



IYENGAR YOGA
CENTRE of VICTORIA

**Sri Bellur Krishnamachar Sundararaja Iyengar, yoga master,
born 14 December 1918, died 20 August 2014**



PHOTO: RIMYI

It is my profound hope that my end can be your beginning.
– B.K.S. Iyengar

Geetaji's last words for her father, B.K.S. Iyengar

“Only his body has ended. One person's efforts from inside out, changed the acceptance of yoga throughout the world. Nothing was hidden, from the time he began to practice, to his illness and death. Even last night he was telling Abhijata, “I have shown you all these things, now realize them for yourself.” What he has given cannot be encompassed by words. If a disciple is more developed, then that person will understand. What can be said in words, is that he was precious to us.”

B.K.S. Iyengar

1918–2014



Our beloved Guruji, Bellur Krishnamachar Sundararaja Iyengar, died on August 20th 2014 in Pune, India. He was ninety-five years old. Master teacher, mentor, warm and generous human being, he ignited the light of Yoga all over the world. At the Iyengar Yoga Centre of Victoria, which is privileged to bear his name we will miss his person, but his questing spirit and wisdom live on. We are sad but at the same time deeply grateful for his teaching and guidance. We are honoured to have touched his feet and received his darshan. May we continue to be worthy of this honour.

Blessings, love and sympathy are extended to Guruji's biological family:

- to his daughter Geeta and son Prashant, master teachers following in his light,
- to his daughters Vanita, Suchita, Sunita and Savita,
- to his grandchildren, great-grandchildren and extended family.

Dearest Guruji may you rest in peace.

Shirley Daventry French
August 22, 2014

“Without consideration of caste, class, creed, religion or region,...it is said that the only royal path is yoga. This alone is the path that purifies the seeker of truth and no other.

With my deep love and affection toward you all, my heart is throbbing with a sense of gratitude; words fail me and I find it extremely difficult to send a message to you all, my yogic children to whom I am bound.

A message conveys that I am parting with you, but actually I am also close and attached...Even those who learned and later parted from me are close to my heart because they carry the same message of yoga – the unity in diversity. Please know that we are all brought together by the invisible hands of God to jointly work towards integrating yoga further and further. This yoga – art, science and the self-culture of man braided together – has bound us forever and this affectionate bond and feeling that belongs to the heart, not the head, is not capable of being conveyed. These are feelings which have made us all live in contentment and emanate the rays of love and delight.”

– B.K.S. Iyengar

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We apologize for the lateness of this issue.

The winter edition of this newsletter will be dedicated to reflection on the life and work of B.K.S. Iyengar.

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IYENGAR YOGA CENTRE OF VICTORIA

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

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

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

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

Newsletter Advertising Policy

(Adopted February 20, 2004)

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

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

REGISTRATION

Please visit our website:

www.iyengaryogacentre.ca for full information on classes and workshops.

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

Phone: (250) 386-YOGA (9642)



Reflections

By Shirley Daventry French

*“Water, water everywhere,
nor any drop to drink.”*

This well-known refrain comes from “The Rime of the Ancient Mariner,” an epic poem by Samuel Taylor Coleridge from the 19th century. Today, yoga is everywhere: all over town, across Canada, throughout the world, on the internet, on TV, in the press, in centres, halls, homes, schools and even churches. Thousands of people attend “yoga” classes! Hundreds of people have become teachers. Yet this fascinating and vast subject remains for the most part as mysterious and elusive as ever!

My interest in yoga was ignited in the late 1960s. After a brief teacher training course (one afternoon a week for ten weeks), I began teaching in 1972. In 1976 I attended a three-month residential yoga course at Yasodhara Ashram under the direction of Swami Sivananda Radha. In 1979 I travelled to India to study with B.K.S. Iyengar in Pune. These studies continue to the present day. This, in brief, is my yoga curriculum vitae.

Yasodhara Ashram is a yoga teaching and retreat centre founded by Swami Radha in 1963. It is situated in central British Columbia in the Kootenays, a region of mountains, lakes and rivers. This ashram sits on spectacular acreage on the shores of Kootenay Lake, one of the largest lakes in British Columbia. To spend any amount of time in such a beautiful pristine spot is in itself an uplifting experience. There, under the tutelage of Swami Radha and a handful of teachers trained by her, we explored the teachings of yoga.

In those days this course was known as the Yoga Teachers’ Course. It covered many aspects of yoga: historical, philosophical and practical. It endeavoured to deepen our knowledge and guide us towards an understanding of the purpose of yoga.

We were introduced to the idea of yoga as a spiritual tool, and received training in the use of this tool.

One of the reasons I wanted to go was because I was already teaching and only too aware that I knew precious little about this subject. A series of workshops with Swami Radha in Victoria had revealed the depth of my ignorance, but at the same time opened many doors which shone some light on the purpose of yoga and whetted my appetite.

Before committing myself to a three-month stay, I travelled to the Ashram for a shorter course with another Sivananda disciple, Swami Venkatesananda, a learned, wise and witty man from the main Sivananda ashram in Rishikesh who served as Swami Sivananda’s secretary and editor of his many books. Each taste I had of authentic yogic teaching served to reinforce my feeling that I was truly a novice who had hardly dipped her toes into a vast ocean of knowledge. I signed up for the three-month residential course the following year.

This was a decision which I have never regretted even though it was disruptive and difficult to arrange. As it happened, 1976 was the last year where Swami Radha taught a large part of the curriculum and all the personal growth workshops, so it was a fortuitous decision.

We were a small group of fourteen men and women with a variety of ages and life experience—most were professionals taking a break from demanding careers. One other person besides myself was teaching yoga, although one or two others were considering that possibility.

Not long after this course, Swami Radha decided to change its name to “Yoga Development Course”; a name that better described what was happening because we knew so little about the subject. First we needed to learn more about yoga itself: study its texts, read and reflect on the testimony of great souls, refine body, mind and senses through regular personal practice. We were introduced to the four main paths of yoga: Karma Yoga (the yoga of action), Bhakti Yoga (the path of devotion), Jnana Yoga (the yoga of knowledge), and Raja Yoga (which includes the Yoga Sutras, Kriya and Astanga Yoga).

You may well ask how on earth did we cover all of this in three months? Well of course, we didn’t! It was an overview or introduction giving us a glimpse of many paths towards self-knowledge, and emphasizing the importance of practice without which this knowledge would remain as obscure as ever.

During this three-month period we had two days off, and only two! Otherwise we studied and practised from morning to bedtime, starting early with hatha yoga (*asana pranayama* ‘subtle body’-based yoga) and ending with evening satsang (gathering for spiritual discourse). Since dream interpretation was included in the course, our nights

became part of the curriculum. By our beds we would have pen and paper ready to jot down some keywords so the elusive dream would not slip away.

We were peppered with questions from start to finish of these three months, which all resulted in papers to write, and because these were pre-computer days, we had to provide our own typewriters and the tap-tapping of these machines could be heard late into the night to begin again early in the morning. The group was divided into late night scribes and early morning ones, so in the guesthouse this tapping became a familiar refrain like a mantra. Excuses for not having written your paper were unacceptable to Swami Radha!

From the start of the course I enjoyed writing my papers and trying to make sense out of all the questions. Nevertheless, as question after question was asked I began to wonder when they would give us some answers. Half way through the course it suddenly dawned on me that they would not be giving me answers: I would be expected to find them for myself! After a flash of irritation at this realisation, I was intrigued!

The papers had to be written in duplicate (requiring carbon paper and erasers for those old enough to remember). In our various classes we would give Swami Radha or whoever was teaching that day the top copy and read aloud from our carbon copies. We learned that the purpose of our papers was to reveal our understanding at that moment in time, [to] discover how our minds worked. Then we would be pointed in certain directions which generally resulted in more practice, more papers. It was fascinating to do this in a group and discover how differently my fellow students' minds worked from mine—particularly since one of them happened to be my husband!

Swami Radha encouraged married couples to take this course at the same

time if possible. However, it did not fit the common concept of marriage counselling; rather each one of us would be exploring our own nature and defining our own path. Taking this course together would not only give us a better understanding of each other but [would] allow and even encourage us to give each other space to do our own practice. Once I asked Swami Radha if, when she initiated a married couple into a mantra, she gave each of them the same mantra. Her answer was short: "There is no such thing as a couple in yoga." It was not a negative statement but a positive one affirming that each soul has its own journey to make.

