



IYENGAR YOGA  
CENTRE of VICTORIA



*Board Members (clockwise from bottom left):  
Amanda Mills, Wendy Boyer, Shiela Redhead, Laine Canivet,  
Bev Kallstrom, Stacey Frank, Carol Miller, Annie Kitchen, Ann Kilbertus*

## IMPORTANT NOTICE TO ALL MEMBERS

**The Annual General Meeting  
of the Iyengar Yoga Centre of Victoria  
will be held  
Sunday February 5, 2017  
at 202-919 Fort Street, Victoria, B.C.**



1:00 Asana Practice  
2:00 Annual Meeting for all Members  
with tea and refreshments

As a non-profit society, we meet annually to appreciate our Board and volunteers for all the work that they do. All members have a voice and are welcome to attend. Business will include the election of board members and the review of annual reports. The past year's financial statement and reports will be available at the front desk prior to the meeting.

## The 33<sup>rd</sup> Annual *Retreat at the Salt Spring Centre*


With Shirley Daventry French

### PLEASE NOTE NEW DATES:

**JUNE 10-12, 2017**

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

**Watch for details in next issue  
of the Newsletter.**



## NEW YEAR'S DAY Timed Practice

With Ty Chandler

**ALL LEVELS**

**January 1, 2017,  
2:00 pm - 4:00 pm**

**2017 IYCV members: Free**  
**Non-members: \$40 + GST**  
Pre-registration required

**Not recommended for beginners**

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



## Winter Solstice Workshop With Ty Chandler

**December 21 and 22, 2016, 5 - 7 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)

# Contents



## 4 Reflections

*by Shirley Daventry French*

## 7 On Guruji's Writing

*by Leslie Hogya*

## 8 Pearls of Wisdom: Commentary on the Yoga Sutras of Patanjali, Part 3

*by B.K.S. Iyengar*

## 12 Interview With Geeta S. Iyengar

*by Joan White*

## 17 Jawahar Banghera Workshop

*by Joanna Godliman*

## 19 Shirley Daventry French's 85th Birthday Celebration

*by Bev Kallstrom and Jane McFarlane*

## 20 Party Thanks from SDF

## 21 Health From Within

*by Lynn Holt*

## 23 IYCV Calendar

### NOTE:

We regret we cannot accept past issues of the newsletter, yoga journal, etc., due to space limitations in the Centre's lobby.

### SUBMISSION DEADLINE FOR NEXT ISSUE: JANUARY 15, 2017

EDITOR Roger Champagne

NEWSLETTER COMMITTEE Roger  
Champagne, Elyse Mitchell Cleave, Lauren  
Cox, Johanna Godliman, Leslie Hogya, Jane  
McFarlane, Hilary McPhail

DESIGN & PRODUCTION Cady Graphics

IYCV LOGO Charles Campbell, Lauren Cox

PHOTOGRAPHY Laine Canivet, Lauren Cox,  
Leslie Hogya, Vicki Kapoor, Jane McFarlane

Please note: omission from Fall issue: photos of  
B.K.S. Iyengar on p 18, 19 of the Fall issue are  
by Derek French

COVER PHOTO Vicki Kapoor

PROOFING Elyse Mitchell Cleave

ADS & ANNOUNCEMENTS Hilary McPhail

DISTRIBUTION Adia Kapoor, Krysia  
Strawczynski

MEMBERSHIP/MAILING LIST Hilary McPhail

PRINTING Hillside Printing

### IYENGAR YOGA CENTRE OF VICTORIA

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

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

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

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

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

### Newsletter Advertising Policy

(Adopted February 20, 2004)

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

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

### REGISTRATION

Please visit our website:  
[www.iyengaryogacentre.ca](http://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

On the edge of the wilderness, warm and comfortable, I am sitting in a room with wall-to-wall windows (double or triple pane no doubt), a gas fire across the room and geothermal heating under the tiled floor. Looking through the windows I have a panoramic view of a classic north Pacific beach, dotted with some very large logs. The wind is fierce and huge rollers pound the sand. The water is dotted with a few intrepid surfers in their wet suits.

No, this is not a dream. We are spending a week in a beach house adjacent to the Pacific Rim National Park on the west coast of Vancouver Island.

Our annual sojourn to the wild west coast has become a welcome reading and reflection break! We first came several decades ago when Derek and I were very busy with our respective work in Medicine and Yoga. In my youth I could not have imagined I would look forward to a retreat to a cold, wet,

wild and windy place; but we have come to love it. Once or twice I came here directly from a stay in Pune when the contrast in air quality was particularly welcome, as was the time to digest the brilliant teaching of Guruji, Geeta, and Prashant.

It is no accident that our fall trips encompass the November 11th Remembrance Day holiday. Having spent six years of our childhood in a country and city at the heart of the Second World War, those memories are a significant part of our history. My generation will never take peace for granted.

This year the whole week was particularly poignant as we digested the election news from our southern neighbour. For a few days we were joined by some members of our family including a college professor daughter and a physician granddaughter. We discussed and attempted to digest our disappointment that we were not celebrating the election of the first woman President of the United States, a highly qualified individual. Worst of all, I faced the realization that not only am I unlikely to see a female President in my lifetime, but it may never happen in the life of my daughter and quite possibly that of my granddaughter!

Coming to terms with such disappointments and learning to live a full life in the face of them is where yoga has played such a

prominent role in my life. But, as Hillary Clinton herself said after she lost the election, "Never stop believing that fighting for what's right is worth it!"

What is right for her remains to be seen; at least she will have many options along with the skill and intelligence to make a good choice for the next stage of her life. In the face of huge disappointment, this question will arise again and must be dealt with if we are not going to be destroyed, defined or unduly limited by it. For me, yoga came into my life at an opportune time when to many outside observers, my mother in particular, I seemed to "have it all". But I felt trapped!

My spiritual search began in my teenage years, towards the end of the war, when I tried out all the churches in my part of London and settled on a lively Anglican church full of music, ritual and vitality. I worshiped there regularly and the community became part of my social fabric outside of church. My parents neither encouraged nor discouraged me. My life had a spiritual dimension which enriched it immeasurably. This all ended when the fiery passionate Irish vicar was replaced by an uptight aesthetic Englishman. Later I came to understand that this first vicar was full of vibrancy, light and life, while his successor was fearful of its force. I left the church and it took more than thirty years for me to come across

### Teaching Enrichment Series for Iyengar Yoga Teachers and Trainees

This series will advance your personal practice of asana and pranayama, refine your skills as a teacher, and deepen your understanding of Iyengar Yoga with some of the country's most experienced and respected teachers.

March 11, 10:45 am – 1:45 pm

April 7, 2 – 5 pm

Each session \$35 +GST



such brilliance again in the forms of Swami Radha and B.K.S. Iyengar.

Contemporary popular thought views yoga as a form of exercise or a wellness regimen, which is true to some extent; however, these are limited understandings. Its true nature is a practical philosophy for body, mind and self no matter what the circumstances. Yoga does not promise to make life easy, there are many other factors at work here which determine the journey of a lifetime. What yoga does posit is responsibility and possibility for each individual to make their life worth living, whatever the circumstances.

Yoga also brings you face to face with your personal limitations, both self-imposed or a fact of life such as mortality. It teaches how to remove the former and live and thrive within the limitations of the latter. We are shown how to make full use of this lifetime by cultivating awareness and raising the level of our consciousness.

In his seminal text, *The Yoga Sutras*, sage Patanjali defines yoga as the cessation of fluctuations of consciousness, and, throughout its teaching, addresses various issues which contribute to such disturbances. As they disturb body, mind, and breath they need to be tackled physically, mentally, psychologically, and spiritually.

For all these reasons, the first and foremost quality to be cultivated in a yoga student is the discipline of a personal practice. Traditionally this would be established under the guidance of a yoga master and only in some cases would it lead on to teaching. Even in the days when I was first learning about yoga, teacher training was never offered en masse, as happens these days. A student or devotee would have to prove their worthiness first. Each tradition of yoga would have its own criteria for receiving further training, and these would be demanding.

