areas that we have to work on, and not just the areas that we are good in.

Mr. Iyengar told us: Westerners "exhibit" themselves, show their physical strength, but there is no inner strength.

The awareness of the inner body will teach us how much the subtle movements count, not the gross movements. A minor movement in the skin can change a whole posture. We have to look for life in the skin.

Just as we have to question our own bodies and movements, we also have to question the students in our classes. They have to learn to question themselves, through our questions.

As teachers we do not help the students by telling them how good they are, but we have to correct them and show them the areas they have to work on.

On the last day of the course Mr. Iyengar told us:

Be honest to yourself in your own practice. Before you give a posture to a student, you have to work through all the different aspects of the posture yourself. Then you know what to give and what to look for in the posture in the student.

Never say: I try.....it is now or never! For a real Guru, there is no tomorrow, there is no longterm approach. There should be no "Trial and Error" period.

After 3 weeks I understood that this intensive was not meant to teach us

some new "advanced" postures, it was more meant to change our attitude, our approach to Yoga as an Art as well as a Science. When we learn to let go of our own ego, when we learn to be aware of our own shortcomings and we start to see the importance of the small movements, then all the postures become "new" postures. Our "inside" has to change, has to develop, then the rest will change as well.

After 3 weeks I also realised that all my worries about "my performance" had been a waste of time. You go there to learn, not to perform. Mr Iyengar is not the hard, rigid Guru. He is a man, passionately devoted to his Art, to the ART OF YOGA and he gets very upset and angry with everyone who abuses this Art.

Canadian Iyengar Conference



! EVERYONE WELCOME !



MOLIVOS YOGA HALL
LESVOS - GREECE

YOGA in GREECE

ANGELA FARMER - VICTOR VAN KOOTEN

Course I - May 21-June 9

Course II - June 18-July 7

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

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

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

Anne D. Forester, 1416 Fort Street, Victoria, B.C., Canada V8S 1Z1
Tel. (604) 595-7661

WORKSHOP IN EDMONTON

by Peter Skirving

The workshop with Shirley Daventry-French and Liz McLeod in November 1989 was an energizing experience. I, like many of the participants, have attended workshops taught separately by these teachers. They both have individual styles and my impression was that the synergy of these styles made for a dynamic workshop.

I met with Liz and Shirley after the workshop to hear their views about their workshop and Iyengar Yoga in Canada. Their comments about how they structured the workshop were illuminating. They started the workshop sessions with pranayama instruction because pranayama requires a high level of concentration which is more difficult to maintain if one is tired after practising asanas. Liz and Shirley commented that they were pleased that the students did not lack energy and responded well to the pranayama instruction. The students acknowledged that they generally were not practicing pranayama. The teachers suggested that "we should practice what we know in a methodical way daily." However, we should be aware of our limitations and remember that pranayama can have a dramatic effect on the autonomic nervous system. Grounding is important and awareness is crucial. An excellent source of reference is Mr. Iyengar's book Light on Pranayama.

The workshop sessions which followed pranayama instruction, after a short break, reflected the teachers' belief that a sequence of poses should be followed, building up the level of energy in the practice and then bringing it back down, i.e. to cool down. They recommend that this concept of sequencing should be applied in our personal practice as well as in workshops.

In the workshop Liz and Shirley focused on the necessity of working strongly

with the legs to help us become grounded in our poses. This 'grounding' which Mr. Iyengar emphasizes, provides a foundation to work from and applies to more than standing poses. For example, the legs should be grounded in sitting poses as well. By focusing on the principle of grounding, both the student individually, and the teacher, can evaluate the poses and make appropriate corrections. This is essentially the application of Mr. Iyengar's teaching to observe, to practice, to review, to correct, and continue this cycle, resulting in incremental improvement to, and understanding of, our poses.

Backbending was another important focus in the workshop. Both teachers believe that backbending is beneficial for students because this asana works into the neck and shoulders. This anatomical area affects how we hold our heads, which is the centre of our mind. This in turn affects our mental attitude towards our asanas and is reflected in the way we perform them.

I asked Liz and Shirley to comment on the changes they have seen in yoga and in particular, Canadian Iyengar yoga. Both believe that Iyengar yoga is attracting a different type of person than in previous years. Students now tend to be more open to both the philosophy and fullness of yoga. They seem to be able to absorb more instruction and more of the refinement which is an integral part of Iyengar yoga. This type of person increasingly makes up the majority of students.

Both teachers agree that there is a Canadian style of yoga. They believe that this style, like Canadian identity and culture, is evolving in its own good time and reflects the influences of the students, the Canadian people and their culture. (However, I have yet to witness anyone demonstrating the beaver pose!)

Continued on page 10

Yoga Centre of Victoria
presents a



Focus on Women

with Leslie Hogya & Celia Ward

Come and experience dynamic poses promoting strength and vitality, quiet poses which heal and nurture.

Leslie and Celia are experienced Iyengar Yoga instructors.

Sunday, April 22nd

10 am - 1 pm

Yoga Studio—Victoria YM/YWCA

\$13.00 Yoga Centre members

\$15.00 Non-members

Registration

Phone Celia at 474-5021 or Leslie at 383-6301

Refreshments—Register Early

I asked Liz and Shirley to comment on the Canadian Iyengar Teachers' Association (CITA) and what they saw this group achieving, especially in the area of teacher certification. They commented that "Canada is a vast country with large distances between groups of people. However, when we do get together there is a certain energy generated." There is a desire that CITA be "more like a family than a formal organization." The discussions which took place in Montreal in 1988 and in Edmonton in 1989 resulted in the decision that a written constitution was not required.

The issue of teacher certification, which has been discussed at great length by the executive of the BKS Iyengar Yoga Association of Edmonton, was also discussed at the Edmonton CITA meeting. The CITA teachers concluded that certification was not required, since all the groups represented are "training teachers in a similar manner and that all the important things were being done. The integrity of the teachers who are doing the training is such that policing is not required."

The next CITA meeting will be in Edmonton in July, 1990, following the Canadian Iyengar Yoga Conference. The Conference will be the next opportunity to work with both Liz and Shirley. They will be two of the teachers leading the asana classes, teaching separately however. They commented that they enjoyed the experience of teaching together and would consider doing it again. One of the advantages of having two teachers was the ability to help someone who was having difficulty with a pose without stopping the class. If an adjustment they were making with an individual student could be applied to others, then they discussed it with the whole class.

If you want to be part of the Canadian Iyengar experience plan to attend the July, 1990, Conference in Edmonton. Details are available from Iyengar teachers across Canada.



Liz McLeod, Rosemary Short
1989 Yoga Intensive, Victoria



THE VICTORIA YOGA CENTRE

is pleased to present

A Weekend Retreat at The Saltspring Centre

with

Shirley Daventry French

Friday, June 1, 6:00 pm thru Sunday, June 3, 2:00 pm

Yoga Centre Members \$185.00

Non-Members \$195.00

ALL LEVELS

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

Shirley Daventry French is a senior student of B.K.S. Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has visited India several times to study at the Iyengar Yoga Institute in Pune, most recently in November 1988. This rich and extensive training, combined with a lively humour and articulate style is a powerful catalyst for students seeking the next step in their journey.

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

**Please make your cheques payable to:
Victoria Yoga Centre**

**and mail to:
Celia Ward, 2611 Florence Lake Road
Victoria, B.C. V9B 4H5**

For further information, phone Celia Ward at 474-5021 or Linda Benn at 598-8277

SALTSPRING RETREAT

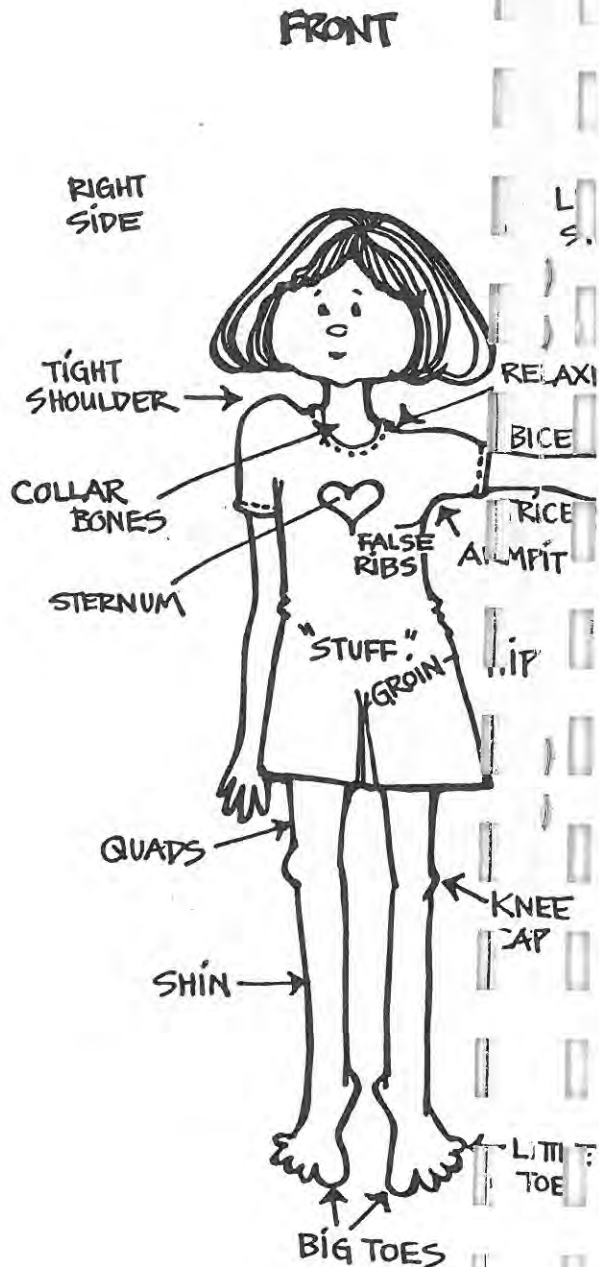
LINDA BENN

It was with anticipation and some trepidation that I crossed the water to Saltspring Island the first time to a yoga retreat. Since then I have grown to love Saltspring Centre, nestled in the meadows adjacent to Blackburn Lake. The peaceful atmosphere and delicious food always rejuvenate me.

I encourage all yoga students to join us for this year's retreat. The regular classes at the Y are good, but they tend to be just fragments in our normal busy lives, fitted in between work, dinner and children. The retreat is an opportunity to spend two whole days in a yogic environment.

During the first retreat I discovered that I could do three hours of asanas because of the way the session was paced and because of the support given by other students and the teachers. The concentration of the asana practice is often relieved by gales of laughter and anecdotes. It felt good to breathe well early in the morning. I enjoyed eating vegetarian food and decided it wouldn't be too difficult to alter some of my regular eating and cooking habits. During the discussion I began to sense that yoga was a fascinating philosophy, ancient wisdom promoting health and well being. Last year I found the courage to jump into the refreshing waters of the picturesque lake. I also pampered myself and had my first 'official' massage by one of the Saltspring Centre staff.

There is a special ambience at the yoga retreat, created by Shirley and assisted by Derek and the retreat organizer. The best in each person is present. It is good to meet and practice with a group of yoga people, each of whom is trying to interact compassionately, with integrity. The Saltspring Retreat has 'stretched' me on many levels as well as being an oasis of peace and pleasure.

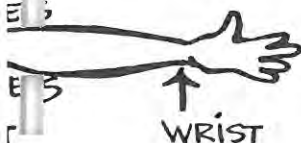


SALTSPRING RETREAT

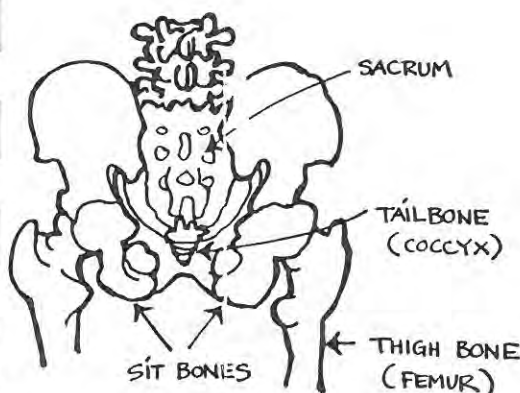
IYENGAR YOGA ANATOMY

LEFT
SIDE

AXED SHOULDER



PELVIC GIRDLE



Lauren Y. Cox

THE BEGINNING

The following is a series of recorded comments taped on the first evening of the Saltspring Retreat held in June, 1989. They are printed because I feel the comments are well worth sharing and in an effort to encourage you all to attend the 1990 retreat.

Jennifer.

DONNA BLAIR

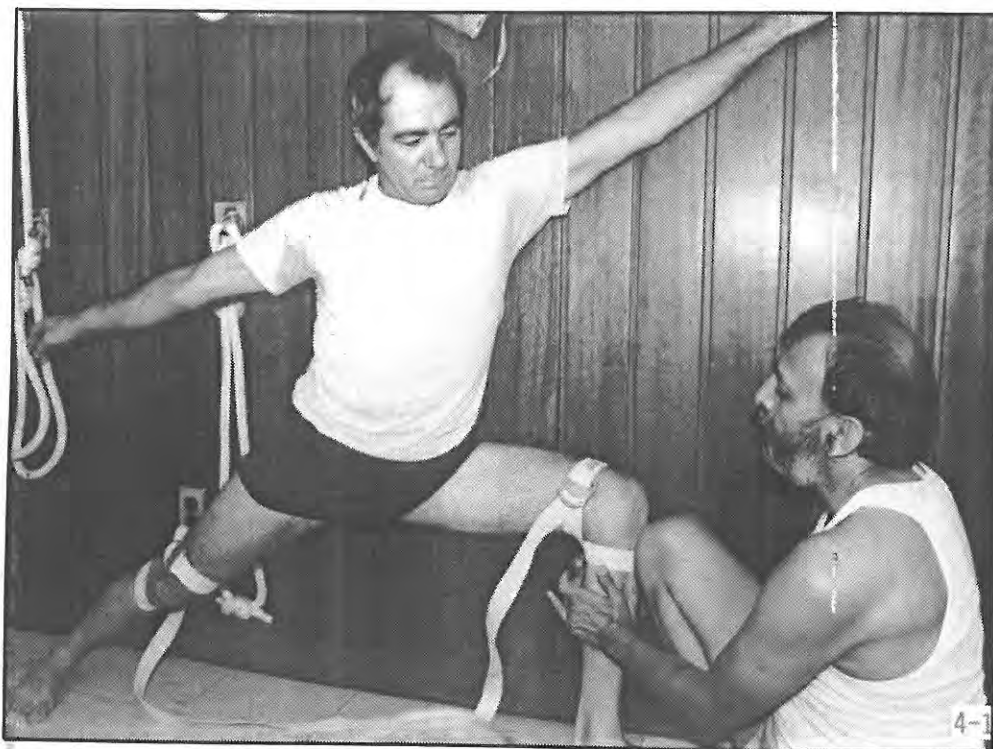
I've been doing yoga for 15 years. I started it as a meditation, to centre and calm myself. I taught myself with a book. I was living out in the country, I did some Sivananda courses. About 5 years after I'd been studying and been to an ashram, I came to Vitoria ready to teach. I taught in a couple of places, then I worked with Shirley. I was doing a different kind of yoga at the time, then I started Iyengar yoga and it really threw me. I started to lose a lot of faith in the yoga I was teaching and I really like what Shirley was teaching. I continued teaching for about 2 more years, then I had children. My practice was sporadic for a while but I've been doing for almost 2 years again now consistently. It's been a real common thread for me, one of those things that just stays with me. A lot of stuff doesn't do that, you get into something and it's gone. You get into yoga and it's with you forever, through all the changes. My father used to say to me 'what are you doing laying around and standing on your head' - he didn't like it so I had to fight that. As the years went by, my mum wanted me to teach her, then my aunt, so then they accepted it. My children enjoy it, my 2 year old practices trying to stand on her head!

JIM RISCHMILLER

I started yoga after consultation with a doctor I had who said 'if you carry on as you are, you'll do yourself in with stress and strain.' I started off by taking a couple of noon time classes and then progressed from there to classes with Shirley. That was about 8 or 9 years ago. The effect that it has on people around me is pretty much that they're used to it now so that when they get something strange happening they come and ask me. I never provide answers - you'd think they'd learn! I don't know if I had any expectations. I'd always been interested in the eastern culture and I guess this was a part of that. It's turned into an exploration of myself which is nerve-racking, satisfying, ongoing, can't stop. That's where I sit, on the edge.

KELLY FANTHAM

I got interested in yoga about 2 years ago for a couple of reasons. I was going through a spiritual awakening, at the same time I was physically stressed out and I had to do something or I was going to make myself sick. So I started yoga and trying to meditate. It's been good for me, to centre me and slow me down. I find I'm much more calm now and I feel much more together than I ever have before. My friends aren't into the same thing. The only people who accept what I'm doing are the people who do yoga at the Y. The rest of my friends think I'm off on one of my weird trips. My family thinks yoga is something you eat. But it's doing a lot of good things for me. I see myself progressing and it's doing me a lot of good.



Jim Rischmiller at Ramanand Patel Workshop, Victoria, 1989

SHIRLEY DAVENTRY FRENCH

I started yoga at a time of my life when I really wanted to make some changes and didn't like what was happening to me. It wasn't external things, it was what was happening internally. I started listening to myself. I found I was becoming very negative, very critical and knew I had to make some changes. So I started Tai Chi, encounter groups, transcendental meditation and yoga, all within a very short period of time! The encounter groups were very important for me in clearing a lot of stuff out but this happens with good yoga teachers too. Actually, I feel the man I worked with in encounter groups was very yogic although he didn't call himself a yogi. When I met Swami Radha I could see a lot of parallels. To start with, a lot of it was to slow things down, look at some constructive things. Sitting for meditation it quickly became clear I needed to do something with my body. I was fit, I've always been fit, active

physically. I could do those things, the moving things, but it was to stop moving, to be still, to hear this inner voice.

To begin with I thought the yoga very slow. It wasn't Iyengar yoga I started with and it was slow but there was something there that kept me coming back to class. Very shortly after I started, Swami Radha came to town and I went to a workshop with her at my teacher's recommendation. It was a three day workshop but you could register for half a day or two half days or the whole workshop. I adventurously registered for half a day and then stayed in the afternoon and paid for that, then went back the next day and eventually ended up staying the whole time. This was my first introduction to eastern philosophy. I hadn't ever been interested in it at all. Now I've been to India four times



Shirley Daventry French, Intensive In Victoria, 1989

and I'm going to go again. It's interesting the direction it took me, it wasn't what I expected. After a few years of working with Swami Radha and doing a lot of this work that I needed to do, personal work, I met a teacher at Yasohdara Ashram who had studied with Mr. Iyengar and I thought, this is fantastic, I have to have more of this. So I started to work with her and eventually went to India. Several of us here have been to India to study with Mr. Iyengar.

A couple of you have mentioned the meditative aspects. With Swami Radha and Mr. Iyengar, neither of them teach meditation in separate sessions, but the practices that you do, the yoga practices - any of them - eventually bring you towards this state of mind. Your state of concentration which may lead you into a state of meditation. It can happen in savasana or it can happen in headstand if you become proficient enough, in one of the standing poses or just standing in tadasana. It doesn't have to be for hours, it can happen in a few seconds, there's that stillness and quietness. You mentioned the prananyama - you can get a glimpse of it there.

Yoga has completely revolutionized my life (and everyone else's around you - laughter). I have three children and they were young when I started. In their teenage years two of them in particular were very hostile to yoga because Derek and I had 'our thing' and, like teenagers, they had to reject this. Two of my three children are now practicing yoga themselves, they're taking classes in Iyengar yoga. My son doesn't do yoga but his girlfriend, with whom he lives, is an Iyengar student!

DEREK FRENCH

I first started doing yoga when I injured my back and decided it was a form of physiotherapy. I saw Shirley, who had just started yoga, doing these rather strange exercises on the bedroom floor so I started using these and found them very helpful. I became interested in the use of yoga exercises



as a way of working with problems and, as usually seems to happen if you stay with it, you gradually get drawn to the other explorations. You discover that working with your body can be very clearly a metaphor for working with your mind. At some point, it raised the issues that I had put aside, I think in my youth, something of the nature of whether or not there was a spiritual dimension to all human beings. Many people grew up in a Christian tradition but didn't find that very satisfactory at first, and it's rather interesting to discover there are other ways of looking at spirituality as opposed to religion and then finding you can look at religion in many different ways. It just seems to go on and on.

The exploration is endless, a very fascinating search. At some point I became aware that, for me, there had to be some kind of purpose in life and had to be some search. This was one of the ways to get a good training for that search and continues to be a good way of doing that.

LINDA SHEVLOFF

Shirley is my teacher. I was interested in yoga in the late 60's and played with it a little but most of the people I knew then were interested in eastern things, so it didn't surprise anyone - it was the normal thing to do. Then, in the mid 70's I had my first child and I was looking for something that would get me out of the house and would give me some exercise. Something that wasn't competitive, that would bring a peace of mind, the kind of stillness that I was looking for. In a house with a baby it's hard to find that sometimes. So I started going to the Y in Vancouver - we were living in Vancouver at that time - to take yoga classes. Very shortly after, my husband started taking yoga classes because he had been playing with the idea also. So we have both been doing yoga for quite a long time. The yoga I did in Vancouver wasn't Iyengar style. For a while the group of people I worked with studied under Sivananda. I also did some work with various other groups and styles of teaching. I hadn't really selected a certain style of doing yoga, it was just the yoga I was doing. When we moved to Victoria in 1980, I came to the Y and took Shirley's class and that was my first experience with Iyengar. I really liked the concentration and exactness of the poses, so I stuck with that style. I started teaching about 4 years ago. I went to India a couple of years ago with my husband. My family is really used to it because they have grown up with it.

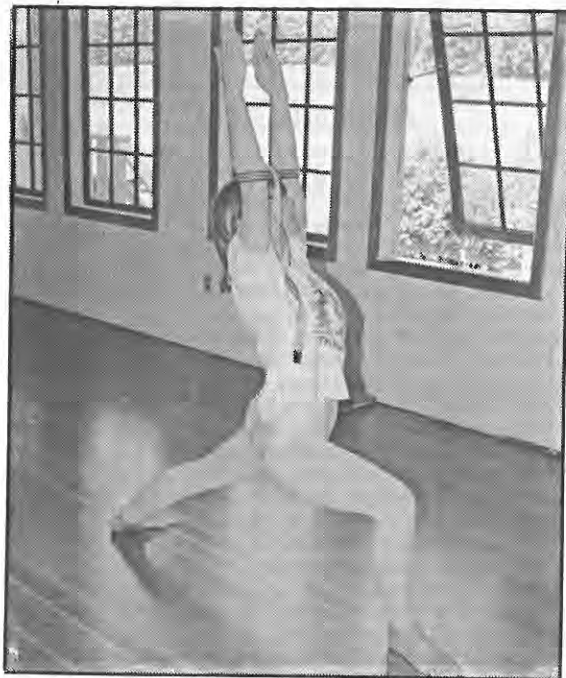
JENNIFER RISCHMILLER

I started because Jim did. I don't believe I had any expectations. Yoga did the opposite for me that it did for Kelly and Shirley. In fact, I didn't need any slowing down at all - just the reverse! It's not only churned my life up but speeded it up somewhat. Certainly made it a much more clear picture for me, both spiritually and physically.

TIM MCKENZIE

In 1974 I was a very rational and calm person! I had several years of transcendental meditation, I was taking tough keep fit classes at the Y.M.C.A., I was practicing law in one of the largest law firms in Western Canada and I thought this was wonderful. Then, one day, I found a typographical error in a letter that my secretary did. I thought, what would a calm rational person do? I saw myself put the letter down, go and close the door and then throw the letter at the wall, throw the rest of the material on my desk at the wall and the next week I went to my first Iyengar yoga class in Vancouver!

I saw Maureen Carruthers there doing a warrior three pose and it didn't seem to bother her at all. I thought I was quite a warrior, but once I got into that warrior three pose I didn't last very long! There was Maureen cruising on I thought - there's something to this - so I joined yoga to see the



Linda Shevloff, Saltspring Retreat

world and was able to go to Greece, Japan and I've been to India several times. The one thing that has been something I didn't expect, I thought I would meet a lot of men in the classes because I'm used to taking these top shape keep fit classes at the Y. You can see what the ratio is in yoga and that's a wonderful benefit!

Editor note: Unfortunately at this point the tape recorder ran out of tape so I don't know how much more Tim had to say. Sorry to have missed your other comments, Tim.



BUD WILSON

I guess I started with my wife Ann, she'd done it before in Vernon when we were up there for a year. I kind of pooh-poohed it a bit and then she started at the Y here. I actually took a course with Derek for a bit first then Ann was taking the course so I thought maybe I should do it. Actually, I pulled a starter on a motor boat engine last summer and couldn't walk, after just pulling the cord! I realised something was going on that I wasn't aware of so I thought I should get into it and try it. I'm really enjoying it but I'm finding it's lots of work - more than I thought it would be. As far as the meditation part, I don't know really whether I want to accept it or not. I guess it's wait and see whether I want to adopt it or not into my lifestyle. I can see a lot of benefits and potential.

ELAINE CORNWELL

I've only just started Iyengar yoga but my interest in yoga and the eastern philosophy goes way back to the 60's when we were all into esoteric things. As I grew up I learned I'd rather work to be grounded. I'm not a physical person, so I've never done a lot of exercises but I like to feel good about myself, about how I walk or how I deal with people. Yoga helps to bring the two things, your head and your body, all together. I believe in an inner strength and a spirit inside that you have to constantly follow paths to get out. Yoga just opens that path for me. Iyengar yoga is very difficult for me but it's called committment so I'll hang in there.

GERMAINE PASHLOVA

I've only been taking yoga since January. The reason that I started taking yoga is that I was in a car accident three years ago and have residual damage to my left side and found that I was losing my flexibility and I didn't plan to have that happen to me at this stage of my life. I have a lot of things that I want to do. I'm taking the beginner's yoga at the Esquimalt Recreation Centre with Gaye and the reaction of my friends that I work with - they weren't surprised because I had already gone the route as I wasn't having satisfaction with the medical system in paying attention to what my problems were. Going the naturopathic route and having chiropractic treatments, massage, etc., so this is my progress along the way. I decided to come on this retreat because I thought it would give me a better understanding. As I've already stated I really don't have any understanding of the meditation process. I use a Christian meditation personally. I'm happy to be here.

Continued on page 20



Leslie

by Leslie Hogya

For Kundalini class last week I held onto a stone, a plain, grey, smooth stone. When I stopped, the word that came to mind was honesty. As I thought about it, a stone can only be what it is. It has no ego, it cannot dream of turning into jade or an emerald, it is a pebble, perhaps granite, a plain rock. It is honest in its simplicity and plainness.

What does that have to do with yoga? I thought about honesty in relation to my asana practice. I can make excuses about why I need to sleep in in the morning instead of getting up in time to hit my green mat before I go to work. Who am I deceiving? Is it important that I allow myself some time to do nothing? I know I hold poses longer in class than on my own and, in India, I did things I've never done since.

In class a few weeks ago I had a bit of a headache before I arrived. It happened to be a night we were doing fifty sun salutations to honour a classmate's 50th birthday. I thought the activity would be good and increased circulation and oxygen might help the headache go away.

About half way through, I felt my head throbbing. This is where my honesty with myself came into question. I wanted to keep going. I didn't want to appear weak, to give in in front of my friends. Obviously the jumping was not helping. If I had been less attached to appearances, I would have recognized going on was not a good idea. But kept

it up and when we hit forty, I had to quit anyway! All I did was aggravate the situation and I still looked like a wimp! I lay around over bolsters for the rest of the class and the next morning I had the flu. Pretty stupid.

In my every day life how honest am I? I must not be too bad, I have been entrusted with the Yoga Centre accounts and can write cheques and withdraw cash from our accounts. No one seems worried about my trustworthiness (actually everyone else is relieved they don't have to do the job!). A friend of mine who went to India for six months gave me her cash card and bank books while she was gone so that I could take care of a few things for her. I drive my kids crazy because I drive slowly (the speed limit), I pay my bills and taxes. If the cashier at the grocery store gives me too much change, I give it back.

Two of the yamas relate to honesty. Satya - truth, asteya - non-stealing. In Light on Yoga Iyengar says satya relates to truth in thought, word and deed, plus all aspects of speech. "The tale bearer is much more poisonous than a snake. The control of speech leads to the rooting out of malice."

Years ago, my friend Liza helped me with control of speech. We lived in an apartment complex with several other young families. One of our neighbours, "Phyllis", was a person who irritated me. I was about to launch into a gossip session with Liza about Phyllis when Liza said calmly, "Phyllis is our

friend and I don't want to talk about her when she's not here". I stopped in my tracks with the untold story hanging on my lips and it made me very aware from then on about talking about others. It takes a great deal of courage and honesty to confront someone who irritates me directly.

At school we teach the children to make "I" statements. Telling the person what irritates or bothers them without attacking the person. Addressing behaviour not the person. Since it is difficult for me to do this, I still tend to say nothing. Then I bottle up feelings inside, in fear of confrontation, of not being nice. The person I have issue with may not like me any more if I tell them the truth (I think). This is another form of dishonesty and it is not too healthy for me. Recently I was able to express my frustration to someone, but I know the reason I could be so direct was because I didn't know her very well. If it had been a good friend, my tendency would be to put myself second.

Another thing I've noticed in my attempts to be more honest is that I hint at what I want the other person to do, instead of asking directly. This can sound a bit like a whine - yuck! I hate whining! I hide behind excuses or my husband. I heard my son doing that the other day. He answered the phone, it was a boy he didn't like so he said, "I can't get any phone calls because I'm grounded." This wasn't true. I had to laugh as I recognized that ploy. It's an easy way out; what would it cost me to be more direct.

Donald Moyer, in his recent talk, mentioned a conversation he had with an Indian who studies with Iyengar. He asked the man if he was able to put the yamas and niyamas into practice in his business (ethical) practices. He said, heavens no, he had to be able to take bribes or give them in order to survive. He did his ethical practice when he got home!

Honesty is a complex issue. I think I could keep writing about this for a long time. We had an estimate to have the trees in our yard pruned and one diseased one removed. The price: \$140, or \$125 in cash. Am I being

ethical in paying cash? Does that mean that he will avoid paying taxes on that amount? Do I turn a blind eye and save a few bucks?

All these thoughts have come to me from one simple exercise in Swami Radha's book. The knowledge available when I tune into my inner voice through these exercises continually amazes me! I am grateful for the opportunities I have been given.



Continued from page 18

DENNIS

There's not much to say about my experience, it's rather mosaic but I've always been a great admirer of Mahatma Gandhi. I bought some books on asiatic philosophy which I read with great satisfaction. I was quite impressed with the idea of conceiving life for your energy in the hereafter. When I moved to Montreal in 1968, it was a time of great turbulence in Canada, great change politically and socially. So I went to the Y and was interested to see there were so many people interested in yoga. So I joined the class of yoga, no particular motive, just exercises. We went for weekends in the Laurentians, it was a beautiful yoga centre, conducted by a swami. We had the sunshine, the exercises outside, mountains, long walks and the kibbitzing. People from Toronto would spend a few days at the centre. I didn't know why then. I think I know now why you would want to go to that place out in the mountains. I moved to Ottawa in 1973, then I moved to Victoria in 1982, to this beautiful province full of green. A few weeks ago I said to myself 'my golly, I go to the Y quite often for other purposes, I've got to do some yoga.' I went and registered myself in a yoga class. Jessica is my teacher, she's a marvellous teacher. I go there once a week. I recommend it. I don't know what the developments are, I don't ask myself what they are, I don't care what they are! I love it!



SHAMBHALA HOUSE



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(604) 595-0177

SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering precise, practical methods for self-directed development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

WORKSHOPS AND EVENTS

DANCE AS PRAYER

Friday, Apr 20, 7:30-9:30 pm; Saturday & Sunday, Apr 21 & 22, 10:00 am-6:00 pm

This is an opportunity to experiment with Indian dance as a means of expressing devotion. No previous experience is necessary, only a desire to explore the use of the body as a spiritual tool, to bring another dimension into daily life.

Fee: \$100.00, \$25.00 deposit

WHEEL OF LIFE

Friday, May 18, 7:30-9:30 pm; Saturday & Sunday, May 19 & 20, 10:00 am-6:00 pm

The Wheel of Life, a symbolic Tibetan Buddhist painting describes human existence in its many aspects. Paintings of the Buddhist teachings have been traditionally used to show the path to Liberation. This weekend will focus on the practical application of these ancient teachings in life today. Find out where you are on your wheel of life!

Fee: \$110.00, \$25.00 deposit

WEEKLY ACTIVITIES

All classes begin the week of Jan 15; end the week of Apr 2. (12 weeks)

Easter break (Apr 9-13);

Classes begin the week of Apr 16; end the week of June 4. (8 weeks)

Indian Dance:

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

Find for yourself the meaning of the saying, "The body is a spiritual tool". No previous experience is necessary.

Fees: 12 classes, \$78.00; 8 classes, \$52.00

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Tuesdays: 5:30 - 7:30 pm

Wednesdays: 2 - 4 pm

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

Fees: 12 classes, \$120.00; 8 classes, \$80.00

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with
SHIRLEY DAVENTRY FRENCH

JUNE 1 - 3, 1990

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

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

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

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

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Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
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If you wish to buy an ad, or require any further information,
please contact our Advertising Manager, Carole Miller,
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1807 Forest, Victoria, B.C. V8N 1H5

YOGA CALENDAR

APRIL

10: Fundraising auction at the Y to raise money for Mr. Iyengar's visit to Edmonton in July. Services and goods will be auctioned. Watch newsletter for further information. The auction will be held instead of a Yoga Centre Meeting.

15: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

22: Focus on Women workshop with Leslie Logya and Celia Ward. Call Celia at 174-5021 or Leslie at 383-6301.

29: Yoga for Men workshop with Jim Rischmiller. Call Jim at 474-5630.

17-29: Workshop in Regina with Shirley Daventry French. Contact Marlene Harper (306)584-2737.

MAY

5: Day of Yoga in Metchosin with Shirley Daventry French. Call 478-3775.

11: Yoga Centre meeting.

19: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. to 1.00 p.m.

JUNE

1-3: Saltspring Retreat with Shirley Daventry French.

23-July 1: Yoga 90, a Yoga Convention, to be held in San Diego, California.

JULY

2-6: MR. IYENGAR IN EDMONTON

AUGUST

SEPTEMBER

Workshop with guest teacher, to be announced.

OCTOBER

Sunday workshop with Linda Benn to be announced.
Saltspring Retreat for Yoga Centre Executive.

NOVEMBER

Sunday workshop with Marlene Miller to be announced.

DECEMBER

ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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

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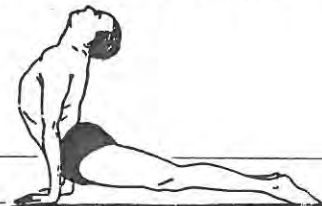
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☐ Don't mail me a newsletter during regular class sessions, I'll pick one up at my Y class, thanks.