One of the many doors which opened for me during this course led to B.K.S. Iyengar. His book, *Light on Yoga*, was on the required reading list. I was required not only to read it but also to write several papers and a detailed book report. Moreover, a student of Swami Radha who taught yoga in Calgary visited the ashram for a few days. Her name was Hilda Pizarro and she had recently [had] the opportunity to observe Mr. Iyengar teaching a few classes in London. She introduced us to the novel idea of pulling up our kneecaps, doing handstands and striking a realistic warrior pose.

Later that year when I returned to the ashram for Christmas, another link to B.K.S. Iyengar was forged. Swami Radha had invited Norma Hodge, a teacher who had studied with Gururji in Pune, to teach the early morning *asana* classes. Quite content practising the *asana* and *pranayama* I had been taught, I was not looking for change. Change, it seems, was looking for me. Norma was an excellent teacher and by my second class with her I knew I wanted to explore the Iyengar method further. On learning that Norma lived just outside Vancouver, I invited her to come to Victoria and teach Derek and me and a few of the teachers here. She came once a month for some time and opened another

door for us to make the journey to the Institute in Pune.

In October 1979 we found ourselves standing in *tadasana* at the institute in front of Gururji Himself! Being small, I was in the front row. Being tall, Derek was at the back. It made no difference, Gururji's ability to see the whole room and teach each one of us[,] as if we were standing there alone, was uncanny.

The first Straightwalk workshop I did with Swami Radha was the first time I interacted with her directly. I had the uncanny feeling that she could see beyond my words, mannerisms and body language to what lay underneath all this—as if I were completely naked. In my first class with B.K.S. Iyengar I had that very same feeling. The stories I had heard about him were dramatic enough; but the reality of this experience was beyond words. His gaze penetrated right through me. Just as it had been with Swami Radha, on one level it was unnerving but on another it was a relief!

How to Practice: a 55+ Workshop



NOVEMBER 1, 2014, 11 am - 1 pm
With Leslie Hogya & Wendy Boyer

Followed by Q & A, and Tea

\$30 + GST for members,
\$35 + GST for non-members

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

Swami Radha is dead but her presence lives on at Yasodhara Ashram in disciples directly trained by her and others they have taught. Guruji is alive and his wisdom is still being transmitted directly to his daughter Geeta, son Prashant and his granddaughter Abhijata—plus all those fortunate enough to be at the Institute in Pune when he practises or interrupts a class to guide the teacher. This is what it means to be part of a lineage, and be exposed to *pramana* (correct or right knowledge as opposed to *viparyaya* (illusion or incorrect knowledge). Patanjali tells us that correct knowledge is derived from three kinds of proof: direct perception, correct deduction and testimony from sacred texts or trustworthy experienced persons. Illusion lies ever ready to enter an unguarded and undisciplined mind. Reflections on the teaching and testimony of Guruji and Swami Radha are part of my everyday experience:

diminishing my ignorance, enabling me to deepen my understanding of the teachings of yoga and build my own direct experience. This enriches my teaching, but most of all it is the experience derived from my personal practice which enables me to become a better teacher.

The current surge of interest in yoga is new, but yoga itself is not new. It is old. In fact, it is ancient! Its teachings are vast, its practices myriad, their roots lie in antiquity. The wisdom and common sense in the teachings of yoga nourish maturity and purpose in sincere students and allow them to live their lives fully and purposefully whatever challenges and obstacles they have to face. This takes time—time and sincere practice. A good teacher will take this time, keep their own ego in its place and let the teachings of yoga guide them, then the light will flow and some of the mystery of yoga will be removed.ॐ

Practice Enrichment Series

Friday afternoons 3:15 pm - 6:15 pm

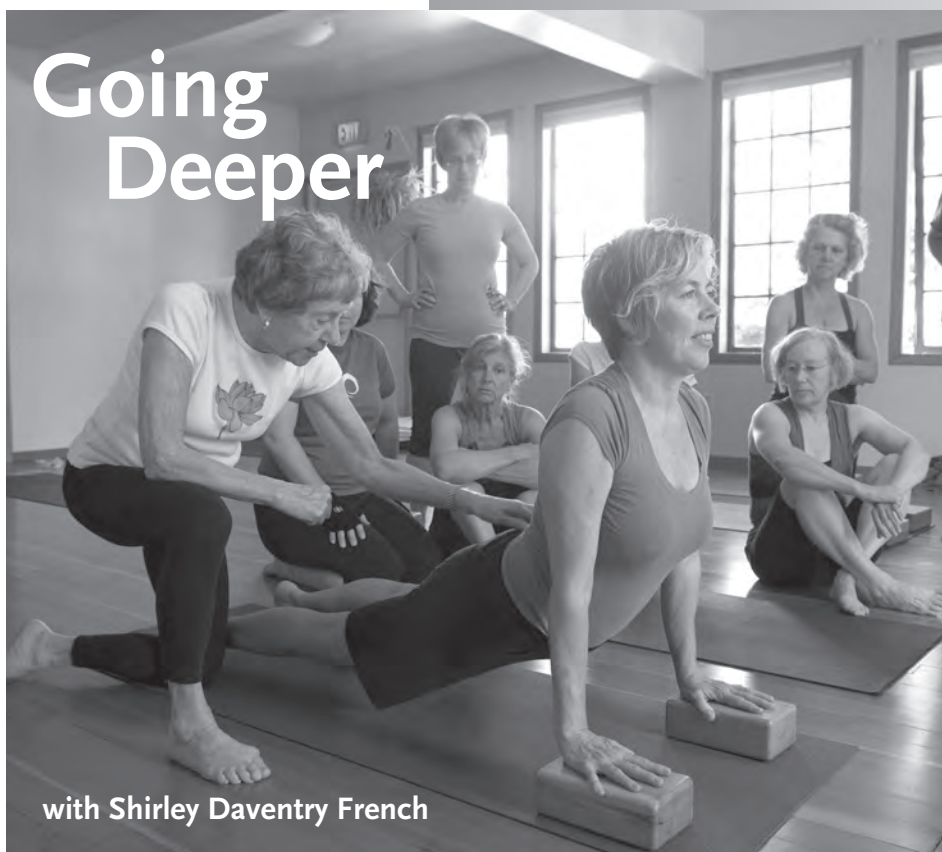
October 17, November 7,
December 5, 2014 & January 23, 2015

Commit to this series to advance your personal practice of *asana* and *pranayama*. The series is designed for serious intermediate and advanced students in the Iyengar Yoga tradition. Students will be guided in a strong practice over each three hour session. Each month will build upon the previous month's work to unlock individual challenges.

With Ann Kilbertus and Ty Chandler

Note: Instructor permission is required to attend.

\$45 each session, \$180 for the series



Going Deeper

with Shirley Daventry French

An Iyengar Yoga Workshop for Students of all Yoga Traditions

November 21, 6:00 pm - 8:00 pm

November 22, 10:30 am - 1:30 pm
and 4:00 pm - 6:00 pm

Fees: \$150 + GST for IYCV members
\$165 + GST for non-members

Deepen your understanding of asana, pranayama and the philosophy at the heart of yoga.

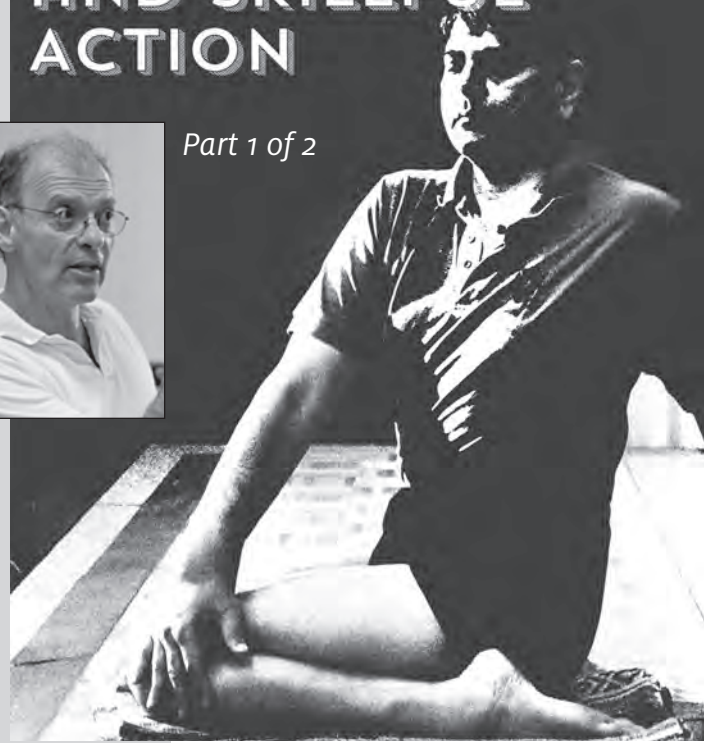
Join Shirley Daventry French for a special workshop. She is a direct student of the great contemporary yoga master, B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study.