Gurus or Master Teachers dispense their teaching in accordance with their

perceptions of a pupil's needs, and definitely not because of the pupil's desires. The Guru would weigh the student's maturity, integrity, and sincerity in the spirit of Jesus Christ's warning from the Sermon on the Mount: "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces."<sup>1</sup>

The irony of today is that everyone wants to be treated as a unique individual—a sentiment with which I heartily concur and is, in fact, exactly what yoga advocates. This means that the pearls of a guru's wisdom will be passed on at different times and in different ways, depending on the student's strength, stability, and spiritual readiness. As B.K.S. Iyengar has stated many times, he treated casual pupils casually! And this was a fundamental piece of advice given to those students of his who were themselves teachers of yoga.

Sadly, these days teacher training has become a moneymaking proposition with studios competing for trainees. I did not start to train teachers until encouraged to do so by Gurujī, and despite having been a teacher for many decades, the number of teachers I have trained is relatively small. With introductory training it is easier to work in larger groups because virtually all the students know little or nothing, but with higher levels of learning the approach has to be tailored on an individual basis. Many of my earliest trainees are now senior teachers in their own right. Their early work with me has been enriched by their own years of personal study and practice, and by many trips to Pune to immerse themselves in Gurujī's teaching and presence. This presence could also be called a *darshan* which shines light on deeper understanding of the meaning and purpose of yoga teachings, and awakens intelligence to make use of them in all aspects of life. Today much

of what is portrayed as "yoga" is really *bhoga* or sensual indulgence.

Trips to Pune to study with Mr. Iyengar were priceless gifts, and although he is no longer alive, the Institute continues to be a beacon of light under the direction of his daughter Geeta and son Prashant, whom Gurujī referred to as his foremost disciples. They are supported by others who were trained directly by Gurujī such as his granddaughter Abhijata whose promise, sincerity and intelligence led to her receiving priceless and intense yoga training directly from Gurujī in the last years of his life.

Study in Pune has long been a rite of passage for students of Iyengar Yoga and is fundamental to the development of teachers beyond entry levels. When I first went there in 1979 it was to take a three-week Intensive from Gurujī consisting of daily *asana* and *pranayama* classes, several discourses and question and answer sessions. On Sundays the Institute was closed and we got a welcome day of rest. In class, Gurujī was demanding and classes often lasted three or more hours, ending when he saw our eyes glazing over. At this moment he would proclaim, "Enough for Today!" and leave the room!

As Intensives with Gurujī became more and more rare, competition for places in any courses he was to teach became fierce. The early Intensives would be for students from one country or region and organized with Gurujī and Geeta by one of their senior students who had been to Pune several times before, someone known and presumably trusted by the Iyengars. My early visits were with Canadian students, first from the west coast and later from across Canada, and then came the chance to be in a special international course with Gurujī on his 70th birthday. Spaces were apportioned by country and Canada received four.

Working with his senior pupils from all over the western world, Gurujī's

---

1 Matthew 7.6

demands went up a notch, and classes were hard. For a few, this course ended their desire to pursue Iyengar Yoga but for me it only deepened my thirst. I made this pilgrimage as often as feasible for stays of varying duration. I joined other national and international intensives, attended special and general classes, celebrated many of Guruji's birthdays in India, created and seized every opportunity to study with him!

These times in Pune were always enriched by spending afternoons in the Library as Guruji did himself, reading, writing, editing, and listening to impromptu discourses from him.

In the days of the British Raj, it was not uncommon to see signs advertising that a doctor, lawyer, or other professional was "UK returned". For the worldwide Iyengar Yoga community, variations of the phrase "Pune returned" held sway.

The first group I took to Pune was in 1985 after several visits of my own. I had permission to bring thirty students, and there was so much interest throughout Canada that I ended up with a huge waiting list of more than fifty people, including some from the United States.

The moment the news got out that a group was being organized, it spread like wildfire. I was about to write to Pune and see if they would increase our number when a voice in my mind said: "Why don't you wait and see?" These groups were generally planned well in advance and many dropped out along the way. In the end all of those who had been willing to wait and had prepared themselves, including obtaining a valid

visa, did find a place—with one last minute replacement arriving on the day the course started!

It is a privilege to study at the source of the teaching. Personal circumstances and health issues prohibit some students from making this journey, but for those who are studying, and particularly if you are teaching Iyengar Yoga, it is a priceless opportunity. ॐ

## Congratulations!

### **The following candidates achieved Introductory II certification at the September assessment in Saskatoon:**

Diane Barker, Saskatoon, SK  
Kelly Mawhinney, Janetville, ON  
Teresa Tustain, Kelowna, BC  
Suzanne Boucher-Chen, Edmonton, AB  
Lynne Swenson, Calgary, AB  
Usher Fleising, Calgary, AB  
Mary-Ellen Hannah, Nanaimo, BC  
Jean-Pierre Nicolotti, Ottawa, ON

### **The following candidates achieved Introductory II certification at the November assessment in Fredericton:**

Fatemeh Zeighami, North York, ON  
Abha Chawla-Humeniuk, Tiny, ON  
Susannah Horgan, Calgary, AB  
Petra Kuehl, Toronto, ON  
Jillana Burgess, Dartmouth, NS  
Roy Chan, Burlington, ON  
Devin Joseph Waterbury, Dartmouth, NS  
Mary Ann Juurlink, Chelsea, QC

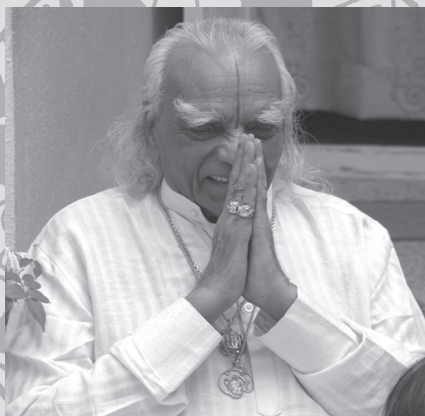


PHOTO: KEVIN MASON

## *In the Light of Yoga*

Anniversary Celebration of B.K.S. Iyengar's Birthday

Sunday, December 11, 2016, 12:30 pm - 2:00 pm

12:30 - 2:00 pm All Levels Yoga  
with Shirley Daventry French

After 2:00 pm tea and birthday cake served

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

# On Guruji's Writing

by Leslie Hoggia

B.K.S. Iyengar became a prolific writer, overcoming many obstacles including debilitating poor health as a child. His first book *Light on Yoga*, considered a classic in the field of yoga, has been translated into at least 17 languages and celebrates its 50th anniversary this year (1996-2016).

After the success of *Light on Yoga*, it took Iyengar fifteen years to prepare *Light on Pranayama*, then came many more books notably *Light on the Yoga Sutras of Patanjali*, and *Light on Life* in 2005. He wrote countless articles, and during his life and gave many lectures and interviews. Many of these later works have been collected in an eight-volume set called *Astadala Yogamala*. I have been re-reading these tomes to search out their hidden gems. These books are in the Victoria Yoga Centre library, with circulating and reserve copies available.

Volume eight is a good place to begin, with four separate indexes which guide the reader into all eight books. There is a general index; a second one organized by Sanskrit words; the third is an index of *asanas*; and the last one an index by quotation.

Each volume has a wealth of interesting articles, photos and diagrams. Iyengar begins in Volume One with biographical details of his life. Each time he tells of his early journey, he elaborates with new details. In one article he says: "If yoga had not stuck to me and I to yoga, probably this

art would not have become accessible to average people nor would it have become popular." (p 20)

He also elaborates on the life with his Guru, T. Krishnamacharya. On page 55, he tells about having to learn the advanced back bends (at age sixteen) in three days and perform them at a conference. Krishnamacharya "never asked me again what I do, how I do, or whether practiced or not. "Iyengar begged his Guru to see how he should perform the postures, and he was told, "I will only see you on the platform." Iyengar's willpower got him though, and he was awarded Rs 50 for his demonstration. He said this tied him to yoga and to his Guru.

There is a story of his first public demonstration in Pune at Deccan Gymkhana. The organizers of the club asked him to give a demonstration to the audience who had come to watch a famous wrestling match – to the dismay of the crowd, the match ended in seconds. Everyone was restless so Iyengar took the stage and began by showing some of the 'fantastic' *asanas* to draw attention. (p 30).