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

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

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

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

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

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DEADLINE FOR MAY ISSUE APRIL 16, 1993

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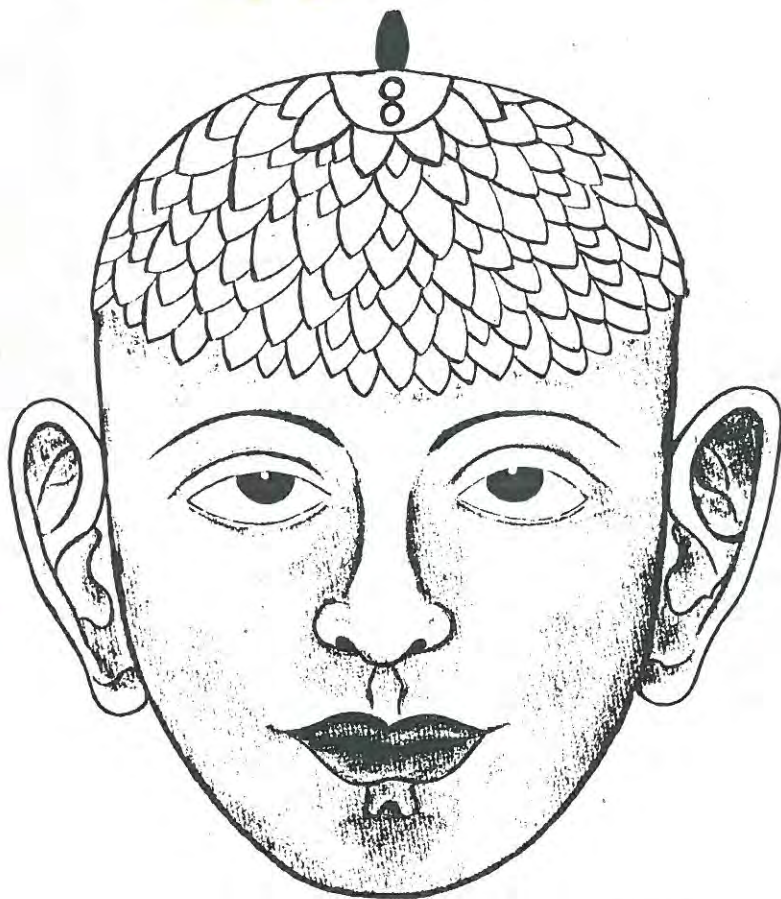


yoga centre of victoria

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

MAY 1990

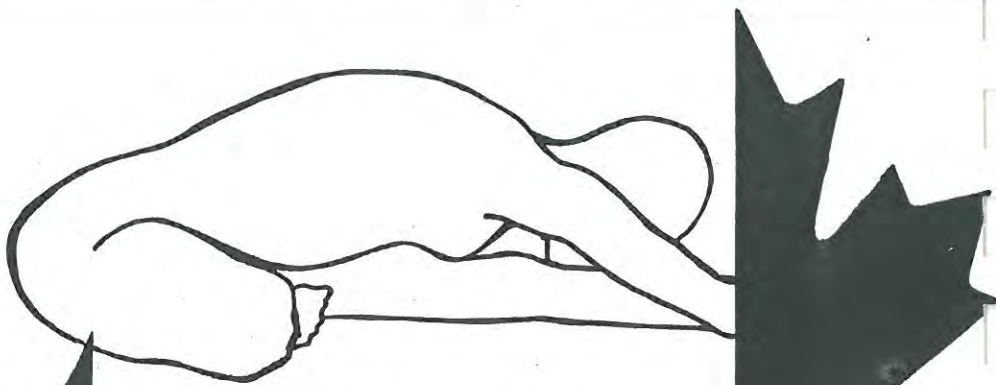
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- Question and answer periods with Mr. Iyengar
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- Evening events and festivities

Annual Canadian Iyengar Yoga Teachers' Conference, July 7

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from your local teacher or

CONTACT:

Liz McLeod
27F Meadowlark Village
Edmonton, Alberta T5R 5X4
phone: 403-484-7594

SCHEDULE:

6 pm July 2 to evening
celebration, July 6.
Teachers Meeting July 7
ending at 6 pm.

ACCOMMODATION:

Available very reasonably
at the University of
Alberta, Edmonton.



Reflections

By Shirley Daventry French

Yogah cittavrtti nirodhah

"Yoga is the control of thought-waves in the mind."

Patanjali's Yoga-Sutras: Chapter I, Sutra 2;
translation by Swami Prabhavananda and
Christopher Isherwood in How to Know God.)

Yesterday, was a good day. The night before I had had a good night's sleep after a period of restless nights. I taught three classes, had a French lesson, dined out with Derek at Spinnakers at a table overlooking the harbour from which we watched a beautiful sunset. After dinner, we went home, where I organised myself for the next day, did a few odds and ends, and went to bed early. There, I read part of The Science of Yoga on Samprajnata and Asamprajnata Samadhi (not the the easiest of ideas to grasp) which I had read earlier this week and not absorbed. This time my mind was more receptive to the ideas being presented. When Derek, who had worked a long day and was on call this evening, decided to turn off his reading light and try to get some sleep between phone calls, I decided to do the same. He went to sleep quickly. I lay there wide awake - and the mind games began.

"Oh, oh, you're wide awake. You're going to have a hard time getting to sleep tonight."

"Too bad, I really would like another good night's sleep"

"But you're not tired, even though you have only had one good night's sleep in the past four or

five - you weren't tired today, and things went well. You seem to be getting enough sleep. Forget about going to sleep. You could get up and read downstairs."

"But I'm in bed already, and I really would just like to go to sleep now - after all, tomorrow I have two classes to teach, and the accountant to see about my income tax. I must go to the bank, get some milk, and see Jim Swanston about making the setu bandha bench. I'm going to Vancouver on Friday, so this week is a short week, and Derek has asked me to go to the library and photocopy an article for him, and because I'm going away I should look in the fridge and see if there is any rotting food there because I didn't do that last week....."

"Why on earth are you doing this to yourself? When you came to bed a while ago you weren't worried about any of this, earlier this evening you weren't worried about any of this, earlier today you weren't worried about any of this. Why now? Do you enjoy it? Why don't you either get up and do something about it or let it go?"

A memory crept into my mind of a course I taught years ago called "Beyond Hatha Yoga" where there was a difficult student, an older woman who suffered from insomnia and did a lot of complaining about it. I had asked her if there was anything she liked to do but didn't have time for during the day. She was a retired woman who didn't have to get up at a fixed time to go to work, and could have stayed up all night and rested during the day. She said that she would like more time to write, so I suggested she looked at her waking time in the middle of the night as a bonus, a quiet time when she could concentrate on her writing without worry of intrusion - friends, neighbours, telephone etc. She didn't take kindly to this suggestion; her preference was to hold on to her grievance that what was happening to her should not be happening to her.

"What", I asked myself, "am I holding on to? Do I like this clutter, or is there something important which requires my attention and which I am not attending to in the normal course of the day. I do have a lot of commitments for the next two months: the teachers' directory, the magazine for the conference, my contributions to our newsletter, yoga commitments on three out of the next four weekends in addition to my regular classes. And the San Diego convention and conference in Edmonton are rapidly approaching, and I have a lot to do to get ready for both."

"Oh for God's sake, you're working on all these things all of the time. The directory is just about done, the newsletter could survive without your contribution if necessary, the work on the conference magazine is under way. If you take the time to observe your body, it's not tense, you're feeling quite calm, and the mind is not completely caught up in these vrttis."

"Perhaps I'm calm because I've disassociated. Perhaps I just don't want to face how much I have to do in the next two months, that I've over-reached myself"

"Nonsense, you know from past experience that when you focus your energies you can do a great deal in a short time. Do you enjoy getting yourself all worked up in this way? Another attachment?"

"Don't be ridiculous, of course not..... well.....is it possible?"

O.K. lady, what are the facts? Fact is I am in bed and I am not asleep. Fact is, at this moment, I am not tired. I am not tense. I am wide awake.

Might as well make use of this time, get up, go downstairs, make a list of all I have to do in the next two months and see if it looks overwhelming. If so, look at options. Where is there some flexibility, manoeuvrability?

First, I put on the kettle to make a nice soothing cup of tea to be taken with a digestive biscuit. (My mother's prescription for every possible misadventure.) While the kettle boiled I cleared my desk, threw away some papers, filed others, made a pile out of those needing attention. It was not so huge. The kettle boiled, I made the tea (English Breakfast tea, of course) and while it brewed, made a list of what had to be done 'tomorrow' (which had already become 'today'), and that didn't look

too bad, either. I poured the tea, helped myself to a biscuit, and returned to my desk to focus on longer term priorities. These, also, didn't look too awesome. I did some accounting, sorted correspondence, made notes for some letters and articles to be written, read a couple of things, deliberately avoided looking at a clock and finding out what time it was. Eventually, with my affairs and my mind in much better order, returned to bed for a short but satisfying sleep.

Today, I was not tired, and did all I had to do with energy and concentration. My energy is flowing well; I don't need a lot of sleep right now. Last night my body knew this; it was giving me a clear message that being awake and alert was a perfectly natural and satisfactory state. I just couldn't resist the nostalgia of playing that old tape, but it's dated and has lost most of its appeal. Perhaps it's time to get rid of it.

It all comes down to discrimination and awareness. When we practise yoga we are struggling to change, and there are times when our resistance to these changes will exhaust us: we will need lots of rest and sleep. At other times, energy which the practice has liberated will flow in abundance. When I took the three month yoga teachers' course at Yasodhara Ashram, I slept very little, was energetic and productive. When I am in India, I don't sleep lot, although I spend a lot of time by myself, quiet, in my room to give myself a chance to integrate the work. Earlier this winter I felt tired for a long time. Now, my energy is flowing - but I must avoid becoming attached to that state of being. Om Namah Sivaya!

EDITOR'S NOTE:

MY APOLOGIES TO TELESPHORE DEMERS AND GERMAINE KACHALUBA FOR THE ERRORS IN THEIR NAMES UNDER THE SALTSRING ARTICLE IN THE APRIL ISSUE.

COVER:

OUR THANKS TO TIMELESS BOOKS, BOX 9, KOOTENAY, B.C. FOR THE USE OF THIS PICTURE FROM THE BOOK KUNDALINI YOGA FOR THE WEST BY SWAMI RADHA. THE PICTURE IS A SYMBOL FROM THE SIXTH CAKRA, THE CAKRA OF THE MIND.

THE VICTORIA YOGA CENTRE



is pleased to present

A Weekend Retreat at The Saltspring Centre

with

Shirley Daventry French

Friday, June 1, 6:00 pm thru Sunday, June 3, 2:00 pm

Yoga Centre Members \$185.00

Non-Members \$195.00

ALL LEVELS

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

Shirley Daventry French is a senior student of B.K.S. Iyengar, and one of Canada's leading teachers of the Iyengar method of Yoga. She has visited India several times to study at the Iyengar Yoga Institute in Pune, most recently in November 1988. This rich and extensive training, combined with a lively humour and articulate style is a powerful catalyst for students seeking the next step in their journey.

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

Please make your cheques payable to:

Victoria Yoga Centre

and mail to:

**Celia Ward, 2611 Florence Lake Road
Victoria, B.C. V9B 4H5**

For further information, phone Celia Ward at 474-5021 or Linda Benn at 598-8277

Thank you



The Victoria Yoga Centre
acknowledges the generous donations
received during the past months

THE G.S.A.



"Mary-Beth'Hogya and Jim Rischmiller, The Auctioneers
Assisted by Linda Shevloff (rt) and Carole Miller

The Goods and Services Auction held at the Y on April 6 provided an evening of entertainment for everyone present.

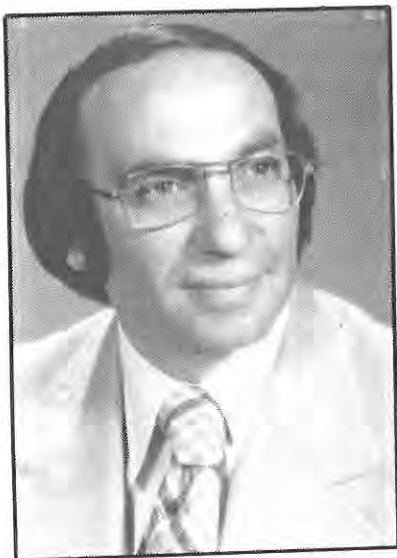
We had a guest auctioneer from Iowa, Mary-Beth (Leslie Hogya's alter-ego) who was assisted by Jim Rischmiller - Jim was his usual self throughout the evening!

The members and friends of the Victoria Yoga Centre had donated about 60 items to be auctioned, ranging from help with gardening to sailboat rides, from T-shirts to bed and breakfast for two. What fun we had! Mary-Beth and Jim provided much laughter and the bidding was brisk. At one time (maybe more than one time) the auctioneer even found himself bidding against his wife! Needless to say, his was the highest bid!

By the end of the evening the Yoga Centre was able to bank approximately \$1400 to help defray costs for Mr. Iyengar's visit to Edmonton in July. We extend our thanks to all who participated and helped to make the evening a success.

I understand that the comradeship didn't end with the evening. I have heard that people who donated services have met the people who purchased services and are enjoying the opportunity to get to know each other. I hope you all have time to enjoy the services offered.

by Jennifer Rischmiller



**IN MEMORY
OF
ARNIE COHEN**



Arnie Cohen, friend, student, companion on the path of yoga, died in Victoria on March 28th after a lengthy and courageous battle with cancer. Before he became ill, Arnie had discussed with me his interest in teaching yoga and the possibility of beginning the apprenticeship training program. It was not to be. Shortly after our conversation, he became ill, his illness was diagnosed as cancer, and he began a year long struggle against the ravages of this disease. He faced his challenge with courage. I saw him from time to time and, when he felt strong enough, had long conversations with him on the telephone. It was evident that despite very real physical distress, his exploring mind was still searching for meaning and purpose in what was happening to him. He faced his ultimate challenge with honesty and courage. Naturally I was sad to see him suffer, but I found my contact with him at this time inspiring rather than depressing.

Arnie's professional training was in the field of social work, and three years ago he left a successful career in Winnipeg to become the Director of Ledger House, a residential treatment centre and school for emotionally disturbed children and adolescents.

Our sympathies go out to his wife, Judy, and the rest of his family as they mourn his loss.

In 1988, Arnie wrote an article for our special newsletter in honour of Mr. Iyengar's 70th birthday. It speaks eloquently about his search for peace and fulfilment, and we would like to reprint it in this newsletter in his memory. May his soul rest in peace and in the light.

Shirley Daventry French

MY JOURNEY WITH YOGA

by Arnie Cohen

Reprinted from B.K.S. Iyengar 70th birthday issue of the Victoria Yoga Centre Newsletter, December, 1988.

My journey of discovery into myself began when I turned forty; that was fourteen years ago. I experienced the concept of humanism, I learned other ways of viewing the world and myself, I lost my sense of innocence, and I became exposed to yoga. During my teens and twenties I was quite athletic and my body was in good physical condition. During my thirties my physical body deteriorated, I became overweight, lethargic and my whole being entered a latent stage. At forty it seemed I awakened and once more became interested in at least my physical well being. I began to run, which led me into three marathons and yoga.

My first encounter with yoga (non-Iyengar) was quite uninspiring. I fumbled off and on with it until approximately eight years ago, when I was introduced to the Iyengar approach to yoga. It seemed to be consistent with where I was emotionally and physically. Since that time, I have continued to develop personally, exploring transpersonal psychology and the spiritual side of my being.

As I examine the evolution of self as described by transpersonal psychologists, it seems to parallel my own discoveries of myself as I journey to the core of my being and back out to the universe.

As I began my practice of yoga it was related to my physical wellness. The asanas forced me to be in touch with my closed emotional self. This encouraged me to enter into another phase of searching for deeper understanding of myself, that involved both my mental comprehension of many new ideas combined with emotional development. However, I soon entered the existential

stage, wondering what all this meant...if anything. I searched through my new-found awareness and knowledge for some meaning, for a way for my growth to come together.

This phase is very much like the stage of adolescence. Adolescence is a time of new values, new worlds opening up, questioning, confusion and a search for identity, a time of existentialist being. The question is, do I remain stuck in the existentialist state or move on; if I move on, towards what do I move? The answer for me arrived when I entered my fifties and discovered the world of spirituality. I felt a coming together of all my parts into a sense of wholeness. It was, and still is, a time of finding harmony within myself in relation to my total environment: my family life, my work life and, indeed, the total universe.

Yoga for me has paralleled all these developments. At the present, yoga is a way of finding a total harmony within and without and represents a way of bringing all the diverse parts together. I believe that in my present yoga practice I strive for a flow of energy and aliveness in every asana that connects me to that universal energy that flows through me then keeps me focussed, helps to centre me and connects me at the same time to everyone around me. This has now become the goal towards which I work in my practice of yoga.

At this time of reflection on my journey it is most appropriate to express my appreciation to my Iyengar yoga teachers in Winnipeg and Victoria who have studied with B.K.S. Iyengar and have ably transmitted his philosophy of yoga. The way in which they conveyed the Iyengar concepts has contributed to the clarification of my spiritual goals and has been one of the factors that helped facilitate my journey of discovery.

YOGA DISCUSSION

with **SHIRLEY DAVENTRY FRENCH** and
DEREK FRENCH at the 1989
SALTSPRING RETREAT

Discussions such as the one that follows are an integral part of the Saltspring Retreat for me. I am offered another dimension of the work through the ideas that are brought forward. I am able to focus on the thoughts shared by everyone and concentrate on the way they relate to the asana work I have just done, or am about to do. Thank you to the participants from Jennifer Rischmiller.

Audience: Can you talk a little about the types of yoga and how they differ?

Shirley: As you probably gathered, there are many types of yoga. For instance, the people here do Astanga yoga and yet it's very different from what Mr. Iyengar calls Astanga yoga - so, you see, you put a name on it and then you put it in a little box. Mr. Iyengar himself resisted for many years us calling it Iyengar yoga. He says, I just do yoga, and he feels that's enough to use the word yoga, you don't have to say it's this, that or anything else yoga.

Sometimes Patanjali's yoga is called Raja yoga, the yoga of the mind but Mr. Iyengar doesn't like that. He says Patanjali doesn't use the word. There are forms of yoga that work much more exclusively with the mind. For instance, yama yoga, where you keep using the mind to investigate the mind and perhaps don't do as much in the way of physical practices.

Hatha yoga is what most people in the west think of as yoga and that means postures, asanas. A lot of people see Mr. Iyengar's yoga as hatha yoga but he doesn't see it as that. He works with asana and pranayama primarily as the techniques and this encompasses all of

yoga. There are so many types of yoga it is very hard to discuss them all.

There is a form of yoga based on meditation and chanting. There is Sivananda yoga - Sivananda was Swami Radha's guru - he taught asana, chanting, many different kinds of yoga.

Mantra yoga is the repetition of a mantra. When we chant repetitively it is a form of mantra and mantra is a word that has some inspirational connotation that can be of any origin. We did have Sanskrit chants at meals here, to Tara, who is one of the Tibetan Buddhist manifestations of god, one of their symbols. Siva is a Hindu symbol and, of course, Jesus is a Christian symbol. But the mantra could be an inspirational word like peace. Mantras are used to still the mind and I have certainly used mantras to still my mind and found it very helpful. If you think back to when you were children and you were in a 'real state', your mothers would say 'take ten deep breaths' - it's the same thing. You say, breathing in, breathing out, and that becomes a mantra that quiets the mind. These other symbols are used because they have meaning for some people. For instance, there's Hanuman up there who is an Indian monkey god. There is an asana with the legs spread out, Hanuman asana.

Audience: I always think that when people say they want to take this yoga or that yoga, they all have the same underlying purpose - the inner and outer union of the body, mind and spirit. Each person finds one that suits them. It doesn't mean that one is better, just whatever suits a person in their search for inner peace.



Yoga and Health Workshop, February 24, 1990

Shirley: They all will take you in that direction if you do them regularly enough, sufficiently enough. When I started I shopped around a lot until I focused on the practise that suited me, ones that I would do. I started transcendental meditation when I started yoga but I just didn't sit and meditate. Probably if I had had the discipline to do it then that would have brought about the changes I wanted! If you start working with the mind you have eventually to come face to face with the fact that you are an embodied being in this lifetime and that is going to affect everything you do - so you have to work with the body. If you start working with the body, you become aware that there is a mind, this mind has a tremendous affect on everything you do and you need to work with the mind as well. After a while these separations are not as clear cut.

Mostly with Iyengar we talk about asana practise and pranayama practise as yoga. I started with a form of yoga in a very different way, so we used Iyengar to differentiate so that you knew you would be working in that way, very precise, detailed and some strong work. It wasn't all lying down and letting go because strength is important. There are times when you have to stand firm and be strong. There are times when you have to yield

and let go and that's flexibility. Flexibility doesn't always mean being able to collapse.

I was very interested in Robert Amos' article in the newsletter when he likened himself to uncooked spaghetti. When I talk about spaghetti bodies, I mean cooked spaghetti, the pretzel-like bodies that can twist themselves every way but have tone and stability. So I was amused to see that he was uncooked spaghetti!

Derek: For all the people for whom this is all rather new, perhaps it will help to reflect on what happened to you this morning when it appeared that you were working primarily with your bodies and working quite hard with them. However, I'm sure you must have become aware that there were all sorts of thoughts, ideas and emotions flowing through your minds as that happened. As Shirley said, it doesn't really matter what your entry point into yoga is. If you start out using it to keep fit or as a form of physiotherapy, sooner or later if you stay with it, you have to confront what is going on in the mind. If you just try and stay with the mind, sooner or later you start to notice that the body is becoming very fidgety or achy so sitting in meditation is very difficult unless you have done some work with the body.

One of the ways I look at yoga is that it is a form of both physical and mental training for making a long journey which has a different starting point for everybody and has an arrival point that none of us know. Somehow I notice that after eighteen years, my understanding of that end point has become less clear in some ways. Shirley and I were at a graduation ceremony for our daughter yesterday. There were all these bright shiny new nurses graduating and about one hundred and twenty doctors graduating. We were up in the bleachers and as I looked down on them I remembered the sense of certainty that I had when I graduated. I felt very pleased with myself because I had survived and obtained my degree. I thought I knew what the field was about, but a few years along the road my life is filled with uncertainties and doubts and I'm in touch with all sorts of things that aren't really very solidified. That's partly what yoga is about.

In the West in Christian terms there are metaphors like King Arthur, the Round Table, the Knights. The latest Indiana Jones movie is about the search for the Holy Grail which is a myth that has been around since the twelfth or thirteenth century. So all of us are involved in what Joseph Campbell calls the Hero's Journey, whether we recognise it or not. Every single human being, as they develop, is called to make that journey. It's like when you join the Army and you go from a very sedentary way of life. Suddenly you have to learn how to be a soldier and go through the basic training in order to get fit for the Army. I think yoga is a very beautiful form of training to prepare for that long and very difficult journey, the inner space exploration. Our western technology is very much concerned with the exploration of outer space, so we have intrepid explorers who climb Mt. Everest, go into the jungles or up to the moon. Yoga is about the exploration of the inner space which is all sort of intimate, I think, as you may have discovered this morning during asana class. It requires a great deal of courage sometimes. But the courage required to turn yourself upside down and face that kind of turmoil is only a



tiny amount of the courage required to face the godhead - however you conceive of that.

Shirley: I was listening to Derek talk about the uncertainty and anxieties of being a doctor who has been established for many years as opposed to a young doctor who knows everything! But it isn't that yoga creates the uncertainties and I think this is the impression some people get. Certainly the impression my mother, who lives in England, got when I became involved in yoga and my life became much less comfortable. She asked why did I want to delve into all that stuff when I had such a nice life? But the stuff is there, yoga didn't put it there. Sooner or later it will burst out if you don't deal with it.

By the steady work in yoga, coming to terms with the dragons, it isn't traumatic. It doesn't have to happen through illness, heart attack, things like that. You can deal with things on an ongoing basis. This is the purpose. Who doesn't think about life and death? You can ignore it, you can drink, you can take drugs, you can do things to blot it out for a certain time. But these are basic existential things that every human being looks at at some time and many back away from furiously - but

only for a certain amount of time. People who do things to keep that at bay are like the barbarian at the gates, sooner or later they are going to break them down. I trust this process, in the courage to look at these things when I can with some humour and with the support of friend and groups like this. It's been an interesting process, funny, traumatic, sad but never boring.

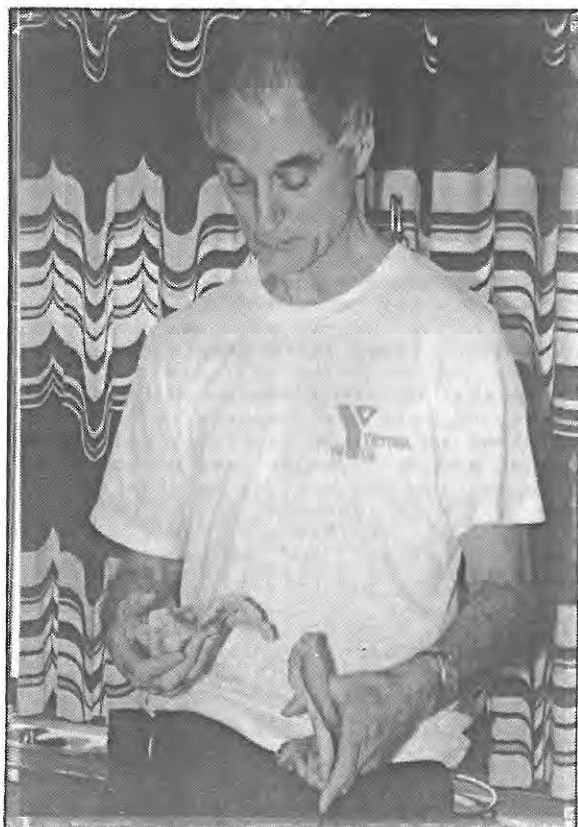
Audience: The questions can be frightening at times but it's simpler to deal with them rather than deal with the consequences of ignoring them.

Derek: You can't avoid them. Shirley mentioned something about the people who wait for their first heart attack before they look at these things. This happens all around me. In the last week or so our neighbour died at the age of 62, a doctor in the community in which I work died suddenly at 60, one of my favourite uncles died in the same week. One is surrounded by all this stuff. It gives you pause - you can't avoid looking at the fact that we are finite creatures and then you have to look at that. I find it very interesting, the distinction between all those bright, intelligent, young things gathered by the hundreds pending all those years and years letting their degrees, who are at the beginning of their careers and looking at others who are at the end. This is reflection of life.

The beginning, the ending, and the journey in between. It's fascinating. I think I could adopt the Woody Allen posture about those things. He said he wasn't afraid of dying, he just didn't want to be there when it happened. If you think about it, a lot of one's friends seem to go this way through life. I'm dealing with this all the time. As a matter of fact, I have patients who are in agony of one kind or another, either physical or mental, and what they want is out - get rid of the symptoms, get rid of the pain.

Change? Who, me? No way. The pain that is yet to come can be avoided is an appropriate statement!

In a sense, yoga is rather like a preventive form of medicine. It's



Derek discussing the anatomy of the lower back at the Teachers Meeting

trying to come at things and deal with these issues before they get too large or overwhelming - or at least give you some training for dealing with calamities. Because, at some stage, it's unavoidable that there is a certain thing going to happen. I'm always amazed at the tremendous courage of ordinary people but some people are swept away by calamity and don't quite know how to handle it. None of us knows what we have to face so I accept that some preparation is reasonable.

Audience: Do you find in your spiritual journey that there are universal truths?

Shirley: Certainly. For instance, I understand a lot more about Christianity than I did. I grew up in England in a family that didn't go to church and wasn't religious. As a teenager I went to church and tried them all out to decide which one I liked best. I think the search that brought me to yoga was happening then. I wouldn't have identified it in that way but I wanted to know these things. Most of the clergymen I came across were very lacking in manifestations of the spirit. I didn't see it much there so I drifted away. Looking at yoga, I've seen the parallels with Christian teachings as I understand them although I'm certainly not a scholar.

Audience: Yoga isn't a religion is it?

Shirley: No, it's not a religion, it's a way of life that happens to have evolved in a Hindu country. Both Swami Radha and Mr. Iyengar have encouraged people from the west to explore their own Christian symbols, not to become Hindus. To explore what comes out of our own culture, our own background, what has meaning for us.

Audience: I've been listening to Joseph Campbell's tapes and there are universal yearnings in all cultures. Those threads are there in yoga too and the answers people try and come to. The search for inner truth comes about in yoga, Christianity, Buddhism, whatever. I love what he said about how often religion with a capital R is what separates us from spirituality because of the trappings, rules and bureaucracy.

Shirley: I was interested in seeing people's reactions when they see the altar here. I had the same reaction at first, especially about the Hindu symbols. The Hindu pictures don't appeal to me aesthetically very much. But now I have a little altar at home and I have things on it that have meaning for me. I use it as a place for focusing. I use nice cards that I've received (not to hang on to, not to boost my ego), flowers, pictures that I like, something that will uplift me to a better frame of mind. So I'm not frightened of altars any more.

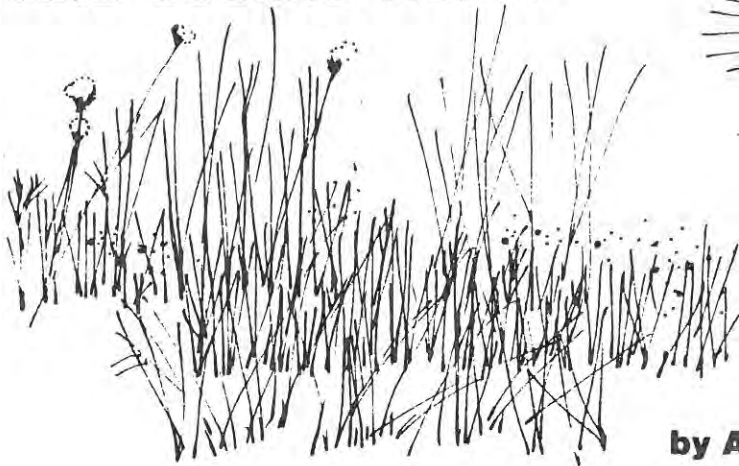
Derek: I think the story of that first straightwalk is interesting, the thing that you avoided.

Shirley: I did a straightwalk with Swami Radha, a workshop involving symbols and their meaning for you personally. There's a table with many, many objects on it, you walk to the table and look at them, then walk away and look at them from another angle. Of course, everybody in the west knows it's really, really important to memorize as many objects as possible!! You write down the ones you remember, then explore their meaning for you, which you wrote down first and so on. Then you explore what you didn't remember. On this occasion there was a book on the table and on the cover was a cross and the figure of Christ, which filled the whole cover. I wrote down 'religious book'. Swami Radha asked me what was on the cover of the book. I couldn't remember. I went through a whole song and dance while she asked me questions about what was on the cover of the book. Then I dragged from inside myself the fact that I hadn't noticed this large cross with the figure of Jesus on it. I didn't want to say the word Jesus, I didn't even want to say it. It was something I had pushed out. Swami Radha said I might look at the significance of Jesus in my life! At that time the word spiritual was not in my vocabulary.

Audience: I was just thinking how yoga isn't a religion, it's a way of life - the spirituality is already there.



YOGA AND COSMIC VISION



by Arthur Kilmurray

REPRINTED FROM THE IYENGAR YOGA
INSTITUTE REVIEW, WINTER 1990.

We are rapidly moving toward a global society. All decisions made in the coming years, be they economic, environmental, political, legal, educational or other will impact upon all peoples and life forms inhabiting this planet today and for centuries to come. What is guiding this process of change and evolution? What information will go into making these decisions? What wisdom will be called upon? How many of us truly comprehend the magnitude of the transition we are in the midst of? These questions that must be addressed by all intelligent beings who have incarnated to facilitate this process. These are questions that all students of yoga must ask themselves.

The best perspective on our times that I have seen so far comes from geologist Thomas Berry, a profound visionary who has been performing samyama on the human condition and the role of the human in the universe for many years now. Thomas describes the present moment in geological terms. The twentieth century human is rapidly terminating the 65 million year old cenozoic (new life) era. To briefly remind the readers of the geological time scale we note that:

Origin of the earth, 4,450 billion years ago

Archaen era, oldest known rocks, 3.8 - 2.5 b.y.a.

Proterozoic era, larger than life forms emerge (fish, amphibians, sea plants, etc.), 570 - 245 m.y.a.

Mesozoic era, the age of the dinosaurs. 245 - 65 m.y.a.

Cenozoic era, the age of birds, mammals and the flowering plants, 65 m.y.a. to present.

The cenozoic period has been one of the most magnificent periods in the earth's history. With the great extinctions at the end of the mesozoic era, large ecological niches opened and were filled with a tremendous burst of creativity. The flowering plants, by creating seeds, stored proteins in a form that was readily converted by the emerging birds and mammals. Every microclimate produced a proliferation of life forms in all sizes, shapes and colors. Over that 65 million year period wave after wave of new life forms would appear. Many would eventually die out, but there was always this fecundity to replenish the ecosystems with new life. All of this

was accomplished without the input of the human.

And then we arrived on the scene. At first our presence was inobtrusive, but eventually we tamed the physics and chemistry of the planet and began to alter the biological cycles that underlie the creativity. We are now in the midst of the age of great extinctions. Many of the life forms that have evolved over the last 65 million years are now being rapidly extinguished, and unfortunately so are the ecological niches that would normally trigger a rebirth of new life forms. Humans are altering the fundamental rhythms and biological cycles of the planet in a way that is destructive to all life forms. This is not a political transition, like that going on in Eastern Europe. This is not a cultural transition like the Renaissance or the Protestant revolution. We are, in the space of a single generation, inflicting a change upon the earth that would take normal earth processes millions of years to bring about. We have woven ourselves inextricably into the fabric of nature and there is not turning back of the clock. We cannot return to the creative innocence of the cenozoic era. We humans have to learn to live with enormous power we have awakened. We have to assume the responsibility of overseeing the biosphere of the earth.

This may, on the surface, appear to be a very anthropocentric perspective. However it is really an acknowledgement of the vast destructive capacity of the human. It is so much greater than our creative capacity. We will never be able to create a blade of grass or a song bird, but without human intervention now, there may never again be another blade of grass or songbird on this earth. Without human intervention now, the rainforests will disappear, along with the untold millions of species of insects, birds, herbs and plants that reside therein. Much of the remaining fertile farmland will turn to desert. The ground water and aquifers will become more and more poisoned. But this human intervention can only be truly effective when the deepest aspirations, desires and sense of fulfillment of the human coincide with the deepest aspirations and

desires of Mother Earth and the universe as a whole. The direction, the guidance for this stewardship of the planet that must be undertaken must come from the inner-most psychic depths of the cosmos.