She is also the founder of the Iyengar Yoga Centre of Victoria and her energy has contributed to a vibrant yoga community in Greater Victoria. Students from across Canada and around the world have studied with her.

To register, drop in to or phone
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250-386-YOGA (9642)
www.iyengaryogacentre.ca

COMMUNITY, CONSCIOUSNESS, AND SKILLFUL ACTION

Part 1 of 2



In May 2013, Birjoo Mehta travelled from Mumbai, India, to San Diego, California, to teach at the National Iyengar Yoga Teacher's Convention and Regional Conference. Manouso Manos had a chance to sit down with Birjoo to discuss Community, Consciousness, and Skillful Action. This is part of their conversation. The second half will follow in our next newsletter.

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FALL 2013/WINTER 2014, (THE NEWSLETTER OF THE IYENGAR
YOGA NATIONAL ASSOCIATION OF THE UNITED STATES.)

MANOUSO MANOS: They could've sent anyone to interview you, but I was thrilled when somebody asked me if I would do it because we are such old friends. They've asked us to talk specifically about community and what the yoga community looks like. There's this joining together of people that we've seen over the years, and we've watched it come directly out of the kindness of the guru. What is your view of how these communities come together—the oneness maybe that you've seen—because your perspective is really quite unique for a lot of reasons.

Birjoo Mehta: Okay, let me attempt to just talk about it rather than answer the question.

MM: Yes.

BM: I have been interacting with various yoga practitioners across the globe—Hong Kong, Malaysia, India, South Africa, Israel, Europe, and Canada, and of course, I've been to the U.S. a number of times—and what I've found about the Iyengar Yoga community compared with others—and this is from my own perspective—is that people everywhere are very welcoming. You know in other communities, especially in work communities and environments like that, what I find is

a lot of competition. People try to pull themselves up and pull others down so they can go up. But what I've found [within the Iyengar Yoga community] is that...there is a sense of everybody trying to contribute for the subject to grow, and I find that very encouraging. I am happy to see that everybody is open to change and people want to work for growth. Just to give an example—when the tsunami hit, a number of people said they had lost something or other, and they wanted to know if somebody could help. So an email was sent out to the entire yoga community asking for help, and within minutes, people started to come back with answers, connecting people and things like that. I've also seen that when somebody needs to go abroad or somebody is in a bit of trouble, they can just call the local yoga center up and say, "Hey, I'm from the Iyengar community. Can you help me out?" And people are ready to come help. Obviously when you are in a very small community, there will be differences of opinion. Some people will believe this is the right way to do things, and others will believe that is the right way. But the good thing about the whole Iyengar system is that it allows you to have differences. But ultimately everybody's looking for the same thing in terms of the growth of the community. In that sense, I am very much encouraged

by the community at least from my personal perspective. I have found that wherever I have gone, I have been welcomed with open arms—probably it's because I've been with Guruji for so long, so I don't have to really prove myself or anything, and people are more open. But I really find that wherever I've gone, people have welcomed me.

MM: Your comment makes me think of two very distinct questions. Number one: Do you think this is a direct outgrowth of Guruji and Geetaji and Prashant? In other words, that the politics have been pushed aside, and the businesslike atmosphere of competition is slightly downplayed because of the openness of those individuals?

BM: I am certain about it. There have been many communities ...I won't name any names, but you know, normally they have a pyramidal structure. There is a person who is actually running the organization right at top, and he has his successors right at top and whatever they do has to be followed. Now if you look at the way Guruji has worked things out, there are two major things that he's looking at in the structure of his organizations. All of the organizations are self-running structures. They don't involve him at the top. If people do want him to be a chairman or something like that, he accepts it but does not interfere with the working at all.

These are the two founding pillars of the organizations that he has set up... What he has insisted on is ethical behavior and continuous improvement.

But there are two foundations that affect the way he has structured things. One is ethics. He is very strong on ethics, and I think all his associations have very clear norms on the ethical behavior of the students. I don't only mean the *yamas* [five vows of abstention: non-violence, truth, non-stealing, continence, non-greed for possessions] and *niyamas* [five observances: purity, contentment, self-discipline, Self-study or reading the scriptures, and surrender to God]—obviously, it is the *yamas* and *niyamas*—but it's a whole lot of other things in terms of the ethical behavior and practice. The second one is quality. These are the two founding pillars of the organizations that he has set up, and he has never said “What I do is right” or “You follow me,” but what he has insisted on is ethical behavior and continuous improvement. You know, there's constant innovation, constant growth. He has never said, “This is the end, and there's no further growth.” As a matter fact, he encourages growth. To give you an example, most of the time when people talk about the yoga sutras, they talk about the Vedic texts and they use antiquated examples, such as the snake and the rope.

Now that snake and rope thing may not make sense to a modern man living in the city who probably has never encountered a snake. And it's not likely that when he sees something in his house, he's going to imagine it to be a snake and get that kind of fear that the Vedic people were trying to convey. Once [Guruji] said to me, “Why don't you start talking about consciousness in terms of modern analogies so that people can understand it?” Now coming from a computer background, and since I know that most people know about computers, I wrote an article—and I was a little hesitant because I was talking about consciousness in terms of computers. For example, the senses of perception being basically like the keyboard, where you enter [information], and the organs of action are similar to the display, and the operating system is your mind, and so on and so forth. So I wrote this whole article and showed it to Guruji, and he was very happy to see it. He said “Yeah, this is the kind of thing that I want you to do. What's the point of talking about the old things? Talk about something new. Talk to the people in their language, so that they can understand.” There's development.

Once [Guruji] said to me, “why don't you start talking about consciousness in terms of modern analogies so that people can understand it?”

Second, even in the practice of yoga, he's one person who has never stagnated. You know, he's always growing. Guruji is always growing, whereas we don't grow. We are satisfied with our progress, but we are not satisfied with what is ours. When I say “what is ours,” I mean our house, our wealth, our name, our fame, etc. We are dissatisfied with what is ours but not with our progress. With Guruji, it's different. He is satisfied with everything that he has—what is his—but with his practice, he's satisfied for the day, but next time around, he has to go a little more. This is something I believe he calls “divine discontent.” So, please go on progressing like a river flowing but within the boundaries of ethics and quality—you know, progression or improvement.

MM: Guruji's [book] is maybe the only book that starts the translation of the yoga sutras calling yoga an “ethical subject.” I mean, he's very clear about it right from the very beginning. And he lays out rather a different territory than many of the other scholars have done. The other thought that came to mind as you were talking about the modern world: in *Light on Life*, he begins by talking about the ethical dilemma of whether one should eat ice cream or not, and it becomes a fascinating modern day thing. Again, taking away from the snake and the

rope comparison. What is my dilemma for this moment? How am I going to answer this? And what is the proper methodology for me?

BM: True. That's what is amazing about him. He has never laid down the rules in terms of a [specific] direction, and you are free to choose the direction or not to choose the direction. But if you do decide that you want to choose that particular direction, he gives full freedom to go at your own pace and to experiment. He has never said, "This is the only way to do." That's not yoga. The way I look at yoga is—let me step back a bit. Normally when you do something repetitive, your subconscious actually takes over and you think subconsciously, which means you're not fully involved. When you do something subconsciously—for example, drive a car—you are not as attentive as you would be when you are learning to drive a car.


When you are learning to drive a car, you are extremely attentive, but over a period of time, because of the way humans are structured like a self-organizing system, this thing becomes so routine that you don't really have to apply yourself too much. And if you're not applying yourself too much, it is as if only the mind is being invoked. When you come to something new, the mind is not able to understand that, and so the mind invokes the intelligence and says, "Hey, this is something new. What do I need to do?"

He has divine discontent, whereas we have discontent not for the divine but for what we have. So we have "mundane discontent" rather. So I think he is constantly growing and encouraging others to grow. He does not put guidelines around

this as long as you fall between *artha* (means of livelihood) and *kama* (enjoyment of life). This is the river, and the *artha* and *kama* should be bound between the banks of *dharma* and *laksana*. So in that sense, what is "*laksana*"? I could use a mundane word like "quality." And *dharma* is basically "ethics."