Writing on *pranayama*, Iyengar tells how he was not practicing enough forward bends. He could not stay even for a few minutes in *janu sirsasana*. His spine resisted so much that he had unbearable pain. This meant that sitting in *pranayama* was very, very challenging, and his spine was shrinking. He was determined to change that, and since he could do back bends, then he vowed that he must also practice forward bends. He realized that they are essential for a complete practice. (p 65).

There are so many articles in each volume, such as a transcription from lecture entitled 'Yoga, A Universal Culture', given in the USA in 1979. In it Guruji says: "Yoga is to still the ruffles or ramblings of consciousness.... As the sun shoots millions and millions of rays in all directions in the form of energy to illumine and provide warmth to the universe, the consciousness also throws up millions and millions of rays in the form of thoughts. ...It is through yoga alone that one can bring these disintegrated and scattered ramblings of energy to reintegrate in consciousness. Yoga is meant to keep the conscious centre in a state of alertness without any oscillation, so the power of the self abides in its own grandeur." (p 81)

In the final section of Volume I there are some very helpful articles on Patanjali's yoga *Sutras*. For example, there is translation of all the *sutras* in English. It is a wonderful way for the yoga practitioner to get the whole scope of the *sutras* by being able to read them one after the other, through all four *padas* (chapters) without having to translate the Sanskrit.

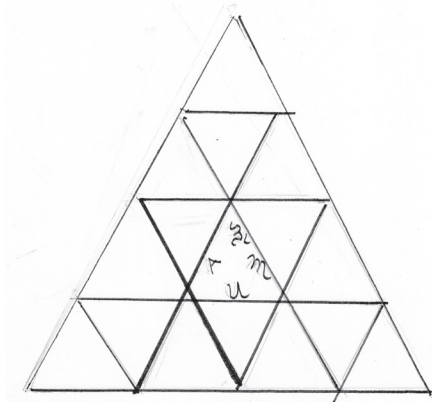
And the final article in the book groups the *sutras* by topic, such as 'yoga', *asana*, the *kleshas* (obstacles), consciousness, practice (*abhyasa*), *kala* (time) and so on. When reading a *sutra*, one way to get a better understanding of the Sanskrit words, is to find where the same theme is explored in other *sutras*. Sanskrit words are not always easily translated into English, so further elaboration can be very useful.

In Volume Two, one of my favorite quotes is in an early article titled *Yoga Dristi* (1988). "Be an example to your students. Practice with faith, practice with courage, practice with zest, practice with understanding, and practice uninterruptedly and reverentially." (page 35).

There are some interesting diagrams in this second volume. One article on *asana*, he elaborates on *Aum*, which

*"If yoga had not stuck to me and I to yoga, probably this art would not have become accessible to average people nor would it have become popular."*

is expressed in three separate sounds, and goes on to elaborate how many important concepts in yoga are in triunes. With *Aum* in the centre triangle (see diagram), how many concepts that come in groups of three can you use to fill in the blanks? (see page 238, Vol. II)



Yoga *vinyasa* is another topic covered in this volume. When Gururji was young, Krishnamacharya taught *asana* in fast succession (or jumpings.) Then over time, Gururji realized that to penetrate deeper into the practice, he had to slow down and he began to develop his unique approach. In this article, he also explains that a *vinyasa* can be slower and more deliberate in order to build towards *sirsasana* and cool down by reversing the flow of poses after coming out of head balance (page 249). And in the article he gives diagrams for a variety of *vinyasa* sequences.

These are just a very few examples and quotes from the first two volumes, and I hope this will encourage others to open these yoga garlands and delve into their rich depths. ॐ

LOOK FOR INFORMATION ON OTHER VOLUMES OF *ASTADALA YOGAMALA* IN UPCOMING ISSUES.

#### BOOKMARK OUR WEBLINKS

[iyengaryogacentre.ca/current-classes](http://iyengaryogacentre.ca/current-classes)  
[iyengaryogacentre.ca/workshops](http://iyengaryogacentre.ca/workshops)  
[iyengaryogacentre.ca/events](http://iyengaryogacentre.ca/events)  
[iyengaryogacentre.ca/newsletter](http://iyengaryogacentre.ca/newsletter)

## Iyengar Yoga Teacher Intensives



### INTRODUCTORY INTENSIVE FOR TEACHERS IN TRAINING

July 10-14, 2017

with Leslie Hogya, Ann Kilbertus and Ty Chandler

Daily asana and pranayama practice, peer teaching, philosophy and anatomy are included in this intensive for trainees preparing to become Iyengar yoga teachers.

Leslie Hogya and Ann Kilbertus are experienced teachers certified at the Intermediate Senior level. Ty Chandler is an experienced Intermediate Junior III teacher. Leslie, Ann and Ty have practiced and studied for years under the mentorship of Shirley Daventry French. Leslie and Ann travel regularly to Pune to study with the Iyengar family. Ty has travelled to Pune and to France to continue her studies in the Iyengar tradition.

**Daily schedule runs 9:30 am to 5:30 pm.**



### INTENSIVE FOR CERTIFIED TEACHERS

August 14-18, 2017

with Shirley Daventry French, Ann Kilbertus and Louie Ettling

Take this opportunity to work with master teacher Shirley Daventry French along with two senior Canadian colleagues, Ann Kilbertus and Louie Ettling. This course is designed for teachers seeking to refine their skills at junior and senior intermediate levels.

Shirley Daventry French is a direct student of B.K.S. Iyengar. Since 1979 she studied with him regularly in India, North America, and Europe. Shirley has been teaching and training teachers for 45 years in Victoria and internationally.

Ann started her studies in the tradition of Iyengar yoga in 1984. Ann's training as an occupational therapist enriches her teaching perspective.

Louie Ettling is the Director of The Yoga Space in Vancouver. She has been a keen student of Iyengar Yoga since she started her studies 28 years ago.

Ann and Louie have studied regularly with B.K.S. Iyengar and his family in Pune. Both hold Intermediate Senior certificates.

**Daily schedule runs 9:00 am to 5:00 pm  
with a two-hour lunch.**



To register, drop in to or phone:  
Iyengar Yoga Centre of Victoria,  
202-919 Fort St, Victoria, B.C.

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



# Pearls of Wisdom: Commentary on the Yoga Sutas of Patanjali, Part 3

by B.K.S. Iyengar

## Mr. Iyengar's Commentary on Patanjali

The following is Mr. Iyengar's address on Patanjali's *Yoga Sutas*, given at the Iyengar Yoga Institute in London, England, July 15, 1990. The address first appeared in *Dipika, Journal of the Iyengar Institute* (No. 24, January 1993), London, England. It included an introduction, entitled "Pearls of Wisdom," and a commentary on each chapter of the *Sutas*, in which Patanjali describes the different paths that characterize yogic ascendance to *Samadhi*. This is the third and final part of the article.

### *The Four Aspects of the Brain*

When the practice is continued, the controlled and uncultured mind becomes a cultured mind. In the cultured mind *pramana*, *viparyaya*, *vikalpa*, *nidra* and *smrti* are replaced. *Vitarka* (thought) becomes *savitarka* (auspicious thought) and *vicara* (analysis) becomes *savicara* (auspicious analysis); Patanjali is describing a controlled and auspicious way of using the thinking and analysing faculties of the mind. Not just analysing everything that comes along. As yet, he is still dealing with the code of conduct he has not entered the area of Yogic experience. As *savitarka* is auspicious thought and *savicara* is auspicious analysis so *asmita* becomes *sasmita* – the pain of egotism is transformed into auspicious self whilst *ananda* becomes *sananda*, auspicious bliss.

These aspects are found in the four parts of the brain; the front brain is the analytical brain, the back brain is the reasoning brain, the bottom brain is the emotional brain where pleasure and pain are experienced and the top brain is the seat of the soul. See how Patanjali's analysis mirrors the functional and structural divisions of the brain in modern medicine, although he does not use their terminology. So the analytical brain thinks rightly, the reasoning brain thinks reasonably, the emotional brain attains auspicious joy and the top brain establishes the stability of the self.