The universe is a singularity, a 15 odd billion year old, ongoing energy event, and we are riding along with the wave as it flows through space-time. Thomas Berry articulated three basic governing themes of our universe that function at all levels of reality, from the gross physical to the most subtle of the psychic planes. These governing themes, differentiation, subjectivity, and communion, identify the reality, the values and the direction in which the universe is proceeding. They are the cosmological orderings of the creative display of energy everywhere and at any time throughout the history of the universe. It is essential for humans to come to a deepening realization of the truth of these themes if they are to facilitate the planetary transformation.

Differentiation is the inherent drive of the universe to articulate itself in an infinite variety of forms. At each instant of its existence, the universe recreates itself anew in every region of reality. Every moment is unique, as is every atom, every star, every flower, every human. The wide variety of spiritual practices and spiritual teachers are deep expressions of the universe. No one teacher, no one practice can capture the whole. The universe requires the participation of all possibilities for wholeness.

Subjectivity means that each articulated entity is a center of cosmic intelligence and spontaneity. The universe acts through each individual, be they an atom, a star, a galaxy, a rock, a tree, a human. All are autonomous sources of universe activity. The universe consists of such centers of power and their relationships. Atoms act. They exchange electrons with other atoms. Their interior structures are constantly transmuting. Stars organize this principle to convert matter into energy to produce heat, light, and other forms of energy. Rocks respond to the deeper urgencies of mother earth

d move. (We learned that one last
 ll from the earthquake in San
 Francisco). It is not only living
 beings that have the power of
 sentience. The entire universe is
 alive!

Communion is relationship. We are
 bonded to the earth by the cosmic force
 gravity. The earth is bonded to the
 n in a similar manner, as is the sun
 all other stars in the Milky Way.
 Atoms are bonded to other atoms to
 create the multi-form chemistry of
 butterflies and eyeballs and chocolate.
 ch being on planet earth is
 profoundly implicated in the existence
 and functioning of every other being.
 We share the same air, water, soils,
 d sunlight. We share the same
 psychic space. The loss of
 relationship and consequent alienation
 is a primary evil in the universe and
 e source of much of our contemporary
 pathology. The modern human, having
 lost all sense of communion with the
 natural world, lives in a world of
 artificial images created by the
 psychologically disturbed humans who
 control advertising and the media.
 This painful and destructive mode of
 being cannot continue.

What is the relevance for students of
 yoga? These three principles can be
 applied to our practice, our personal
 lives, our local spiritual community
 and the planetary community as a whole.

Differentiation: We do many different
 asanas, each with a unique effect. Do
 we also acknowledge that each body and
 each moment is also unique. The same
 asana will vary from moment to moment
 and from person to person. This is a
 crucial point for teachers. Beginning
 teachers often try to force bodies into
 rigid molds that they conceive to be
 the "correct form" of the pose. In our
 spiritual communities, do we allow for
 a wide spectrum of individuals, do we
 encourage each member to be unique, or
 do we insist on conformity to some
 narrow interpretation of the practice.
 Are we open to other spiritual
 practices and teachers, or do we insist
 that only we have the truth, and all
 others are fools, infidels, or just
 ignorant? Are we awakened to the
 uniqueness of B.K.S. Iyengar's approach
 to the ancient art of yoga, its genius,
 its transcendent dimension? Are we
 ready and willing to make our own
 unique contribution to the awakening
 process?

THE THINGS THEY SAY . . . ABOUT MOLIVOS MATS!



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

D.D., Oregon

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

G.S., Colorado

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

J.D., Alaska

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

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

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

Ideal for Yoga – known
 as the 'Sticky Mat'

Subjectivity: Do we experience each pose as a divine expression of the cosmos, or are we just doing a mechanical gymnastic presentation? Do we see the cosmic depth of every pose in spite of whatever faults and imperfections there may be, or are we so obsessed with technical perfection that we exhaust our energies berating ourselves and others? Can we draw strength from all aspects of the universe into our practice? Are we aware of the subjectivity of our local communities, of their living presence, of their health, strength and power to act. Are we aware of how the forces of the universe come to bear on these actions?

Communion: Yoga leads to powerful transformation. Is this leading to a more powerful bonding with all beings, or is it leading to alienation. (No one understands what I am experiencing; no one else is changing). Do we experience the connecting link to all the different asanas, realizing that they are all variations on a common theme? Can the spiritual community contain a wide diversity of opinion and personality, and still retain a strong communion sense, that ultimately we are all still working toward the same goal? Does the community see the planetary and cosmic dimension to the process, or is it myopically focussed on only its own inner state?

One of the major themes of the Bhagavad Gita is the importance of selfless action. In chapter two Krishna tells Arjuna "Set thy heart upon thy work, but never on its reward. Work not for a reward; but never cease to do thy work." Our generation is the most important to have ever inhabited the earth, for now we have the potential to terminate the whole life process. But we can also be agents of divine transformation. If our actions flow from and in harmony with the psychic depths of the cosmos, we will fulfill our dharma and usher in a period of awakening, growth and transformation. Thomas Berry calls this emerging era the Ecozoic period, whereby the humans assist in the inter-communion of all living and non-living components of the earth community. This is our dharma. Let us pursue it with wisdom, compassion and joy.



MORE COSMIC WISDOM

BE AN ACTIVE VOTER - ATTEND TOWN MEETINGS

DISCOVER WHERE THE FOOD AND GOODS YOU BUY COME FROM

COMMUNICATE OPENLY WITH YOUR FRIENDS AND CO-WORKERS

BECOME INVOLVED WITH YOUR CHILD'S SCHOOL

TAKE TIME TO PLAY AND RELAX

EXPLORE WAYS TO REDUCE THE STRESS IN YOUR LIFE

TEACH YOUR CHILDREN ECOLOGICAL WISDOM

SPEAK OUT ABOUT YOUR VALUES IN COMMUNITY GROUPS

BRING MUSIC INTO YOUR LIFE

LEARN WHERE THE ENERGY FOR YOUR HOME COMES FROM

PRACTICE PREVENTIVE HEALTH CARE

LEARN ABOUT THE PLANTS AND ANIMALS IN YOUR REGION

DISCOVER YOUR WATERSHED AND WORK TO PROTECT IT

EXERCISE REGULARLY AND EAT NUTRITIOUS FOOD

EDUCATE YOURSELF ON GLOBAL ISSUES

ACKNOWLEDGE SPIRITUALITY IN YOURSELF AND OTHERS

WORK TO UNDERSTAND PEOPLE WITH DIFFERENT VIEWS



Leslie

by Leslie Hogya

The planets conspired to help the Focus on Women workshop I did with Celia Ward a focus on the feminine aspect. April 22nd was Earth Day and a local astrologer was quoted in the paper saying that all the planets; Mars, Saturn, Pluto, etc., would all be in female constellations. It takes some planets as long as twenty years to move from one sign to another so for them all to be in female signs is truly amazing! The emphasis for the world on Earth Day could really focus on nurturing, healing and compassion, which is just what it, and we, need.

Celia and I took the theme of nurturing into the workshop. We talked about how busy we all are, the number of roles women take on as fewer are at home and more combine family, career and personal development.

As I am one of those busy women, I enjoyed the quiet, slow pace of the day and working together with fourteen other women. Once the workshop was over the other demands of my life began again. Celia and I had barely balanced our account when a colleague arrived to plan for next week's teaching. Then various kids and their friends started cooking and eating. The phone rang and rang.

Nurturing myself means setting priorities and disciplining myself to make time for yoga practice. Yoga is what nurtures me. Celia remarked how

valuable yoga is for that because we don't need to look outside to someone else to do something for us. We do it for ourselves, to ourselves. It's quiet, it's reflective and it is also energizing.

The first half of the workshop I focused on strengthening poses. Without strength we cannot stand on our own. Doing vigorous poses helps rid the body of accumulated tensions which are more difficult to release in relaxation. Nurturing myself also requires extending myself physically before I surrender to a pile of blankets and bolsters.

In the few days before the workshop, as I was preparing, I got a better perspective on the summer. I know that going to the Iyengar convention in Edmonton in July will be nurturing for me and just what I need after a very busy, intense school year. There are so many demands placed upon me by parents, kids, the curriculum deadlines for reporting, making lists, finding time to do everything on the lists! I need some time to be replenished as I have given out so much. It will be good to fly away and go to a yoga convention where the emphasis will be on body, mind and spirit. I will be doing some presenting along with Linda Shevloff as we have agreed to lead a discussion on yoga and everyday life. I used the theme of honesty developed in last month's article as a starting

point to develop the ideas for the discussion, or seminar. This will be challenging but also enriching, as everyone who will participate will have the opportunity to bring their own experiences to the workshop.

So the tickets are booked, waiting for the imprint of my Visa card!

A Focus on Women helped me focus on myself!

CONGRATULATIONS LINDA!

We are pleased to announce that Linda Benn was one of this year's recipients of the Shirley Main Scholarship awards at the YM-YWCA. These awards are made annually to individuals who have demonstrated above average ability, excellence in leadership, and who have developed a caring rapport with their students. The presentation was made at the "Y" Annual General Meeting on Thursday, March 29th 1990.

Linda was chosen in recognition of the work she does throughout the year for the "Y" yoga programme. This programme is unique in Canada. Drawing from a pool of highly trained teachers, it offers daily classes at four different levels and has done so for almost twenty years. The success and longevity of this programme is due in part to the high calibre of teacher, and in part to the dedication and finesse of the individual who attends to the organisation and day to day running of this programme. It is said that a first-class person in a leadership role attracts other first-class people to work with them, while a second class person attracts third-class people. Linda Benn, who has been co-ordinating the Y yoga programme since Donna Fornelli moved to Ottawa two years ago, is definitely a first-class leader whose quiet presence and dedication inspire all those who work with her.

Linda began her study and practice of yoga at the Y ten years ago. At the suggestion of her teacher, Shirley Daventry French, she took the apprenticeship training in Iyengar Yoga and joined the teaching staff in 1987. Two years ago she assumed responsibility for organising this programme. Linda continues to refine her skills in classes and workshops with Shirley and many other leading North American teachers of Iyengar Yoga. In 1988 she travelled to San Francisco to take a course on back problems at the Iyengar Yoga Institute, and has studied anatomy, physiology and kinesiology through Simon Fraser University.

Linda serves on the board of directors of the Victoria Yoga Centre, and her work on design layout and photography for our monthly newsletter has received many compliments from all over the world.

Yoga teaches us to develop and use our unique talents and gifts for the good of others. Linda Benn has learned this lesson well.



SHAMBHALA HOUSE



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

SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering precise, practical methods for self-directed development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

WORKSHOPS AND EVENTS

WHEEL OF LIFE

Friday, May 18, 7:30-9:30 pm; Saturday & Sunday, May 19 & 20, 10:00 am-6:00 pm

The Wheel of Life, a symbolic Tibetan Buddhist painting describes human existence in its many

aspects. Paintings of the Buddhist teachings have been traditionally used to show the path to Liberation. This weekend will focus on the practical application of these ancient teachings in life today. Find out where you are on your wheel of life!

Fee: \$110.00, \$25.00 deposit

ROSE CEREMONY

Saturday & Sunday, June 9 & 10, 8:00 pm

The Rose Ceremony is a personal dedication to the Divine, a time to reestablish your commitment to the very finest within and to reaffirm your ideals. If you wish to attend, please phone for further information. There is no fee, but you are asked to provide two roses for the first evening, and to make a donation to a charity of your choice as an offering of gratitude.

WEEKLY ACTIVITIES

The Hidden Language of Hatha Yoga:

Mondays: 5 - 7 pm (12 week & 8 week sessions)

Saturdays: 9:30 - 11:30 am (drop-in)

OTHER DAYTIME CLASSES CAN BE ARRANGED.

Swami Radha's method of Hatha Yoga aims to integrate body and mind, and to unlock the deeper meaning of the asanas.

Fees: 12 classes, \$120.00; 8 classes, \$80.00

\$10/class, drop-in

Indian Dance:

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

Find for yourself the meaning of the saying, "The body is a spiritual tool". No previous experience is necessary.

Fees: 12 classes, \$78.00; 8 classes, \$52.00

Dreams:

Tuesdays: 5:30 - 7:30 pm

Wednesdays: 2 - 4 pm

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

Fees: 12 classes, \$120.00; 8 classes, \$80.00

\$10/class, drop-in

YOGA CALENDAR

MAY

5: Day of Yoga in Metchosin with Shirley Daventry French. Call 478-3775.

11: Yoga Centre meeting.
Call Jim Rischmiller for details,
474-5630.

18-20: Wheel of Life workshop at Shambala House. Call 595-0177 for details.

19: Iyengar Yoga Teachers' meeting at the Y. 9.15 a.m. ~~CANCELLED~~ 1.00 p.m.

JUNE

1-3: Saltspring Retreat with Shirley Daventry French.

9: Iyengar Yoga Teachers' meeting at the Y.

9-10: Rose Ceremony at Shambala House. Call 595-0177 for details.

15: Yoga Centre Meeting.

21: Registration begins at the Y for Terms B and C.

23-July 1: Yoga 90, a Yoga Convention, to be held in San Diego, California.

JULY

2-6: MR. IYENGAR IN EDMONTON

AUGUST

23: Registration begins at the Y for the fall program.

SEPTEMBER

10: Fall program begins at the Y.

14: Yoga Centre Meeting.

16: Open House at Shambala House, 150 Shasta Place.

29: Hidden Language workshop at Shambala House. Call 595-0177 for details.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

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

OCTOBER

Sunday workshop with Linda Benn to be announced.

12-14: Saltspring Retreat for Yoga Centre members and friends.

19-21: Life Seal workshop at Shambala House. Call 595-0177 for details.

26: Yoga Centre meeting.

NOVEMBER

2,3,4: Workshop at the Y with Aadil Akhivala. Call Celia Ward for details and registration, 474-5021.

16: Yoga Centre meeting.

16-18: Your Life Story workshop at Shambala House. Call 595-0177 for details.

23: Sunday workshop with Marlene Miller to be announced.

DECEMBER

1 and 2: Rose Ceremony at Shambala House. Call 595-0177 for details.

12: ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE.

Yoga Centre Meeting

MAY 11

Meeting 7:00 - 8:00pm
Video & Discussion 8:00 -

EVERYONE WELCOME

Come to the meeting or join us for the Joseph Campbell video. A pleasant way to expand your Yoga knowledge and your friendships. At Carole Miller's
1807 Forest, Victoria
Phone 721-3477

Teacher's Meeting

JUNE 9 9:15 - 1:00

-REVIEW AND SHARE WHAT WE
LEARNED AT DONALD MOYER'S WKSP.

-DISCUSS THE YOGA TEACHING
APPRENTICESHIP PROGRAMME

-Marlene Miller 656-3183
w 656-7271

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____
Address _____
City _____ Postal Code _____ Phone _____

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

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

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

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

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

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

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

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

CREDITS

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DEADLINE FOR JUNE ISSUE

MAY 15, 1990

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

R.R. #1, Victoria, B.C. V8X 3W9



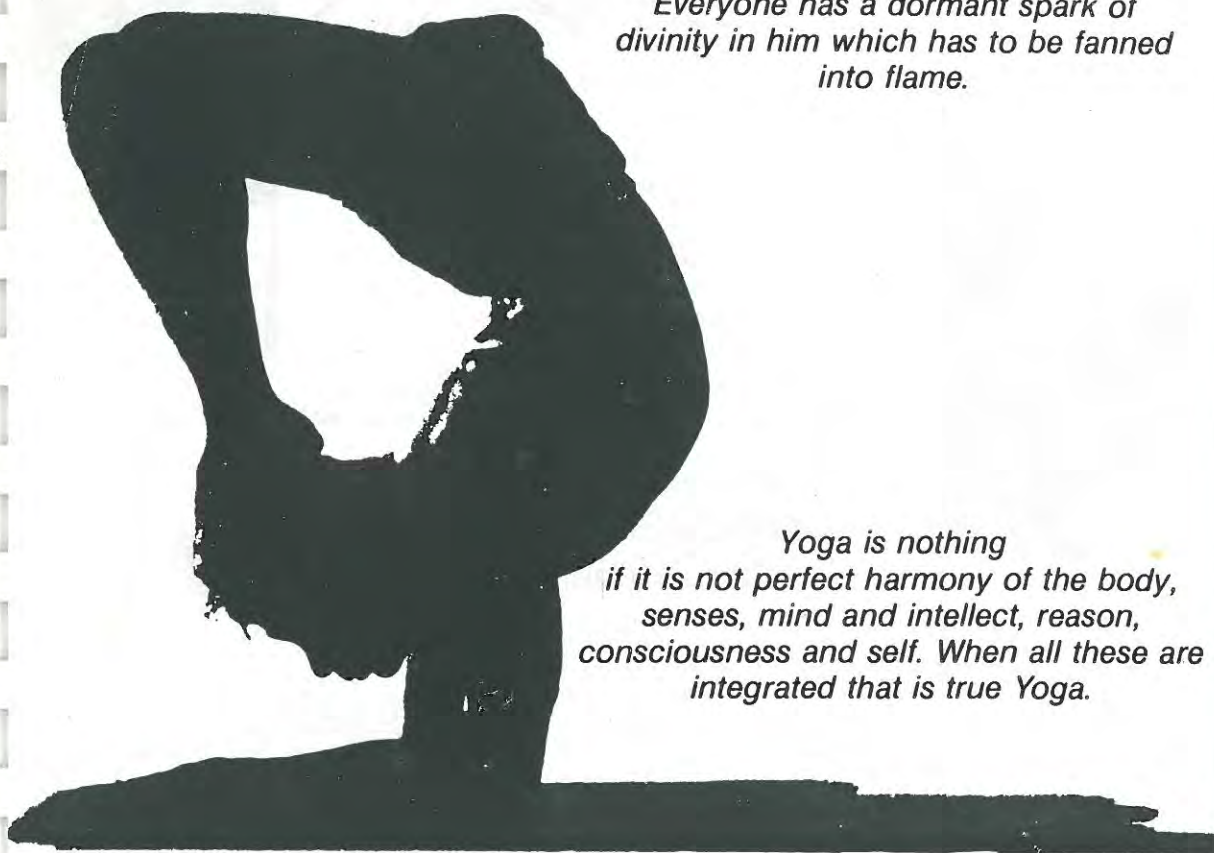
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VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

JUNE 1990

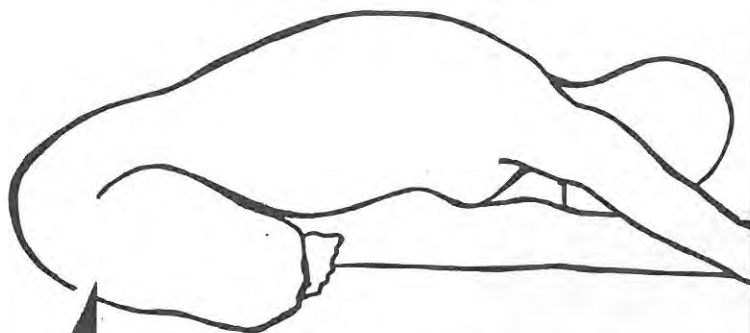
*Why should you practise Yoga? To
kindle the divine fire within yourself.
Everyone has a dormant spark of
divinity in him which has to be fanned
into flame.*



*Yoga is nothing
if it is not perfect harmony of the body,
senses, mind and intellect, reason,
consciousness and self. When all these are
integrated that is true Yoga.*

Wisdom of the Master.
Maxims by Shri B.K.S. Iyengar
compiled by B.I. Taraporewala
and Shirley Daventry French
From the book
Iyengar His Life and Work.

Canadian Iyengar Yoga Conference



July 2 to July 6, 1990
University of Alberta
Edmonton

- Three day visit from Mr. Iyengar
- Daily asana and pranayama classes
- Question and answer periods with Mr. Iyengar
- Forums of various topics of interest to students and teachers
- Evening events and festivities

Annual Canadian Iyengar Yoga Teachers' Conference, July 7

INFORMATION and brochures available
from your local teacher or

CONTACT:

Liz McLeod
27F Meadowlark Village
Edmonton, Alberta T5R 5X4
phone: 403-484-7594

SCHEDULE:

6 pm July 2 to evening
celebration, July 6.
Teachers Meeting July 7
ending at 6 pm.

ACCOMMODATION:

Available very reasonably
at the University of
Alberta, Edmonton.

IN THIS ISSUE

We know you will miss the 'Reflections' column by Shirley Daventry French in this issue. Shirley is busy editing the next issue of the Victoria Yoga Centre Newsletter. It is being specially written and produced for the Canadian Iyengar Yoga Conference and we hope it will become a memento of Mr. Iyengar's visit to Canada. Our regular readers will receive the issue as usual and those attending the conference will receive a copy in their registration package.

If anyone is inspired to write an article, a poem, draw/take a picture about their yoga experiences this summer we would be delighted to receive them for future issues. 'RECYCLE YOUR SUMMER YOGA'

We are also happy that the Saltspring Retreat has again been filled, this time with many 'first-timers'. We thank you all for your attendance in yoga classes and your support of yoga workshops in Victoria.

In Victoria we are fortunate to have Shambhala House, an extension of the work of Swami Radha of Yasodhara Ashram near Nelson, B.C. In this issue are two articles which reflect the high calibre of work and support that this community offers each of us on the Journey of Life.



**Canadian Iyengar Yoga Conference
Edmonton - July 2nd to 6th
for students
of all levels of experience.**

Don't be deterred from coming to this exciting event because you are a beginner: classes will be offered for all levels of students. The fact that Mr. Iyengar himself will be there, makes it an opportunity not to be missed. In addition, you will be able to take classes and attend forums taught by Canada's best teachers and meet other students from all across the country.

WHY I DO YOGA

by Colin Cole

You ask the question "Why Yoga"? I am now finally getting around to answer. I started because of arthritis - some and a tendency to more - now I continue because I want to maintain the quality of life it has given me.

I bless the day I started, at 65, and will continue for the rest of my life. Being 76 and male I am not your average student. I do not think of age or gender in a class but I do notice that body proportions and structure make some asanas easier than others and, of course, I have to modify some poses because of the arthritis. The value of yoga is the art of peacefulness and serenity generated by the concentration while performing the asanas when in class or at home in practice. Workshops or classes have the added advantage of the group aura which enhances the whole experience. Fortunately, we have some excellent instructors on the Sunshine Coast. I do envy what you have in Victoria at times.

Last fall, after her regular set of classes, Sara Gerring was asked to take her students to give a demonstration at the extended care lodge of the local hospital. A space was cleared in the lounge of the Totem Lodge - we were surrounded by about 20 people in wheelchairs (some, I'm sure, weren't aware of what was going on) - for an hour and a half we practiced poses under Sara's direction. It was a remarkable experience. Later we heard that the nurses were astounded at the reaction of the patients, no fussing or fidgeting, they were quiet and peaceful the whole time. That's the value of yoga, that atmosphere generated by the concentration and mindfulness while doing the poses.

One small admonition, however. I sense a cult or clique in Iyengar Yoga which disturbs me a little. Please keep your perspective - I'm sure there are other schools of yoga as good if not better.

Above all, keep up the good work.

IMPRESSIONS

**A Seminar by Dr. Vasant Lad
Victoria April, 1990**

by Kelly Fantham

Dr. Vasant Lad, one of North America's leading Ayurvedic physicians, came to the west coast of Canada for a four day seminar. Two lectures were given in Victoria and then an experiential seminar was held at the Saltspring Centre. I attended the Victoria lectures, was most impressed and thought I'd make an attempt to communicate some of what I learned.

Dr. Lad is based in New Mexico but travels all over the United States. He has written several books and articles. Some of you may have read an article on his pulse diagnosis in the Healing Exchange magazine. Dr. Lad recently wrote an article in Shared Vision entitled, "How the Spring Season Influences Human Energy".

The seminar began with an explanation of what Ayurveda is and touched on its philosophical roots. The practical physical applications followed:

Ayurveda is an ancient science - the science of cosmic consciousness creates the building blocks of life:

space - etheric energy
 air - electric energy
 water - chemical energy
 earth - mechanical energy
 fire - radiant energy

The physical manifestation of our earth, our world, is nothing more than "crystallized consciousness".

The key to union with the infinite, with universal consciousness, is to create space. Without space there can be no communication. Space is freedom, space is cosmic love. Make yourself an empty vessel - create space. Don't seek God, for to seek is to desire. Create space and God will come to you.

Ayurvedic healing aids in promoting a healthy body so the individual (indivisible, complete) can rise above the physical, create space, and welcome God.

What follows now is a bare bones outline of the practical applications of Ayurveda. Dr. Lad is full of so much information that it was difficult to assimilate it all.

In Ayurveda the seven tissues of the body are:

<u>Sanskrit</u>		<u>Function</u>
Rasa	plasma, serum	nutrition
Rakta	blood,	oxygenation
	red + white cells	
Mamsa	muscle tissue	plastering
		movement
Mada	adipose(fat)	lubrication
Asthi	osteo(bone)	support
		shape
Majja	nerve, marrow,	store
	connective	unresolved
		emotions
Shukra	reproductive	reproduction

I found the storing of unresolved

emotions particularly interesting. Some examples of where unresolved emotions are stored include:

Fear - Kidney
 Anger - Liver
 Envy/Hate - Gall bladder
 Grief - Lungs

If an individual does not resolve these emotions, he/she might find that dis-ease or dis-function of the corresponding tissue will manifest. Food intake and food combinations are also very important in preventing the build-up of toxins (Ama) which promote disease. An Ayurvedic physician will work with the whole individual to avert disease.

There are three basic types (constitutions) of people. Most people exhibit qualities of all three, but will have one dominant constituent.

Vata - thin, rough skin, cold, quick rabbit-like pulse, physically active, dry.

Pitta - moderate build, oily skin, hot, organized, fanatic, sharp wit, always hungry, moderately active.

Kapha - large frame, heavy, retains water, complacent, lethargic, chocolate/coffee lover.

Each person must be treated in accordance with their dominant constitution. What is beneficial for Kapha is not necessarily right for Vata. To me, this is the major difference between Ayurvedic treatment and modern (western) medicine. In western medicine, usually one blanket treatment is given to all with a particular ailment. There is little concern for the cause of the problem, or the effect the treatment might have on the individuals constitution.

Dr. Lad is certainly a very interesting, animated and obviously knowledgeable speaker. I wish I had had time to attend the experiential part of the seminar on Saltspring. I am sure it was fascinating. Many thanks to Rahal Vedi for bringing Dr. Lad here.

SUMMER 1990

PLEASE NOTE: Because most of the teachers will be attending the Iyengar Yoga Conference and Teachers' Meeting in Edmonton July 2 to 7th, yoga classes will begin the week of July 9th. The four week session will run until August 2nd. Starting August 6th is a 3 week session offering 2 classes.

See the Y brochure for a more detailed description of the levels system of classes.

' B ' July 9 - August 2
' C ' August 6 - August 24

INTRODUCTORY YOGA

417	Monday	9:30-11:00 am	Lauren Cox	B only
418	Monday	5:30-7:00pm	J. Rischmiller	B only
419	Tuesday	6:00-7:30pm	Ann Kilbertus	B only
420	Thursday	5:00-6:30pm	Linda Benn	B only

GENTLE YOGA

421	Wednesday	9:30-11:00am	Linda Benn	B only
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ALL LEVELS

422	Wednesday	5:30-7:00pm	J. Rischmiller	B only
423	Thursday	10:00-12:00pm	Shirley French	B only
424	Wednesday	5:30-7:00pm	J. Rischmiller	C only
425	Thursday	9:30-11:00am	Linda Benn	C only

WORKSHOP SERIES

426	Monday	7:00-9:00pm	Shirley French	B only
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FOR INFORMATION PHONE LINDA BENN 598-8277



KUNDALINI YOGA

The relationship between Paranormal Phenomena and Extended Perception

Reprinted from *Ascent*, the journal of the Yasodhara Ashram Society.
Volume XX, Number 3, 1989

by Swami Padmananda
Linda Seville

In the practice of Kundalini Yoga as presented by Swami Radha in her book *Kundalini Yoga for the West*,* the study of perception plays a major role. Our examination will use the principles of the Kundalini System to uncover the relationship between perception and paranormal phenomena.

This system shows that **anyone** can pursue the goal of expanded perception, Higher Consciousness, and spiritual genius. It is the birthright of all human beings to attain their full potential as spiritual beings, if they are willing to put forth the effort.

It takes courage to ask questions, to challenge the assumptions on which we have been unwittingly operating. But by doing this we uncover the true nature of perception, and recognize the possibility of developing a potential that never knew existed. This is the magic method of self-discovery. Like the modern scientist who bases conclusions on scientific experimentation, students of yoga become their own laboratories, investigating mind and consciousness through daily life.

The five senses are the doors and windows to the world around us. We usually assume that what comes in through these doors and windows is an accurate perception of what is. But can we assume that our perceptions are accurate? In order to answer this question, we will look at some common experiences. For example, witnesses of an accident who are required to give testimony have quite different interpretations of what actually happened. Another very ordinary example is the recollection that different family members have of a past event. Often the memories are so different one would hardly recognize them as of the same event. Just as the perceptions of the accident differ, the memories of the family event are also only as good as the original perception each member had.

Using these two illustrations, we can see immediately that the accuracy of our perception is limited by the individual and personal quality of how we perceive in the moment, as well as by the increased distortion of the past through memory. Furthermore, it is on these distortions of memory that many of our present perceptions are based.

Swami Radha



Swami Padmananda



Then what is the basis for our belief that the senses convey an accurate record of what is, like a camera or tape recorder? Often this belief is supported by mutual agreement on what is perceived. In the case of the accident, everyone present agrees that there was an accident, or in the case of the family event, there can be some common agreement that **something** did indeed happen. However, if we look more deeply at perception, we find that agreement is only superficial. In fact, each person recalls very different aspects of the same incident.

Also the issue of what constitutes accurate perception becomes even more confused when we consider that it is possible for us to take on someone else's perception, even though we may not have seen the object or event ourselves. Most of us can recall instances when someone declared emphatically that some object or person had been seen, or that some event had taken place, when we had no recollection of it. If the statement is strongly made, with emotion, we are likely to think we must be wrong. This agreement can lead to doubt one's own perception, through the power of suggestion, which comes from strong expression or a strong personality.

Do we ever see things that are not there? How much do we see of what is really there? What is the basis for the selection of what we perceive?

In Kundalini Yoga it is important to discover why the mind makes a particular section, rather than try to achieve collective agreement on what is there. It becomes apparent that the only truth we can ever really know is internal, arising out of our investigation into why we perceive in the way we do, and how our mind interprets.

The yogi differs from the conventional scientist in this respect. Whereas the scientist is interested in external agreement of data among several observers, the yogi is interested in the internal meaning of the perceptual event, in order to understand how the mind works and thereby learn to control or direct it.

As we have said, ordinary perception is coloured by individual differences, as though our senses were functioning like dirty windows and half-closed doors. To clean the windows and open the doors, we must clear away the factors that are responsible for our individual differences, until finally we reach a

state of comparatively uncoloured perception. This is termed "refining the senses," and this refinement gives us access to extended perception, or what is often called "paranormal phenomena."

How is uncoloured perception achieved? Let us begin by looking at the dynamics of perception. The sense bring in information, and the mind interprets it. When we speak of the dirty windows of perception, we are referring to the mind's distorted interpretations of our perceptions. So, very quickly in our investigation of perception we are led to the question of how the mind interacts with the senses.

The interaction of mind and senses is an integral part of the Kundalini System. The dimensions of all human experience are represented by seven chakras. Each chakra is symbolic for a level of awareness or perception that operates within us, each of the first five being connected with one of the five major senses.

First chakra:

Sense of smell;

The aspect of mind affecting the interpretation of sensory information includes: survival, memory, mechanical and instinctual drives, appetites, birth and death, choice, discrimination.

Second chakra:

Sense of taste;

The aspect of mind affecting the interpretation of sensory information includes: imagination, likes and dislikes, desires, self-image.

Third chakra:

Sense of sight;

The aspect of mind affecting the interpretation of sensory information includes: emotions, concepts, beliefs.

Fourth chakra:

Sense of touch;

The aspect of mind affecting the interpretation of sensory information includes: feelings, humility, gratitude, sensitivity.

Fifth chakra:

Sense of hearing;

The aspect of mind affecting the interpretation of sensory information includes: self-will, pride, surrender, responsibility.

Mind, as the interpreter of all sense perceptions, is considered the sixth sense in Eastern thought. In the Sixth Chakra the objective and subjective parts of mind are brought together, unifying the pairs of opposites within, thereby also expanding and unifying perception.

The Seventh Chakra is symbolic for the final exit from illusion, the emergence of the enlightened being.

Using the symbols of the chakras in Kundalini Yoga, one can discover how these aspects of mind influence what one selects to perceive, and how that particular perception is interpreted. In this way we deal systematically with the problems, common to all human beings, that cloud perception and prevent clarity.

In each chakra the god symbolizes the potential or power available to the human being, and the goddess symbolizes the manifestation of that power. The objects held by the god and goddess symbolically point to the method of directing the aspects of mind involved. We are shown how to meet and overcome the challenges of that level in a very precise and logical way. Each follows the other in the proper sequence for human development.

These objects tell us exactly what we need to do. Although they may appear strange to the Westerner, it takes only a little thought to understand their meaning on a personal level. If we follow these symbolic instructions diligently and consistently, our progress will be continuous and our perception will expand in a smooth and natural way.

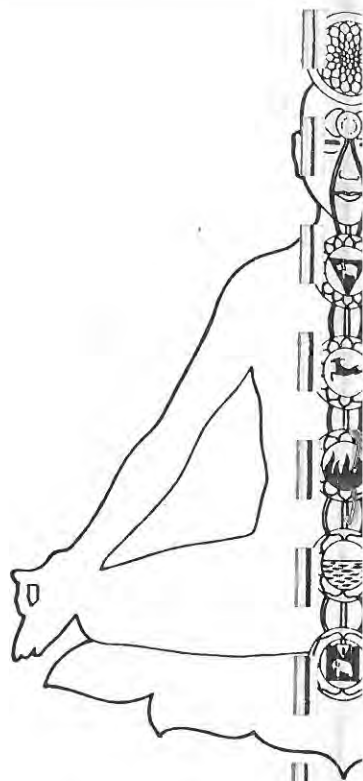
The chakra system is a guide for increasing self-awareness and expanding perception. Through it one can document progress. It allows one to lay a solid foundation and to build character, and it assures a safe and gradual evolution of consciousness. It is an abstract language that demands thought and reflection about one's own life. Throughout we are dealing with the mind, "using the mind to go beyond the mind," to expand the awareness within each level of consciousness.