To give you another example—I use this example very often in class to explain the aspects of mind vis-à-vis the aspects of intelligence—say you work in a big company and have a secretary. I come and want to meet you, but they say I must see the secretary. So the first time, I come and say to the secretary that I want to meet Mr. Manos, the big man, and the secretary says, "Let me check to see whether he is free." So she goes and talks with you. You are the intelligence, right? So you say, "Look, I don't want to see him now." This happens a second time and a third time. What do you think happens when I go the fourth time? The secretary will immediately say, without checking with you, "He is not available." Right? The mind works like that.

Initially, the first time and the second time, it invokes the intelligence, but when something becomes routine, the mind says, "Okay, I know what to do. I don't need to invoke the intelligence." But sometimes it might be necessary to invoke the intelligence. If the mind thinks it has learned what to do, you can miss out on a lot of things. This is exactly what happens when you are practising *asanas* [postures]. If you do something very repetitively, the mind is invoked but the intelligence is not invoked. When the intelligence is not invoked, you are not really able to manifest the whole consciousness—consciousness consists of mind, intelligence, and the ego.



**Learn
with Chris Saudek**

26-28 September 2014

BEGINNERS' CLASS

- Friday
6:00 pm - 7:30 pm
- Debrief for Teachers
7:30 pm - 8:30 pm

WORKSHOP

- Saturday
10:30 am - 1:30 pm
and 4:00 pm - 6:00 pm
- Sunday
10:30 am - 1:30 pm
and 4:00 pm - 6:00 pm

Open to Iyengar Yoga students, general level and above. Ask your teacher if you have questions about attending.

NOTE: Chris will teach an extended Intermediate class on Monday, Sept. 29, 5:30 pm - 8:30 pm.

REGISTRATION OPENS JULY 2

- Beginners Class \$30 + GST
- Teachers' Debriefing \$50 + GST
(including attendance at the Beginner's Class)
- Workshop weekend (Saturday and Sunday)
\$230 + GST Members,
\$240 + GST Non-members

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

To register, drop in or phone:
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Let me step back. If there's a disease, you will never be able to see or study the disease if it is not manifested. If the malaria has not manifested, if you don't have symptoms, you'll not be able to study malaria. Similarly, if the consciousness is not invoked or if the consciousness is not manifested, you'll not be able to study the consciousness. Yoga is all about the study of the consciousness because yoga is *citta vritti nirodhah* [Yoga is the cessation of the movements of consciousness]. So if you cannot manifest that consciousness, how can you study it? And if you cannot study it, how can you stop that modification?

If the mind thinks it has learned what to do, you can miss out on a lot of things.

And ego, to me, is like your history. What you have experienced, what you have felt, the relationships you have had—all this constitutes the ego. These things make you who you are because of your behaviors, your experiences, and your habits. Your intelligence is something that actually takes you down a new path. And the mind is something that just interacts between the intelligence, the ego, and the organs of action...

MM: And perception.

BM: And perception. When you do something repetitively, the whole consciousness is not invoked. It's only the mind that is, or probably the ego. You do something from memory or you speculate and say, "Let me try this, let me try that." But when you are actually learning something, the intelligence is also invoked. That invoking of the intelligence completes the trinity of the mind, intelligence, and ego coming together to ignite

or manifest the consciousness. Now if you don't manifest the consciousness, you are not going to be able to study it.

So therefore, it is very important that the first step in yoga is to invoke the consciousness or to manifest the consciousness fully. The consciousness will never be manifested in all its three aspects unless you are doing something slightly new or something that is going to invoke your intelligence. And therefore every practice we do needs to go beyond the boundary of what we have experienced to be able to at least get the manifestation of the consciousness.

That's the first step. After you manifest the consciousness, you can study it. After you study it, you know how to stop the modification. So if you do something that is repetitive, such as, for example, what is being done by some systems of yoga, you don't give the chance for manifestation of the consciousness. So how can that lead to yoga? It's just a repetitive exercise that we do. The good thing about Gururji's system is that it allows you to reach the barriers or the periphery of what you have learned—or the boundaries of what you have learned. Once you go there, you have to step out for that to be yoga. As long as you are within the boundaries, you are not doing yoga. You are just doing some actions that could lead you to the practice of yoga, but for the practice of yoga to actually manifest, you have to cross the boundaries every time. When you cross the boundaries every time, there's always something new that is going to come. That's why Gururji has said, "Yes, you have to go on finding something new." ॐ

(To be continued in the next issue.)



A Weekend with Louie Ettling

March 6-8, 2015

Friday 6:00 - 8:00 pm

Saturday 10:30 am - 1:30 pm, 3:30 - 5:30 pm

Sunday 11:00 am - 3:00 pm

Louie Ettling is the director of the Yoga Space in Vancouver (www.theyogospace.ca). She started studying Iyengar yoga in the eighties with Vancouver teacher Wende Davis. Since then Louie has studied in Pune regularly. She is grateful for what students have taught her about teaching and continues to be passionate about the body's yoga journey.

Fees: \$225 + GST members

\$245 + GST non-members

B.K.S. on Yoga Therapy

An Interview with Guruji Yogacharya B.K.S. Iyengar

INTERVIEWED BY RAJVI H. MEHTA

ARTICLE REPRINTED FROM YOGA RAHASYA VOL 9.2, 2002

Guruji, How would you define therapeutic yoga?

Therapy is a subject, which deals with the view of the body, mind as well as self. Therapy for me is how we can form a methodology to keep this body, mind and intelligence to function in a rhythmic way coordinating with the various structural functions of the body. Yoga plays a major role in educating man from the peripheral area to reach the inner most part of the human being, which you may call me or I or the divine self.

All problems arise from this I or me. Today, the common man does not understand the *vedanta* of yoga. *Vedanta* of yoga is to unite or to build the body, mind and intelligence with the support of the consciousness so that they all become a single facet of man. Unity takes place without any divergence or deviations.

The body says one thing, the mind says one thing, the emotions say one thing, the intellect says one thing. So these diversions, which are common to one and all disturb the harmony of the life force which we commonly call as health. If there is a disturbance in the life force then we call it ill health. This life force is influenced by our physical, emotional and intellectual actions and reactions, occurring within our self and in response to the outside world. It is not so easy to remain in a rhythmic, balanced state, though that is the aim of yoga. Yoga therapy is a *vedantic* therapy but not some physical therapy as commonly understood. Therapy means to enter the core of the cause of the pains and imbalances that create the pain; touch it and create that rhythm. It is a philosophical therapy and not a physical therapy.

Like you just said, Guruji, people still tend to misinterpret that yoga therapy is an extension of physiotherapy since we work on the body through asanas, do you want to clear that misconception?

If modern science names the performing of certain movements as physiotherapy, it does not mean that you also have to name a subject like yoga as yoga therapy. It has become a habit today for people to encash on words coined by the intellectuals. Therapy begins the moment you take birth. If you are leading an immoral life then you have to move towards a moral life,

into an ethical code of living. Is it not therapy? Yes. Then how can people compare yoga therapy and physiotherapy? These words are just an eyewash to fool the people.

The life force needs to be cultured. An iron gets rusted if it is not used. So also, your physiological, emotional, intellectual, mental body gets rusted. Life becomes negative when it gets rusted because the life force does not move in the entire system to generate the life ingredients in it.

I do not consider that any part of yoga like *asana*, *pranayama*, and *dhyana* is therapy. They bring about the cultural growth for an individual to reach their level of unison in life. Health is dynamic, as I have said several times. Health is a living force. Health is not static. You need not work at all if health is static. Health is motion. As health is a motion, mind is also a motion, as mind is moving, inner cellular system of the body also moves. So there is nothing but movement in the body whether it is inside or outside your mind. If the movement is vibrant and dynamic, then life just moves, health just moves with the positive life force added to it. So, health cannot be restricted to being free from diseases. Health is not just psychosomatic. The life force is the creation of God. It has no mind, it has no body. It moves and that is why it is called vibrant.

As health is vibrant, we have to keep on working at it so that we do not get rusted in our way of thinking and in our way of action. We have to channelise the energy. Disease sets in when energy does not move. Therefore, I do not feel that it is fair to call this whole science of yoga, which tells us how to use this energy through the intellectual power to be called as therapy.