Of these four aspects, *asmita* and the related concept of *atman* are most difficult to explain. In the second chapter, *asmita* is translated as ego, but in the fourth chapter a different meaning is intended in *nirmana cittani asmita matrat* (IV.4). The meaning differs because he is describing a cultured mind. The mind, which has been created as intelligence through the methods Patanjali describes, acts as the individual self. It is an offshoot from the original consciousness so when it matures through practice it loses its identity. It is here in the fourth



chapter that people are unable even to glimpse the meaning that Patanjali intends by the word *asmita*. As long as it does not lose its identity it is *asmita*. So the *citta* which originates in the core of being has to be matured with wisdom. This is the seasoned intelligence, the *rthambhara prajna* mentioned in the first chapter (I.48). This arises when the mind is fully absorbed in an object of meditation. Since *asmita* is an offshoot from the absolute consciousness when it is completely mature, the sense of "I am-ness" is lost and *asmita* becomes soul. Through this process of cultivation the four parts of the brain, the analytical brain, the reasoning brain, the joyful brain, and that part which feels I-am-ness, come together. Then they blossom out; but they must first be brought together.

### *Virama Pratyaya: The State of Silence*

When these parts are interconnected, Patanjali says that you experience a state of silence. This is known as *virama pratyaya*. There is a pause in the brain's functioning during which the four levels of the brain are integrated. Many commentators call this state *asamprajnata samadhi*; however, for me this is not a sufficient explanation. The word *asamprajnata* means only, "I am not aware of that state". Even in Vyasa's commentary it is translated as "It has not come to my surface, to understand what it is." However, the next *sutra* in Patanjali's account is an explanation; in it he says that the person who enters *virama pratyaya* experiences a bodiless state.

In sleep we all experience a bodiless state. Traditional commentaries have taken this *sutra* to refer to deities or angels, but Patanjali is always concerned with the situation of the practitioner, the development and understanding of each individual. Yes, deities and angels have no bodies; they are *prakertilyan* who are undisturbed by the five elements. But what happens in sleep? Is sleep not an *asamprajnata Samadhi*? Then why is it called *nidra*? Patanjali describes this experience we all have in sleep and then goes on to say,

(I.20) *sraddha virya smrti samdhi prajna purvaka itaresam*  
(Continue with) faith, vigour, memory, complete absorption in practice, and total awareness.

He is telling us not to stop after we have had such experience but to go on working. You may experience the state of unconsciousness, of freedom from the body in this pause, this space between periods of consciousness. At this time the mind and the self are separate and in that state both can rest. But that is not the end, he says. You have had a flash of the divinity so now continue in your *sadhana* to establish your connection with that state. Continue with faith (*sraddha*) he says. He introduces faith here after 19 *sutras*, because in Yoga you do not start by simply believing; you experience. Subjective truth surfaces and so you gain faith. Faith comes after experience. From this experience you also gain vigour (*virya*). Further vigour and confidence come through the discipline that has been required to cultivate the four parts of the brain. You have done it and the truth has come out! So carry on with your practice.

### ***Yoga and God***

Next Patanjali introduces the idea of God, a God without form expressed in a syllable not by symbols. Patanjali was the first person in Indian tradition to develop this quality of God. The other five of the six orthodox philosophies, *Samkhya*, *Nyaya*, *Vaaisesika*, *Vedanta*, and *Mimamsa* are dependent on the authority of the *Vedas* not on God and there is no God in the two heterodox systems of Buddhism and Jainism. Patanjali introduced this alternative and he defines this God as he “who is free from the reaction of his actions” (I.24). Thus he has neither pains nor pleasures. God is invoked through the syllable AUM. You have “a”, “u” and “in” in your language, do you not? The original sound is known as *Sabda Brahman*. In order to communicate, you must first open your mouth, to continue you must move your tongue and when you finish communicating you close your mouth. Thus the base of all communication is A-U-M. That is why it became the seed syllable, the *bija mantra*. According to Indian spirituality if you

surrender yourself to this *bija mantra* you surrender yourself to the *Sabda Brahman*. You know, of course, that there are many *mantras* which develop from AUM and which convey many different meanings. However, that is a vast subject, which we cannot cover now. The important thing is that Patanjali takes that seed *mantra* and says “meditate on that” (I.28).

### ***Meditation***

The moment the word “meditation” is introduced, the present generation misinterprets it. They think this is an easy method. When you ask them what they are doing, they all say, “I am meditating”. But Patanjali gives a variety of methods because he knows that meditation is not possible for all. The *citta-vrttis* keep playing, wandering here and there and even if you have controlled senses and a controlled mind, you do not know at what time you may fall back. So he says, continue your *sadhana*. For intellectuals he says that meditation is the right method. But do you have the capacity to accept your weaknesses and surrender? Have you heard of Ramakrishna Paramahansa? When he was suffering from terminal cancer all his followers pleaded with him. “Sir, the *shakti* is under your control, why do you not ask the *shakti* to give you the power to expel this cancer?” And do you know what his answer was? “Have I done meditation all these years just to ask for this disease to be taken away?” Do we, you and I, have that kind of mentality? Now do you understand what meditation is? And yet we do not read Patanjali to see for whom he has given meditation as a method! You have heard of Ramana Maharshi – he also had cancer and the cancer had spread to such an extent that the doctors said that they would have to give him an anaesthetic in order to amputate his arm. He immediately said, “You want my arm don’t you? Well then, what do I want with an anaesthetic? Cut it off!” Do you have that courage? So the way of meditation is only for the *tivra samvegin*, for those who are supremely intense,

## **Practice Enrichment Series**

**Friday afternoons 2 - 5 pm  
December 2, February 10, March 10**

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.

\$35 + GST each session

## ***Scholarships and Bursaries***

**Scholarships will be considered by application.**

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)

who are very close to the soul. For them it is easy to achieve their goal. Do you see how jumbled up we are in our misconceptions about meditation?

### ***Alternatives to Meditation***

Then Patanjali asks, if meditation is not practicable directly what is the next step?

(II.34) *Pracchardana vvidliaranabhyam va pranasya*

An alternative way is by the retention of the breath after exhalation.

So he comes to *Pranayama*. Can you see the significance? In the same way the cancer sufferer only has two choices, to accept his illness and surrender or to fight it without negative thought, to challenge the disease, so Patanjali says that to surrender and accept is meditation. However, he adds, if you cannot achieve meditation then find other means. And what are these other means? The first alternative he gives is to watch your exhalation breath and stop it. What happens? As you exhale your mind moves into a passive state and in the pause before inhalation a deeper passivity comes – learn that state. Then you understand what it is to control your thought waves in a state of control – at least during exhalation.

Alternatively, he says, whatever subject attracts you, go wholeheartedly and completely into that (II.35). So I go totally into the *asanas*; I am totally absorbed in them. If you understand and accept what Patanjali says you cannot call *asanas* merely physical yoga. Any subject, if it attracts you enough for you to become totally absorbed in it can become a path to *Samadhi*. Look at the dedication of the greatest scientists. For twenty-four hours of every day their minds and bodies will be fixed on one subject alone. In that respect, according to Patanjali, they are yogis. In the same way I am involved in the *asanas* and *pranayama*. The terminology which my critics use to describe my practise is based on misconception. They are suffering from *vikalpa*, from misconception. Consequently they do not approach this subject, which they do not know, with an open mind. I am open to learning. Just as the scientist wants to break down the atoms to understand the workings of matter, so I am interested in breaking down the elements of my body to discover the internal processes. I have to continue exploring the quality of movement, the quality of effort. If I say, “My head aches but head-balance brings relief”, is that the end of it? No! What more can *Sirsasana* give? How can I forget the body in *sirsasana* while keeping the body alert? How can I draw my mind away from the body? Can you do that? I can and I have shown you the process. But this can only be understood when the student is ready. Then there will be total absorption.

If this is not attainable, Patanjali suggests another alternative.

(II.36) *Visoka va jyotismati*. Or contemplate the serene and luminous light in the heart.

What is this sorrowless light? This is *Atman*. But can we go directly to the *Atman*? Do you see how difficult this is? So the next *sutra* says, take those who have experienced and transcended sorrows for your object of concentration. Can you see the connection between these two *sutras*? He says, “Take ideal persons such as Ramana, Ramakrishna, Christ or any other; take them as examples. Develop your character by studying their ways of behaviour”.

### ***Citta Prasadana: The Diffusion of Consciousness***

When you use these approaches and begin to develop, what happens? Consciousness finds avenues and begins to diffuse itself, evenly, throughout the body at every level as water that is spilt spreads evenly over the floor. It diffuses through the system and find its resting level. He describes this process in the phrase *citta prasadana* (II.33). That means equating the *citta* with every part, every cell and every molecule of the body.