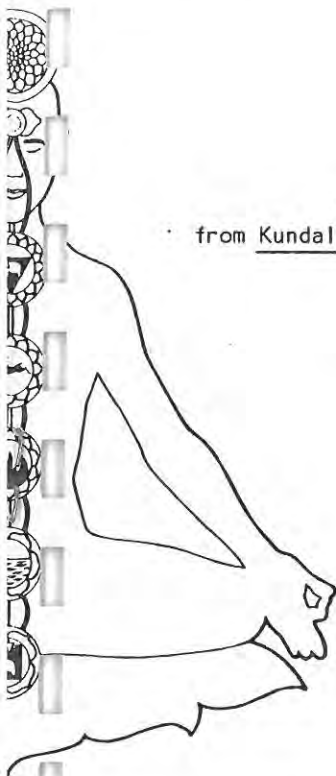
Perception - ordinary or expanded - operates through each sense. The promise of this method is that if we learn to master the factors that colour perception in the first three chakras - the working levels of everyday life - then the next level is accessible to us. The Fourth Chakra, the Heart Lotus, is the crossroads where a different stage of expanded perception and refinement can be entered. When the self-centred preoccupations of the first three chakras have been dealt with, to some degree at least, attention and energy can then be directed toward an expanded view of ourselves and our world.

What is meant by "expanded perception"? In order to understand the nature of expanded perception, it would be helpful to find examples of those who are generally considered to have achieved some kind of extraordinary potential - the geniuses of our society. We might consider whether or not a large part of genius is perception, and how an ordinary person could achieve that level.

For example, what is the level of perception in a genius like Bach? From a yogic point of view, whatever manifests arises from thoughts or perceptions. Creativity comes from the ability to refine and expand perception. Perhaps genius as we know it is perception expanded in a certain realm, through a specific sense. Is it possible that the genius of Bach came about through the refinement of his hearing, through ethereal perception? What if Einstein **received** his theories, rather than **created** them, because of his ability to refine his perceptions?

In the Fifth Chakra the focus is on the sense of hearing. Learning how to really listen means subduing the self-will and ego, and allowing perceptions from higher realms to enter the mind. When we achieve that, the result of all the work we have done is available to us.





THE CHAKRAS
from Kundalini Yoga for the West

If it were possible to expand perception of all the senses, what kind of genius would result? Could it be that one would become truly human - ready to take the next step in evolution? This method shows realms that, if manifested, would lead us to conclude that the individual who had achieved such a state was extraordinary, or a genius. In the spiritual field such a person is called saint.

The purpose of this work is to bring the senses into balance, to develop all aspects of the human being safely and gradually. No frightening symptoms need be encountered through this natural path of evolution, because the process is a preparation for the body and the mind. It is in cooperating with our own evolution that it is speeded up. The result is indeed extraordinary, but without drama or sensationalism.

However, even if a person has been rocketed into another realm by sudden experiences of kundalini, the work of laying the foundation and building character must still be done to ensure proper and constructive use of the neutral energy.

What are the paranormal or extraordinary powers that are promised through the Kundalini System? Traditionally, powers are promised to the individual who masters the challenges within each chakra. These powers illustrate what is meant by expanded perception that is available through each sense, if the personal work is done. Those who do this work can see that, as they become more and more free from obstructions, they really do "see" more, understand more, gain a wider perspective, live more spontaneously and less compulsively, in accord with their inner truth.

The more the mind is purified and selfishness is overcome, the more balanced and cleansed the perceptions of the senses will become, so that the powers inherent in each sense will come by themselves, without danger to the individual. Many of these powers are expressed in symbolic terms, in accordance with the symbolic nature of the whole system.

It is important to remember that the kundalini energy stored in the First Chakra is a neutral force within each human being. It is we who give it colour and direction, but it is also we who can direct it to attain a high state of consciousness. Every human being has the capacity to expand the perception and reach a potential that may, at the outset, appear impossible.

Yoga is a practical science that enables us to take charge of our lives and to direct our daily activities responsibly. Its goal is to realize our potential, and expand our consciousness. Yoga ultimately teaches a person how to gain freedom from the habitual constraints of the mind's narrow interpretations of life, and to enhance the quality of life. In this

context, expanded perception becomes a much needed tool to make proper choices in daily life.

In the study of Kundalini Yoga as developed by Swami Radha, perceptions that have been termed "paranormal" have their place, but they are not seen as an end in themselves. When they are viewed as part of the overall process of self-development and Self-Realization, they are neither overvalued nor undervalued.

As perception expands, paranormal or extrasensory perceptions may occur. They can be seen as an indication that the individual is moving steadily toward the goal, but they can also arise from the extraordinary development of a particular sense. From a yogic perspective, paranormal phenomena do not necessarily indicate spiritual advancement.

To conclude, continuous clarification and awareness of the contents of the mind are necessary in order to understand the influence of perception on one's life. From this emerges a

knowledge of the factors that inhibit or limit perception, allowing us to awaken from the sleepwalking state of mechanical being. As perception expands, we realize more and more of our potential and make our way toward greater freedom. The greatest power that can be achieved is control of the mind.

*Kundalini Yoga for the West was written by Swami Radha at the urging of her students, many years after she received the Teachings in India from her Guru, Swami Sivananda Saraswati of Rishikesh, and her Tibetan Guru. The book is the result of her dedicated work with the System over a period of 25 years, supported by research from a wide variety of traditional texts and other books. The main reference materials were Shakti and Shakta, The Serpent Power, Hymns to the Goddess, and Garland of Letters by Arthur Avalon (Sir John Woodroffe).



SHAMBHALA NEWS and VIEWS

by Swami Padmananda

Another season of Shambhala House weekly classes is drawing to an end. A number of people have been participating in Kundalini classes for several years and it is a delight to us, as well as to them, when they discover just how much they have gained, how much their personal knowledge has grown--silently and unnoticed. Sometimes his work is just slow and steady investigation, occasionally it is downright slogging; but those rare moments of insight--the times when "the penny has dropped"--give meaning to the saying, "Know Thyself and be free", and provide the impetus to continue. When the going is rough, it is often only the commitment to ourselves that helps us carry on.

Of course, that is not different in any area of life. What we really decide to do, we will.

How much more important it is to make such a firm decision about putting quality into all of life and reaching for the potential that is the promise of human existence.

The following is one of those papers which showed just how much has been achieved in a comparatively short period of time. What a boost when things fall into place this way!

During the summer months Norman MacKenzie will offer drop-in classes in the Hidden Language of Hatha Yoga on Saturday mornings. New students are welcome. There will also be Bhajans and Satsangs on Sunday evenings. We wish all a happy and re-energizing summer and look forward to seeing you next September.

OM TARA TUTTARE

GODDESS OF SPEECH

A Kundalini Yoga Paper

After I read the pages we were assigned at the previous kundalini group class, the first thing I wanted to do was listen and understand. To listen to my own body and mind, to understand the written words. I don't listen well and I don't understand everything that I read and say. When I take the time to listen I hear things that make sense, that add to the quality of my life. When I can understand then, of course, I am clearer in thought and deed.

The time is worth the trouble but I often don't make the effort. Each word has to be examined to make sure it fits the thought. The thought has to be examined before the words are uttered. The choice must be made as to whether

to utter the words. How can I make this effort for every single word and thought?! I have a reluctance to examine my speech so closely. I know the words I use are often badly chosen, sometimes its more important for my ego to be heard. More important than what?

More important than my clarity, my honesty, my ideals? No, of course not, not if I can help it and I know I can help it with all the tools at my disposal. However, now that I do think about it, my ego is seldom put into words - directly that is. Of course, its allowed to take over on occasions (!!) but an actual discussion upon, description of, this part of me is missing.

My ego: the words don't come easily here or, rather, they come easily and don't seem to be what I want to say. Introverted, extroverted, large, directs my every action, hard to control, hard to have it work the way I want me to be.

I notice when I write I don't finish off my letters and I miss out punctuation. I'm sure this is a reflection of my incomplete words and thoughts. I must slow down, sort out my thoughts - do they all need to be on this paper? Do I get the chance to go back and complete the letters and change the words? I know my ego is the part of me that provides the energy for me to operate, so I also know that I can make it do what I want it to do. I don't want to fight with my ego, I want to persuade it to operate on a higher level. But maybe it does have to come to a battle. I certainly have the weapons available.

The strike of the **thunderbolt** is clear and true, focused on its target. I strike instantly, I use the thunderbolt to destroy the thoughts before they become words. I can use discrimination, be very specific about the destruction process.

The **fire weapon** can reduce my thoughts, words and deeds to ashes so that they can be regrown, fresh and meaningful. But fire isn't specific, it can spread. So I have to be careful that all my ego isn't consumed. I'm not so sure how to control this weapon, how to use it so that it doesn't destroy me because large parts of me are the way I want to be. I must offer those parts the care and attention they will need to avoid being burned. Build them to be fireproof, build a fire trench around them, water them regularly, make sure there's water available to put out the fire so it consumes appropriately.

In spite of these weapons I hear a voice telling me that I just can't go on, it's all too much work. I'm not progressing, I'm still the same careless person I was.

So I need to plan my battle, let's see what more I have in my arsenal so far:

The **staff** for a strong spine.
The **gourd** contains the water I need to put out the fire.
The **rosary** - my finger on the pulsing of the mantra.
The **spear** to hunt out and destroy thoughts.
The **staff with skull** to help divine energy flow.
The **sword** to use as a discriminator.
The **drinking cup** to hold the water of life to quench my thirst during battle.
The **conch shell**, I will listen carefully to its sound.
The **disc** will give me concentration needed for true aim.
The **war club** to subdue my ego.
The **lotus** is a symbol of my spiritual goal.
The **trident** I shall use to maintain my oneness.
The **drum** will make sure vibrations can be heard by my ego, not made by it.
The **battle axe** will be my weapon to use on a daily basis to continue the battle.



BOOKS FOR SALE

**IYENGAR
HIS LIFE and WORK
\$20.00**

**YOGA
A Gem for Women
by Geeta S. Iyengar
\$20.00**

**LIGHT ON PRANAYAMA
by B.K.S. Iyengar
\$16.00**

**THE CONCISE LIGHT ON YOGA
by B.K.S. Iyengar
\$10.00**

**YOGA SUTRAS OF PATANJALI
by B.K.S. Iyengar
\$11.00**

**TREE OF YOGA
by B.K.S. Iyengar
\$17.00**

**Contact your yoga teacher or
Linda Benn
160 Beach Drive
Victoria, B.C.
V8S 2L5 598-8277**

Why dinosaurs all extinct (Opinions)

1989 10, April

1. climate Maybe the earth changed and got too cold for the dinosaurs.
2. Maybe the meat eaters ate all the plant eating dinosaurs and there was no food left for them selves and so they killed and ate each other.
3. Maybe the dinosaurs ate all the eggs or the climate change and the eggs changed
4. Dinosaurs could not change
Maybe the dinosaurs could not change fast enough while the earth changed
Maybe they couldn't keep up with the earth
5. Not smart enough
Maybe the dinosaurs didn't have smart enough brains to run away from there enemies they had a brain as small as a kittens.

Martine

SHAMBHALA HOUSE



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

SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering precise, practical methods for self-directed development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

WORKSHOPS AND EVENTS

ROSE CEREMONY

Saturday & Sunday, June 9 & 10, 8:00 pm

The Rose Ceremony is a personal dedication to the Divine, a time to reestablish your commitment to the very finest within and to reaffirm your ideals. If you wish to attend, please phone for further information. There is no fee, but you are asked to provide two roses for the first evening, and to make a donation to a charity of your choice as an offering of gratitude.

WEEKLY ACTIVITIES

The Hidden Language of Hatha Yoga:

Mondays: 5 - 7 pm (12 week & 8 week sessions)

Saturdays: 9:30 - 11:30 am (drop-in)

OTHER DAYTIME CLASSES CAN BE ARRANGED.

Swami Radha's method of Hatha Yoga aims to integrate body and mind, and to unlock the deeper meaning of the asanas.

*Fees: 12 classes, \$120.00; 8 classes, \$80.00
\$10/class, drop-in*

Indian Dance:

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

Find for yourself the meaning of the saying, "The body is a spiritual tool". No previous experience is necessary.

Fees: 12 classes, \$78.00; 8 classes, \$52.00

Dreams:

Tuesdays: 5:30 - 7:30 pm

Wednesdays: 2 - 4 pm

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

*Fees: 12 classes, \$120.00; 8 classes, \$80.00
\$10/class, drop-in*

YOGA CALENDAR

JUNE

1-3: Saltspring Retreat with Shirley Daventry French.

9: Iyengar Yoga Teachers' meeting at the Y.

9-10: Rose Ceremony at Shambala House. Call 595-0177 for details.

15: Yoga Centre Meeting to be held at 7.00 p.m. in Linda and Michael Shevloff's home, 4758 Spring Street. Call 479-5847 for more information.

21: Registration begins at the Y for Terms B and C.

23-July 1: Yoga 90, a Yoga Convention, to be held in San Diego, California.

June 29-July 29: Join Karin Stephan on Cape Cod for daily classes in Iyengar yoga. See Y bulletin board for further details or call 617-497-0218.

JULY

2-6: MR. IYENGAR IN EDMONTON

AUGUST

23: Registration begins at the Y for the fall program.

18 - 27: Ten Day Intensive in Yoga and Life Enhancement. Galiano Island. Maureen and Bruce Carruthers Phone (604) 733-2777

30, Sept. 1-2: Three days with Donald Moyer on Galiano Island. (waiting list only) (604)539-5071

SEPTEMBER

10: Fall program begins at the Y.

14: Yoga Centre Meeting.

16: Open House at Shambala House, 1500 Shasta Place.

29: Hidden Language workshop at Shambala House. Call 595-0177 for details.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

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

Yoga Centre Meeting

OCTOBER

2-14: Saltspring Retreat for Yoga Centre members and friends.

19-21: Life Seal workshop at Shambala House. Call 595-0177 for details.

26: Yoga Centre meeting.

NOVEMBER

2,3,4: Workshop at the Y with Aadil Palkhivala. Call Celia Ward for details and registration, 474-5021.

16: Yoga Centre meeting.

16-18: Your Life Story workshop at Shambala House. Call 595-0177 for details.

23: Sunday workshop with Marlene Miller to be announced.

DECEMBER

1 and 2: Rose Ceremony at Shambala House. Call 595-0177 for details.

3: ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE.

Friday, June 15, 1990 7:00pm

at Linda & Michael Shevloff's

4758 Spring Rd, Saanich

Phone 479-5847

Teacher's Meeting

JUNE 9

9:15 - 1:00

-REVIEW AND SHARE WHAT WE
LEARNED AT DONALD MCYER'S WKSP.

-DISCUSS THE YOGA TEACHING
APPRENTICESHIP PROGRAMME

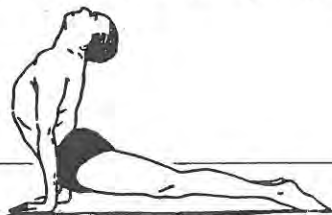
-Marlene Miller 656-3183
w 656-7271

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

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

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

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

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

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

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

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

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DEADLINE FOR JULY ISSUE(INSERT) JUNE 15, 1990

VICTORIA YOGA CENTRE SOCIETY

3918 Olympic View Drive

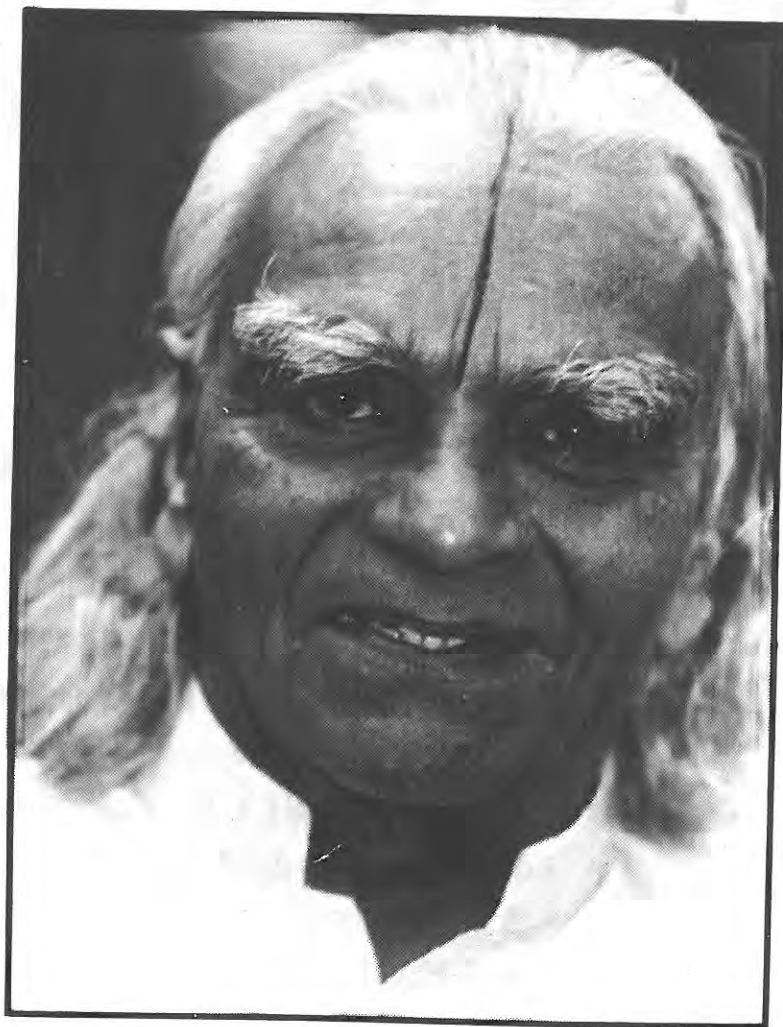
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yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER SEPTEMBER 1990



*Tapas - The inspiration burning in you
to continue your practice.*

— B.K.S. Iyengar

Photo: Marianne Varkony



at the

Victoria YM-YWCA
880 Courtney Street
386-7511

Term 1 beginning week of Sept. 10th

- **Classes in the Iyengar Approach to Yoga**
- **Regular classes at four different levels**
 - **Workshops with international teachers**
 - **Sunday workshop each month**
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 - **Yoga Teacher Training**
 - **Yoga for Backs**
 - **Gentle Yoga**

**The brochure explaining class content and
level system is now available at the 'Y'
880 Courtney St. 386-7511**

Yoga Program Director - Shirley French

YOGA CENTRE NEWS

The big news for this issue is the impact of a visit from B.K.S. Iyengar himself!

Several of the Yoga Centre members were part of the conference that was honoured by his presence. What a boost for our journey - how he energizes our travel efforts!

The teachers received precise instructions as to how to pass on their knowledge. The students were able to see for themselves the perception Mr. Iyengar has worked so tirelessly to attain. These experiences have travelled with teachers and students alike and will be incorporated in yoga practises all over Canada. A 'refresher' course in yoga.

The Yoga Centre is sponsoring a workshop led by Aadil Palkhivala in November and some Sunday workshops given by Victoria teachers this fall.

Then we will start thinking about elections at the end of the year and looking for Yoga Centre directors. What is a director you ask? Can I possibly be one of those? Why not? To be a Yoga Centre director requires that you be there and if the jobs are done by many then it doesn't place such a load on the few. Another advantage of numbers is the sharing of ideas and friendship. We can support each other and inspire each other.

So please consider becoming an active member of the Victoria Yoga Centre. You would be very welcome.

EDITOR'S NOTE:

With my apologies here are some corrections to articles in May issue:

Cover - the picture is a symbol from the seventh cakra, the emergence of the enlightened being.

Yoga and Cosmic Vision - Origin of the earth, 4.450 billion years ago.

Proterozoic era, earliest algae, 2.5 - .570 b.y.a.

Paleozoic era, larger than life forms emerge (fish, amphibians, sea plants, etc.) 570 245 m.y.a.

Yoga Discussion at Saltspring - For instance, jnana yoga, where you keep using the mind to investigate the mind.

WELCOME

YM-YWCA FALL YOGA

On behalf of Shirley Daventry French and all the "yoga teachers I welcome you to our twenty classes of Iyengar-style hatha yoga.

NEW STUDENTS

Those of you that are new to yoga may find it is quite a different experience than you may have anticipated. Please persist in attending classes.

Although the first classes may be confusing, after class you will feel that your muscles are stretched, your joints loose, and your body strong but relaxed. Until parking, locker rooms, babysitting, class routines, the equipment, clothing, and language become familiar it can be overwhelming. After the third class you should be settled enough to not only hear the teacher but to begin to observe and feel what is happening in your body. It takes time but your efforts will be rewarded.

It also takes time for the teacher to sort out registration, to learn your names, find out why you came to class, to evaluate the state of individuals and how best to challenge everyone to work and change.

The common denominator in a yoga class is that each of you feel the need for a qualitative change in physical activities or in your general lifestyle. As teachers we appreciate your enthusiasm and willingness to learn. This is a gift to the teacher and an opportunity to share the wisdom of yoga. What you probably don't realize is how much the teachers learn from you, the students.

You have decided to try yoga for many reasons: curiosity; your doctor's advice; your wife (friend, mother, son) said it would be good for you; for relaxation and stress relief; weight loss; fatigue. Perhaps your current fitness activity has become too difficult, noisy, injurious or competitive. Most yoga students desire to become intelligent and competent participants in their own healing and evolution. Sometimes we are not sure why we are drawn to a certain place at a certain time in our lives.

Please trust the instincts that have brought you to our classes. The work will not always be easy. No matter what physical condition you are in you will eventually face your limits both physically and psychologically. Sometimes you will react to the work with sadness, anger or fear. Often we find it difficult to acknowledge that our poor neglected body has acquired some imperfections, poor posture, harsh breathing habits, injuries, and imbalances in strength and flexibility. Hey, we are all in the same boat! Mostly, I hope that you will be interested in learning yoga techniques and become exhilarated by your growing awareness. Be courageous, tenacious, compassionate and humorous.

RETURNING YOGA STUDENTS

We hope that you are ready and eager because all your teachers have been very active this summer, practicing, learning and honing their teaching skills. It was good to see so many of you in the Summer classes. Perhaps we should schedule more next year.

For several years there have not been many changes in the yoga schedule. This year we decided to shake up the routine. By now you will have noticed that Shirley has combined the Monday

and Tuesday night classes. In fact, those of you who chronically register late may have difficulty getting a place in this Level II/III class. We are pleased that Linda Shevloff is teaching a Level II class on Thursday evenings. I hope that some of our Level I students from last year will move into Linda's class. Many of you are ready for the challenges of Level II.

We will miss Derek French's classes this year but have scheduled two noon-hour yoga classes. One will be taken by Lauren Cox, a long-time student and now a teacher, and the other by myself.

It will be good to have another male teacher on the roster this year. James Traverse, an experienced teacher from Halifax, has agreed to take two classes this fall. I think part of the reason James is here is because of the growing sense of a Canadian yoga community made possible by events such as the Edmonton conference.

Shirley is travelling East in late August and early September to teach workshops in Montreal, Fredericton and Ottawa. Derek will join her for a well deserved holiday. Shirley attended the conference in San Diego as well as the one in Edmonton. I was impressed even more by the clarity and strength of her yoga teaching after returning to Victoria.

Mr. Iyengar told us as teachers not to talk so much and as students to listen much more attentively. We hope that you will also keep these instructions in mind this fall.

EVERYONE

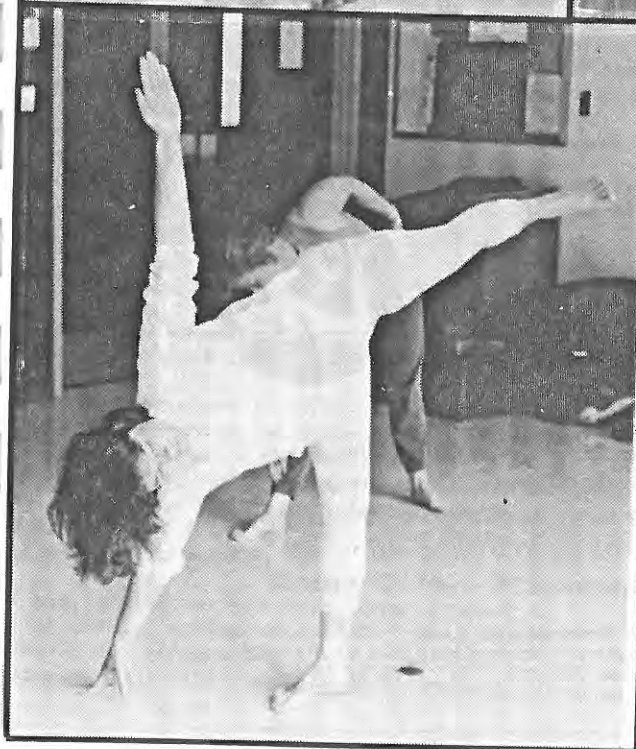
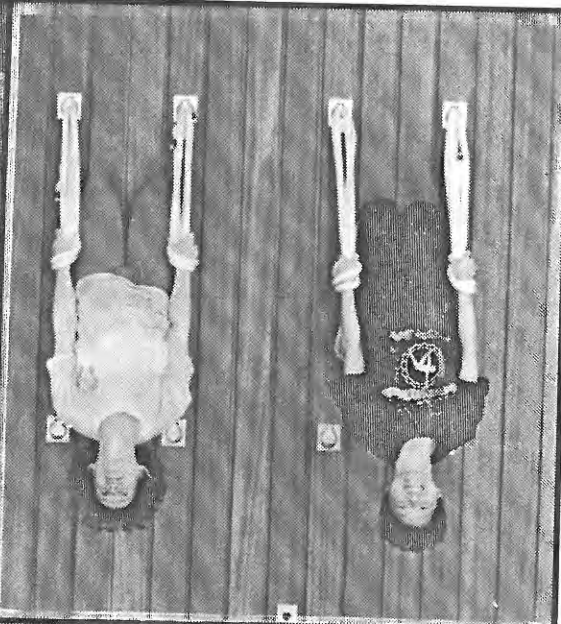
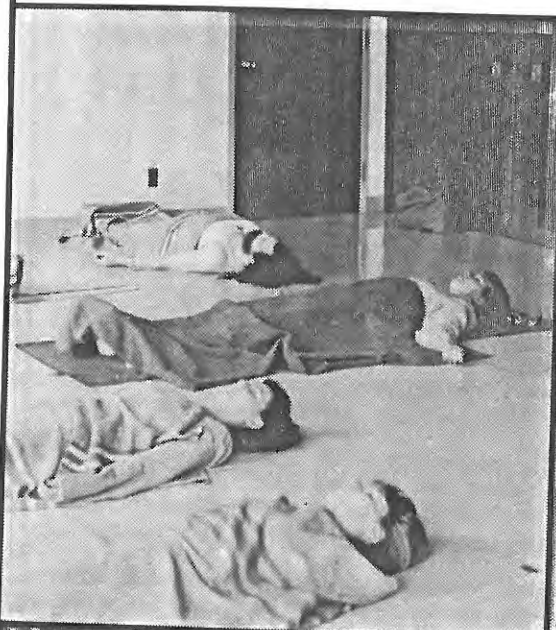
Please ask your teachers about the excellent yoga books that we have for sale. The new book, "Yoga, The Iyengar Way" by Silva, Mira, and Shyam Mehta, will be of great use to beginners and experienced students. We also have some very special T-shirts available. Consider joining the Victoria Yoga Centre. Your membership not only supports the Newsletter but you also receive a discount on Yoga Centre workshops such as the one with Aadil Palkhivala in November.

Remember that Iyengar yoga classes are also taught at various Victoria area recreation centres, at the University and privately. Please ask for information.

Namaste

Linda Benn

YOGA AT THE VICTORIA "Y", 1989 - 90





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

November 2nd - 4th, 1990

Asana and Pranayama - Intermediate Level.

Asana - Beginners Level.

Aadil is a very experienced and insightful Yoga teacher. He has a senior teaching certificate from B.K.S. Iyengar and directs the Iyengar Yoga Institute of Washington State.

For further information phone Celia Ward at 474-5021.

MOLIVOS YOGA MATS

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Wholesale prices available; lowest in North America.

Now Molivos Mats come in two thicknesses:

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The Professional Mat — thicker, warmer, 4 mm



- **NON-SLIP:** It never slips on the floor and you never slip on the mat.
- **SAFE:** It insulates from a cold floor and protects you from dirt and splinters.
- **FIRM BASE:** No wobbling, whether you're on your feet or your hands!
- **LIGHT & COMPACT:** It weighs only 1¾ lbs. (800 g) and can be folded and slipped into a travel bag. Machine washable. 24" x 66" (165 x 60 cm)

USA: (US\$) Standard Mat \$12.00 + 4.00 mailing. Professional Mat \$16.00 + 4.00 mailing.
Canada: (CDN\$) Standard Mat \$20.00 + 2.50 mailing. Professional Mat \$26.00 + 2.50 mailing.
Personal check or money order payable to: Elizabeth McTavish, 37-2137 West First Avenue,
Vancouver, B.C., Canada V6K 1E7 (604) 731-7099

REVERED GURUJI, HONOURED GUESTS, FELLOW YOGA STUDENTS

by Shirley Daventry French

What you are about to read is a speech given by Shirley Daventry French at the Iyengar Yoga Conference held in Edmonton in July, 1990

Each yoga community was asked to present a history of Iyengar Yoga in that particular area and Shirley presented an overall picture of Iyengar yoga's beginnings in Canada.

In order that the history Shirley gave was as accurate and detailed as possible, she contacted Iyengar teachers and students all over Canada to confirm events. The time and effort expended in this task resulted in a fascinating expose of the roots of Iyengar yoga in Canada. All the people present realised the bond that unites us, mind, body, and spirit, and the way that Mr. Iyengar's work helps to focus upon the journey we have undertaken.

I have been asked to speak to you tonight about the evolution of Iyengar Yoga in Canada.

The weekend before I was to leave for San Diego and on to Edmonton, my three children arrived from out-of-town, each accompanied by a friend or spouse. Six extra people! Someone would have to sleep in my office restricting access to the computer on which I depend a great deal. Yes, another attachment!

I was looking forward to a "free" weekend to organise for my journey. "Free" meant Saturday and Sunday because there was a yoga centre executive meeting on the Friday evening.

My children are young adults leading busy, productive lives of their own. It's difficult



these days for the whole family to come together, and when it happens it's a precious time. But their return does require some adaptation. Since they left home, one of their bedrooms has become my office, another Derek's study and the third a TV room. Their playroom is now a yoga studio. Things have changed.

I love my children and love to see them - and even though their timing is not impeccable - when they want to come home, I don't turn them away. There is a saying that home is a place where, when you want to go there, they have to take you in. This is what it means to have a family. This is what it means to follow the path of the householder.

I am not a renunciate who practises yoga in a cave or an ashram. I am here in the marketplace, and have to adapt, adjust, accommodate - frequently!

While my biological family gathered for the weekend, I prepared to go to the yoga centre meeting and interact with another family - the Victoria Yoga Centre.

We were holding a long overdue executive meeting - overdue because of the difficulty we have in getting together. It's hard to find a time which is convenient for everyone - in fact, it's impossible. Yet we manage to keep going, and in some cases have maintained our connection for nearly twenty years. The thread of the work holds us together. We are committed to the work and to each other - even though sometimes we get on each other's nerves - just like any normal family!

This conference is a celebration of the Iyengar Yoga Family. A coming together - and perhaps coming of age - of the Canadian branch of this family

Ten regional centres and many individuals have been involved in the organisation of this conference - working together, freely offering their expertise, talents, financial support and, most precious of all, their time.

To accomplish all that had to be done we had to develop trust and respect. Respect for each other's choices. Trust that all who committed to this project in the first place would fulfil their commitments.

The Victoria Yoga family and the Iyengar Yoga family are adopted families.

When we accept him as a guide or mentor, Gururji adopts us - often he calls us his children. We are his spiritual children - in the beginning spiritual babies.

How did it happen that across this young, cold, vast, empty, predominantly Christian land so many people made a connection and a commitment to a Hindu Brahmin teacher from a hot, dusty, densely populated, ancient country half a world away?

We had sent out a signal, he answered it. The Guru does not seek us, it is up to us to seek him - which does not always happen at a conscious level. Most of us have tales to tell

of the strange coincidences which brought us to Yoga and to our teacher, and you can read about some of these in the conference magazine.

We owe a great debt to those who give us birth.
- who protect us until we are able to take care of ourselves, nurture, support and sustain us while we develop strength and maturity,
- who want the best for us,
- who encourage us to seek the utmost from life and develop our God given talents.

Gururji has given us the opportunity to live a spiritual life and fulfil our destiny, if we make the effort - what a precious gift!

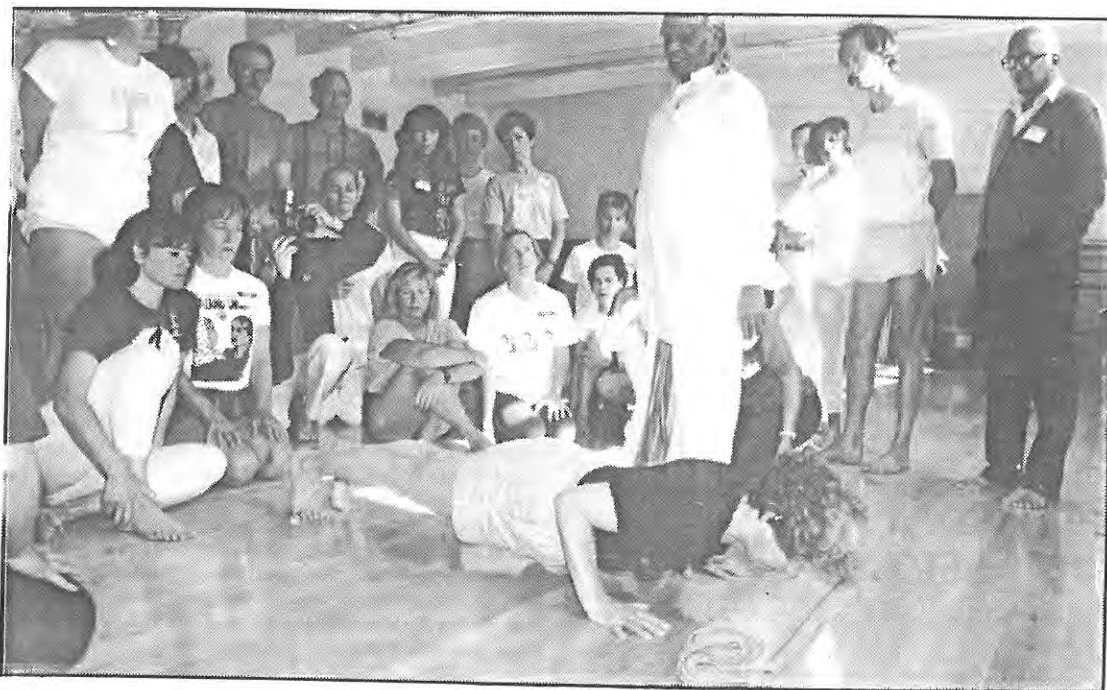
In a book on Zen I once read a statement that if we carried our parents around on our backs for the rest of their lives we could still not repay them for giving us this gift of life.

How can we ever repay Gururji for our spiritual birth? He has given us the answer many times - in words, in writing and, most of all, by his example.