I feel it is a wrong word that has come into existence and it is a big problem on how to explain this to the people. Suppose, you are quiet and your body and mind does not function, isn't something still moving in your body? This is what needs to be brought to the surface. This works as a protective power which keeps the inner man, the I or the self in a happy state even after the emotional and environmental upheavals in life.

Patanjali says, "Prevention is better than cure." If you can prevent the aggressive elements from entering your body with yoga then how can you call it a mere therapy, which cures diseases? One has to be free from disharmony in the body, the blood circulation, the breath movement and the circulation of the energy. We have the different systems, the neurological body, the respiratory system, and the circulatory system. They

all exist but yoga helps to use them to the maximum level to get an optimal effect and you feel the health in the body, mind and the self. I am using the small self, which is the ego or I or me. I am not talking about the *atman*. I consider that yoga is a science that activates the bio-energy (*prana sakti*) and *visva caitanya sakti* (universal cosmic force). So that is why I consider that yoga is a science that makes the *prana sakti* and *visva caitanya sakti* to work together with co-ordination. These are existing but they have to be activated. If you activate, then it is like the river Ganga, if not then it is like a local river, which has water when it rains and dries up otherwise. The system of yoga is given so that this drying system does not take place.

With the advancement of technology man's materialistic life is becoming more and more comfortable, people are always looking for something more and therefore expressions such as holistic health, spiritual living, and enlightenment are becoming so common. It is easy to use such expressions but how do you manage to convert these expressions to experiences? It is philosophically said, "security is insecurity and insecurity is security." Have you seen how people who are completely secure live? They get stagnated; there is no life force in them to work. What do you do if you are insecure? You work. You do everything because you are insecure. Insecurity is a pillar for advancement and growth. Do not take a negative meaning of it. Security is a killer of the life force while insecurity is the builder of life force. This is positive life. Insecurity is a pillar for the evolution of each individual.

What are the modern comforts leading to? Want of movement, laziness, heedlessness, and carelessness. Patanjali has already said this more than 3,000 years ago. Yoga teaches us to be rich not only outside but also inside. Material comfort is an objective richness but one is completely empty inside. The yogic science says, "Do not sell the richness of the soul for the richness of the wealth." The modern gadgets are making you objectively wealthy but a pauper inside. That's all yoga teaches. Yoga helps you build up and acquire such an exalted quality of richness in body, mind, and intelligence. Having a bank account of millions of rupees is not richness but poverty...You have nothing to express and so you say I have so much money. One who is full inside expresses what he is. Yoga is also an intellectual therapy if one still wants to brand yoga as therapy. It changes man emotionally, intellectually, and psychologically and develops stability. And from that stability develops dynamism. Stability is not the end of life. Stability is to be positively dynamic to move further like a river, which is full of energy force from the start to the end.

Guruji, please express your views on the *shat kriyas*?

You have to understand that these treatments were not there in Patanjali's time and were introduced later. Patanjali has not explained them. He has only spoken about *asana* and *pranayama*. The later yogis introduced the *kriyas*. Why? You just mentioned that certain modern amenities are bringing in diseases. Even in those days, the new material comforts also brought in certain diseases. There was no surgical treatment in those days and so these radical treatments were brought in. Even today in allopathic medicine, you have conventional and non-conventional treatment. Conventional treatment is medical therapy while non-conventional treatment is surgery. So even in yoga they had the conventional treatment and the radical treatment. *Hatha Yoga Pradipika*, which describes these radical treatments, also describes to whom such treatment has to be given. Even today you will have situations where one doctor wants to perform a surgery while another will want you to try medical treatment and will not be in favour of surgery. Many of the physicians are not in favour of immediate surgery whereas no surgeon will want to wait.

Today, if I am permitted to say so, knowledge has become a money earner not a knowledge earner. So sometimes it is this money-earning motive which leads to surgeries. *Hatha Yoga Pradipika* also says that use *kriya* for diseases that cannot be controlled by any other means. Today it has become an important principal. Who is to be blamed for this? If here is no phlegm collected in your lungs then what is the use of *dhauti*? So, please note that there are conventional treatments of yoga and non-conventional treatment of yoga, which had been introduced in Hatha yoga books. The non-conventional treatments were introduced later as the diseases started growing. Earlier there was no need for *neti*, *dhauti*, *vasti*, *trataka* and *kapalabhati*. Even today research is going on. New things are being discovered. So new sufferings came up and new treatments came up which were needed then. So *kriyas* were taught then. Now we do not need them. Research is always going on. We have to practice to reintroduce some deep action in the same *asana*, which they were practicing in the very ancient times. New things have to be adopted in the same system in *asanas* and *pranayama*. ॐ

If you wish to help others through the healing power of yoga, you have to put yourself at the service of the art and through experience gain understanding.

– B.K.S Iyengar

SUMMER EVENTS 2014

Hundreds of Starfish Basking in the Sun

Oak Bay Parks and Recreation 'Yoga-In' Willows Beach Park, August 2014

By Johanna Godliman

The programmer for Oak Bay Parks and Recreation, Jenny Rhodes invited me to participate in part of a series of weekly free yoga-ins, which gradually gathered momentum this summer. Jenny called shortly before the B.C. holiday weekend to say that they had been pleased with the response to their free yoga classes out at Willows Beach Park. They had had two hundred people that week, but anticipated that there might be fewer on the long weekend, that "the numbers might drop to just one hundred." Too late to find any other Iyengar Yoga teachers from the Victoria Centre, I would just take myself and aim to be prepared for all comers.

Arriving early by bicycle, I hadn't seen any organised group anywhere in the park. Another cyclist, who arrived

wearing yoga pants, knew about the yoga happening that evening and luckily Peter, one of the main organisers, was just stringing up the cloth-square between two trees. The stage was a cleared area of concrete, with an avenue of trees behind us, and another framing the wide green on the other side. Above, brilliant open sky held high cirrus clouds; below, warm dry, flat grass, with the nearby azure water providing an idyllic setting. The space was slowly filling.

After checking with Pete about our first aid arrangements and class orientation, I began by welcoming the loosely gathered group. There were children and people of all ages and fitness, truly a family event. It included young men off the beach and buff yoga adults, but some had never done any kind of fitness before, let alone yoga of any kind. I offered the limited props that we had (27

straps). The microphone was tethered to the amplifier! So let's just say that I had to think on my feet. Pete kindly offered to help demonstrate what he knew, but he teaches a different style of yoga. So when I spotted a strong, balanced leg in the crowd during *ardha chandrasana* (half moon pose) I was happy that Sarah agreed to be another volunteer and help to demonstrate the poses. While teaching I would glance up and remind myself to say, "stretch your fingers to the *sky* – not the ceiling." Practising yoga outside has a very different effect; it felt truly expansive. A crowd of sun-filled faces put their best foot forward, reached their arms out and stretched their legs to the maximum.

The programmer came up afterwards and commented on the 'new' poses in the first half. They practised introductory standing poses: *tadasana*, *urdhva*

Iyengar Yoga Centre of Victoria Presents

the Heart
of Yoga

January 24-25, 2015

An Intermediate Workshop
with Shirley Daventry French
and Ann Kilbertus

Saturday 10:30 am - 1:30 pm
Saturday 4:00 - 6:00 pm
Sunday 12:00 - 3:00 pm

Shirley is a direct student of B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study. The founder of the Iyengar Yoga Centre of Victoria, Shirley has been the driving force in making the Victoria Iyengar Yoga community one of the strongest and most viable in Canada. Students from across Canada and around the world have studied with her.

Ann has been a student in the Iyengar tradition for over twenty years. She continues to study with Shirley Daventry French and has been teaching since 1988 locally and nationally. Ann began going to Pune, India in 1992 and returns every few years to study with the Iyengars. Her practice and training as an occupational therapist offer a valuable contribution to further understanding of this work.

Fees: \$168 + GST members
\$184 + GST non-members

Registration opens:
Tuesday, October 21, 2014

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

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



hastasana, urdhva baddhangullyasana, gomukhasana, utthita hasta padasana, utthita trikonasana, ardha chandrasana and ardha uttanasana. We kept up a fairly steady pace, finishing with *dandasana, paripurna navasana* and *urdhva prasarita padasana.* For *savasana*, think hundreds of starfish, basking in the sun, spread-eagled all over the ground.