When that is achieved, he says, the mind loses its power because the memory has become broad. When you extend the whole body and experience the whole body as a single *citta*, a single consciousness then the memory loses its power to restrict and block.

(I.43) *Smrti-prisuddhau svarupa sunyevarthamatra nirbhasa nirvitarka*

When memory is purified (*smrti-prisuddhau*), memory and experience of the mind cease to exist. Then consciousness shines purely without reflection. This is non-analytical *Samadhi*.

Like a fruit that has fully ripened, memory falls from its previously held position. Since the mind and memory are inextricably linked they ripen together and fall together. They no longer function in the seat of the brain and when that happens, a new light dawns. A new knowledge dawns. Memory and mind lose their contact with the knowledge from outside world and instead contact the knowledge coming from the inner world, which is the soul. From that time on the *sadhaka* gains intuition and through this intuition comes that perfect intelligence and seasoned awareness which never wavers, *rtambhara prajna* (I.46).

Then when intelligence is unwavering, do not set your memory in motion again by saying, “I want such and such an experience” or “Oh, today I had a wonderful experience of a seasoned state of mind”. In such moments the memory takes charge and you are caught. The mind, which you have just brought to maturity and dropped, comes once more to the surface and rots in your head. So, Patanjali says, be careful. The knowledge you gain from successful meditation will also disturb you, so that must be thrown away too. Throw away your experiences and see what happens.

(I.47) *Nirvicara vaiisharadhye adhyatmaprasadah*  
With the attainment of purity in non-deliberate contemplation (*Samadhi*) there flows a profound and serene spiritual light.

In that moment, instead of merely *citta* filling the body, now the soul, the very self engulfs that frontier which is your body. It occupies everywhere and there is no support from mantra, from concentration on inhalation or exhalation, or on an ideal human being. You are yourself in the sorrowless light. This state is known as *Nirbija Samadhi* because in it there is no support for the further development of the intelligence. And so he finishes the first chapter with this *Nirbija Samadhi*. Again it is important to note the unusual order of the four chapters. The first chapter culminates with this supreme state of *Nirbija Samadhi* and then immediately he begins the second chapter with basic instructions for unevolved souls. But is this not also for evolved souls, because although you may reach *Nirbija Samadhi*, you do not know when sorrows may come to you.

(II. 16) *Heyam duhkham anagatam*  
The pain which is to come can be avoided.

You do not know what pitfalls lay ahead. There are nine types of diseases. They are physical diseases, mental diseases and spiritual diseases. They are described in *sutra* I.30. The last of these is *Anavasthitatva* (failure to maintain a level). You have reached the light, the seasoned intelligence has taken you to within sight of the soul and the Self has engulfed your body but you must recognize the possibility of falling from that state. You may lose the power you have gained: you may become a beginner once more if you lose that vision.

If you want an example, I will give you one. What about Rajneesh? You all know what heights he went to and where he ended up! He reached a certain state (*avastha*) and then he thought, "I have everything" and he forgot. He fell from that height but he would not accept his downfall and come all the way down to start once again from the base. That was his failure. There are so many examples of evolved souls who have fallen. They had genius but they did not keep cultivating it. The second chapter is for them as well. ॐ



### IYAC/ACYI ASSESSMENT DATES

**January 20-22**, Intermediate Senior I/II/III, Victoria, BC  
**March 2-5**, Intermediate Senior I, Toronto, ON

## Thank You!



There was a lot of vibrant energy from the 147 people who came to the Centre for the Open House on a September weekend to drink chai, munch delicious treats, and attend classes, including the 50 who came to hear Shirley and Derek's talk.

### THANK YOU TO:

- All the teachers: Lauren Cox taught ropes; Adia Kapoor taught Level 1; Wendy Boyer taught 50+; and Lucie Guindon taught All Levels; Shirley Daventry French and Derek French gave the Philosophy talk, while Leslie Hogya introduced them and led us in Happy Birthday to Shirley; finally, Ann Kilbertus who taught the Iyengar Yoga Basics workshop on Sunday.
- Laine Canivet for her usual fine job of coordinating on Saturday; as well as tidying the props and washing the floor after the Sunday workshop.
- Sheila Redhead for coordinating the baking and to Annie Kitchen for staying all day greeting and tidying up.
- Amanda Mills, Carole Miller, Stacey Frank, and Bev Kalstrom for clean up on Friday night and Saturday afternoon.
- Dale Draper for the lovely flowers.
- Our many wonderful bakers.
- Jane McFarlane made the most delicious chai, plus she and Johanna Godliman cleaned the props and floor.
- Britta Poisson, Hilary McPhail, and Bob Maher for working the desk.
- Laine Canivet, Stacey Frank, Bev Kalstrom, and Leslie Hogya for cleaning, tidying the props, and washing the floor after the Sunday workshop.

### THANK YOU TO:

- Jane McFarlane for donating the *Yoga for Sports* book to our library collection.
- Our weekly remedial and transition class volunteers: Robin Cantor, Jayne Jonas, Johanna Godliman, Jane McFarlane, Jaya Malaviarachchi, Laura Johnston, Karin Dayton, Billie Essa, Lynn Palfrey, and Sheri Berkowitz.
- Krysia Strawczynski for storing important, but bulky, items for the Centre.



# Interview With Geeta S. Iyengar, Part 1

by Joan White

THIS ARTICLE WAS PUBLISHED IN THE CONFERENCE MAGAZINE FOR THE IYNAUS CONFERENCE IN FLORIDA IN MAY, 2016. REPRINTED WITH PERMISSION OF THE AUTHOR, JOAN WHITE, AND THE PRESIDENT OF IYNAUS.

*Geeta S. Iyengar is the eldest daughter of the late Shri B.K.S. Iyengar. She was born on December 7, 1944. She began trying to do yoga poses while playing near her father while he was practicing. As a young girl she suffered from health issues and nearly succumbed to nephritis, a kidney disease. When traditional medicine failed her father stepped in and treated her with yoga. At the age of 9 he told her that if she didn't practice she would die.*



PHOTO COURTESY OF SADHAKA FILM.NET & JAKE CLENNELL

*I met Geeta in 1976 on my first visit to Pune. I was awed by the depth and breadth of her practice. We became friends in 1991 during the back-bend intensive when I talked with her about how much responsibility she had outside of the intensive itself. While most of us had the freedom to go back to our respective rooms and lie down, Geeta had to go home and manage all of her household duties and her editing chores without any time to rest. For those who know her only through her books, her teaching*

**JW: The interview is about practice you know. We wanted to know the story of how you started to practice from your own experience.**

GI: So, how I started. OK. I tell you, it's my experience how I started. I was weak as a child. After having nephritis I became weaker, like a vegetable. After about a one year gap, I had jaundice, then I had typhoid, malaria, and influenza. Like that it went on and on. The weakness was there. I asked Gurujī, "What should I do because of this weakness?" He said, "Nothing. Just concentrate on your *Śīrāsana* and *Sarvāgāsana*." And I realized by doing those, at least the day went well. I didn't feel absolutely collapsed from inside. And that is how I started doing yoga. He said, "Keep on doing your other *āsanas* as well as *Śīrāsana* and *Sarvāgāsana*." At that time sequencing was unknown to him. I was just nine years old and Gurujī was busy with his work. He was not that free. But he said, "You just do *āsanas*, and only that will give you relief." He told me,

*The courage was there from the very beginning. That is definite. How the courage was there, I don't know, but I was courageous. I was physically courageous, mentally courageous.*

"Keep doing *āsanas*. If you don't do *āsanas* you'll die."

**JW: Did he really say that?**

GI: Yes, that is what he said. You have to remember do or die. And when he said this I just became disciplined and stuck with it. There's no other word I can use. The moment I started doing, I used to feel better. So I told my mother I would go upstairs—there was one balcony-type room upstairs—and practice. My mother knew what- ever time I got home from school even if it was past 6:00 pm I would do yoga and then come and have something to eat.