We can repay him by practising, by learning, by sharing, by putting aside pride, arrogance, competitiveness and working together as equal members of a family. This he has asked of us on many occasions, reminding us that with his own six children naturally they had different needs at different times so the amount of attention he gave them varied according to these needs and according to the individual circumstances, but in his heart, there was no difference - he loved them all equally.

The Canadian branch of the Iyengar Yoga family is loosely organised. We are allowing the structure to develop slowly to reflect and facilitate the work, rather than setting up an organisation first and then trying to fit ourselves into it - being boxed in. We are striving for something flexible, fluid, which will serve ourselves, our souls, our communities, our teacher. Something that will enhance growth. Otherwise what would be its purpose?

This lack of a formal organisation has not prevented us from becoming closeknit and committed to each other or from propagating the work. You have only to read the conference magazine and look through the teachers' directory to see evidence of this.



Certainly working together on the conference has developed a wonderful bonhomie, and despite learning a lot about each other's prejudices and idiosyncrasies, there is a great deal of affection and acceptance. We have come to appreciate each other's humanity, and, as Patanjali tells us in his yoga-sutras, first we have to become fully human before we are ready for spiritual life.

It's a pleasure to be in such company as is gathered here tonight.

I am reminded of the scene in Shakespeare's "Henry the Fifth" before the Battle of Agincourt, when Henry tells his frightened soldiers that when it is all over "gentlemen in England now a-bed shall think themselves accursed they were not here." Stirring words, a little strong perhaps, but reflecting my feelings that this is an opportunity of a lifetime!

We are fewer here than we had hoped, but in that same play, "Henry the Fifth", and in that same speech Shakespeare (not Churchill) wrote the words: "We few, we happy few, we band of

brothers." (Shakespeare was a creature of his time - sisters did not enter into it! In those days even the female parts in his plays were performed by men.) Those of us who are here with Guruji at this special time will always share a bond just as those of us who have worked together in India have a special bond.

It was at the 1987 convention in Boston that we held our first Canadian teachers' meeting. Later, we met with Guruji, and one of the things he told us was that Canadians are like Indians. He was referring to our lack of certificates and desire to keep it this way, but perhaps there are other similarities in the way we function. Guruji said that his wish and his request to us was that we come together like a family, forgetting our differences, and this is what we have done.

Each region has its own way of doing things. There are differences but there are also many similarities. The way we work may vary, but we all recognise the importance of doing this work - finding a balance between our own personal practice and the propagation of Yoga.

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on

**SATURDAY,
SEPT. 29, 1990**



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

FEE \$40.00

Shirley is a senior student of B.K.S. Iyengar and an experienced teacher of his method of Yoga.

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

For information and registration.

Phone 478-3775

In the conference magazine we have a section entitled "The Teacher, The Teaching, The Work." I believe - and have seen it written down in the apprenticeship and teacher training outlines from all across the country - that to become a well-rounded teacher of Iyengar Yoga requires an involvement in the work of the local community. It is not enough to simply "do your own thing".

The core group who organised the conference comes from those individuals who are already working and responsible in their own communities.

On Sundays, in our local newspaper, there is a regular column written by a retired United Church minister called "Perspectives". I find his writing very yogic. On one occasion he wrote a classic piece - pointing out that it is impossible to live a morally creative life without compromises because the choices we have to make are rarely between good and evil, right and wrong. Sometimes the choice is between two good possibilities, which is not always easy, and sometimes between two undesirable situations forcing us to judge which is the lesser of two evils. Most choices are inextricably mixed. Refusal to make a decision is in itself a decision, one which sometimes engenders a sense of self-righteousness.

Those who take action are often criticised by those who don't or won't. The Rev. Davidson maintains that you cannot live a morally responsible life without making compromises and quotes the poet Archibald MacLeish who observed that "the world is divided into two kinds of people: the pure and the responsible."

In most circles, and yoga is no exception, there are those who sit on the sidelines and make disparaging remarks about how things are being done. When you are not involved in the decision making process it's very easy to take the moral high ground and criticise the decisions which have been taken and those who made them, as it is with hindsight.

Hindsight can be helpful, however, when it helps you to improve the next time. If - dare I say it - we were to do the whole thing again, certainly some things would be done differently. Hopefully we've learned something. All the various groups and many individuals were consulted over major

decisions, which necessitated a lot of long distance telephone calls - one of the main beneficiaries from all this was the telephone company. Sometimes a consensus was impossible and the minority had to surrender to the will of the majority - this is the democratic process. There have been plenty of opportunities to practise "vairagya".

On the path of yoga, we find some strange companions.

Here we have this disparate group of people living, hundreds - and in many cases, thousands of miles away from each other organising a major event.

At last year's teachers' meeting, we learned that Mr. Iyengar was willing to come to Canada after the San Diego convention, for a short time and to one place. Obviously we must be willing to travel to that place to be with him. It was decided that Edmonton would be that one place, and the event would be planned and organised nationally. And here we are, together in the presence of our teacher!

One of Canada's great assets is the variety of its scenery and the diversity of its people. This is reflected in the yoga community :-

- some groups are highly organised, structured, computerized, yoga is their business
- others prefer to "go with the flow" are mellow and laid back
- in some groups everyone has to have their say
- in others, decisions are made by a few without consulting the many
- some groups consist of only "a few".

Fortunately all speak the common language of Yoga, and so we are able to communicate.

Canadians struggle with issues around identity and the question often arises: Who are we, and how did this odd group of people become a country?

Yogis also struggle with the problem of identification, and in my own local group and the broader national connection, again the question arises: How did this odd group of people come together? What does it mean? What purpose does it serve?

PRANAYAMA AND THE SUTRAS

with

Shirley Daventry French

on

Saturday, October 13, 1990



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

FEE: \$40.00

Patanjali's Aphorisms are a series of maxims each containing a seed of truth. This workshop will explore practical ways of using the sutras as a guide for daily life, including the role of asana and pranayama. It will be limited to twelve people with previous experience of Iyengar Yoga.

For information and registration
Phone 478-3775

The thread which connects us is, of course, our teacher and his teaching. Even if you have not had and never have a personal connection with Mr. Iyengar but are following his teaching, that link is there. Once a Victoria teacher, a student of mine, who hadn't been to India was questioning her right to call herself an Iyengar teacher. She said to me, "I haven't worked with Mr. Iyengar, I work with you - really I am a Shirley Daventry French teacher!" I quickly dispelled this notion by saying that if she is following my teaching as she understands it, and I am following Mr. Iyengar's teaching as I understand it, then the link is there - she is an Iyengar Yoga teacher. In the yogic tradition the teachings are passed from generation to generation through a line of teachers. It is a long lasting tradition reminding us that the teachings are not ours but are universal.

Throughout Canada from St. John's, Newfoundland to Victoria, British Columbia, Gurujī's work has united us in the Light. This took a little time.

In the Conference magazine the evolution of Iyengar Yoga in Canada is described at some length, so I won't go into all the details here - do read it, it's fascinating.

In the mid 70's there was a phenomenon, which Carl Jung called synchronicity, when Iyengar Yoga started to manifest all over the land. Beams of light from Pune penetrated our borders from all directions - north, south, east and west, and having alighted sparked off other beams which criss-crossed the country until Iyengar Yoga was being practised in all ten Provinces, most major cities and many remote rural communities. We were ready and receptive. There was such an eagerness and thirst for the refinement and creative brilliance of Mr. Iyengar's work.

At first, some of the entrenched yoga teachers who didn't like Iyengar Yoga resisted and tried to stop the emergence of this work, causing difficulties in some areas. But the seed was too robust, the soil too fertile - it could not be prevented from germinating and bearing fruit.

Yoga teaches us that our evolution cannot be stopped - although God knows sometimes we try. However, it can be inhibited and slowed down - sometimes almost to a standstill. But even when our sloth causes us to backslide and lose ground, sooner or later, in this life or the next, we must pick ourselves up and go on again.

In the late 60's, when interest in yoga was awakening in the western world, the yoga most widely known and available in Canada was Sivananda Yoga. When the Canadian teachers met in Boston we went around the room and introduced ourselves saying a few words about our beginnings in yoga, and learned that many people had started with Sivananda Yoga, which is not surprising because two of Swami Sivananda's disciples had established ashrams in Canada - Swami Vishnu Devananda in Quebec and Swami Radha in B.C. They travelled and taught across the country.

At this time there were no classes available in Iyengar Yoga but students everywhere had Mr. Iyengar's book Light on Yoga.

Later we were to learn that when Swami Sivananda saw the work of Mr. Iyengar he remarked it was as if he were seeing the rebirth of Matsyendranath, the founder of asanas, and honoured him with the title of "Yogi Raja".

The links in the chain were being forged.

Across the country, those interested in yoga were learning about the Iyengar approach to Yoga where and when they could. The ground was being prepared for personal contact with Mr. Iyengar.

- first a few
- then a few more
- then many became Gurujī's students.

The first Canadians who went to India went with U.S. groups who generously offered some places to Canadians

Then in 1979 Canadians filled their own intensive which was organised by Maureen and Bruce Carruthers with students coming from Vancouver, Victoria, Calgary and Edmonton.

In 1982 there was another intensive from western Canada organised by Ingelise Nherlan, and in 1985 I took a group which included students from eastern and central Canada - from Montréal, Toronto, Ottawa, Winnipeg - as well as from the West.

The most recent Canadian intensive was in 1988, the year of Gurujī's 70th birthday celebrations when Liz McLeod led a group which included students from St. John's, Newfoundland to Victoria B.C. and all major centres in between.

The coast to coast connection was complete.

Continued on page 14



YOGA

VICTORIA YM-YWCA
880 COURTNEY ST
VICTORIA BC
386-7511

OUR PROGRAM OF CLASSES IN THE IYENGAR APPROACH IN YOGA

NO.	DAY	TIME	INSTRUCTOR	'Y' MEMBER	NON MEMBER	SNR
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INTRODUCTORY

401	MON	9:30-11:00AM	LINDA BENN	FREE	\$33	
402	MON	7:30-9:00 PM	JIM RISCHMILLER	FREE	\$34	
403	TUE.	5:30-7:00PM	ANN KILBERTUS	FREE	\$34	
404	WED.	9:00-10:30 AM	SHIRLEY DAVENTRY FRENCH	FREE	\$33	
405	WED.	7:00-8:30 PM	JAMES TRAVERSE	FREE	\$34	
406	THU.	4:30-6:00 PM	LINDA BENN	FREE	\$34	

GENTLE YOGA

407	TUE.	10:30-12:00 PM	LINDA BENN	FREE	\$33	\$28
408	THU.	1:00-2:30 PM	JESSICA SLUYMER	FREE	\$33	\$28

FIFTY-FIVE AND BETTER

409	WED.	10:30-12:00 PM	SHIRLEY DAVENTRY FRENCH	FREE	\$33	\$28
410	FRI.	10:30-12:00 PM	JESSICA SLUYMER	FREE	\$33	\$28

YOGA - LEVEL ONE

411	MON	11:00-12:30PM	LINDA BENN	\$14	\$35	
412	MON	7:30-9:00 PM	ANNE FORESTER	\$15	\$36	
413	TUE.	7:00-8:30 PM	JAMES TRAVERSE	\$15	\$36	
414	WED.	5:30-7:00 PM	JIM RISCHMILLER	\$15	\$36	
415	FRI.	9:00-10:30 AM	LINDA BENN	\$14	\$35	

WORKSHOP SERIES - LEVEL II

416	THU.	10:00-12:00 PM	SHIRLEY DAVENTRY FRENCH	\$26	\$46	
417	THU.	6:00-8:00 PM	LINDA SHEVLOFF	\$27	\$47	

WORKSHOP SERIES - LEVEL II/III

418	MON	5:30-7:30 PM	SHIRLEY DAVENTRY FRENCH	\$27	\$47	
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TWO NOON HOUR YOGA CLASSES

419	TUE.	12:05-12:55 PM	LINDA BENN	FREE	\$27	
420	THU.	12:05-12:55 PM	LAUREN COX	FREE	\$27	

ALL CLASSES ARE CO-ED AND MOST TAKE PLACE IN THE LOUNGE. PLEASE SEE THE 'Y' BROCHURE OR PHONE LINDA BENN AT 598-8277 FOR FURTHER INFORMATION.

In the 60's Guruji's book Light on Yoga planted a seed. In mid-70's the seed sprouted in Canada. In the 80's it multiplied. Now, at the start of the 90's, it is auspicious that we are holding our first Canadian conference and Guruji is with us.

One of the highlights of the evolution of Iyengar Yoga in our country was Guruji's first visit here in 1984.

After the San Francisco Convention he came first to Vancouver, from there by private boat to Victoria, and on to Edmonton to complete his visit. Many Canadians escorted him on the plane from San Francisco to Vancouver and I was fortunate to be one of them. When we landed in Vancouver, Guruji announced that since his native tongue was Kannada, he was a true Canadian. Kannada is the language of the Indian province of Karnataka where Guruji was born.

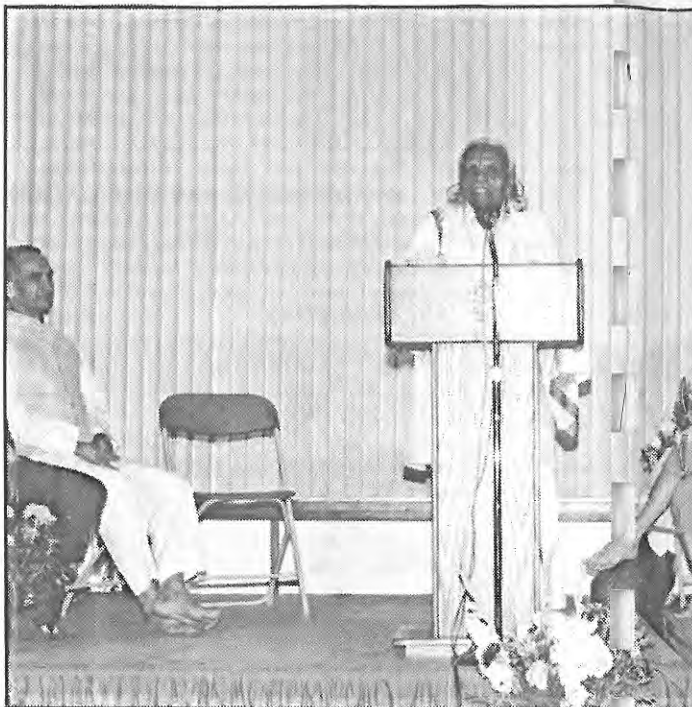
Our Canadian association has evolved slowly, steadily and informally. Nothing has been written down, registered, formalised. After all, Canada gets into terrible trouble when it tries to write things down, as we all know from the problems over the Constitution and Meech Lake Accord!

I am an immigrant to Canada. When I first came here from my native England I landed in Québec and travelled by train from east to west to try and get a sense of this vast country. I have been fortunate, through Yoga I have travelled to most parts of Canada and come to appreciate the variety of the land, the warmth and steadfastness of its people.

Canada is a great country to live in. Here I have never felt any pressure to be anything other than myself. There is space to grow. Change happens slowly - after all the the French and English still have not settled their grievances from 1759.

Tenacity does have its bad points when it means holding on to grudges or maladaptive ways of life, but it is a tremendous asset in yoga. Here in Canada we have a harsh climate that forces us to endure. Our national anthem extolls us to stand on guard - and Tadasana is a great help !

Canadians have a natural reserve and reticence which encourages contemplation. They are also taciturn, soft spoken - reluctant to speak up



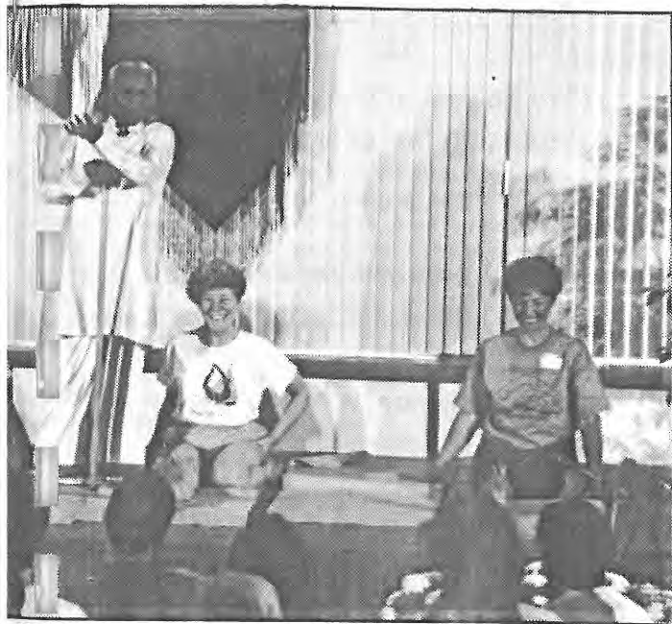
Mr. Iyengar at his reception in E
Faq Birla, Mr. Iyengar, L. MacL
Davenport French, Ingelise Nherlan



Lisa Shwartz, V
Daventry French,



n Edmonton. L-R
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lan



Val Paape, Mr. Iyengar, Shirley
ch, Shirley Johannesen

and speak out. Look at the announcers on the CBC news: I think they have a special training school where they learn how to speak without moving their mouths (it's not only the British who have stiff upper lips).

Perhaps sometimes we are too slow to speak up on our own behalf, but this reserve and reluctance to interfere with others has also contributed to the qualities of fairness and dispassion which have enhanced our reputation as peacekeepers

Canada is a great country to live in and a great place to practise Yoga.

Earlier I mentioned that we had our first teachers' meeting in Boston during the 1987 Convention. Many Canadians were invited to teach there, and three years earlier we had also been invited to the San Francisco convention. Our neighbours to the south have a great deal of energy and we owe them a lot for bringing Gurujī to this continent on three different occasions in the last decade. We have benefitted from their initiative and must not forget this.

We are a young nation, 123 years old, evolving in our own way. Our population is sparse. We have 25 million people spread throughout the second biggest country in the world. Travel and communication is costly and difficult - especially in winter, but not impossible. There's a saying that "Nothing is impossible". I don't know about that, but I do know that we can accomplish a lot if we put our minds and hearts together and direct our energy towards a common goal.

At the teachers' meeting in Boston, one thing we were sure about was that it was important to meet again. The following year seventeen of us spent a week at a rustic lodge by a lake in the countryside between Montréal and Ottawa, organised by the Montreal group. Several times on the telephone, Marie-Andrée Morin had mentioned that the lodge was very "rustique". She repeated this so many times I began to see it as some sort of warning. When I arrived in Montréal, she repeated: "It is very 'rustique', I hope it will be alright." The lodge was indeed 'rustique', but it was in a beautiful spot and we had a wonderful time. We shared and learned a lot and agreed that this should become an annual event, perhaps alternating between the East and the West - like the Grey Cup. Our next meeting took place last year here in Edmonton when a

larger group of twenty eight teachers met at the University of Alberta and made the decision to plan this year's meeting around Guruji's visit.

Here we are - and here he is!

Welcome Guruji. Bienvenue à Canada. We are deeply honoured to have you here with us in our own country once again. Welcome also to those who are travelling with Guruji from India and France. We hope you enjoy your time with us.

To all of you here tonight, I extend an invitation, to become involved and take part in the process of building a national community which will serve Guruji and all of his students in Canada - one which will bring out the best in all of us and facilitate our journey on the path of Yoga.

What does it mean to come together like this? It means Sacrifice - Effort - Surrender - Food for the Soul.

Recently I read an article by an Englishman who had just returned from his first trip to the Institute in Pune. He wrote about the concerns he had had before going about not being able to perform well enough during the Intensive, and his discovery that he was not there to perform but to learn.

I believe that this is the true purpose of our being here together - to learn, from Guruji and from each other. I hope this conference will be a worthwhile experience for all of you, and that you will have plenty of opportunities to learn about yoga, about life, its meaning and purpose, and about your higher self!

Om Namah Shivaya.

Yoga Centre Meeting

SEPTEMBER 14, 7:30 pm
160 Beach Drive, Victoria
Phone Linda Benn, 598-8277

Teacher's Meeting

SEPTEMBER 22, 9:15am

Victoria "Y"

Lots to share and practice from the summer!

Phone Marlene Miller w. 656-7271
h. 656-3183

IYENGAR YOGA IN METCHOSIN with Shirley Daventry French

This Fall, Shirley will offer four classes in her private studio in Metchosin.

General classes daytime and evening, plus a special afternoon class for people with back or other problems.

For full details
Phone: 478-3775

A THANK-YOU NOTE TO MR. IYENGAR



In December 1989 my wife and I discovered that our five month old son had Down's Syndrome. I have only been in Yoga Iyengar style for about four years, and feel I have just begun to discover what it is really all about; yet what I have learned to date has helped me immeasurably. The fears I have faced about having a Down's child have been somewhat erased when I find myself spontaneously doing my Yoga with him. It helps me to understand my son, what his particular challenges are, and how and why he has chosen me to help him.

I'm learning things like - flexibility without strength has no integrity and therefore is not real flexibility. When you find your true strength you find your real flexibility. I'm learning that to be soft is also to be strong

(not exactly what I believed growing up).

I briefly met Mr. Iyengar in the summer of 1987 in San Francisco. It was at an outdoor gathering. He gave a talk and had different teachers and students demonstrate. He makes quite an impression on a person. I'm learning to be with my son what, to me, Mr. Iyengar appears to be to his students. If you won't challenge yourself in one of his classes at least be prepared to be challenged by him! Maybe that explains why I have yet to be in a class of his!

Note: This was written prior to the Edmonton conference. Prabhakar and family attended the conference as well as bringing his well-made yoga props to sell.

by Prabhakar, Vernon

IN THE WORLD

Hatha Yoga is life-affirming.
Sometimes life is like

Wandering alone on the plains of the
Serengeti.

All around there are literally teeming
herds of wildebeest, and Kudu, impala
and water buffalo. Two of every kind.

Predators - lions, leopards, cats and
wild dogs, wait for weakness to show.
And they pounce!

Pounce on the weak, the hapless, the
victim, supper, just for the dare of
it, you name it.

In the everyday
Comings and goings

"The women come and go
Speaking of Michelangelo."

Predators of the human spirit
stalk in the light
and in the dark.

A predator will try to dominate,
engulf, to crush and suck dry.

Every day it is important to be
prepared. Asana. Combat readiness.
Virabhadrasana II, is the mode for the
future, the new age. Asana focuses
awareness on balance, when to go
forward, when back, when to hold and
breathe. To know behind you to the
front of you and all around you.

In the life the Spirit, the
sacred, little, ego self that is so
easily squished, this spirit tires of
the constant battle.

And then there is asana.

Asana gives time to break out of
the flow and take time to check out the
whole system -

From without to deep within.

To take the time in asana to
surrender to what is, Dhanurasana,
opening the heart, opening the heart to
give and receive what is.

In the Winter

When the weather has been howling
for days

It's been hours and hours and
still the

thermometer is hovering at -40
and

"nobody loves me"

There is asana to lengthen the
spine, upwards, outwards, forward,
stretch the spine, move forward,
breathe.

When there is the singing joy of
being in love with life. Feel the
vibration of energy moving in the body.

There is always asana.

Asana to bring the spirit, the
mind, the body, into stillness upon
which to reflect the face of God.

Namaste.

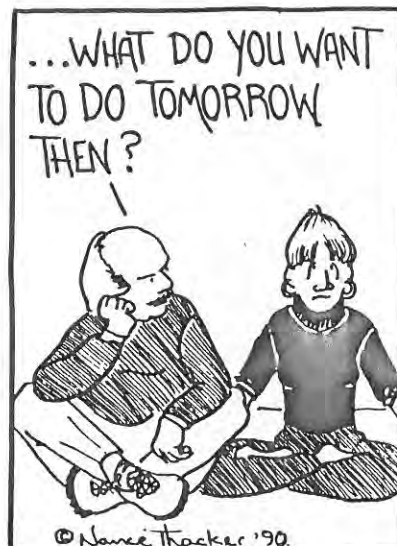
by Yvonne Kipp

THE MOUNTAIN

*I thought my mountain was coming this morning.
It began to move, it was near to speaking, when
suddenly it shifted, sulked, returned to
obscurity, to smallness. It has eluded me again
and sits there, mean, puny, dull. Why? Did I
lower my ideal? Did I carelessly bungle,
pandering to the material instead of the
spiritual? Did I lose sight of God, too filled
with petty household cares, sailing low to the
ground, ploughing fleshily along?*

*From the diary of artist, Emily Carr. 12th
August, 1933*

THACKER



THE MYTH OF TALELAYO

Introduction to Val's sea goddess story.

Val Paape and Hart Lazer had the difficult task of choosing a momento for Mr. Iyengar that would help him to remember his visit to Edmonton in 1990. What, they puzzled, could they possibly give Guriji that he would relate to and would relate to Canada particularly?

As eastern culture understands myths intimately, they chose an Inuit soapstone carving that was cloaked in mythology, the Sea Goddess.

Unfortunately, we are not able to reproduce here Val's telling of the tale so we cannot capture her humour and sincerity. However, Mr. Iyengar enjoyed the story immensely and we hope he will cherish the gift as a memory of his visit to Canada in 1990.

Here, then, is the story of the Sea Goddess:

THE MYTH OF TALELAYO

The Talelayo, one of the most important figures in Eskimo mythology, is a frequent subject for Inuit artists. The Talelayo, or Woman Below the Sea, controls all marine creatures and thus the food supply of the Inuit. This is the story of how she came to rule the ocean.

There was once a girl who refused to marry any of the men in her village. One after another, they came to her and asked her to marry, but she remained adamant. Her father became angry, and began to bring men from other camps, all of whom she refused. Finally in great anger, her father said, "You have refused to marry each and every man I have brought you, and for your waywardness, you will marry my lead dog." Thus she was forced to marry the dog, and she was banished with her dog husband to an island.



Talelayo - appropriately, the Sea Goddess with her fish tail up, is in Shoulderstand position.

After some time, her father became remorseful about his action, and was worried that the dog husband would not be able to hunt and provide sufficiently for the girl. One day, he loaded his kayak with meat and set out to make the journey to the island, to give the meat to the girl and her dog husband. By this time, the girl had given birth to dog children, and when the children saw the man in the kayak they swam out to attack him. In order to escape, the father threw all the meat into the water to the dogs and made off back to his camp.

In time, the dog husband reverted to type and went off into the tundra, and the dog children followed their father, leaving the girl alone. On learning this, the father, still remorseful, sailed his kayak back to the island and brought the girl home, where she lived undisturbed.

One day a kayak-man sailed up to the floe edge and called out, "You are the girl who will not marry any man, but you will marry me and I command you to come with me now."

The girl looked out and saw the kayak-man sitting straight and tall in his kayak, handsome in his rich caribou clothes, wolverine-trimmed parka drawn over his head, and caribou bone sunglasses. She looked for a while, then said, "Yes, I will marry you and I will go with you now." She climbed into his kayak and they sailed away to the place where he lived.

When he got out of the kayak, the girl was horrified to discover that, though the upper part of his body was strong and straight, his legs were stunted and twisted, and he was grotesque. When he threw off his parka hood and removed his goggles, his face

was twisted and frightening, and the poor girl was terrified and wretched.

In time, the father heard of this further misfortune that had befallen his daughter, and in a last attempt to undo the evil he had wrought upon the girl, he set out in his kayak to bring her home, choosing a time when the girl's husband was away hunting. Together, they began to make the return sea journey. When the husband arrived home and found his wife gone, he flew into a fearful rage; being a shaman, he turned himself into a stormy petrel and flew over the sea and the land looking for his wife.

At last he saw the kayak with the girl and her father, and he began diving and screaming over the kayak, causing great waves to capsize the boat. The father, in his terror and desire to escape, threw the girl into the water, but she clung to the cockpit and would not let go. The father drew his hunting knife and cut the tips of his daughter's fingers off and, as the tips of her fingers reached the bed of the ocean, they became fish. The girl continued to hang on, and the father this time cut the remainder of her fingers off to make her release her hold; as the



Storyteller, Val Paape, with Hart Lazer and rapt audience



larger parts of her fingers sank to the bottom of the sea they became seals and walrus. Still the girl would not let go, and finally her father cut off her hands at the wrists. As her hands sank to the ocean bed, they became whales.

The girl herself now sank to the bottom of the sea, where she became the Talelayo, the goddess of the sea, who controls the movements of all the sea creatures. She is the most powerful and most feared of all the spirits and can, at will, drive the sea creatures away from the people, thus subjecting them to starvation should they offend her. When this happens, the people call upon the shaman to intercede on their behalf. The shaman asks what it is they have done to bring this crisis upon themselves, and when they say that they do not know, or will not admit their guilt, the shaman prepares to make his journey to the sea bed to visit the Talelayo. To do this he may adopt one of many magical methods, such as going into a snowhouse alone and sealing the door. The people gather round and wait, and after some time, strange noises and howls might be heard, along with the sound of wind screaming and water flowing in

torrents. When the rumblings and vibrations in the gound beneath their feet have ceased, the people know that the shaman is on his way. According to Inuit lore, when he meets the Talelayo she is in a state of great anger. Her features are distorted and her hair tangled and waving wildly in the turbulent water.

Because she has no arms or hands, she cannot comb her hair, and so the shaman does this for her, placating and calming her. When she is composed, the shaman asks her why she is so angry and has banished the fish, causing the people to starve. She tells him what offense they have committed against her, and he promises her he will see to it that they never do it again, whereupon he takes his leave, makes journey back to the camp, and arrives again in the snowhouse with noises of storm and anguish. The people wait, trembling, to watch as he smashes his way out of the snowhouse, upbraids them for their foolishness and makes them promise never again to break any of the taboos.

From: Anthology of Inuit Art by Alma Houston. Watson and Swyer, 1988.



Leslie

SURRENDER

by Leslie Hogya

At the end of the school year in June I had very few plans for the summer except to go to the Iyengar Yoga Conference in Edmonton, July 3-8. It had been a long, difficult year and I was hoping for some time to get rejuvenated, energized and relaxed. The conference had a very good feeling and appeared to run smoothly but it wasn't relaxing!

However, I felt extremely lucky that I had the opportunity to ask Mr. Iyengar a question (during a question and answer period) about a problem hip I have. It was quite astounding to walk

on the stage as my question was being read and have it answered instantly. I asked, "I have pain and sometimes I limp on my left hip. Janusirsansana and padmasana are difficult. Is there a connection to having bladder infections?" He answered, "Of course you have problems. Your pubic bone is tilted to the left, there is a fibroid there."

How could he see through my black tights to my inner body in seconds? I have asked for help from other teachers, in fact, I'd asked that very morning!



I was told to sit and do janusirsanasa. When I bent the left leg I could not move forward at all because of the pain and restriction. First he had me turn the extended leg out to the side, which allowed some movement. Then he put a slant board under the right, or extended leg, and placed a bolster on that side which I twisted over. Someone describe it as the corkscrew janusirsasana. I was to do this twice to the right and once to the left.

Since Edmonton I have been practicing this regularly and there is some improvement, though I see it will require patience and perserverance. It was interesting that many people came up to me after I had asked my question and said I was brave and they didn't have the nerve to ask a question.

It was scary to ask the question, because I wasn't sure if he would say I just had to go through the pain, so I was risking looking stupid or being humbled in front of 200 people, and perhaps hurting. On the other hand, the pain in that hip was not a 'good' pain and the restriction seemed to get worse if I practiced more, so I felt I had to risk being vulnerable in order to have this opportunity for help. And it was help! The compassion and caring he gave my problem was a blessing.

Mr. Iyengar often complains he is told he does physical yoga but working with him, it is evident that what he does is yoga. The essence of yoga is union of mind, body and spirit. He sees the physical problem, he uses his fifty years of personal practice, understanding of the body and his mind to explain the problem. He sees into my soul and knows if I will accept his guidance.

From my perspective, the spiritual aspect of the work was willingness on my part to surrender myself without expectation to his teaching. I had to first know myself and be humble.

The title of my article celebrating Iyengar's 70th birthday in 1988 was Surrender and here it is again, this time even more personal. But surrender is the lesson.

SHAMBHALA HOUSE



SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering practical methods for self-development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

Shambhala House was established in 1984 by **Swami Sivananda Radha**, founder and spiritual director of Yasodhara Ashram in British Columbia and affiliated centres throughout North America. She is a disciple of the renowned sage and saint, **Swami Sivananda Saraswati** of Rishikesh, India. Swami Radha's writings interpret the yogic teachings for application in contemporary Western life, and are the basis for all the work done in Shambhala House.

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

Swami Sivananda's Birthday

Sunday, September 9: 10:30 AM-1:30 PM

Puja Ceremony will be held to commemorate the birthday of Swami Sivananda Radha's Guru, Swami Sivananda Saraswati of Rishikesh. We welcome all who are interested in honouring him in this way.

Open House

Sunday, Sept. 16: 3:00-5:00 & 7:30-9:00 PM

Shambhala House welcomes you to the beginning of another season. Swami Padmananda will be returning from her summer at Yasodhara Ashram bringing news and pictures of the progress in construction of the Temple of All Religions. The Temple, a realisation of Swami Radha's dream of many years, will offer people of any faith the opportunity to honour the unity of all religions. Set on Kootenay Lake amidst the forest and mountains, the octagonal, domed temple is a symbol of the flowering of the Ashram on the solid foundation of the Teachings Swami Radha has given and the aspirations of all who have benefited from her Work. Let's come together and make this a celebration of the Temple within ourselves.

Private Spiritual Counselling

Appointments for private spiritual counselling sessions can be made by calling Shambhala House. The fee is \$40.00 per hour.

WORKSHOPS AND EVENTS

INTRODUCTION TO KUNDALINI YOGA

Friday, September 14: 7:30-9:30 PM

Saturday, September 15: 10:00 AM-6:00 PM

The Kundalini system is a wonderful method to take control of your life and realize potentials you never dreamed existed. You can become the person you want to be.

This introduction will help you to gain some understanding of the whole system as it is presented in Swami Radha's book, *Kundalini Yoga for the West*. It is an important starting point for regular weekly classes.

Fee: \$65.00; \$15.00 deposit

HATHA YOGA: THE HIDDEN LANGUAGE

Saturday, September 29: 10:00 AM-6:00 PM

Discover your personal language hidden within your body and mind. This one-day workshop is based on Swami Radha's newest book which builds on the classical foundations and wisdom of an ancient tradition. Using metaphor and symbolism, imagery and visualization you will unlock your own understanding of the psychological and mystical meanings of the asanas (physical postures).

Fee: \$45.00; deposit \$15.00

LIFE SEAL

Friday, Oct. 19: 7:30-9:30 PM; Saturday & Sunday, Oct. 20 & 21: 10:00 AM-6:00 PM

Swami Padmananda will lead this workshop which is designed to help people uncover their potential and bring into balance the dualities within. You will use your own drawings to gain understanding of your personal symbolism. This is a wonderful opportunity to gain insights into the challenges in your life and discover the strengths you possess to accept and deal with them.

Fee: \$110.00, \$25.00 deposit

WEEKLY ACTIVITIES

Classes begin the week of Sept. 17 and end the week of Nov. 26 (11 weeks).