This outdoor venue helped me edit and create essential instructions to help them in and out of the poses. Afterwards, I said that I would probably remember this evening for the rest of my life – a personal milestone, and thanked Oak Bay Parks and Recreation and my volunteers, Sarah and Pete.

Some people took photographs, many thanked me for the class and my kindness and said how much they had enjoyed themselves. Some asked about the Iyengar Yoga Centre of Victoria. Pete and I started to make a head count as people were picking up their beach mats, towels and yoga mats to leave and gave up. We agreed the Iyengar Yoga class at Willow's Beach Park had nearly 200 people!

This was a precious sharing, and the *aums* at the beginning and end of our session celebrated and acknowledged the teaching of our Guru B.K.S. Iyengar and my gratitude for the opportunity to share his work. ॐ



Yoga on the lawn at the Legislature as part of the Sri Chinmoy Peace Run

PHOTO: ANGELA COWAN, OAK BAY NEWS



Jane Jonas teaching at Willows Beach for Oak Bay Parks and Rec "Yoga -in"



Lauren serving at the June Assessment

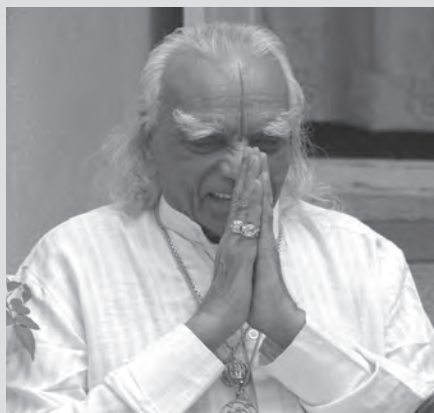


PHOTO: KEVIN MASON

In the Light of Yoga

Come celebrate the anniversary of the birth of Yogacharya B.K.S. Iyengar with yoga, food, and chanting.

Saturday, December 14, 2014, 2:00 pm - 5:00 pm

All are welcome at this free event.

Iyengar Yoga Centre of Victoria, 202-919 Fort Street, Victoria, B.C. V8V 3K3
250-386-YOGA (9642) www.iyengaryogacentre.ca



PHOTOS: GILES HOGYA

Arm raised maximum before Pune



Upward dog



Leslie demonstrates during shoulder workshop

Unimaginable Recovery of My Injured Shoulder

By Leslie Hogya

REPRINTED FROM YOGA RAHASYA VOL. 21, NO. 2, 2014

In January 2013, I tripped and fell on my dominant right arm. I went to the hospital in excruciating pain and the problem was diagnosed as a dislocation of my right shoulder. I was asked to wear a sling for six weeks to allow healing of the injured arm. I thought that my activities would be near-normal except for a little stiffness when I would remove the sling. But that did not happen as I could not move my arm when the sling came off.

I dislocated my shoulder and thought that my activities would become normal after I removed the sling. Eventually it was discovered that my muscles in the rotator cuff group (which surrounded the upper arm bone in the socket) were badly torn and the supraspinatus muscle was completely separated. I could only move my arm a few inches to the side and front of my torso. The arm had no strength at all. My surgeon said that my injury was inoperable. I consulted a few more doctors but the response was the same. This meant that not only my yoga practice would be affected but even my day to day activities were going to be difficult. I finally wrote to the only 'doctor' who would be able to help me. I wrote to Guruji to ask if I could come to Pune. Guruji said, "Do not to come unless you are willing to face unbearable pain." At that point I could not drive or even drink a cup of tea with my right arm. I had to stop and reflect after reading his response. I contemplated a trip to Pune for the next few months but then I needed to have some mobility before I could make it a reality.

In the meanwhile, I consulted my senior teachers and kept up my yoga practice, adapting poses as needed. Finally, after I had regained some mobility, I felt ready to travel to India – 10 months after my injury. When I arrived at the end of November 2013, I was not sure if Guruji would have time to work with me, or whether I would even be allowed to attend medical classes.

My condition had 'improved' in the last 10 months. But, I was far away from my 'normal' yoga practice. My practice was very limited. I could not do *adho mukha svanasana*. I could not do independent *sirsasana* or *sarvangasana*. I was dependent on the rope and chair respectively. In their absence, the *asana* was not possible. My right arm was chronically bent and my shoulder lifted.

After a few days in Pune, Guruji told me one morning, "I will be in medical class tomorrow, you need to come." I stood straight in *tadasana* with my arms back holding the ropes. He lifted and straightened the right arm [which was chronically bent] with the slanting plank. He took me through a series of poses that included work on the trestle, *urdhva mukha svanasana* with my palms on the platform, hanging in rope *sirsasana* and ending with *sarvangasana* with legs over the top bar of the trestle, and weights on my arms and hands.

The *asanas* that he made me do were to move the armpit of the arm away from the armpit of the chest. I had lost muscle mass, and the ability to move my arm in

My surgeon said that my injury was inoperable. I consulted a few more doctors but the response was the same.

all directions. I had also unknowingly shortened my arm over time by not completely straightening the elbow. All that I was made to do was very painful and led to intense sensations when I was doing it but then the pain disappeared immediately!

I was at the Institute for about three weeks. Guruji guided me in medical classes several times and I worked with the programme during the rest of the week with the help from the other teachers. As I progressed, he would guide me on how to further refine my practice.

The teachers at the Institute saw me practice nearly every day and they too were amazed at the strength, appearance and health of my arm and shoulder within a few days of my first medical class.

Back home, a physiotherapist said, she had never seen anyone with this severe an injury recover as much as I had!

I am now able to do independent *sirsasana* albeit for a short time. I can even do *sarvangasana* independently. I am able to do almost every asana except those that require full extension of the arms and weight bearing, as the supraspinatus is completely gone. There is still a long road to rebuild muscles that might take over that function.

All the standing *asanas* were very difficult before I went to Pune. I was amazed how much my balance was affected because of an injured shoulder! I needed the support of a wall. I could not even bring the hand of the affected arm down to the floor in *parsvakonasana*. Now I am doing all the standing *asanas* without the support of the wall except *virabhadrasana I*. The twisting *asanas* involve the extensive use of the shoulders and arms and now I can even clasp my arms in *marichyasana I* and *bharadvajasana*. All the poses like *bhekasana*, *kurmasana* and *akarna dhanurasana* and *parivrtta janu sirsasana* are possible now

and I can feel their beneficial effect. I am able to practice back bends like *dhanurasna* which give a great stretch to the shoulder. I still need to use the chair and bench for *urdhva dhanurasana* and *viparita dandasana*. My daily activities have returned almost to normal. I am able to drive again which was not possible as I could not shift gears in the car. I can lift and carry heavy objects. Nothing of this was possible before seeing Guruji.

As we know yoga is not just a physical therapy. When Guruji Iyengar was interviewed for his 95th birthday he said to the *Sakai Times*: "Only yoga can bring you peace of mind." The courage I needed to travel to Pune came from my practice.

Later in the same article he said: "The body is like the cloth to the soul. It is our duty to take care of it...without this cloth, we would not be able to move and speak...with a peaceful mind, you become more tolerant, patient, compassionate. Yoga is the best way to take care of body and soul and that is why it should be practiced every day." (*Sakai Times*. December 12, 2013.)

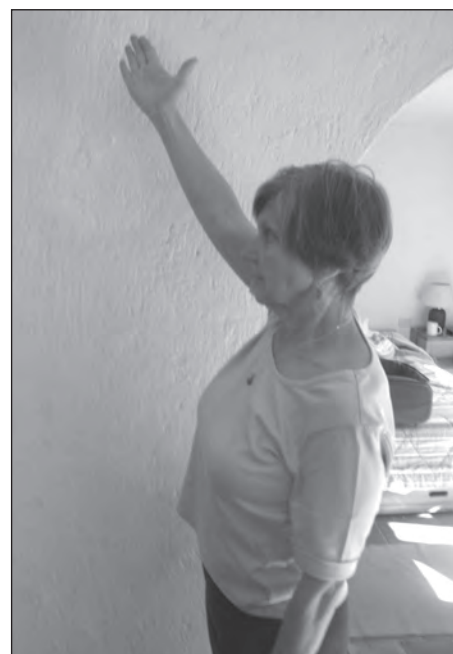
I feel very grateful for the help given by Guruji. He is strong in his demands, and there is no shirking of the work in his presence. I am thankful to all the teachers from the Institute and the visiting teachers from around the world. I want to thank Geetaji who has also given me a shoulder programme which I have added to my practice. Thank you to Prashant for inspiring me with his talks on the philosophy of yoga, and my thanks to all the dedicated teachers at the Ramamani Iyengar Memorial Yoga Institute. I am deeply humbled and forever grateful to you, Guruji. My head touches the floor as I wipe the dust from your feet.ॐ



Shoulder stand with weights to free shoulder



Bhekasana after Pune



Arm raised after Pune

PHOTO: GEORGE DOVAS

The July Intro Intensive

By Leslie Hogya

It is aptly named, it is intense! The first morning began with a grounding in basic *asanas* from the introductory syllabus. In the afternoon, the sutras in chapter two on *asana*, *pranayama*, *pratyahara* (sense withdrawal) were introduced and chanted.