My mother saw that I was disciplined and she told my father that I practiced every day. There was no book I could read, and no picture album for me to look at when I started in 1954-55. I started doing whatever I knew, I was just practicing. My health came back to some extent. At least I could sit to do homework, and I could read. Other- wise all the time you can't imagine how fatiguing it was for me. Then I wanted to learn new *āsanas*. Gurujī had prepared an album in 1951 or 1954, but he had not let anybody see it. Gurujī's photographs were in the album and later when I asked to see it he said "you have to use it and put it back in the cupboard and not just leave it lying around."

So I used to be very careful. Whatever *āsanas* were in the album I practiced. Almost all the *āsanas* and more, like *Virābhadrāsana* IV were there, which he did not put in *Light On Yoga*. He wanted to put it in *Light On Yoga* but the publisher said the manuscript was too big, and he should take out the *āsanas* that were minor and just include the major ones. So all the *āsanas* were only in the album. I was curious – "I wanted to try this *āsana*, try that *āsana*, that were in the album." And as Gurujī had said, I practiced *Śīrāsana* and *Sarvāgāsana* very regularly. My body was supple and I was thin because I had not put on fat anywhere. Everybody whenever they used to see me would say "She is very thin," because my younger sister Vanita was looking better. They could make out that she was healthy but that I was not healthy. That was how I picked up the *āsanas* from the album. Then the interest came and I proceeded further.

**JW: Is there any particular event from that time that you remember? Was it achieving some *āsana* – or anything that you remember that just stands out in your mind?**

GI: Well the first that stands out is that I had diet restrictions. Accordingly, I ate the food my mother prepared according to the doctor's instructions. My father used to come home late around 8, 8:30, 9:00...so he didn't know what we did during the daytime other than going to school. I had a list of *āsanas* and I used to mark on the paper what *āsanas* I did that day so I would not forget. If I didn't do something there would be a cross next to the *āsana*. In the beginning, a little break was there but otherwise I practiced continuously. When I saw that I had practiced for thirty days I told my mother "Mama I did thirty days with no break, even Sunday when it was a school holiday." In that manner, when I practiced I was happy. Then my mother told my father, "Now she is very regular and she ticks there on her paper what she has done," and the first thing Guruji said was, "Whatever it may be just see that she eats one apple a day because some nourishment is required." And that is how I started eating an apple a day.

At the age of seven, before nephritis, I had given a demonstration with Guruji. It was in a public library in Pune called Nagar Vachan Mandir and Guruji did the demonstration and I stood behind him and followed him not knowing the names of the *āsanas*. If he was doing *Tāāsana*, I'd stand in *Tāāsana*; if he did *Trikoāsana* I did *Trikoāsana*; if he did *Ūrdhva Dhanurāsana* I would lie down and push up into *Ūrdhva Dhanurāsana*. And that was how I demonstrated even though Guruji said I should just stand there if I didn't know the *āsana*. So I did stand for some of them, but I did quite a few *āsanas* in that demonstration. And that was perhaps a turning point, in a way. I started liking yoga from the age of seven but because of the weakness at the age of nine, and after nephritis I had to find out what to do because my body was absolutely dry. My whole body felt dry from inside and I had tremendous dehydration. I had no strength to do my work but I used to work in the house because everybody used to say I was weak. So I said, "I must not show that I am a weak

person. So let me do the household work, so whatever was there I used to do. And my mother also said, "Keep on doing some work so that your body and mind remain engaged and it'll will be better."

Another event is when I had jaundice. At that time my father said, "Do a lot of *Jānuśīrāsana*." As I started doing *Jānuśīrāsana* I understood that when you stay in an *āsana* for a long time or repeat the *āsana*, it changes your state of mind. With jaundice there's a sort of heaviness you feel, Somehow *Jānuśīrāsana* helped me. I can't explain how it helped me but I used to do *Jānuśīrāsana*—right, left, right, left—continuing like that five times, six times, whatever times possible for me and that gave me a great relief. Then I understood that repetition of an *āsana* helps you to improve the *āsana*. And then I started repeating the *āsanas* for example I did one *Kūrmāsana* – OK, second time let me see if *Kūrmāsana* comes better. And that is how I started and improvement came in me to a great extent. One day I did only *Kūrmāsanas* because that was a difficult *āsana* for me.

It is a difficult *āsana* because the hands have to go inside, arms have to go backwards, or you have to cross your legs for *Suptakūrmāsana* etc., so as it came to me, in that first *Kūrmāsana* where the arms were just sideways, not even taken back, I felt I wanted to find out how I could still do better. This simply came from that understanding of what Guruji always used to say, "Stretch, extend," these kinds of words. I felt that I must press my upper arms with my thighs, pressing them I should just get the pose. And when I pressed them, my thighs and seat came up. And the moment they came up, the lightness I felt was great. You know, that's all experience, how the lightness comes. And when the lightness came to me I could extend my trunk forward in *Kūrmāsana*. Then it was easier to take the arms back, it was easier to hold the wrists at the back for *Suptakūrmāsana* and from there the brain started working that yes, you have to really sometimes knot the body in that manner. If I am clear it gives the freedom and then knotting becomes possible. That understanding came later but I understood that you just move the arms over and knot(clasp) and then it would come nicely like knotting in *Padmāsana*, knotting in *Virāsana*, so closeness I started experiencing. It's the same in all three poses. These are the three stages where I understood. Then when Guruji was teaching, I used to observe what he said, what he explained, and that gave me a further understanding about it.

**JW: So that was when you were nine years old, 10 years old?**

GI: Yes, absolutely. I remember that from seven years old, let me see, so in 1960, 61 that practice was very good. *Light on Yoga* came later – after 1961 it came. Then from the book I started understanding and I used to always check with the names in the book.

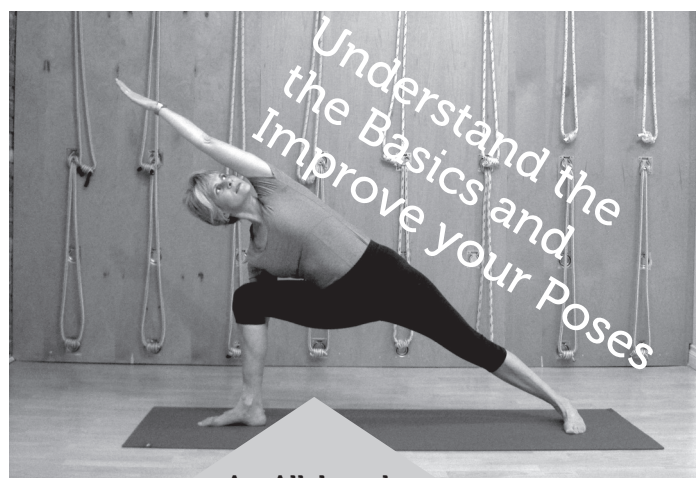


Guruji had given me work after the manuscript was ready. Before he took the manuscript to London to be published he made me and Vanita compare the actual photographs with the number, name and numbered plates in the manuscript. He said, “Check whether all the photographs and names of the *āsanas* tally. If anything is missing, you tell me.” He had done that already earlier but he wanted me to sit and find out. So really I just took those photographs and tallied it with all the numbers.

The second job was giving right and left side descriptions while doing the pose. I don’t know whether he wanted to examine me or what. “You do the *Trikoāsana* on right side and explain everything and while doing you have to use the word left. And then if doing on the left, you have to use the word right.” That way, he asked me to check, and that I remember very well, I did that for the *Light on Yoga* book. And that’s how I learned the names of the *āsanas*.

**JW: Did that inspire you to try more and more *āsanas* because you were looking at them?**

GI: That interest was there from the very beginning. Even seeing the album I would try on my own. How he was doing *Paryākāsana*, *Parighāsana*, where the hand was, you know, that kind of thing. And like *Yogadaāsana*, how he was doing, *Kaāsana*, even if it was not achieved, I would just at least try to see how it came. And then when it came, of course, that was an achievement.



**An All-Levels  
Workshop  
with Lucie Guindon**

**Saturday, May 6, 2017 | 10:45am - 1:30pm**

**Beginners –  
this workshop is for you, too!**

**\$40 Members  
\$45 non-members**

**JW: That was a milestone.**

GI: Yes, definitely. And by 1962-63 I had done all the *āsanas* from *Light on Yoga*. By 1963 I was doing all the *āsanas* I was able to do, but I was weak.