Kundalini Classes

Clarify your values, concepts, and ideals. These ongoing weekly classes, based on Swami Radha's book, *Kundalini Yoga for the West*, provide the foundation for personal growth. Instruction is also provided in a variety of spiritual practices. The classes will change your life!

A new class may be arranged after the Kundalini Introduction. Please call if you are interested.

Fees: 11 classes, \$121.00.

Indian Dance

Saturdays: 12 PM-1:30 PM

Students will be introduced to movements and gestures of classical Indian dance, and will learn a simple devotional dance. No previous dance experience is necessary.

Fees: 11 classes, \$72.00

Hatha Yoga: The Hidden Language

Mondays: 5-7 PM (11 week session)

Saturdays: 9:30 AM-1:30 PM (drop-in)

OTHER DAYTIME CLASSES CAN BE ARRANGED.

Swami Radha's method of Hatha Yoga aims to integrate body and mind, and to unlock the deeper meaning of the asanas. A continuing study of this method can bring both improved physical and mental condition, and a deeper understanding of the body as a spiritual tool.

Fee: 11 classes, \$110.00; \$10/class, drop-in

Dreams

Tuesdays: 5:30-7:30 PM

Wednesdays: 2-4 PM

Dreams are the safest path to the unconscious and can provide both practical and profound guidance. Learn to interpret the messages from your own un-

conscious and to apply them in daily life.

Fee: 11 classes, \$110.00; \$10/class, drop-in

Satsang: Sundays

Bhajans: 7:30-8:00 PM

Chanting bhajans (devotional songs) can add a dimension of lightness to your life. Start your week with lively, joyful and uplifting singing.

Satsang: 8:00-9:00 PM

Satsang is an opportunity to give back for the gifts we receive from the Divine. It is a time of inspiration and reflection. All are welcome to join us in this time of prayer and meditation.

Prayer List

At Satsang we pray and chant Mantras for those who have requested this help. Please contact us by phone or letter if you wish to be on the Prayer List.

Swami Padmananda,

Director of the House, lived for 10 years at the Ashram where in 1977 Swami Radha initiated her into Sanyas, a lifetime commitment to spiritual goals and service. She is also the President of Yasodhara Ashram.

Norman MacKenzie,

a resident and teacher at the Centre since its opening in 1984, holds Yoga Teachers Course and Hidden Language of Hatha Yoga Certificates from Yasodhara Ashram.

Julie McKay,

a resident and teacher of the Centre, is a longtime student of Swami Radha. She holds Yoga Teachers Course and Hidden Language of Hatha Yoga Certificates, and a Master's degree in counselling psychology.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

721-3477

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

YOGA CALENDAR

SEPTEMBER

10: Fall program begins at the Y, see timetable this issue.

14: Yoga Centre Meeting at 160 Beach Drive, 7.30 p.m. Linda Benn, 598-8277.

16: Open House at Shambala House, 1500 Shasta Place.

22: Teachers meeting. More details to follow.

29: Day of Yoga with Shirley Daventry French. See ad this issue.

29: Hidden Language workshop at Shambala House. Call 595-0177 for details.

OCTOBER

Sunday workshop to be announced.

13: Pranayama and the Sutras with Shirley Daventry French. Call Shirley at 478-3775 for more details.

19-21: Life Seal workshop at Shambala House. Call 595-0177 for details.

26: Yoga Centre meeting, more details to follow.

27: Teachers meeting. More details to follow.

NOVEMBER

2,3,4: Workshop at the Y with Aadil Palkhivala. Call Celia Ward for details and registration, 474-5021.

16: Yoga Centre meeting.

16-18: Your Life Story workshop at Shambala House. Call 595-0177 for details.

24: Teachers meeting. More details to follow.

25: Sunday workshop with Marlene Miller to be announced.

DECEMBER

1: Day of Yoga with Shirley Daventry French.

1 and 2: Rose Ceremony at Shambala House. Call 595-0177 for details.

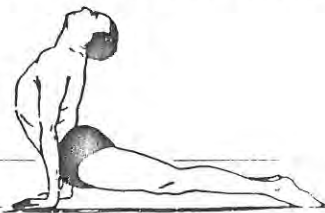
8: ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE.

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

City _____

Postal Code _____

Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)

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

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

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

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

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

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the editor, Jennifer Rischmiller, 4489 Lindholm Road, R.R. #1, Victoria, B.C. V8X 3W9, telephone 474-5632.

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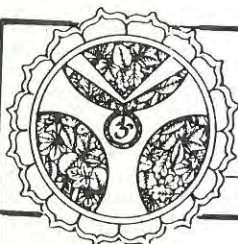
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DEADLINE FOR OCTOBER ISSUE

SEPTEMBER 14, 1990

VICTORIA YOGA CENTRE SOCIETY

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



yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

OCTOBER 1990

NOTES FROM A QUESTION AND ANSWER SESSION WITH GITA IYENGAR

FALL INTENSIVE PUNE INDIA, 1988

Guriji has set sequences of asanas to deal with physical, intellectual, emotional and spiritual levels. Don't just pick asanas from Light on Yoga.

Penetrate into difficulties to find out why.

Guriji's way is to understand the whys and wherefores of asanas.

Slight skin movement can give great benefit underneath.

There are two types of spiritual paths. Those which use prana energy to improve, others are used to relax.

Sattvic quietness gives us the willingness to go on.

Look for a problem when things come easy.

On practising: don't jump from asana to asana. Your inner sequence is very important. You get to know when your muscles are moving.

Perspiration is the sound of your body.

Practise times: pranayam do early morning and late evening before sunrise and sunset.

Do difficult asanas when you are fresh.

Expect to take three to five years to absorb the teachings.

Remember your own constitution.

Do the asanas to go beyond the asanas.

Do pranayama to go beyond pranayama.

Do meditation to go beyond meditation.



Reflections

By Shirley Daventry French

This summer, I was fortunate. I spent two weeks with my teacher. I was not alone. In San Diego I was with five hundred other students, in Edmonton over two hundred. Many times, in that crowd, I felt that he was speaking directly to me, and some of the time he actually was.

These were wonderful, full and intense weeks which I feel have sharpened the focus of my practice and honed my skills as a teacher. Two weeks is not a long time but in the presence of a master such as B.K.S. Iyengar, each waking moment of each day is filled with an intensity of listening, learning and doing. Even when you are not with him, when he is in another class, has not yet arrived or has just left - that intensity lingers. For those two weeks I lived in a state of heightened awareness: anticipating, experiencing, assimilating the teaching. When Mr. Iyengar leaves, as he must, to fulfil his other commitments and responsibilities, this process continues - provided I am willing to do the work. The time and money spent on attending these conferences is an investment; it is up to me what dividends I will reap.

The learning took place in classes, forums, seminars, talks both formal and informal, in corridors, doorways, hotel rooms, cafés and restaurants, in and out of Mr. Iyengar's presence. From morning to evening, little groups gathered together and talked with animation about their experiences and the work. Most of this talk was very positive, some was not. There were questions as we sought to understand what was happening and put it into the context of ourselves and our lives.

When he accepts an invitation to go somewhere, Mr. Iyengar always says, "God willing". God willed that he visited us this summer. What a

blessing! Now it is up to us. What are we going to do with all we were given? Are we willing to give up our pride and self-will? Are we able to suspend judgement, until we gain some clarity? Do we prefer to hold on to the old and familiar, what comes easily; or can we open ourselves to learn and change? Were we able to hear what was said, see what was shown, refine our perceptions; or were our senses obscured by our emotions? Are we so attached to our dignity and self-importance that we cannot accept criticism?

Some people felt unjustly criticised, but even if they were they can still learn from this experience - learn just as much, perhaps more, than if they were praised. Most of the time, though, the criticism of a teacher of this calibre is "right on" to an astonishing degree. Some observers of the interaction between Mr. Iyengar and others, were disturbed by the way he addressed a few individuals. Certainly it was not in the teflon-coated, artificial ways which are prevalent in North America: meaningless niceties, superficial politeness, false assurances which do no-one a favour.

Mr. Iyengar is a Yoga Master. His task, his duty is to liberate the spirit which is trapped within the body/mind. This is a responsibility he accepts when we call him our teacher, and especially when we become a teacher ourselves and teach using his name. We are not obliged to use his name; but if we do then he asks that we follow his method to the best of our ability.

In San Diego and Edmonton, sometimes his criticism was harsh, but how can we as observers understand whether it was just, valid, valuable, liberating or not. It's hard enough for the individual directly concerned to sort this out. What happens is purely a matter between that

individual and Mr. Iyengar. Sometimes he knows them well; there is a lot of past history between them of which we know nothing. With someone new, very often, he is able, in an instant, to read that individual like an open book. What we are, what we have been is written all over us for those who are able to see. What we will become depends on many factors, including our ability to hear and face the truth, however unpalatable.

What is it about our society that makes it so difficult for people to accept criticism?

In San Diego there were two interesting instances, both taking place during the pre-conference. This was set up to improve the quality of teaching, by offering teachers the opportunity to teach their peers and receive feedback on their teaching. Each group included about thirty teachers taking it in turns to teach prescribed asanas for twenty minutes under the watchful eye of a monitor with the possibility that Mr. Iyengar might walk into the room at any minute. Because of the physical set-up of the classes in close proximity to each other, he was able to see most teachers teach. After the teaching was over, there was a ten minute session where teacher, monitor and the group discussed the teaching. Over the three days of this pre-conference, twenty teachers in each group had the opportunity to teach. It was not easy, we were all nervous, but it was very positive and worthwhile for the majority, although for a few, what happened was not easy to digest.

In my class Mr. Iyengar was very critical of the way one teacher was teaching headstand (not of her as a person but her inability to see and correct potentially harmful postures). She was not very experienced, I believe this was her first direct contact with him, and, not surprisingly, she found it hard to take. When it was all over and he had left the room, we sat around to review what had happened. This was on the second day and we had developed a positive and supportive group feeling so there was a lot of compassion for her predicament; most of the group could see that the criticism she received was justified and hoped she would learn from it. We sat in silence and let her struggle with her mixed emotions. I believe this was the compassionate thing to do.

At first she admitted that she was unaccustomed to teaching this posture, that Mr. Iyengar's criticism was valid, and that she had learned a lot from what he had shown her (and the rest of us). Then she said that she was only a junior teacher who didn't really have to teach at this pre-convention (teachers with limited experience had been exempt), and that we should give her credit for being willing to do so. The need to justify herself had crept in. The monitor brought her back to what had happened in the class and again she struggled to get some perspective. I thought she was doing very well. It was bound to be difficult. She shed a few tears but was still able to talk; the process of learning was under way - until a "well meaning" member of the group felt it necessary to go over to her, put her arms around her and console her.



Canadian teachers eagerly awaiting their opportunity to be on stage with Mr. Iyengar.

At this point her composure dissolved, she burst into tears. The learning was over - for now. Hopefully, later on she was able to look at this incident again and understand that what had happened was that she had been offered the opportunity to learn from her mistakes before anyone got hurt, and to become a better teacher. Moreover, she had received this guidance directly from a Master - not through an interpreter. What a gift!

The second incident, also happened in my teachers' group, and involved a man who at an earlier convention in Boston had been severely chastised by Mr. Iyengar as being arrogant and full of pride. Again, it was very hard for him to sit there, up on a platform, while this was going on, in front of hundreds of people. I had wondered how he would deal with this, and this year I had the opportunity to find out.

First of all, his presence in San Diego obviously meant he hadn't moved away from Mr. Iyengar and the work. Secondly, he didn't seem arrogant to me, but rather pleasant and offering good input into the group. When he was teaching, Mr. Iyengar walked in, critical of some of the things he was doing, but offering many suggestions on how he could improve his teaching. These were put forth in a straight-forward, no-nonsense manner. Mr. Iyengar left, and again we sat around for our discussion. The teacher accepted the validity of the criticisms, welcoming them and the wealth of guidance which had been offered. He brought up the incident in Boston, admitted his former arrogance and said Mr. Iyengar had been correct. Laughingly he told us he felt he had made some progress since that time. This was obvious from the quality of the interaction which occurred between him and Mr. Iyengar this time, and from the manner of his participation in our group. He had learned a lesson and it showed.

Last year I read an interesting essay on being the recipient of Mr. Iyengar's direct and full attention by a Dr. Klaus Bung, who felt the full impact of Mr. Iyengar's teaching in a pranayama class during a conference in Cheltenham, England. It is a long essay on the meeting of Indian teaching methods and European learning methods in yoga. During the conference, many discussions took place among Mr. Iyengar's English students about his unorthodox teaching methods, and when Dr. Bung was singled out for Mr. Iyengar's "particularly intensive attention" there were three types of reaction :-

- "1. Those who congratulated me on my great fortune: they were wise and kind.
 2. Those who felt sorry for me: they were kind but unwise.
 3. Those who 'envied' me: they were wise but less kind.
- There were no instances of attitude
4. 'Serves him right': which would have been unwise and unkind."



Mr. Iyengar with Shirley Daventry French

1."

Mr. Iyengar teaches with a single-pointedness, and passion which is rarely experienced in the West. It takes many people aback. We are used to damped down responses, not to people who come on full blast - all of the time! Mr. Iyengar is a Master, who expresses what he sees, thinks and feels - forcefully. He uses words and actions incisively as a skilful surgeon wields his scalpel. He is impatient for us to realise our potential, and often ferocious in his attempts to move us out of our sloth and help us see through our defensive, destructive and, sometimes, deadly games. He accepts no excuses. He is devastatingly honest. He teaches us to look into ourselves and see the light within.

When Mr. Iyengar visited Victoria in 1984, at a reception in his honour Swami Radha was one of the dignitaries welcoming him. She told us: "I have not met anyone else who embodies his unique combination of qualities: generosity and kindness, and the very fierce and demanding teacher whom I have seen in the classroom, who knows precisely what he is doing, not only within a millimeter, but within a fraction of one." Later she urged us to "Listen with your intuition. You might never hear this much wisdom, with so much concern, and so much compassion, again." That was on his first visit to Canada. We were lucky, he did come back, and hopefully will come back again - God willing!

OUT-OF-TOWN WORKSHOPS with Shirley Daventry French

Out-of-Town readers may be interested in the following Yoga workshops which Shirley will be giving in November :

Nov. 2, 3 & 4 - Toronto

Yoga and the Sutras.

Contact: Sally Ker or Marlene Mawhinney
Yoga Centre Toronto (416) 482-1417

Nov. 6 & 7 - Ottawa

Contact: Donna Fornelli (819) 685-0491

Nov. 17 & 18 - Vancouver

Organised by B.K.S. Iyengar Yoga Association
Contact: Gioia Irwin (604) 734-7696



Mr. Iyengar with Karen Fletcher

"He (the teacher) teaches with love and has the pupil's interests at heart. He is firm, exacting and draws the best out of the pupil. The talent of the teacher lies in correcting the student in the twinkling of an eye, in taking him by surprise. The pupil should treasure these corrections."

--B.K.S. Iyengar



VICTORIA WORKSHOPS WITH
AADIL PALKHIVALA



The Victoria Yoga Centre

Presents an Iyengar Yoga Workshop



Aadil Palkhivala

November 2-4, 1990
at the Victoria YM-YWCA
in the Yoga Studio

Aadil Palkhivala is a very gifted, innovative and challenging Yoga teacher. He has been a student of Yoga Master B.K.S. Iyengar since the age of 7 and has been teaching in North America since 1980. He is one of Mr. Iyengar's senior teachers and brings a wealth of knowledge, expertise and insight to the art of Hatha Yoga. Aadil lives in Seattle where he is director of the Iyengar Yoga Institute of Washington State.

Schedule

Friday 2nd	-	Intermediate Asana	-	7-9 pm
Saturday 3rd	-	Pranayama	-	7-8:30 am
<u>and</u>		Intermediate Asana	-	10 am-1 pm
Sunday 4th		Beginner's Asana	-	2-4 pm

Note: Pranayama is for students with some asana experience.

Fees

Intermediate Asana-	\$85.00 Yoga Centre Members
	\$90.00 Non-members
Beginner's Asana -	\$40.00 Yoga Centre Members
	\$45.00 Non-members

Note: Beginners may take one class at half the fee.

Pranayama	-	\$35.00 Yoga Centre Members
		\$40.00 Non-members
Intermediate Asana-		\$110.00 Yoga Centre Members
and Pranayama		\$120.00 Non-members

Registration

Mail cheques payable to the Victoria Yoga Centre to:

Celia Ward, 2611 Florence Lake Road, Victoria, B.C. V9B 4H5

Inquiries - phone Celia at 474-5021

YOGA CENTRE NEWS

We had a stimulating start to the fall meetings of the Yoga Centre, going over business that had accumulated throughout the summer - and some left over from meetings in the spring!

Jim has arranged to have an accountant set up the books in an orderly fashion, thanks to Leslie and Jim for all their hard work.

As you will see from the calendar in this issue, we have set times and places for the Yoga Centre meetings. Everyone decided that we would continue to view and discuss the Joseph Campbell video tapes from the series on Channel 9 called Myths and Mythology. We do hope that you will come and join us, the tapes and discussions lead one's mind in different directions.

Yoga Centre Meeting

FRIDAY, OCTOBER 26

AT THE HOME OF CAROLE MILLER,
1807 FOREST ROAD. 7:00pm-
MEETING 8:00pm VIDEO OF JOSEPH
CAMPBELL INTERVIEW, DISCUSSION
AND REFRESHMENTS.
EVERYONE WELCOME. 721-3477

Teacher's Meeting

SATURDAY, OCTOBER 27,
9:00am - 1:00pm

PRACTICE SESSION AND DISCUSSION
FOLLOWING THE PROCEDURE USED
IN SAN DIEGO. POTLUCK TO FOLLOW.

MARLENE MILLER
W. 656-3183 H. 656-7271

PRANAYAMA AND THE SUTRAS

with

Shirley Daventry French

on

Saturday, October 13, 1990



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

FEE: \$40.00

Patanjali's Aphorisms are a series of maxims each containing a seed of truth. This workshop will explore practical ways of using the sutras as a guide for daily life, including the role of asana and pranayama. It will be limited to twelve people with previous experience of Iyengar Yoga.

For information and registration
Phone 478-3775

GENERAL GUIDELINES

FOR YOGA STUDENTS

These suggestions are mostly from a handout of the YOGA CIRCLE in Chicago. Thank you. I have added a few more ideas which may help you during your classes or your own practice. -- Linda Benn

1. Regularity is the key to your yoga practice. Attend classes consistently and on time. Find some time in your day that you have available regularly - perhaps the first thing in the morning or after work. Fifteen to thirty minutes is usually adequate in the beginning. Daily practice is desirable. But if that is not possible, begin every other day or four days a week.

2. Choose a clean, flat, well ventilated space where you can practice undisturbed. Do not practice in direct sunlight or after having been in the hot sun for several hours. (In Canada it is probably more appropriate to suggest that your practice space is reasonably warm).

3. Wait at least four hours after a heavy meal before practice, less if the meal is light. Evacuate your bladder and bowels before practice. Food may be taken 1/2 hour after practicing.

4. Wear loose, comfortable clothing that allows your body to move freely. Teachers appreciate being able to see the knees clearly, bare legs or tights are best. Always practice barefoot.

5. Breathe softly, quietly, smoothly and slowly through the nostrils. Do not restrain the breath while moving into, maintaining or coming out of any posture. Holding the breath strains the heart and the nervous system.

6. Inform your teacher of any significant physical/medical conditions. Consult your physician if necessary but learn to trust your own intuitive wisdom.

7. Move into each pose with awareness. Do not bounce or jerk into a stretch as that automatically shortens the muscles and can cause injury.

8. Go as far into the stretch as you can while maintaining correct alignment. It is much more beneficial to do the pose with correct alignment than to sacrifice the structure so that you appear to be stretching further. Work on the "edge" of your stretch, that is, feeling lots of sensation but not pain. If you are complacent, changes will not occur; if you are overly ambitious, you will get hurt.

9. Eliminate extra effort. Work the muscles necessary to hold the pose, but notice and relax any tension in the eyes, face, tongue, jaw, neck, throat, shoulders and abdomen. Listen to your body.

10. When adjusting a pose, all changes should be made from the ground up. In standing poses, begin by adjusting the feet. In sitting poses, begin with the sitting bones and the placement of the pelvis. In inverted poses, begin with the hands, elbows, arms, shoulders and head. Never assume anything! Look and adjust.

11. If you feel an uncontrollable pain, slowly leave the pose. Examine and adjust the pose to lessen the stretch. If unable to relieve a persistent pain, seek the advice of your teacher.

12. Do not compete with yoga illustrations, your companion, your teacher or yourself. Assess and accept your own stretching and strength capacity, which will change from day to day and moment to moment.

13. You probably will notice that one side of your body does not respond as quickly as the other. It is often helpful to do a pose twice on your stiffer or weaker side since it needs more care and attention to promote balanced development. The poses you resist and avoid doing are likely to be the ones you need the most.

14. In the beginning it may be better to repeat a posture 2 or 3 times rather than holding for a longer time.

15. Build your knowledge and strength in the basic poses, especially the standing asanas, before attempting the more challenging postures.

16. During menses, women should not practice inversions. This is a time for quiet, supported supine and forward bending poses. For more detailed recommendations, consult Yoga, A Gem for Women by Geeta S. Iyengar.

17. Be respectful and attentive to your teacher. Respond to your teacher's questions but also feel free to ask questions. Remember that your teacher is also a student of yoga, eager to learn and share knowledge.

18. One does not require props to practice yoga. However, in any location, there are usually many creative aids to improve alignment and balance. The occasional use of a full-length mirror can be helpful, but it must be perpendicular to the floor and come down to the floor, otherwise the view will be distorted.

19. Be curious and open to new experiences, be willing to take a risk. Appreciate constructive criticism.

20. Be persistent and energetic, but at the same time be gentle and non-violent.

21. Expand your knowledge of yoga by attending special workshops and reading some of the fine books that are available. Participate in your local yoga group and support their activities.

YOGA FOR HEALTH THE IYENGAR WAY WITH JAMES TRAVERSE

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383-7161

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 - ⊗ Rates for students & others
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USA: (US\$) Standard Mat \$12.00 + 4.00 mailing. Professional Mat \$16.00 + 4.00 mailing.
Canada: (CDN\$) Standard Mat \$20.00 + 2.50 mailing. Professional Mat \$26.00 + 2.50 mailing.
Personal check or money order payable to: Elizabeth McAvish, 37-2137 West First Avenue,
Vancouver, B.C., Canada V6K 1E7 (604) 731-7099

YOGA IS THE MEANS AND THE END

by James Traverse

In the 60's people said, "Be one with the universe." Actually, it is impossible to be anything else (could you stop the universe and let me off?) The mentality that says "Be one with the universe" or anything else, claims that this is not the case at present. If one looks, one sees that whatever we are, it is part of the universe, as a drop of ocean water is part of the ocean. It would be ridiculous for this drop of ocean water to say, "Be one with the ocean" when it is already part of it!

Today, many yoga students and others are like those people of the 60's, they practise hatha yoga, raja yoga, kundalini yoga, etc., as if they were trying to get somewhere they are not now. People hear or read definitions of yoga that say yoga is joining, communion, or uniting with the infinite, and look at their lives. They feel that this union is not present in their lives now and intellectually conclude that, to reach this ultimate goal, they must practise yoga. The worship of knowledge and its power makes them vulnerable to this fundamental misunderstanding of what yoga is. What has happened is that the word yoga has been mistaken for that which it describes.

The word yoga, or its definition, is not yoga. The word tree is not an actual tree and it does not matter that an accurate definition of a tree might include elaborate descriptions of roots, trunk, branches and leaves, etc., the description or definition is still not the thing. If a person is hungry, describing food to this person will not relieve the hunger and may do greater harm to the person.

Yoga is choiceless awareness. When one hears these words one has to understand that the words are not the thing itself. When one does yoga, one is choicelessly aware; for example, if what has been said in this article has been looked at choicelessly, one has become aware of a fundamental

Continued on page 15

YOGA FOR HEALTH

SUNDAYS
WITH
JAMES TRAVERSE

What is freedom? What is Yoga?
What does it mean to listen?
What is death? What is fear?

Asana, J. Krishnamurti videos,
and
dialogue will be used to explore
these
and other questions.

Oct 14, Nov. 18, Dec. 16
9am - 12:30pm & 2pm - 4:30pm

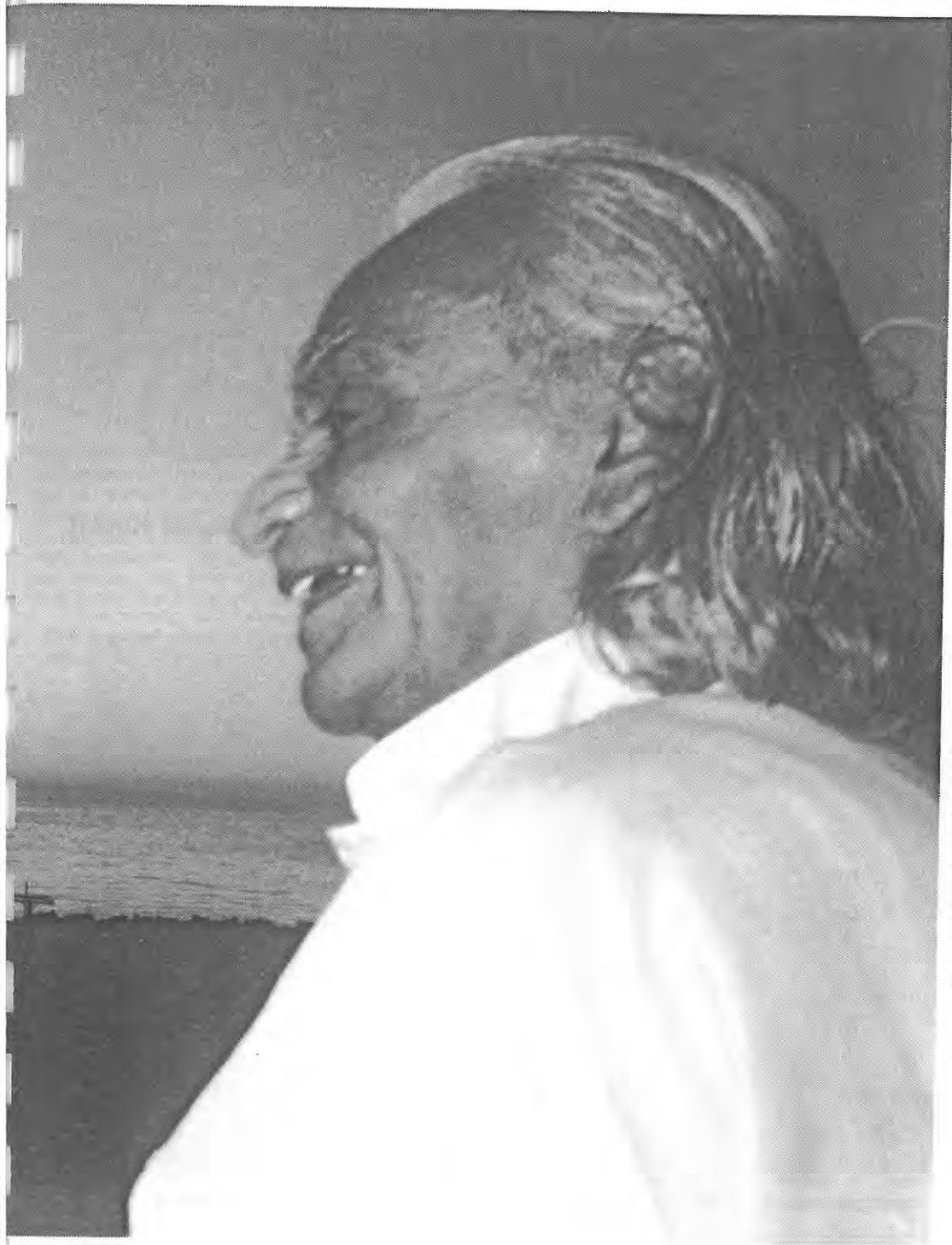
2553 Quadra Street
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Iyengar Yoga experience

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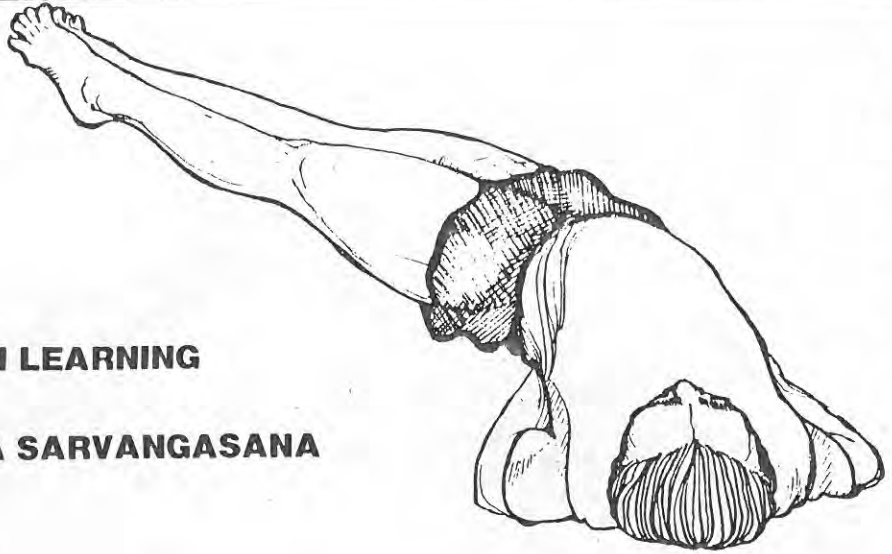




A quiet moment for Mr. Iyengar and his daughter Sunita during his visit to California.
Photo by Bev Graves

INSIGHTS ON LEARNING

PARSVA SARVANGASANA



(SHOULDER STAND VARIATION)

by Jacki Hagel

Recently in the level 2-3 class, the beginning aspects of this pose have been taught in creative methodical detail by Karen Fletcher in Winnipeg. Two consecutive two hour classes have been spent in opening the groins, thighs, chest/sternum, as well as seated twists for preparation. The intensity of the sensations while attempting parsva sarvangasana aroused many responses in me. They ranged from fear and vulnerability to an inner physical sensation of being "shaken up". I came out of the pose and said to Karen, "I feel like each of my ribs is being pulled away from the attachments along my spine." Karen looked very calm and said, without alarm, "They probably are." From there, I concluded nothing dangerous was happening and began to explore the affects of the pose and my responses to it.

I recall Shirley Daventry French emphasizing in a workshop that, in order for the spine to twist, the pelvis must be stable. There is such physical awkwardness in trying to balance my pelvic girdle in the palm of my hand. When parsva sarvangasana is demonstrated with such lightness, it appears that the pelvis is suspended in mid-air! Once stability is found

in the pelvis (the centre) the groins and thighs can extend, the chest can be open and one can begin to revolve and twist the spine.

The image of the spine being a tower came very strongly to me as the symbol of a structure being shaken up. My spine is the foundation of my being and inviting it to revolve asks me to shift and change, to not be adhered to old ways. There is also an opportunity then to see reality shift and change as I do.

How strong is this structure of my being, to move, twist and be free? Revolving, revolutionizing, twisting, loosening the adhesions of my patterning, is the invitation. Twisting in asana is an opportunity for me to come down from these towers of security that are no longer necessary to protect and shelter. The tower can then take on an image of one that is solid but who responds to the subtle movements.

As I increase my energy field, I expand limitations beyond the rigidity of security and receive the space then created for the essential self. There is a process of remembering as I confront the areas of holding in this pose, a returning of the

essential self. There is the intellectual struggle as the underneath self tries to emerge, evolve, revolve, in this new place. Trust develops from knowledge and experience; from the regular practice of asana and from the foundation work being established in body-spirit. I might add that trust comes from also seeing the demonstrated knowledge embodied in a committed teacher.

There are also the physical aspects and gifts received when twisting from the strength and stability of the pelvis. To name a few..... there is an increase in circulation to all vital organs and to all nerves, enervating and entwining, around and through the spinal column and vertebrae. This squeezing action increases vitality to all systems: nervous, digestive, reproductive, immune, respiratory, circulatory and skeletal. Twisting while inverted has suggested the concept of the shoulders being the base foundation, quite different to the feet, head or buttocks (as in seated positions). We are no longer holding up the weight of the world on our shoulders, as sometimes reflected in various body postures. We are holding up ourselves, our world, our free tower of the spine and revolving inwardly and outwardly. When the

inner perspective is changing, twisting, challenging, revitalizing, revolving, we can only appreciate and welcome the altering of our outward perceptions and ways of responding to the outer world.

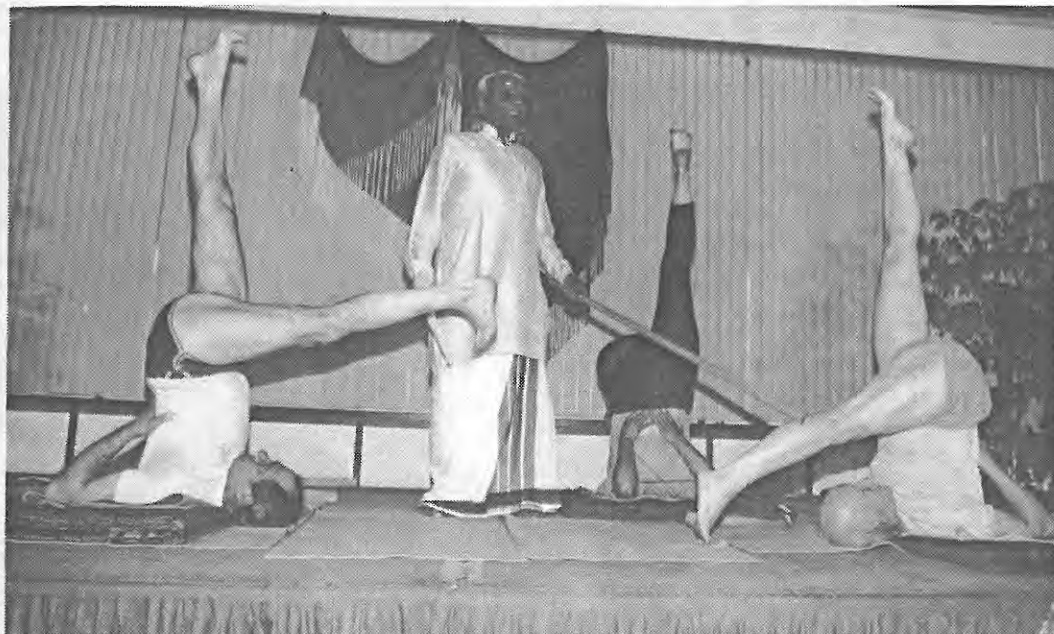
For me, the learning stages of *parsva sarvangasana* have been more than a shoulder stand variation.

YOGA IS THE MEANS AND THE END

Continued from page 11

misunderstanding of yoga and this awareness causes one to be free of the misunderstanding. Thus one is in a state of being with the truth. This allows the student to see that yoga is not about getting somewhere, or attaining something, but is simply the realization of what one is now and of removing any blockages (like misunderstanding) to this realization by the practise of yoga (choiceless awareness).