After a short break, a session on basic *pranayama* ended the afternoon.

Ann Kilbertus and Leslie Hogya are the principle organizers, but Ty Chandler, Lauren Cox, Linda Benn and Marlene Miller all helped with the teaching and observing.

The week continued, and everyone had a chance to be critiqued on their teaching.

Friday afternoon was a highlight for everyone, as the participants demonstrated their understanding of the sutras we had been chanting. We had drama, dance, class demonstrations of poses and more.

One evening was social, and we gathered at Leslie's for an Indian feast from Spicejammer restaurant. ॐ



Prasarita Padottanasana concave position



Presentations during the afternoon of the Intro Intensive



(Above and below) Leslie Hogya hosts dinner for participants of the July Intro Teachers Training Intensive.



Parsva Hasta Padangusthasana without support



Ustrasana rope variation



What a Day for a Picnic!

By Carole Miller

Walking up the path to Shirley and Derek's house brought back wonderful memories.

For many of us, the Yoga community has been one of the most important aspects of our lives in Victoria and the yearly picnic became the place for all to reconnect as we moved into fall. Many of us were young parents with young children and through our growing yoga family, we developed a sense of history that our families shared. The picnic became a meeting place, a special occasion, not only for us, but for our children to bond.

I remember so clearly Shirley giving all the children cottage cheese containers to use for blackberry picking. This weekend, talking to my own children with little ones of their own, Adam recalled, "It was such a big place for us to run around, such fun!" Jenny told me that she had been blueberry

picking with her baby and young son and told him about the same at Shirley and Derek's so many years ago.

As I looked around at familiar faces, many past presidents of the Yoga Centre as well as numerous past and current members of the Board, some of us much older, some of us local, some from up Island, some whom I hadn't seen in a very long time, I again am reminded of the richness of our vital community. What a privilege it was to see so many new faces and to get to know one another in a different context, relaxed, sharing the abundance of delicious food.

Thank you to all who helped to make this such a memorable day. Thank you Shirley and Derek for your gracious hospitality, warmth and the incredible impact you have had on our yoga community, our yoga family. ॐ



Congratulations!



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

Louis Gérin, Quebec, QC
Yan Chabot, Montreal, QC
Marie-Claire Martin, Montreal, QC
Carla Ramirez, Montreal, QC
Claudie Berge, Montreal, QC
Michèle Morrier, Montreal, QC
Susie O'Reilly, Montreal, QC

The following candidates achieved Intermediate Junior I certification at the June assessment in Montreal:

Marie-Chantal Perras, Montreal, QC
Kara Thorsen, Montreal, QC

The following candidates achieved Intermediate Junior II certification at the June assessment in Victoria:

Glenda Balkan-Champagne, Victoria, BC
Jayne Lloyd-Jones, Vancouver, BC
Frema Bram, Edmonton, AB
Sharoni Fixler, Calgary, AB
Lori Berenz, Markham, ON
Azita Bafekr, North York, ON
Darcia Fenton, Kelowna, BC
Lynne Bowsher, Winfield, BC

Big Trees, Warm Hearts

*Impressions of the 30th Annual
Saltspring Retreat June, 2014*

By Johanna Godliman

Shirley Daventry French is a rare teacher. Always, her life and her yoga practice are one. This balance was achieved at the 30th Annual Saltspring retreat where participants, including her husband Derek and daughter Rachel, had the privilege to study with this internationally respected teacher, so at ease and fluent with the subject of Yoga.

Britta Poisson provided conscious and steady support over the weekend, making sure that all went smoothly, from leading the Friday night Restorative class down to the last Bliss ball! The food was simple and *sattvic*, fresh and unsullied, replete with lots of fruit, local garden produce and, of course, Saltspring coffee.

Being there brought a welcome change of pace for me and a chance to reconnect with my own personal rhythms: an opportunity to clear away the clutter of an over-busy schedule and palette. It was a place to create room and find time for my own growth.

The Salt Spring Centre of Yoga orientation expressed the scope of this working yoga community inspired by their teacher, Baba Hari Dass. We were encouraged to respect a discipline that felt sensible, familiar and welcome, including *mauni*, both morning and evening. *Mauni* is the practice of silence. It means more than not speaking; it is a way to quieten the mind.

Since the bees had taken up residence in the sauna, we were generously invited to attend an *Aarti* later that evening. Raven, the resident priest and cook, led



Parivrttaikapada sirsasana



Preparation for virabhadrasana I and virabhadrasana III

us through this ceremony honouring Ganeesh where the five elements are used symbolically to connect with the Higher Self.

On Saturday at Dawn, in early morning quiet, Raven's chanting and prayer bell could be heard clearly echoing around us, evoking the previous evening's ceremony and calling us to our morning *pranayama*. Sleepy-headed participants were welcomed by a crackling wood stove, throwing out a steady heat to warm the large space and all who

entered. Shirley's spirited humour and supportive instruction sparked further inspiration in us.

Shirley taught superbly during the morning and afternoon *asana* sessions. Guiding a very diverse group through a wide range of postures in what seemed to be a very short length of time! We moved from introductory standing and seated poses onto more complex and demanding postures such as *parivrtta trikonasana*, *urdhva dhanurasana* and *baddha padmasana*.

Throughout the weekend, Shirley selected different participants to demonstrate, and told stories to illustrate her insights with much contagious laughter. We worked long enough to delve deep and to explore the core teachings without haste. Many of the people there – hailing from Vancouver Island, the West coast of British Columbia and beyond – have continued to return year after year to foster their practice. It was moving to see Shirley's sincere connection to the group.

The Salt Spring Centre's guru, Baba Hari Dass, inspires their work, play and organisation. In addition to several ornate shrines, water features dedicated to forms of the Divine enliven the land. These sites of worship provide a striking counterpoint to the gardens, and numerous small buildings. The library also holds many spiritual writings and provides another quiet place of contemplation.

On Saturday afternoon, I luxuriated in the slower pace, while others went off to enjoy the bustling Ganges Farmer's market. I chose to stay and explore, to take time for self-reflection. Entering the enclosed garden, designed to protect it from the deer, I found a temple dedicated to Hanuman, an old orchard behind the main house, and many working buildings – one hung full with well-used, long-handled farm implements. Standing beside the dormant sauna, I glanced up at the tall trees bordering the edge of the rural property. The Ashram is a spiritual centre surrounded by a thick wall of dark forest, a place to go within.

On Saturday evening, we were welcomed to join in the Kirtan. The Salt Spring Centre of Yoga has many fine singers and musicians and a strong Kirtan following. Kirtan is a part of the Hindu tradition of singing the praises of the Divine in its many forms; it is an important practice of *bhakti* (devotional) yoga.



Shirley demonstrates salabhasana with daughter Rachel French de Mejia

Because of the evening's warmth, I was able to sit outside and blow soap bubbles for a little fun. From my perch behind the open door, the wind carried the bubbles playfully through the doorway. Mixing joyful delight with the heartfelt sounds was a pure celebration.

There were signs of Yoga everywhere. The Garden House, where some of us were staying, also had an Ayurvedic healing centre and a yoga studio – a precious haven for quiet practice, which I used with gratitude. Returning after morning *pranayama* on Sunday, I also observed the large group of young summer interns mid-practice there. Later on, I caught a glimpse of a yogi in an inversion inside a small temple. From a distance, through the long side windows, all that was visible were his extended legs, stretched so high that his feet appeared to touch the dome.