**JW: How could you be weak and do all the *āsanas*? I don’t understand that.**

GI: Yes, later my health further deteriorated when my mother died. Then my responsibility increased in different directions. Up to that time my recovery had increased a lot when my mother was there. I could bear all the responsibility of the family because of that early health crisis, and the 10-12 years of practice and what I had achieved. I was 27 when my mother expired.

**JW: 27?**

GI: I was 27-28, something like that. But that responsibility was a very big responsibility. Because all the children were still young and in school. We had to arrange among ourselves what to cook, who will cook, who will make sure there is gas for the cooker, who would do the *pūjā* in the house, at least we had to light the lamp in front of the Lord. Vanita was married, so myself, Sunita, and Sujita, had to decide how to distribute the duties according to their college hours. Sujita had morning college, Sunita had afternoon college, and I had to go to my tuitions. In that way we adjusted. My mothers passing was a big loss not just physical, but mental.

**JW: Losing a mother is the hardest...**

GI: Yes, it was very difficult. Then the Institute came. In 1973 she expired, 1975 the institute building was ready. In 1974 the house was ready, so shifting, arranging, all that took a little time.

**JW: What happened to your practice during that period of time?**

GI: Practice I used to do regularly but the difference is now that if I have to walk from this door to that door, it takes five or seven minutes for me. But in those days, I used to be quick. If I had to do my balancings, it took me not more than 20 minutes to finish all the balancings. Similarly, backbending not more than 30 minutes or so – *Viparīta Daāsana*, *Maalāsana*, *Vśchikāsana*, everything. All the backbends as Guruji used to do with his sequences. I sometimes tell people what his sequence was when he used to do backbends. My body was quick to respond to *Śīrāsana*, *Sarvāṅgāsana* variations.

If I had to do *Padmāsana* in *Śīrāsana* that was not difficult for me. I would do *Padmāsana*, turn to this side, turn to that side, bend down, everything was possible. I learned at that time to do many things sideways, *Pārśva Piāsana*, *Śīrāsana*, etc. Problems were there. I mean looking after the house,





people coming and going, guests in the house. When Guruji was not available, I had to talk to them, you know, provide tea, coffee, refreshments whatever was required. And then I also had practice and teaching my class. My classes at that time were the school classes, national defense academic classes for the cadets. So that was how it went.

And one more story from that period. Guruji was teaching in 1955 in the National Defense Academy. The cadets were taught to do yoga, and because of that earlier experience, I was seven, Guruji asked me to demonstrate something I hadn't done before. He asked me to stand and drop back into *Urdhva Dhanurāsana*. I only knew how to do *Urdhva Dhanurāsana* from the floor. I never knew how to stand and drop back. Because all the cadets were doing outside on the

grass, Guruji asked me in front of them, "to show dropping back from *Urdhva Dhanurāsana*." And you won't believe it. I stood there and took my arms over my head and dropped back and showed them *Urdhva Dhanurāsana*. How did it come? I myself was surprised at how I could drop back on my arms. And then when I did that I got the courage. Now I can drop back. So when I came home I tried to drop back by putting a pillow under my head, or dropping with my palms on the wall to perfect the *āsana* so I was sure that I could drop the palms down in *Urdhva Dhanurāsana*. Accidentally I learnt *Urdhva Dhanurāsana*.

**JW: That's a great story.**

GI: The courage was there from the very beginning. That is definite. How the courage was there, I don't know but I was courageous. I was physically courageous, mentally courageous. Now as you see, I look sick in these last few years, this sickness has killed me. That was not there then. Though I was not well, the doctors also knew that this disease would change me. They said my muscles would fail. That's why earlier they said be careful of the muscles, but I never thought they would fail so much. ॐ

*(To be continued in the next issue.)*



## Members' Practice

All current members of the Iyengar Yoga Centre of Victoria who attend a regular class or have received permission from the 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!

## how to practice with Leslie Hogya

**START THE NEW YEAR WITH A HOME PRACTICE**

**Saturday, January 14, 2017, 1 – 3 pm**  
**For all levels**

\$15 + GST for Members

\$30 + GST for Non-members

In this session we will  
do a practice sequence together,  
and you will be given ideas  
on how to practice at home.  
Bring your questions.





# Jawahar Banghera Workshop

by Joanna Godliman

I was grateful to be able to participate in this year's visit from Jawahar Banghera; I shared the scholarship monies with other lucky ones over the weekend of March 25-29. We were filled to capacity yet Jawahar could easily see and assess us all. Having benefited from his excellent teachings last year, it was with anticipation that I joined the large group of students and teachers each day.

Among the many insights he passed on, one of my favourites with reference to tightness in the face, particularly the jaws: "Relaxation. Does not mean smiling." A valuable reminder, one that becomes hard to comply with when it is obviously said with humour. Gradually the effect of the consistent teachings — the gentle chiding and accurate observations — settled over us, and we, in turn, settled. Stern instructions, always coupled with a twinkle in the eye or a gentle physical reminder, were constant. Sometimes the corrections came silently, swift and unexpected, and took days to figure out.

Jawahar is watchful, observant, patient, and strong. His articulation of the crystalline teachings of B.K.S. Iyengar's *sadhana* brings the knowledge of the ancient *rishis* to life. There is no avoidance. Over a period of several days of refining and educating, often with physical examples and practical explanations, he introduced newness to allow light to penetrate, understanding to dawn. There were multiple references to the *Yoga Sutras of Patanjali*.

Over several days we prepared for backbends, opening the chest using the actions within the pose to bring harmony. A vivid memory seared to the bone by habitual tightness around my thumb joints came when the group took *utthita trikonasana* at the ropes, with a chair. Jawahar instructed us to hook the thumb underneath the top rail of the chair-back, turning the palm to face upwards. With the back of the hand pressing into top of the rail, and the thumb laced underneath it, the whole arm was firmly anchored. We opened the palm out while extending and rotating the upper arm bone around, inserting it back up towards and into the shoulder socket. The upper arms roll open like the action of extending up into *urdhva hastasana* or *adho mukha svanasana*. I could feel the immediate effect on the whole arm, anchoring the bony shoulder blade, well onto the back, and upper ribs. It was a dynamic stabilizer for the whole upper back, chest and sternum.

As we moved to come out and exit the pose, I turned my attention to my feet and legs to adjust my posture ready to jump back to *tadasana*. In that moment of distraction, Jawahar immediately saw my habits take hold. "See how quickly it changes?" he quietly asked as the large group was swinging



up out of the *asana*, shifting chairs and moving on. I hadn't realized until that moment just how quickly my habitual tendency, to allow my shoulder bones to round forward, closed my chest. I had fallen back into this habit, even though it was quite the opposite action to what we had just been performing.

Whether Jawahar was expounding on the physics of a pose, deftly weaving Patanjali's aphorisms and Guru's insights into his presentation, or calmly and modestly reminding us of the importance of right action in all aspects of yoga — Right thoughts; Right actions; Right habits; Right living; Right eating; and Practice (Practice practice Practice!) — his passion came through. It was so rejuvenating to have his presence here. The students and teachers (and student-teachers!), continue to explore his insights. Last week in class with my mentor, while in *salamba sirsasana* I was asked "Why did Jawahar step on your hands?" We had been discussing it earlier. I am still working on the answer.

A good teacher sees the whole room: this is what we are taught in preparation for assessment. He does. Jawahar has no need for pride. His teaching speaks for him. He shares humbly the knowledge of his teachers, particularly Gurujii. Words were not always needed. On the last day I appreciated this direct perception as he answered the teachers' questions on how he taught the final section of the workshop. We had a large multi-level group during the day, with a question and answer period afterwards. In the evening session, he seemed to seamlessly integrate many of the concerns and requests from the earlier Q & A into how he taught the basic poses. Whatever level we are working on, there is always more to learn, and for those

that had the extra attention of demonstrating, or individual correction, life long learning was instilled.