Yoga is the means and the end.



Jim Rischmiller, Celia Ward and Maureen Carruthers doing Shoulderstand variations under Mr. Iyengar's tutelage.



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Saturday October 20th

9am - 5pm

A DAY TO EXPERIENCE!

Savour nutritional flavours, melt to a 5 minute massage, explore oriental healing arts, evaluate your financial health, learn about services available to your family, see the latest fall fashions, work out with state of the art fitness displays.

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WATCH FOR THE YOGA TABLE AND YOGA DEMONSTRATION

FINDING SPIRITUALITY IN ASANAS

by Leslie Hogya

When Swami Radha came to Canada in the mid-fifties and founded the Yasodhara Ashram, she taught her followers the Hatha Yoga taught by her Guru, Swami Sivananda of Rishikish, India.

In the seventies, Iyengar's method arrived in Canada and its influence was felt at the Ashram via Norma Hodge and others. In the eighties, several of Swami Radha's disciples went to Pune and studied with Iyengar at his institute.

However, Swami Radha felt she could not give a teacher's certificate in any method except the one in which she herself trained and practised, so she went back to teaching only Sivananda yoga at the Ashram. When her book, The Hidden Language, was published a few years ago, Iyengar's method was no longer taught at any of her centres.

This has caused some confusion among students who have been students of both Iyengar and Swami Radha. While I was in Edmonton this July I discussed this with a few people.

I feel very fortunate to be in Victoria, a community where the Yoga Centre has strong ties to Shambala House (founded by Swami Radha) and yet our classes and workshops are given by Iyengar trained teachers. Many of the Yoga Centre executive have been both to Pune and Kootenay Bay to study at the Ashram or take ongoing Kundalini classes locally.

I went to the Ashram this summer. I take Kundalini yoga classes and have done some Hidden Language classes. I have also studied with Shirley Daventry French, an Iyengar teacher. Nothing about this is a conflict for me. Instead, I find they each enhance the other. Studying Kundalini, particularly, has helped me bring teachings into my everyday life and interactions with my family. I am a complex being, the things to be learned and the understandings are seemingly limitless. I need lots of instruction on many levels.



Question and Answer Session, Edmonton

From Iyengar in Edmonton I learned I cannot yet stand in Tadasana, so how can I come close to glimpsing the soul? In Satsang this summer at Ashram, I realized how much I still want to be in control, in charge. How then can I surrender to the Divine?

Swami Radha's and Mr. Iyengar's methods are different, their ultimate purpose is the same.

The qualities that make them great as teachers are similar. They are dedicated to yoga and to their pupils. They spend long hours in their own forms of personal practice. They have the highest ethical standard for themselves. They are both living examples of what they teach.

Mr. Iyengar seeks ultimate divine union through the asanas, Swami Radha seeks the divine through understanding of the self: mind, motion, senses. Iyengar demands that we learn the inner workings of each cell and fibre of our being. Swami Radha uses written reflection, mantra, to get at the

inner workings of the mind. In both cases, the goal is to know thyself, to enter the temples of the soul within. They also personally respect each other and the other's work.

For me, it is important to do both. I tend to be physically lazy and not very athletic in Iyengar classes. I must overcome these tendencies. I am constantly challenging myself and gaining understandings. It also helps me feel more healthy by both energizing and quietening my entire self.

In a Hidden Language class this summer, I got in touch with my ego which wants to be lazy and not do practices. By coming at it through both systems I am helped to learn on more than one level, so it penetrates into more areas.

In India, spirituality is interwoven into daily life. I see that in the pupils who have spent the most time in India with Mr. Iyengar, especially in those who are Indian. Yoga is a spiritual practice and it is evident in the Institute and in Mr. Iyengar and his family.

Diet, Medicine and Yoga

A talk given by Aadil Palkhivala

Saturday, 3rd November,

6:00-7:30pm Cost \$5.00

3033 Admirals Road

Victoria, B.C.

Both diet and yoga are paramount to the body's healing. The ancient Chinese and the ancient Yogis both excluded drugs for healing and regenerating body tissues.

Aadil will talk about the Quinary concept of the Taoist Masters and the Vatta, Pitta and Kapha concepts of Ayurveda. Aadil directs the Iyengar Yoga Institute of Washington State and has a senior teaching certificate from B.K.S. Iyengar.

A potluck supper will follow at 7:30pm

For further information phone

Celia Ward 474-5021

However, in North America, spirituality has been separated from daily life, so it has been more difficult for us to grasp the spiritual aspects of a discipline that begins with asanas, with the body. This is why, for me, Swami Radha's work has been so important. The work begins with simple steps (and sometimes large ones) to re-introduce the divine that is within us to ourselves. Swami Radha gives practices which help the aspirant to get in touch with that aspect. It is evident in both systems but, for me and many who have been helped by Swami Radha, a vocabulary and tools were needed to find out I was a spiritual being.

These tools help me see Mr. Iyengar's work as more than physical. I feel both systems have helped me lay a sound foundation for my inner temple.

OM OM.



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basic YOGA

WITH FELICITY GREEN

BASIC YOGA is an in-depth examination of 12 yoga asanas. This tape is recommended for student's personal practice and for beginning teachers.

Video shows three students at varying levels of ability.

Make checks payable in U.S. currency (or \$35 Canadian) to PRO-VIDEO and mail to:
Pro-Video Inc. 307 3rd Ave. S.
5th Floor Seattle, WA 98104
U.S.A. (206) 285-6700

SHIPPING/HANDLING (per tape) USA \$5.00; Canada \$6.00; Outside USA \$10.00

Thanksgiving Yoga Retreat with Felicity Green Nov. 22 thru 25 Nov. 26 thru Dec. 2

The Workshop:

The 3-day workshop will begin with Thanksgiving dinner Thursday, Nov. 22, & end at noon on Sunday, Nov. 25.

The Yoga Intensive:

The 7-day intensive will begin on Monday, Nov. 26 and ends at noon on Sunday, Dec. 2.

Cost of Tuition

3-DAY WORKSHOP: \$160

(includes meals, lodging, instruction 30 maximum max. enrollment.)

3-DAY WORKSHOP & YOGA INTENSIVE: \$600

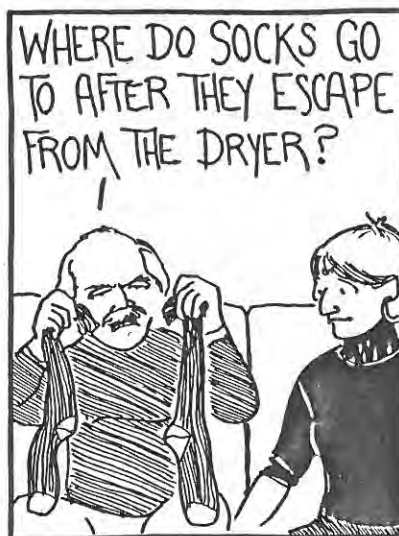
(includes meals, lodging, instruction 16 maximum enrollment.)

Send payment to: Ray Robinson
12743 26th Ave. NE, Seattle, WA
98125 (206) 361-1664

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SHAMBHALA HOUSE



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

SHAMBHALA HOUSE VICTORIA is a yogic teaching centre offering practical methods for self-development. Classes and workshops use the yogic method of self-discovery in which students become their own laboratories, investigating body, mind and consciousness through daily life. Personal courage and effort bring a clear understanding of spiritual potential, the birthright of all human beings.

Shambhala House was established in 1984 by **Swami Sivananda Radha**, founder and spiritual director of Yasodhara Ashram in British Columbia and affiliated centres throughout North America. She is a disciple of the renowned sage and saint, **Swami Sivananda Saraswati** of Rishikesh, India. Swami Radha's writings interpret the yogic teachings for application in contemporary Western life, and are the basis for all the work done in Shambhala House.

WORKSHOPS AND EVENTS

LIFE SEAL

Friday, Oct. 19: 7:30–9:30 PM; Saturday & Sunday, Oct. 20 & 21: 10:00 AM–6:00 PM

Swami Padmananda will lead this workshop which is designed to help people uncover their potential and bring into balance the dualities within. You will use your own drawings to gain understanding of your personal symbolism. This is a wonderful opportunity to gain insights into the challenges in your life and discover the strengths you possess to accept and deal with them.

Fee: \$110.00, \$25.00 deposit

YOUR LIFE STORY

Friday, Nov. 16: 7:30–9:30 PM; Saturday & Sunday, Nov. 17 & 18: 10:00 AM–6:00 PM

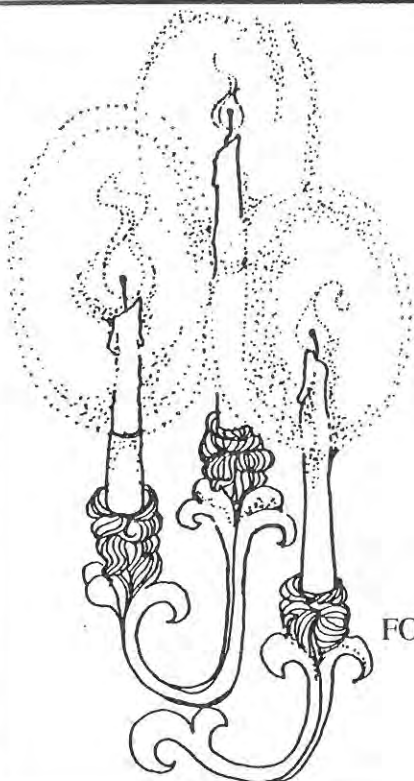
When you write your spiritual diary you are writing your life story. This workshop is an introduction to the practice of reflection and spiritual diary. You will discover what you want in life, what is important to you, and how to use the spiritual diary to maintain the spiritual focus in your daily life. This a chance to exercise the power of choice, and to discover for yourself its beneficial effects.

Fee: \$110.00, \$25.00 deposit

ROSE CEREMONY

Saturday & Sunday, December 1 & 2, 8:00 PM

The Rose Ceremony is a personal dedication to the Divine, a time to re-establish your commitment to the very finest within and to reaffirm your ideals. If you wish to attend, please phone for further information. There is no fee, but you are asked to provide two roses for the first evening, and to make a donation to a charity of your choice as an offering of gratitude.



VICTORIA YOGA CENTRE ANNUAL GENERAL MEETING

SATURDAY, DECEMBER 8th, 1990

AT THE HOME OF

LINDA AND MICHAEL SHEVLOFF

4758 SPRING ROAD, VICTORIA, B.C.

THE MEETING WILL BEGIN AT 6:00 P.M.

FOLLOWED BY A POTLUCK SUPPER AT 7:30 P.M.

Phone: 479-5847

The Yoga Centre of Victoria Monthly Newsletter is now accepting advertising

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

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

YOGA CALENDAR

OCTOBER

13: Pranayama and the Sutras with Shirley Daventry French. Call Shirley at 478-3775 for more details.

19-1: Life Seal workshop at Shambhala House. Call 595-0177 for details.

26: Yoga Centre meeting to be held at Carole Miller's house, 1807 Forest Road, at 7:00pm. EV YONE WELCOME. 8:00pm - Showing of Joseph Campbell tape, discussion & refreshments. 721-3477

27: Teachers' Meeting, 9:00am at the Victoria 'Y' Lounge. Phone Marlene Miller for details.

NOVEMBER

2, 4: Workshop at the Y with Aadil Palkhivala. Call Celia Ward for details and registration, 474-5021

2, 4: In Toronto with Shirley Daventry French. Yoda and the Sutras. Contact Yoga Centre Toronto at 416-482-1417

6: Yoga in Ottawa with Shirley Daventry French. Contact Donna Fornelli at 819-685-0491

16: Yoga Centre meeting to be held at the studio of James Traverse, Unit 5, 2553 Quadra Street, at 7:00pm. 383-7161

16-18: Your Life Story workshop at Shambhala House. Call 595-0177 for details

17,18: In Vancouver, workshop with Shirley Daventry French. Contact Ciola Irwin at 714-7696

22-Dec. 2: Yoga Retreat with Felicity Green. See ad this issue

24: Teachers' practice session, meeting and potluck brunch.

25: Sunday Workshop with Marlene Miller to be announced.

DECEMBER

1: Day of Yoga with Shirley Daventry French

1 and 2: Rose Ceremony at Shambhala House. Call 595-0177 for details.

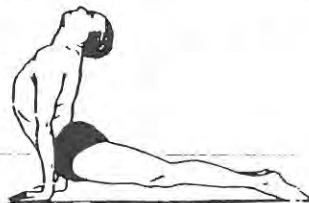
8: ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE. ALSO INCLUDES A POTLUCK AND CHRISTMAS CELEBRATION. To be held at Linda and Michael Shevloff's home, 4758 Spring Road, 479-5847. Meeting at 6:00pm, Supper at 7:30pm

MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is, *"to encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga"*. The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

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

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the Editor, Jennifer Rischmiller, 4489 Lindholm Road, R.R. #1, Victoria, B.C., Canada V8X 3W9. Telephone: (604)474-5630.

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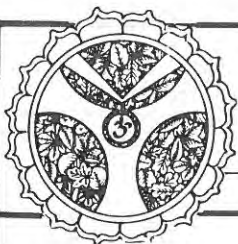
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DEADLINE FOR NOVEMBER ISSUE: OCTOBER 17th, 1990

VICTORIA YOGA CENTRE SOCIETY

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

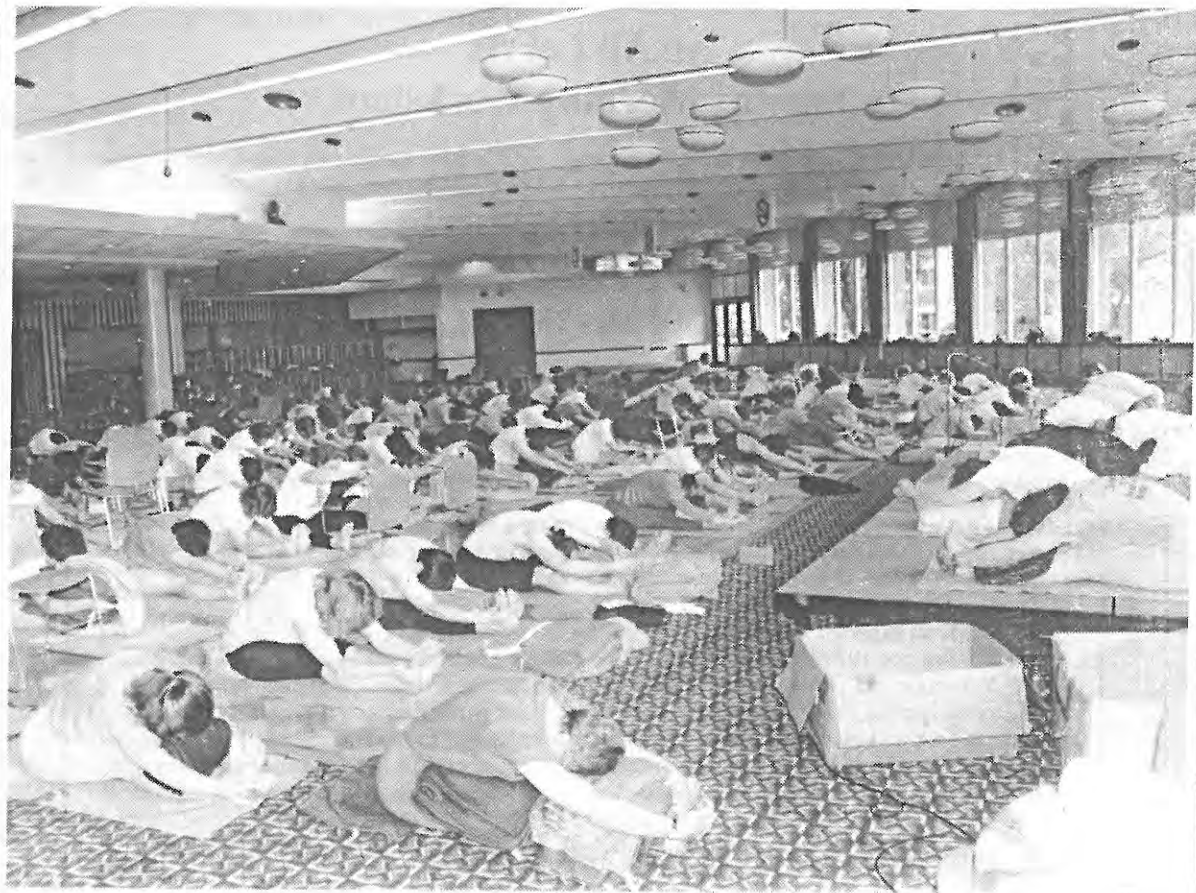


yoga centre of victoria

PLEASE
SUBSCRIBE

VICTORIA YOGA CENTRE SOCIETY NEWSLETTER

NOVEMBER 1990



Two Hundred Canadian Iyengar Yoga Students
Edmonton, July, 1990

THE VICTORIA YOGA CENTRE

is pleased to present

An All Levels Sunday Morning Workshop

with

Marlene Miller

Sunday, November 25, 1990

10:00 am - 1:00 pm

Yoga Centre Members \$12.00

Non-Members \$15.00

The asana practice will be followed by beverages and snacks.

Come to this workshop to give your Sunday morning a boost and start the week feeling energized. This workshop will explore the dynamics of asana practice in your daily life offering clues how to develop personal regular practices.

Marlene is an experienced Iyengar Yoga teacher having practiced and studied yoga intensively since 1979. She has studied at the Iyengar Yoga Institute in Pune, India with Mr. B.K.S. Iyengar and Geeta Iyengar in 1982 and 1985. Marlene has attended two North American Iyengar Yoga Conventions, and is a regular participant at the annual Canadian Iyengar Teacher's meetings. Her studies have been enhanced by the attainment of the Yoga Teachers Certificate from Yasodhara Ashram. Marlene continues her yoga endeavours by regularly participating in weekly Iyengar classes and workshops held in the Victoria region.

**TO REGISTER: Please make your cheque payable to: Victoria Yoga Centre
and mail to:**

**Marlene Miller
1480 Lands End Road
Sidney, B.C. , V8L 3X9**

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



Reflections

By Shirley Daventry French

Just about everyone who comes to a yoga class wants to feel better - physically, mentally, psychologically, maybe even spiritually (although that is often not understood until later). Something is hurting, life is full of stress, there is no sense of purpose, there has to be more to life than this! Exhaustion, tension, creaky joints, stiff and aching backs, whiplash from a rear-end motor vehicle accident, realisation of one's own and one's loved ones' mortality - these are some of the reasons which bring people to yoga.

Can yoga do anything to help? Yes, if you are prepared to do it. This will involve taking a honest look at yourself and your life, practising regularly, making some changes and learning to accept what you cannot change. If you want a panacea which will make all your troubles go away without any effort on your part, forget it! If you want a practical philosophy which will help you to surmount obstacles, and live a full, responsible, accountable life, then keep going.

If you do decide to carry on then you will be faced again and again with the question: do I really want to make this effort? Is it worthwhile? Yoga is a quest for the highest in all aspects of life. It's odd that the question whether it's worth making the effort should even arise. Strangely, many people prefer to settle for second best or, if they are experiencing a period of comfort and contentment, delude themselves into believing that this will go on forever. It won't. Look at your life, the lives of others, the world and its history. Isn't this enough to convince you? One wit said that the only thing we can count on is death and taxes; there is something else - change.

The world I live in, everything in it, myself and others are changing all the time. This is a given. Am I going to be an innocent victim, helpless, reacting to external events? That's one choice, commonly made. Yoga raises another possibility: to live in a world of my own making - inner and outer. Yoga offers me a choice between being a willing or unwilling participant in my evolution.

Good news? Not everyone seems to think so, otherwise we would have hoards of people lining up for yoga classes, clamouring to study its philosophy and follow its various practices. That is not so. As Swami Vivekananda stated in his book on Raja Yoga: "If one proposes to teach a science to increase the power of sense enjoyment, one finds multitudes ready for it. If one undertakes to show the supreme goal, one finds few to listen."

It is not easy to be a yoga teacher. Most of our students would prefer to be entertained and diverted from their problems, rather than have them exposed even when this exposure is accompanied by ways of removing or, at least, minimising them.

At teachers' meetings I often hear the comment that introductory classes are the most difficult to teach. Certainly they have their challenge. It's important to find a balance between giving too much, too soon, and holding the attention of the student while teaching them some fundamentals. With experienced students, the problem becomes more complex. What I find most demanding is teaching a class of experienced students on an ongoing basis, especially when many of them are teachers themselves.

A DAY OF YOGA

Asana and Pranayama
in the Iyengar Tradition
with

Shirley Daventry French

on
SATURDAY,

December 1, 1990



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

FEE \$40.00

Shirley is a senior student of B.K.S. Iyengar and an experienced teacher of his method of Yoga.

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

For information and registration.

Phone 478-3775

It's relatively easy to come in now and then as a substitute, with a fresh voice, manner and approach, and hold the interest of the class. There is no shortage of different ways of working with asanas, so new techniques are always available which will stimulate, attract and amuse. The mind is restless, easily distracted and drawn outwards. Yoga, as Patanjali tells us in his second sutra, is the control of the fluctuations of the mind.

A substitute or visiting teacher, someone other than your regular teacher who has developed their own seeing can bring a fresh look on an old problem and help a student break through barriers or become unstuck and move on. This is very valuable, and one of the reasons we have visiting teachers. But this can also provide a diversion, and help you postpone dealing with the very thing you need to face - which is also one of its attractions.

Quite often, when a significant change is about to happen, there is a period of frustration, a feeling that you are going nowhere. A good teacher will recognise this, and urge you to persist with the practices which have brought you to this place: the verge of discovery. They will offer support of a nature that will not interfere with this process. They will encourage you to persevere until you discover the truth for yourself. They will definitely not attempt to make it easy or do it for you. They will ask you to continue with the discipline and practise honestly.

One of the benefits of teaching an experienced group, week in week out, is that it demands that one's own practice is maintained at a high level. There is also the challenge to bring a fresh approach to familiar postures, and be creative without losing sight of the framework of yoga and its purpose.

In the beginning everything is new and interesting. Those students who stay after the first two or three classes begin to feel more alive, more energetic and to see the possibilities of change within themselves. They are eager and grateful. This doesn't last.

Experienced students have made most of their easy changes. They have learned discipline, persistence, developed strength and stamina. They have experienced many ups and down, and know that yoga is not an easy path. They have persevered in the face of difficulties. At the same time, the ego, recognising a threat to its

existence, has been doing its own work: entrenching itself more firmly, practising more subtle seductions. As its defences begin to crumble, it will intensify its efforts to confuse the unsuspecting student of yoga and persuade them that that which feeds the ego is really that which uncovers the self.

Nothing illustrates all of this better than an intermediate backbend class, where students who really should know better, having been shown again and again, hold on tenaciously to their bad habits, such as turning out the feet, rolling out the thighs and compressing their lower back. Or forward bends when instead of intensifying the effort to straighten the legs and maintain this straightening action, the knees release and thighs lift up allowing the head to come closer to the legs and the truth to slip further away.

Beginning students may not know - yet - that they are bending the knees, or bending the elbows in Virabhadrasana One, or that their right angle is 130 rather than 90 degrees. The body's sense of proprioception is still poorly developed. There is ignorance, but it is of an innocent nature.

The same cannot be said of more experienced students whose deviations have been pointed out to them again and again. There is a median line in each posture. There are principles involved in this work. Beginning students have not yet grasped this idea. Intermediate students have generally had a glimpse which is one of the reasons they keep going. Yet they are still unwilling to make a sustained effort. This is also ignorance but of a more dangerous nature; powerful forces are at work trying to distract us.

Once, at a workshop with Ramanand Patel, at the end of a hardworking session he asked if there were any questions. Rather than focussing on the work we had been doing, a woman asked him a question about the philosophy of yoga. He told her he would answer her question when she was able to hold her kneecaps up. Although I had thought her question was more of the "please notice me" variety than a genuine desire to know, I was surprised by his response, thinking of it as a put down. Now I understand. How can a mind which is unable to concentrate for a minute or two on a simple action, be ready to receive the truth? There is no room for it, that space is already occupied.

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LIGHTS OF YOGA

by James Traverse

Yoga is space.

Yoga is when you aren't.

*Yoga is easy, what it reveals is
sometimes very difficult!*

Not knowing is the beginning of intelligence.

Peace is when violence isn't.

*To clean up the environment we have to begin
with our nearest environment, the body-mind,
and clean up our internal pollution.*

Can you listen with your heart?

Does watching the breath have an effect on the breath?

Seeing is doing.

What you resist will persist and grow.

*The only step in yoga is not to move away from
the centre which is your natural place.*

*Relaxation is our natural state, it is
the things we do that cause tension.*

Yoga is priceless awareness.

Namaste.

THE POETRY OF YOGA

by Ron Burnett

I have asked myself many times whether it would be possible to describe the poetry of Yoga, to describe that is, those extraordinary moments of joy when an asana has been practiced in an atmosphere devoid of tension, emptied of self-reflection. It is hard for the Western mind to accomodate this notion of absence when everything in our daily lives points in the opposite direction. But to me the fundamental richness of Iyengar Yoga practice is most fully realised when I have harmonised the physical and the spiritual, when my body relaxes in a difficult pose and find its own rather unique balance.

It has taken me a long time to arrive at the point where I can accept my body for what it is and in so doing eliminate my desire to transform Yoga practice into a competition, into a struggle with the more recalcitrant parts of my anatomy. It has meant giving in to the poses and recognizing my limitations. This relaxation of the spirit finally empties the mind and realigns the body.

It is my own feeling that the practice and teaching of Yoga in a Western context requires many subtle adjustments to the images and ideas which we hold so dear.

I began to practice and learn Yoga in Australia under the guidance of a teacher whose faith in me transformed my faith in myself. I do not make this statement idly. Student and teacher share a dual task, how to restore the self-esteem which our culture works so hard to undermine. Self-esteem is about more than self-confidence, it is at the centre of a process of letting go. It is akin to what happens when I stare at the ocean. I am not in a position to affect what I see. Irregardless of whether I look at the ocean, its shapes, forms, smells, etc., will

continue to exist without me. It is a humbling experience because I have to commune with a process over which I have not control in order to fully appreciate it. In so doing I have to release myself from an ego-centrism which I use in a defensive manner to hide my insecurities and fears. Self-esteem is about being at peace with one's faults and about not using them as a shield to prevent personal growth.

Inga, my teacher in Australia, translated this into Yoga in a rather simple way. If you focus on what your body cannot do then your anxiety translates itself into a desire to gain more control but it is the anxiety not your body which is the problem. I can remember the first time I worked with ropes and found myself plastered against the wall, upside down and fearful that a slight shift in position would result in a thrusting wrench and subsequent dislocation of my back and shoulders. Inga came up to me and looked at my face which was contorted. She asked me to hold the ropes a little less tightly and to relax my neck. Then she stood behind me and ran her fingers over the side of my back all the time explaining the importance of working on the legs.

I thought, the more poised I feel, the more relaxed, the more I will become the position. To become the pose - to me that was a key breakthrough. Where did the insight come from? In part from Inga's confidence that I was fine - in part from her confidence in the pose. Together these different but related bits of information sent a message to me which I was able to read. Is this not one of the most important tasks of student and teacher?

There is another way of thinking about this. Knowledge and ideas are rarely

communicated from teacher to student and vice-versa if both do not know how to read each other. That process can only occur through the kind of inter-personal communion so often made impossible in our daily lives. At a certain point when teacher and student share an asana they can transcend many of their differences. The moment must be recognized in order to be understood. It is always there waiting, like the ocean, awaiting the simple acceptance of its presence as a prelude to the kind of communication which can never be forced on anyone. As you let go then, a new kind of presence, awareness, consciousness, comes into being and is translated into the poetic wonder of a body which knows itself without having to say so.

RON BURNETT IS A PROFESSOR AT MCGILL UNIVERSITY WHO IS THE DIRECTOR OF THE GRADUATE PROGRAM IN COMMUNICATIONS. HE IS A STUDENT OF IYENGAR YOGA STUDYING AT THE TEJAS CENTRE DE YOGA IN MONTREAL.

Yoga Centre Meeting

Friday, November, 16

7-8:00pm Business Meeting

8:00pm Joseph Campbell video, discussion
at the Studio of James Traverse
Unit 3, 2553 Quadra Street, Victoria
383-7161

Teacher's Meeting

We've had particularly good meetings this fall. Thank you to Shirley French for being our monitor and mentor. All teachers are encouraged to attend. This month we will be working with a remarkable English videotape of Mr. Iyengar teaching. Potluck brunch.

Nov. 24, Victoria 'Y', 9:00 am

Marlene Miller 656-3183

VICTORIA YOGA CENTRE ANNUAL GENERAL MEETING

SATURDAY, DECEMBER 8th, 1990

AT THE HOME OF

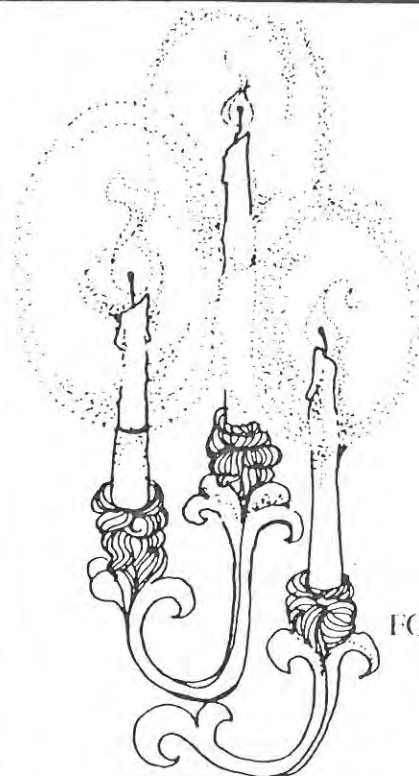
LINDA AND MICHAEL SHEVLOFF

4758 SPRING ROAD, VICTORIA, B.C.

THE MEETING WILL BEGIN AT 6:00 P.M.

FOLLOWED BY A POTLUCK SUPPER AT 7:30 P.M.

Phone: 479-5847



THE PATH OF THE HOUSEHOLDER



- MARLENE MILLER -

Marlene Miller works in the administration department of the Panorama Leisure Centre. During the week Marlene teaches evening yoga classes at the Centre. In addition, Marlene is attending University and working toward a degree in Physical Education. As a member of the Victoria Yoga Centre, Marlene has held several executive positions, including that of president. Marlene is presenting An All Levels Workshop on November 25, 1990, sponsored by the Victoria Yoga Centre. The following interview was held in Marlene's beautiful home on the waterfront in Sidney during Thanksgiving weekend. Jim and I enjoyed a gourmet vegetarian thanksgiving dinner and an incredibly decadent dessert - all items prepared by Marlene. Our thanks to you, Marlene, for the dinner and for the time you took to prepare this interview.

October 7, 1990

Jim: This is to announce the beginning of an interview with Marlene Miller.

Marlene: Who is suddenly feeling very self conscious.

Jim: Why are you feeling self-conscious.

Marlene: I've never done anything like this before.

Jim: Like what.

Marlene: Being interviewed. I didn't know I was important enough. Only important people get interviewed.

Jim: What about the other interviews in the newsletter. Did you read those.

Marlene: Oh sure, I read them.

Jim: Did you enjoy them.

Marlene: Oh yes.

Jim: Why.

Marlene: Because they're personal.

Jim: So you enjoy knowing how people talk, how they react. So why wouldn't someone be interested in that kind of

stuff about you too.

Marlene: I think I've always felt I'm no-one. I don't have a role to play, there isn't enough there or anything there to do it with.

Jim: I recognise that too. The truth is we are all interesting, we all have our good sides and bad sides but this isn't a judgement thing.

Marlene: I thought it would be an interesting process, to explore some ideas. I often find out what I'm thinking about when I talk, whereas if I sit down and just think, I very often don't get anywhere - just like writing a Kundalini paper.

Jim: You don't do Kundalini any more though. Why is that. Is it just a time issue.

Marlene: Partly a time issue. When I didn't go back last September it was because I started doing some personal work through private counselling. I was frustrated in the Kundalini work in that I wasn't able to deal with some issues - issues that I wasn't even clear about. It was like I was knocking on the door all the time but was unable to open the door. So for the past year I've been working with a private counsellor.

Jim: Are you still doing that.

Marlene: Yes.

Jim: Is it a good process.

Marlene: Yes very good. It's very hard work, it's painful, but I decided last summer that if I wanted to make some of the changes that I always thought I wanted to make and have talked about, then I needed to start doing something about them. In the spring, I realised I was psychologically upset and was having some problems that I couldn't understand. I would just be overwhelmed by some of my feeling and realised that I had to do something about them or I would be in big trouble. The Kundalini system certainly helped and I'll go back to it because I like the group process. But there were issues I wasn't able to bring up in the group situation. I didn't have the clarity to deal with them because the issues I thought I had to deal with were only surface issues and it's the other things below the surface that I'm working with now.

At this point in time to do both the private counselling and the Kundalini work would be overwhelming.

Jim: You say you were psychologically upset. I'm not sure I know what that means but it sounds like you came down to needing to know yourself.

Marlene: Some of it came from frustration and also the decision that I wanted to deal with what was causing the blocks to knowing myself.

Jim: I have a sense that I'm just getting to some of that stuff - and I'm fifty years old! So what did you do before these things?

Marlene: You mean before yoga?

Jim: Yes, you were born in Calgary, grew up in Calgary.

Marlene: Yes, until I was 30 I lived in Calgary. In school I did the commercial course which prepared me for secretarial work which I'm still doing today. I was very active physically, curling, golf, swimming. I taught swimming, gymnastics and crafts for most of my teen years, especially my late teens. After graduation I started work in an office and continued curling and teaching for recreational departments. I taught all ages from pre-schoolers to seniors. Then I started taking some more courses in public administration. Yoga always fascinated me and I started a two month course. It was a good course in the more traditional style that most people think of as yoga. I moved away from that and didn't do any yoga for a couple of years. Then I started classes seriously and went to Hilda Pezzaro once a week, then twice a week. I decided to take the 10 day course at the Ashram. I thought "oh I can handle this, walk, retreat, be quiet, get rested and come back restored and feeling good about myself. Little did I know what was going to happen! I was introduced at that time to serious dream study and writing papers.

Jim: Was Swami Radha doing most of the workshops then.

Marlene: No she wasn't. She was at the Ashram the first time I was there but most of the other residents gave the courses. At that time we did some dream, life seal and mantra workshops.

We did the mantra work with Swami Padmananda. At that time Carole Miller, Margaret White and Susan Oughtred were taking the course also. Out of that course a large number of people have gone on to a full commitment to the spiritual life or are still involved in yoga in the same way I am. When I left the Ashram my head was spinning. I was disoriented and I had no idea what I was going to do. The following winter Margaret, Lorraine, Susan, myself and Russell all took the teachers course.