At one of many engaged mealtime conversations, a resident explained he had returned recently, and noticed a transition in the work of the Centre. Residents and interns spent more time practising *asana* and studying the philosophy of Yoga in addition to their various duties as *karma* yogis. Certainly, I had noticed a great deal of calm, conscious living. The meals were unhurried, the

many interns filing in soon after our large group. After meals, it was a good to see small groups spreading out on the balcony and talking in the gardens. At other times, they sat quietly writing or reading in the dining hall. On the wall of the dining hall was this familiar Peace chant:

*Saha Naa Vavatu Saha Nau Bhunaktu
Saha Veeryam Karavavahai
Tejasvi Naa Vaditam Astu
Maa Vidvishavahai
Om Shaanti Shaanti Shaanti*

Together may we be protected
Together may we be nourished
Together may we work to understand
May our learning be luminous May we
not quarrel with one another
Peace, peace, peace.

Open to many visitors, some who came just for the day and others who camped outside in the meadow, the Salt Spring centre of Yoga provided us all a setting to experience a working farm and to connect with the Yoga teachings of Patanjali. Like our teacher, Shirley, this is a rare blessing. Long may we unite!

With gratitude to the IYCV Board and the president Laine Canivet for this quality time away, and to B.K.S. Iyengar for the seeds of his teaching that have travelled so far. ॐ



Thank you!

Thank you to Darwin Miller of the Renaissance Retirement Living for his very generous donation of linens and dishes for the High Tea Fundraiser that was held on March 27, 2014

Thank you to Kelvin Aldons and Wiesja Pukesh for the yoga books they donated to the library.

Thank you to Al Reford for his adorable job in fixing the Arbutus exit.

Thank you to all those who helped make the 30th annual Salt Spring Retreat a success!

- To Shirley Daventry French – her devotion, grace, and wit combined with the distillation of more than 40 years of practice and teaching made for a joyful and unforgettable retreat. We are inspired!

- To Derek French, our trusted physician, who thought to bring a heart defibrillator, and was there to care for a wonky knee – and keep us in stitches with his own brand of dry wit.

- To Sheila Redhead and

Jill Williams for carpooling, loading and transporting props from Centre to Centre, AND back again.

Thanks to Greg Gale for carpooling, too!

- Also, to those who helped with unloading and re-loading props at the SSCY – it happened so fast, I don't even know who you are!

- To Janine Bandcroft and Rachel French de Mejia for documenting the retreat.

- To Johanna Godliman, strong butterfly, flitting about and doing what needs to be done.

- Thanks also to Paramita, Kris, Raven, and the Karma yogis at the Salt Spring Centre of Yoga for providing a supportive, and beautiful, environment in which to practice Yoga.

Thank you for the June Intermediate Junior II Assessment at the Centre:

- Much gratitude to all the “team” and the students for the incredibly efficient and smoothly run assessment over the week-end. The candidates were full of glowing praises for the support and warmth felt. The assessment team really appreciated the assistance and care that was extended to all.

- To Gary Wong for all the tasks you took on as coordinator, timer, runner, volunteer student, technical support, etc.

- To Linda Larson for coordinating the meals and snacks, cleaning up, running around and just making sure that the team was well fed and watered! It was so great to see you there

doing all that work and never losing that amazing smile of yours!

- To our chefs: Tracy Silberer, Joan Rushton, Ty Chandler, Melissa Worth, Debby Jones, Atsuko Howden (Lori Hamar a willing back-up but not needed)

- To helpers: Douglas Fraser, Brandy Baybutt, Johanna Godliman.

- To our numerous volunteer students, runners, timers, etc.:

Boni Hoy, Brandy Baybutt, Caren Liedtke, Diane Taylor, Douglas Fraser, Gary Wong, Jane McFarlane, Jayne Jonas, Jeannette Merryfield, Jill Williams, Johanna Godliman, Lenore Clarke, Lucie Guindon, Marilyn

Shepard, Melissa Perehudoff, Nancy Searing, Robin Cantor, Stacey Frank, and Suzanne Tremblay. ॐ

A Special Thank You

Sandra Harper has been appointed to the B.C. Supreme Court, and must dismantle her law practice in Victoria. A long-time student of Wendy Boyer, Sandra has donated an excellent colour photocopier to our Centre, so that we can print our flyers in-house! Congratulations and thank you, Sandra, for your generous gift.



IYENGAR YOGA
CENTRE OF VICTORIA

Scholarships and Bursaries

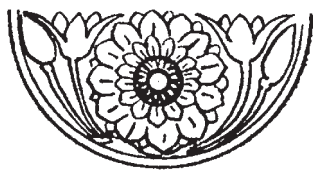
Members' scholarships are available for:

**Going Deeper with Shirley Daventry French,
November 21-22, deadline for applications
September 21**

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

Applications for both are available at the reception desk.

Iyengar Yoga Centre of Victoria
202-919 Fort Street, Victoria, B.C. V8V 3K3
250-386-YOGA (9642)



Members' Practice

All current members of the Iyengar Yoga Centre of Victoria who attend a regular class or have received permission from practice monitor are welcome to participate in an open practice every Sunday afternoon from 12:30-3:30 pm.

There is no instruction given in this self-directed practice session. Props, books and other resources are available for the use of anyone who attends.

Come for 20 minutes or stay for three hours!



IYAC/ACYI ASSESSMENT DATES

September 19-21
Introductory II, Victoria BC

October 24-26,
Intermediate Junior I/II,
Vancouver BC

November 7-9
Introductory II,
London ON

January 30 - February 1, 2015
Intermediate Junior I
Edmonton, AB

Thank You for Fire Cleanup

We astounded the restoration company that helped us battle smoke damage from the Blue Fox Café below, when our manager, Wendy Boyer said we would re-open, allowing just three days to do a massive cleanup.

At 6:30 am on June 2 she arrived to find smoke billowing out of our second floor windows on Fort St. Lauren's Monday morning class came in to find that instead of doing dog pose, they did, "carry out all the mats and blankets."

Wendy, Britta Poisson and Jane McFarlane worked non-stop for three days to get everything washed, dried and returned for Thursday morning.

Many others helped in big and small ways. The insurance claim did not cover all the costs after we paid the deductible. Many people helped with donations to offset the losses. Every single thing in the centre had to be cleaned, from the individual bricks on the walls to each belt. Large exhaust fans ran continuously. The restoration company was hard working and knew exactly what to do.

A huge thank you to our community for support through a trying week.

We have had fire, flood, and many other dramatic events in our history on Fort Street. It is a true testament to the commitment of our community that we accomplished so much in such a short time.

THANKS TO ALL. ॐ



IYENGAR YOGA
CENTRE OF VICTORIA
SOCIETY

Membership

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

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

Membership fee is \$40 + GST,
renewable each January.

Name: _____

Address: _____

City: _____

Prov/ State: _____ Postal code _____

Country: _____

Phone: _____

E-mail: _____

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

☐ Please email me when the Newsletter is available on the IYCV website.

☐ Receipt required.

Membership benefits include a 5% discount on registered classes, a discount on workshops, advance booking for major workshops, borrowing privileges in our library, free members' practice, eligibility to become a board member and eligibility for workshop scholarships!

Calendar



IYENGAR YOGA
CENTRE of VICTORIA

SEPTEMBER 2014

- 6 Open House
- 19-21 Intro 2 Assessment, Victoria
- 26-29 Chris Saudek Workshop

OCTOBER

- 2-5 Stephanie Quirk, Vancouver
- 18 Teachers' PD Day
- 17 Practice Enrichment

NOVEMBER

- 1 50+ Workshop
- 7 Practice Enrichment
- 8 Teachers' PD Day
- 21-22 Going Deeper

DECEMBER

- 5 Practice Enrichment
- 14 Anniversary of Gururji's Birthday
- 20-21 Winter Solstice Workshop

JANUARY 2015

- 1 New Year's Day Practice
- 23 Practice Enrichment
- 24-25 Heart of Yoga

FEBRUARY

- 21 Teachers' PD Day

MARCH

- 6-8 Louie Ettling Workshop

APRIL

- 25 Teachers' PD Day



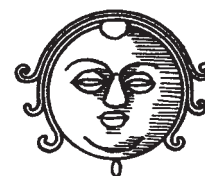
is pleased to present

STEPHANIE QUIRK

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

Part six of a course for teachers October 2-5, 2014

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



Winter Solstice Workshop With Ty Chandler

Dec. 20 & 21, 5:30 pm - 7:30 pm

FIRST NIGHT: forward bend practice with inversions.

SECOND NIGHT: backbend practice with inversions.

Not recommended for beginners.

Fees:

One night: \$30 + GST IYCV members, \$35 + GST non-members;
Both nights: \$55 + GST IYCV members, \$65 + GST non-members;

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

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