Jennifer: You decided at the Ashram when you were on the 10 day course that you were going to go back, to give up your job, sell your house, to just opt out of everything.

Marlene: I knew I would go back to the Ashram, but it wasn't until the end of that summer that I decided to take the Teachers course.

Jennifer: That's amazing.

Marlene: I was pretty amazed too. I knew I was going to do it, somehow, sometime, and when it fell together by the end of the summer, I was still spinning. I think what happened is that during the 10 days I opened up and I wanted to find out more. I knew I needed to. It was the first time I had ever stopped to look at my life, at what I was doing and whether I wanted to continue doing it. I was working at the hospital and I felt trapped, so that played a part in the decision. In a way I find it quite comical as my boss offered me a leave of absence if I wanted to take the course. Everyone was very concerned because the Jones Town murders had just happened that fall. My parents were distressed, people at work whom I didn't know were coming to ask if I was sure I knew what I was doing. After reassuring everyone, including my parents, I left for the Ashram. I thought I wouldn't go back to the Ashram for at least another year! But by the end of August I knew I was going back in January and from that moment, things just fell into place. The worst part of the whole thing was that I couldn't contact anyone at the Ashram to confirm whether I was accepted in the course so that I could hand in my resignation at the

hospital. The Ashram is closed during September. I went to the Ashram on the teachers course and stayed on for six months afterwards. It felt like if I left the Ashram straight after the course I would be missing a whole different experience of being part of the Ashram, finding out what it was like to live there. I'm glad I did stay. It was a very different perspective from the teachers course. When you're there as a student everything is done for you, your main concern is only your own cleanliness and the rest of life is taken care of, a real treat. I didn't realise how much of a treat it was!

Jim: That's not the way it is when you live there though is it.

Marlene: No, when you live at the Ashram you're working. A different type of learning takes place. After the course I went back to Calgary for my father's retirement and my parents' biggest distress was that I didn't drink as much as I used to. I never drank a lot but I seldom refused a drink. But when I went back I had lost my interest in alcohol and it seemed to upset them.

Jennifer: I guess that was their gauge of how much you had changed.

Marlene: Yes, they asked was I normal, was I OK.

Jim: It sounds like it was a desire for change that led you to the Ashram and some relief as well, in as much as what you were doing was stressing you out, so you needed the holiday aspect also. On the other hand, rather than take three weeks in Hawaii, you chose the Ashram. So you were looking for something more. Did you become clear about what you were looking for.

Marlene: I thought by taking the teachers course that I would become a happier person. All my dreams would be fulfilled and I would essentially live happily ever after. God knows that didn't happen - life just became a bigger struggle! At times it has amazed me that I have stayed with the work as long as I have. My teachers have asked me why I still stay with it.

Jennifer: Why are you still working on the teachings.

Marlene: It had a profound effect on me in that it has made life worth living. I am not bouncing along on the surface of life anymore. Every once in a while I stop and dive deep in. This interview feels like that. I know the work is something that will be with me all my life. It is hard work and there are times when I don't want to do it - but they don't last very long.

Jennifer: Do you think it's partly the aspect that's made you look at yourself and find out that there's quite a person there. I know, for me, that has been one of the things that has helped me through the work. The only reason I'm still here is that once or twice I get a glimpse that there is a me and I'm OK and I'm worth looking at. Each time I look there's more to build on. It's ongoing, isn't it.

Marlene: Yes, it's ongoing. As I said earlier, there's no turning back. Even if you stop doing yoga something has changed and somewhere inside you there's a little voice that says 'life is not the same'. You can close your eyes and not pay attention to what you are doing, but somewhere along the line what you try to avoid is going to pop up in different ways.

Jennifer: When you were at the Ashram you took the teachers course. Does that mean that when you finished the course you were able to teach Swami Radha's works. Did you have any aspirations at that time to be a yoga teacher.

Marlene: I was impressed with Hilda Pezarro's teachings - I was touched by them. I also liked the way Lynn Fairey was teaching, she had an infectious kind of enthusiasm. So I thought teaching yoga was something I would like to do. However, unlike other times in my life when I've just jumped in and started doing something without any foundation or background - this time I was going to do it right. So I thought, here's a teachers course, I'll take it. At that time I was too frightened to have any aspirations of teaching Kundalini yoga, although later on I did decide it was something I'd like to do. I

don't know if the word teach is right, I think it's more of a guide, an exploration with someone else about a deeper meaning to life which comes from the spiritual perspective. I really value that - somewhere inside myself that's still there. During the teachers course, though, I was still strongly connected to the hatha yoga. I've always enjoyed my body and what it can do. I like the exhilaration of movement, I'm very connected to my body. I took a music and consciousness workshop with Bruce and Maureen Carruthers at the Ashram and I was amazed to discover that I could feel sound in my body. I resonate to sound easily and well. So the hatha yoga comes as a natural way for me. I always wanted to teach hatha.

Jennifer: Did you go back to Calgary after the Ashram and teach there.

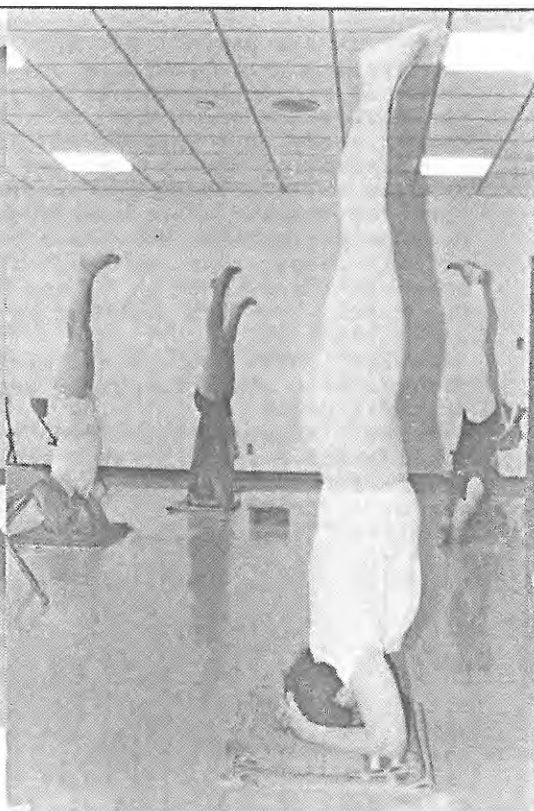
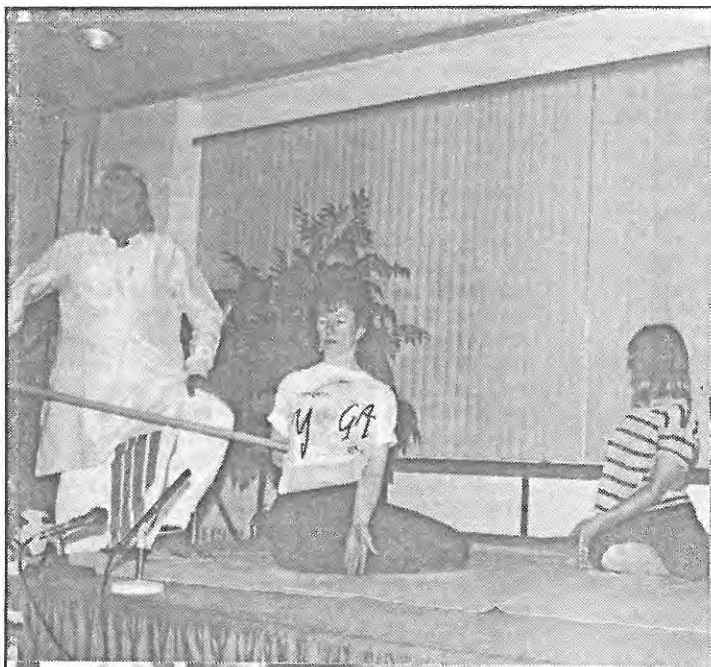
Marlene: No, I moved to Victoria. That was a big step, I didn't want to go back to Calgary because I wanted an opportunity to experience myself separately from my family. At that time I had a friend living in Victoria who offered to let me stay with her. If I didn't like Victoria I could always go back to Calgary. Here I am, eleven years later!

Jennifer: Did you naturally gravitate to the Y and begin teaching yoga.

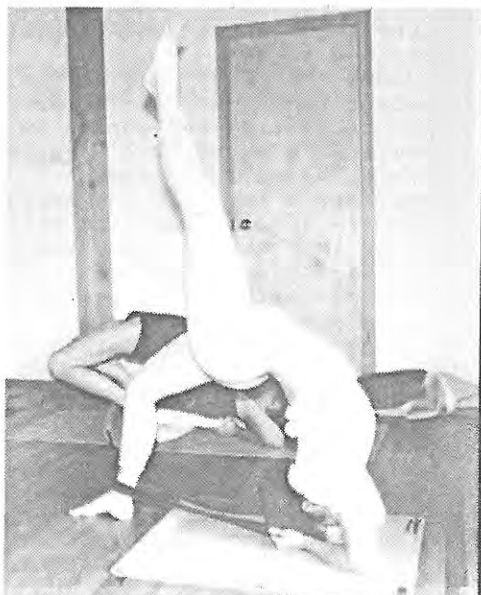
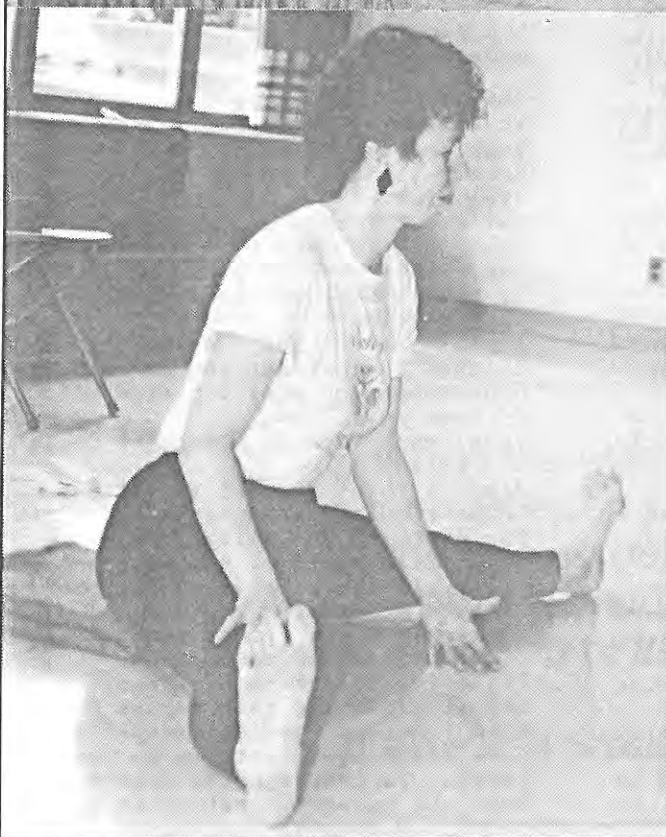
Marlene: I had met Shirley Daventry French during the teachers course, she co-led one of the workshops. At the time I had a sense of desperation, I knew I needed to move into a community that did yoga. I thought I wouldn't survive if I didn't do yoga and there was a strong group in Victoria.

Jennifer: How do you bring yoga into your working life. In previous interviews, the people have sometimes been treated like they are involved in something paranormal and although they use yoga daily, they use it discretely in their working lives. You are teaching yoga where you work so I wouldn't think people think you are weird - or do they.

Marlene: Sometimes they wonder a little but they don't think it's weird. There has been enough talk and enough questions asked. Because of the recreation field, yoga classes are taught as part of the programme and



MARLENE AS STUDENT AND TEACHER



have been for years. But most of the staff think yoga is strictly a physical activity although they sense there is something else. When I first taught I had more enthusiasm for discussion but then I realised I was getting strange looks and people wondered, 'what is she really doing'. Some people have an awareness that yoga is deeper than the physical but they don't know what it is and they don't ask. So it's accepted as something I do.

Jennifer: When you started hatha yoga did you also start Kundalini yoga at Shambala House.

Marlene: Shambala House didn't start until about 5 years after I took the teachers course. Norman McKenzie led the group in Victoria.

Jennifer: You recently finished the book reports required from the teachers course. Was that delayed work or had you been back to the Ashram for another teachers course.

Marlene: No, that was the only course I took. The Ashram gave me an extension of time. There is a great deal of material to cover and some of the reading is post graduate university work, so the books take a great deal of understanding. If you have that background you could understand them more quickly than I did. Also I didn't make it a priority until recently. When you decide to do the reports you must complete them within a year.

Jennifer: Tell us a little bit more about book reports. I know you spent a lot of time and energy on them and saying 'book reports' somehow doesn't tell the full story.

Marlene: You read the books and while you're reading them you take notes on what they mean to you, what is the message you get out of it. In essence you are writing a paper as you would in a Kundalini class. Each book is different and you go into depth with some more than others as they may have more meaning for you. What is amazing is that no matter what order you read the books in, whatever you are working on is very applicable to your daily life - it just manifests that way. So you are continuing your self growth investigation. At first, it's hard to make the connection but when you write

the notes, it becomes clear. It also broadens your horizon of what yoga is, what it can mean and how to incorporate it in your daily life. When you are doing the book reports you have to find a way of incorporating them into your working life.

Jennifer: How many books do you have to read.

Marlene: 28 to 30. Some are little books like The Divine Light Invocation and you can read that very quickly. However, if you stop to do the exercises and takes notes it takes much longer. One of the interesting things to do is to read Kundalini Yoga for the West by Swami Radha and do a book report on it. Having taken Kundalini classes and written papers on many of the questions, then having to do a book report on the whole book was a very strange feeling for me. What I did was to pick out highlights applicable to me at that time. It was a good review, to see my patterns and the reoccurrence of them and how my understanding of them had deepened.

Jennifer: What I've heard you saying throughout this discussion is that yoga and relationships don't work unless you come to them of your own free will.

Marlene: That's a good perspective - coming to it from your own free will. You either come of your own free will or you're dragged kicking, screaming and shouting.

Jim: I think that's death! You get dragged to that but you do have the opportunity by your own free will to do some work.

Jennifer: Yoga is a form of death isn't it.

Jim: I think yoga is all things but, in particular, it's birth and death. The death of ego, illusions and eventually of life, but at the same time, all the creations, the birth of all the other aspects.

Marlene: These things constantly turn over. I came to understand reincarnation through dreams. I go to bed at night and that day is finished. When I awake a new day starts in which life and living continue on another level. If that happens from day to day, why not from century to century,

lifetime to lifetime. How do I know I'm not going lifetime to lifetime on a daily basis? Although I have a conscious memory of yesterday and not a memory of a previous lifetime, nor an idea of what a future lifetime may be. What you are saying about coming of your own free will - I can take that to a place from where, during the first thirty years of my life, I had been floating along, bouncing on the surface, struggling to be happy. Happiness I thought would come when I answered the question, What is the Purpose of my Life? That's when the Lord yoga came into my life in a very meaningful way and at that time I was ready to take a deeper look at life. At the age of 30 I had a job, a house, a car - so what? There has to be more! It was the first time I was consciously unsatisfied, up until then life had been great fun. However, I did have a lot of dreams that hadn't happened in my life and I was frustrated. One was around relationships, another involved a university education and a need to have children. I was afraid of those dreams. I was afraid they wouldn't happen and I was afraid that if they did happen - what would I do. I had no confidence in myself to even think of going outside my little area - though I had always thought of myself as somewhat of an explorer. Which I am, or I wouldn't have started yoga.

Jim: Not everybody chooses to do what you have done. In our society we can

talk about this intellectual stuff - Mr. Iyengar's approach though is through the physical aspect. In terms of dreaming about having babies, you create new ideas, new thoughts, all the time. What you seem to be describing is a model environment which contains the intellectual and physical aspects.

Marlene: This is how I'm able to understand myself on a daily basis. Sometimes I've been so depressed I've thought - let me learn what lessons I need to in this lifetime, I don't want to deal with this stuff again. When things are OK it doesn't feel too bad but there is a fear that I may have to come back and repeat the lessons or that I'll find myself in a worse situation than I am at the moment. It's that kind of thought that propels me to continue the self investigation, the work with yoga, with psychology or whatever. Then I can deal with those things and not repeat them...not make the mistakes of the past, not have the pain, the hurt, the loneliness.

Jim: Whatever you need in the next life is the lesson you learn. Is there a freedom that comes from being able to stop worrying about your physical death and look and see if part of you will continue.

Marlene: Yes, there is a thankfulness that some part of me will continue, that what I'm doing isn't all for nothing.

Jennifer: I made the assumption that because you started with Hilda you

*When the winds shift
on an open plain,
there is no denying
the sand
the changing of its pattern.*

Elaine van Staalduinen.

were one of the people who started off with Iyengar yoga. Is that so.

Marlene: Yes it is. I had done a two month course earlier in a more traditional style, without a lot of alignment awareness. I went to Hilda and by the end of the first class I knew the yoga was what I was looking for, no question. It felt good, it felt right and I was pleased with it. The more I took yoga, the more it kept reaffirming itself and it still does today - even though I have more aches and pains today than I did.

Jim: That's been my experience also. I've now got hips that ache, shoulders, elbows that ache, wrists that are sore - and it's never the same.

Marlene: I'm glad to hear that because right now I'm going through a problem with my hips. It's amazing that if I don't do standing poses for a couple of days I actually feel better. But if I do, then I feel quite sore and sometimes my lower back is painful. Recently my body felt sore to touch around my waistline. I really need to find out what's happening.

Jim: Where will you go to find that out?

Marlene: I'll start with Shirley Daventry French. I've also been doing a little investigation on my own through some poses. But I'll work with Shirley, she was able to help me last time. I try to move from a spot that my mind knows I need to move from but I don't know it in my body yet.

Jim: The contact you made initially is that this is the right stuff for you. Something in you somewhere knew. I have found there a number of ways to practise, with or without props, supported or unsupported, they are two different learning areas. If I stay supported I'll never go beyond that. The big openings that I have had have been when I practise close to my limit. I do have aches and pains, which if I give up doing what I'm doing go away, so that's telling me that I'm working at some kind of

limit. That's what I need to do, work at that limit, not give up and go away. In my case that often means don't do as much as I'm doing. So I need to recognise my limits and I need to be in touch with my body to discover that.

Marlene: I come to my limit now and then. I give myself some support at that point so I can safely work through it - not to overdo it. It's a matter of finding out where my maximum limit is, back off a little but to a place where I can work, use props and other ways of doing a pose.

Jennifer: I think what you're saying is valid and obviously self-protection and non-injury are prime concerns, quite rightly so. But I wonder if, listening to the two of you, you were ever in the place - or if you have forgotten - where each time you are in the pose something changes. So that maybe is another way of looking at what is happening to you now - something has changed drastically. It's my feeling that in moving around in yoga like we do, things are always changing in your body because you are making them change. I'm talking from a very stiff body so most of the time I can feel a lot of the parts of my body. On a daily basis I know that I've worked with something. I think that is because I've worked with it, therefore I've changed it, stretched one thing so something else is going to adjust and then I have to put that into place. It's like that song, 'the kneebone is connected to the leg bone' the hip bone is connected to the thigh bone' and so on.

Jim: Now hear the word of the Lord.

Jennifer: How incredibly yogic! When you move something, something else usually moves. So all it is is that you have been in one place for a number of times, years, months, days, whatever - however long the learning takes - and then all of a sudden you've found a different place to be. So then all throughout there is a big adjustment. From personal experience these adjustments are quite often

painful both emotionally and physically. So while I appreciate the need for being careful, I have come to have the expectation of upheaval from my yoga.

Marlene: Part of me doesn't agree with that. One of my experiences of being in India is working closer to my limit than I have at any other time and I've never hurt myself. I know I've been worked and I know I have been in touch with some deep part of my body. In 1985 after about a week of being in Geeta's classes, my thighs were literally zinging. I didn't know quite what to do with myself. They didn't hurt, they didn't ache, yet I had never worked them so hard before. At the moment I think I'm doing something in my own practise, not paying attention maybe. I'm not as attentive on my own as I am with someone else.

Jennifer: Do you think it could be part of a battle between body and mind. You mentioned earlier that you'd come to a deep place, do you think some of the pain is your mind resisting going through that place.

Marlene: Oh yes. I very often have a battle even to do my own practise. I have a little discussion sometimes with myself - OK if I don't want to do a practise today I'll just do one thing - 15 minutes maybe and then perhaps I'll be there for two hours. Not always a valuable practise but at least I did it. Often the battle is monumental! Sometimes it's as if my mind has gone off somewhere not wanting to do the practise and left my body to do it.

Jim: A lot of people mentioned last year that they noticed how much my hips were opening. During that time when I drove home after class my hamstrings never hurt so much! Now that I'm working close to my hamstrings I get to that painful place quite quickly. However my experience of that year is good because I did make a lot of advances. The really hard work came when I was learning to let go and that's when the

breakthrough would occur.

Jennifer: When did you first go to India.

Marlene: 1982.

Jennifer: Why did you decide to go.

Marlene: It was the thing to do if I was to continue with Mr. Iyengar's work. I never expected to go. I went because it was the right thing to do if I was to teach. I went because at that time it was thought to be one of the last intensives Mr. Iyengar would teach and I thought if I really want to work with his approach to yoga, then I needed to work with him personally. I also saw it as ongoing in my own development.

Jennifer: What did you find out about the man and his work that you didn't already know.

Marlene: I never realised how attentive I could be, how all consuming a man could be, that he could command everyone's attention. I was totally absorbed, I've never had that kind of feeling before. There was no mind wandering at all. The classes each day were the only place in the whole world I was, there was no way to be anywhere else and nor did I want to be anywhere else. I was in awe and fear of the man at the beginning.

Jennifer: Afraid of Mr. Iyengar.

Marlene: Oh yes.

Jennifer: Why were you afraid of him.

Marlene: I have never met anyone who commanded such attention, who demanded such attention and had the authority - which I, of course, gave him. I had never met anyone as powerful - that's where the awe comes from. He seemed to me to know about the human body, particularly how our fears, wants and desires are manifest through the body. Very early in the intensive when I heard him talk it was as if all the other teachings, all the other workshops, centred around him and I knew this was the source. I knew I could trust the whole process. I was quite awed by that.

Jennifer: So there was a trust but there was a fear also.

Marlene: I've always had a fear of authority.

Jennifer: You mean afraid he might yell at you or hit you.

Marlene: Oh yes. I was afraid that if he hit me on the back of the head I didn't know what I would do. As a child that's what happened to me. When Dad got mad I'd get clipped across the back of the head, so I just cringed at the thought that Mr. Iyengar might do that to me.

Jennifer: You mentioned the fear stayed for about two weeks. What happened then.

Marlene: I was so exhausted and I had come through the culture shock by then. It was interesting that for the first two weeks Mr. Iyengar didn't come near me. After the two weeks I was too tired to resist any more, it was then that things started to happen, there were adjustments.

Jennifer: Did Mr. Iyengar ever hit you.

Marlene: Just once, he slapped the soles of my feet.

Jim: Did it work.

Marlene: Yes.

Jennifer: Did it remain with you. The reason I ask is because that was one of the things discussed at the Edmonton conference. That his way of teaching with that particular way of showing you what you need to do remained with you a lot longer than someone gently pointing out that you should change the position of your feet.

Marlene: I don't think it changed much physically in me at that time. But I realised I had let go of something else and that enabled him to come to me. I think he knew if he had approached me earlier I would have crumbled in fear. so when I was ready to let down, let go, take off the protective armour I had around me, he knew he could come near me. Later in the course we were doing backbends and I deliberately chose to do one near him because I knew I was hurting myself doing it the way I was. I would never have had the courage to do that earlier.

Jennifer: So did your time in India reinforce his teachings for you.

Marlene: Oh yes.

Jim: Then you went again in 1985 when I did and we saw some of Mr. Iyengar but he wasn't the primary teacher. You have worked with Iyengar yoga for a long time. Do you think of yourself as a senior teacher.

Marlene: No I don't think so, I don't have the knowledge. That's only going to come through my personal practise. That's part of the reason I want to take a university course in physiology and kinesiology. It would broaden my knowledge, help me have the understanding.

Jim: Would it help you to see when someone needs adjusting.

Marlene: I hope so. I want to be able to inspire my students to work with their bodies, to feel the joy of what it is like to feel fully alive in oneself. I've glimpsed that in myself and there is such an exhilaration when that happens. It's a gift. I'd like to work with people, help them with



Marlene with Swami Padmananda

their problems, particularly those in their body.

Jennifer: Is there a connection for you between the two kinds of work, Mr. Iyengar and Swami Radha. We tend to separate them because we have two different teachers. For myself, I came to Swami Radha's work through the work with Mr. Iyengar's teachings. If I hadn't worked with my body that told me that one of the things I needed to continue the work with my body was some work on my spirit and on my mind, then I wouldn't have connected the two teachers. You began on your body and somehow that work showed you you didn't have a purpose so you knew you needed to work on your spirit and on your mind.

Marlene: The work of Mr. Iyengar and Swami Radha to me have always been quite connected. I think that is because Hilda Pezzaro was connected in that way. I never saw it as a separation, just a different approach. Early on in working with Hilda; she teaches Mr. Iyengar's method, she also taught Swami Radha's work - right after the asana class there would be a class on dreams or something of that nature. The mind affects the body, the body affects the mind and there is more to it than just the body and the mind. There is definitely a spiritual domain and that is what keeps me going. I talked earlier about the difficulties of doing practise but there is one practise that I do daily, the Divine Light Invocation. That's a commitment I made to myself at the Ashram and I stay with that. If I can't do anything else during the day I do that.

Jennifer: The reason I asked about separation is that during my discussions about Mr. Iyengar, a lot of people haven't seen spirituality in him. What they have seen is him giving asana classes and travelling the world with yoga demonstrations and question and answer periods about asanas. My own belief is that I came to learn about my spirituality through the work of Mr. Iyengar. When I read his books it's not difficult for me to see that he also has worked on his spirit and his mind.

Marlene: Another reason for not separating the work is that I spent some time looking for what is spiritual in me. I came to the conclusion that whatever I do is spiritual, whether it is physical or mental activity. But I think what happens, in my case anyway, is that spiritual gets associated with a particular state of mind - a feeling of niceness or of peace. But doing 108 sun salutations, dripping with sweat, staying in one asana for 5 minutes, is every bit as spiritual as whatever we do. A struggle always to try to be something better. I see Swami Radha and Mr. Iyengar approaches to yoga as quite compatible. To call one approach spiritual and one not is just a perception of one being inside and one being outside. Spirituality isn't a peaceful road that goes on forever without lumps and bumps. I think it is the lumps and bumps that say that something needs to be looked at, to be dealt with and if I don't deal with them I will continue to be in a place where I don't want to be. When I think of Mr. Iyengar at his age, with his ability and his knowledge, that's more appealing to me than sitting in wheel chair humpbacked because I chose not to pay attention to my body. I may never reach the ability of Mr. Iyengar but I hope not to be an invalid. That's all part of the spirituality of life. Also I can see spirituality in gaining clarity in my thoughts and actions.

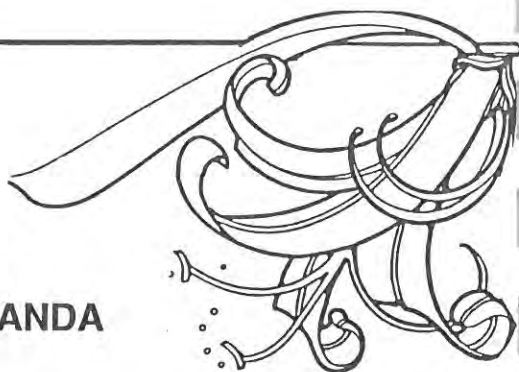
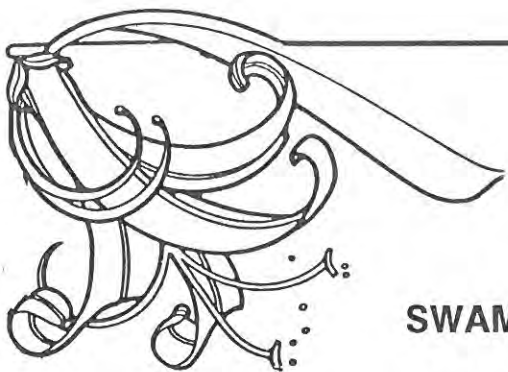
Jennifer: Always striving for the best in yourself.

Marlene: Yes, I don't think I can do anything else.

Jennifer: That's certainly a quality I see in Mr. Iyengar and Swami Radha, that striving for the best, not to be content with second best. If you haven't worked at it then you don't know what it is, so how can you accept it.

Marlene: Striving for that potential. Jim: It's the actual striving for the potential that's valuable.

Marlene: This interview has been a good way to look at my commitment to myself and my yoga. An affirmation that the work goes on.



SWAMI PADMANANDA



When I went to the Open House at Shambala House in the fall, it was my way of welcoming the fall activities. I would be starting Kundalini classes again, going to Iyengar yoga and aerobics classes. The end of what was, for me, a long, restful summer, the renewal of my formalized self investigation process.

At the Open House, Swami Padmananda announced her departure, effective October 31st. Padmananda is moving to the Yasodhara Ashram in Nelson. My goodness, what a flood of emotions went through me at the news. I was very dismayed at the loss of someone who has supported me through my investigations for several years, lovingly but with discipline.

However, to my surprise, I found that the sense of loss quickly diminished. Not that I won't miss Swami Padmananda but I am ready to continue my studies regardless of her presence and strong enough to maintain the level of discipline needed for the study.

For this gift I thank you, Swami Padmananda, for the strength I have obtained from you, for the support that will carry me through my lessons, for the love that has sustained me during my learning.

Thank you most of all for leaving in place the love, support and strength of Shambhala House and those who will continue in the work.

by Jennifer Rishmiller

Shambhala News and Views

by Swami Padmananda

The old saying, "the only certainty in life is change," is being borne out very clearly in Shambhala House Victoria these days. At the end of October I will be leaving to take up permanent residence at the Ashram once again. For the last few weeks I have been extricating myself from the House, trying to determine what is "me" and what belongs here with the Work. With every box I pack there is an increasing sense of "ending", and along with that come the inevitable twinges of nostalgia. However, overriding those moments is the awareness of what a privilege the last six and a half years have been for me.

I am very grateful for having had the opportunity to be at Shambhala House Victoria, and for the generous support and friendship from old friends of the Victoria Yoga Centre. Shirley and Derek French, as well as a number of others I had known for several years, made moving here seem like coming back home instead of to a strange city.

When I first arrived I had little idea of what it meant to direct a Shambhala House, or exactly what I should do. There was no one at hand to tell me, so I had no alternative but to turn to Divine Mother for help. It didn't take me long to discover that when I did my "homework" by thinking things through, then turned the problem over to Her, everything worked out smoothly. That was my first Shambhala House gift—the certainty that this is Her house and that She has things well in hand.

I did know that the Kundalini system is a wonderful tool for self-development, one that deals with every aspect of life, but I didn't know how it would work outside of the Ashram, in the community where people live their lives. However, over

the years I have had the chance to see how well the system does work as people have lived it through their weekly reflections, and I've had the privilege of being part of their often remarkable process of change. Another Shambhala House gift for me!

There is no doubt that the "hothouse" environment of Shambhala House has also done a great deal for my own growth and development. The most important has been the increased reliance on the presence and guidance of Divine Mother in my life. But also living with a number of very different people in such close quarters has given me a deep understanding of the necessity to look beyond the little quirks of personality aspects and to appreciate, to the best of my ability, the wholeness (holiness) of the human being.

Reflection on these things has been much in my mind these last few weeks. And so, it is with a strong sense of gratitude for Swami Radha who made all this possible, for the Work here, and for all the people who have participated, that I am writing this column of farewell.

And to ensure that Divine Mother's Work here will continue, Ian Mackenzie has taken over the duties of director of the House. The time he has spent at the Ashram, as well as with Swami Radha, makes him an admirable person to be the next "Handmaiden of Divine Mother". Norman Mackenzie and Julie McKay will continue to help and support the Work as they have in the past.

May Divine Mother bless each one of you!

OM TARA TUTTARE!

SHAMBHALA HOUSE



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

WORKSHOPS AND EVENTS

YOUR LIFE STORY

*Friday, Nov. 16: 7:30–9:30 PM; Saturday & Sunday,
Nov. 17 & 18: 10:00 AM–6:00 PM*

When you write your spiritual diary you are writing your life story. This workshop is an introduction to the practice of reflection and spiritual diary. You will discover what you want in life, what is important to you and how to use the spiritual diary to maintain the spiritual focus in your daily life. This a chance to exercise the power of choice, and to discover for yourself its beneficial effects.

Fee: \$110.00, \$25.00 deposit

ROSE CEREMONY

Saturday & Sunday, December 1 & 2, 8:00 PM

The Rose Ceremony is a personal dedication to the Divine, a time to re-establish your commitment to the very finest within and to reaffirm your ideals. If you wish to attend, please phone for further information. There is no fee, but you are asked to provide two roses for the first evening, and to make a donation to a charity of your choice as an offering of gratitude.

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

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

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

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

ADVERTISING RATE CARD

Size	1 Month
Full page	\$36.00
½ page	18.00
¼ page	12.00
Business card	9.00

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

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

YOGA CALENDAR

NOVEMBER

7: Yoga in Ottawa with Shirley Daventry French. Contact Donna Fornelli at 819-685-0491

11: Yoga Centre meeting to be held at the studio of James Traverse. Unit 3, 2553 Quadra Street, at 7.00 p.m. 383-7161.

16-18: Your Life Story workshop at Shambala House. Call 595-0177 for details.

19-Dec 2: Yoga Retreat with Felicity Green. See ad this issue.

24: Teachers practice session, meeting and potluck brunch.

25: Workshop with Marlene Miller at the Y. See ad this issue.

DECEMBER

1: Day of Yoga with Shirley Daventry French. See ad this issue.

1,2: Rose Ceremony at Shambala House. Call 595-0177 for details.

8: ANNUAL GENERAL MEETING OF VICTORIA YOGA CENTRE, INCLUDING A POTLUCK AND CHRISTMAS CELEBRATION. To be held at Linda and Michael Shevloff's home, 4758 Spring Road, 479-5847. Meeting at 6.00 p.m., supper at 7.30 p.m.



MEMBERSHIP/SUBSCRIPTION FORM

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

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

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



Name _____

Address _____

City _____ Postal Code _____ Phone _____

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

Category of Membership: ☐ Full Voting Membership (\$20.00)

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

The VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' Act of the Province of British Columbia whose purpose is, *"to encourage the physical, mental and spiritual growth of its members and other interested members of society at large by the study and discipline of Yoga"*. The Society owes inspiration to Swami Sivananda Radha and Mr. B.K.S. Iyengar.

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

Anyone wishing to contribute articles, photographs, drawings, information or suggestions to the Newsletter may contact the Editor, Jennifer Rischmiller, 4489 Lindholm Road, R.R. #1, Victoria, B.C., Canada V8X 3W9. Telephone: (604)474-5630.

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VICTORIA YOGA CENTRE SOCIETY

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