I hear rumour that this special ambassador of yoga, in all its aspects, is returning to Canadian shores. I am less sad to see him go if I know that he is coming back again. In the meantime I will

add to the practical, intelligent ideas that he shared from last year, like the blanket roll in *savasana*, and pass along to my students some of this year's interesting uses of the chair — to release the neck, and more. Thank you Jawahar, and thank you to the Iyengar Yoga Centre of Victoria for hosting him again. ॐ



## Jawahar Banger Intensive

**Friday, Feb 17- Monday, Feb 20, 2017**

Jawahar is a direct student of B.K.S. Iyengar. In 1984, he accompanied Gururji on a western Canada and U.S. tour. He teaches in Mumbai and is a trustee of the Light on Yoga Research Trust and partner in Yog, which among other things publishes Yoga Rahasya. His years of dedicated practice and study have helped make him a teacher who inspires us to move deeper into our understanding of Iyengar yoga.

\$395 + tax members / \$435 + tax non members.

### PRE-REQUISITES:

5 min, head stand and 5-10 min, shoulder stand with variations (or, knowledge of how to adapt the inversions for yourself).

### INTENSIVE SCHEDULE:

Fri 4:00 - 7:00 pm,

Sat 9:00 am -12:00 noon; 4:00 - 6:00 pm,

Sun 9:00 am -12:00 pm;

1:00 - 2:30 pm Q&A, PHILOSOPHY (bring snack)

Mon 9:00 am-1:00 pm

Registration opens: Monday, October 17 for members;  
Friday, November 4 for non-members.

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

Victoria Iyengar Yoga Centre  
202-919 Fort Street, Victoria BC, (250)386-9642  
[www.iyengaryogacentre.ca](http://www.iyengaryogacentre.ca)

## Class with Jawahar Banger

### Not able to attend the Intensive with Jawahar?

There's still one chance to take a class with him.



**Tuesday, February 21, 2017, 1:30 – 3:00 pm**

**All levels class**

\$30 +GST for members

\$35 + GST for non-members



## Learning the Ropes

Come explore the classic yoga poses with the support of the ropes to strengthen our stance in standing poses. Once we've warmed up with the foundational poses, we will open our hearts as we bend over backwards to welcome the return of spring

**WITH LAUREN COX**

**All levels, April 22, 2017,  
11:00 am - 1:30 pm**

**\$40 Members/\$45 Non-Members**

**Registration opens: January 9, 2017**

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



# Shirley Daventry French's 85th Birthday Celebration

by Bev Kallstrom and Jane McFarlane

Despite the typhoon warning, the party to celebrate Shirley's 85th birthday on Saturday October 15th was well attended by family, students, teachers and friends. Ann Hillyer's stunning home—designed and furnished with elegant entertaining in mind—was a fitting venue. Shirley looked elegant in a simple grey and black dress.

A lovely array of small bites were provided by caterers, De'lish, and other attendees. Family members that gave tributes included Shirley's husband Derek and granddaughter Adriana. Adriana brought along a newspaper article written on the occasion of her 75th birthday, illustrated with Shirley doing a headstand. The article mentioned the unnamed yoga pose that Shirley is still working towards – 10 years later, the pose still remains a mystery.

Adriana Mejia-French radiated a deep joy of life and learning, which she attributed to inspiration by her loving and active grandparents, Shirley and Derek.

Carole Miller has been a friend of Shirley since 1970. She described Shirley as a mentor who believed in the highest potential of her friends, and Shirley's friends returned that faith. Although Iyengar Yoga was central to this association of friends, they were also united as parents raising children together, as women "raising consciousness" together, as well as aspirants studying *kundalini* together with Swami Radha at Yasodhara Ashram.

Leslie Hogya said that the Iyengar Yoga Centre of Victoria's Newsletter would not be here without Shirley and remembered its various forms of production over the years. She also remembered all the different places that have served as places of learning – from Shirley's house, to the "Y", to Salt Spring



*Glenda Balkan-Champagne receiving a round of applause.*



*Leslie paying tribute to Shirley's contributions to the IYCV's newsletter*



*Shirley blowing out the candles on the birthday cake as guests look on*



*A happy crowd enjoying the speeches*

Island, to Mexico. The "Centre" has moved with the times and followed Shirley.

Sheri Berkowitz explained how Shirley has travelled across this country to share what she learned from Mr. Iyengar. She brought back teachings from India and encouraged others to go to India. She encouraged communities to associate with each other and to follow the teacher-training guidelines set out by Mr. Iyengar.

Amanda Mills described the "feminist consciousness raising" that had bonded the members of the "pre-Iyengar" yoga group. She has seen Shirley's leadership evolve into stewardship of Canadian Iyengar Yoga since those early days.

Phofi McCullough read a tribute from Kelowna Yoga House written by Melissa Perehudoff. Shirley was asked to provide teacher training at the Kelowna Yoga House approximately fourteen years ago. She agreed and subsequently has gone there every year to guide teachers with regard to *asana*,

*pranayama*, medical questions, philosophy, self-reflection, and application to daily life.

After listening to the other speeches, Derek French said that if we were aiming to canonize Shirley, we would need proof of a miracle. He offered their 70-year relationship as clear evidence of a miracle.

After being treated to Glenda Balkan-Champagne's rare and delightful voice, Shirley recounted that Glenda, an opera singer, had refused her numerous requests to perform at various events in the past. She mournfully told her once while they were putting on their shoes together, "I would love to hear you sing before I die." So on her 80th and 85th birthday, Glenda has honoured Shirley by singing for her.

Just as Glenda's voice with the accompaniment of yogi and pianist, Csinszka Redai, set the celebratory fire ablaze for the evening, Shirley ignited a project for the year by rousing the community to put together a history of our Centre.

Iyengar Yoga teaches us not only that the ongoing subtle miracle of life is organized and distributed from the centre line of individuals, but also that it can be channelled to support the spine of a community. Mr. Iyengar saw the potential of Shirley's unharnessed creative energy. Shirley saw the potential in her friends. Yoga has harnessed Shirley's creative energy such that she has been capable of raising a great family. ॐ



*Shirley showing her appreciation to Leslie*

## Party Thanks from SDF

To all of you who came out on that wild and stormy night in October to celebrate my 85th birthday, I should like to extend my sincerest gratitude for the time and care and attention which went into its organization, as well as all the warm greetings and shared memories of our journey in yoga.

I am grateful to all those who directed, choreographed and stage managed this event, as well as the supporting cast always behind the scenes of any production. In some cases these are individuals I see on a regular basis and whom I was able to thank in person, but without guests there could not have been a party and you all played a role for which I am so grateful. In addition many of you who could not be with us on that particular night, sent cards and warm greetings for which I am also grateful.

Conversation was plentiful and lively. There was a beautiful music interlude by yoga teacher and operatic soprano, Glenda Balkan-Champagne, followed by a series of speeches, beginning with my granddaughter and ending with my husband. These made us laugh and brought a tear or two to my eyes. In between the two biological family members were members of my yoga family, longtime colleagues and friends reminiscing about our forays into yoga and personal growth and the fellowship and adventures we have been privileged to share on and off the mat—in Victoria, throughout Canada, and in India!

Our teacher, B.K.S. Iyengar has always advocated the importance of practising yoga in the spirit of a community: that the teaching we receive, the insights we acquire, the skills we master, only become "spiritual tools" when they are used for "one and all" (a phrase commonly spoken by Gurujī). Clearly this message has been heard at the Iyengar Yoga Centre of Victoria.

Thankfulness and Gratitude are fundamental to Yoga. I am so thankful to be a part of our Iyengar community and value its diversity, skill in action and generosity of spirit.

With love and light, Shirley ॐ



*Guests mingling*



*One of many joyful moments*



# Health From Within

by Lynn Holt

What is health? How do we find it and how do we maintain it? Most of us accept that we have good health if our body is not troubling us, or if we are not suffering from any illness or pain. We feel that our health is optimal if it allows us to achieve what we want to achieve and importantly find meaning and purpose in our lives. Is this true health?

Health begins with firmness in the body, deepens to emotional stability, which brings intellectual clarity, wisdom, and finally the unveiling of the soul. Our health has many levels – physical health, moral health, mental health, intellectual health, health of our consciousness, health of our conscience, and ultimately divine health. When we are free from physical disabilities and mental distractions the gates of the kingdom of Atma (Soul) are opened. This is health in the truest sense.

To practice for the sake of our health, as conventionally understood, is an external aspect of yoga. Our yoga practice requires us to ‘tune inwards’ so as to achieve good health at all levels. We have to be internally attentive and contemplative in our practice.

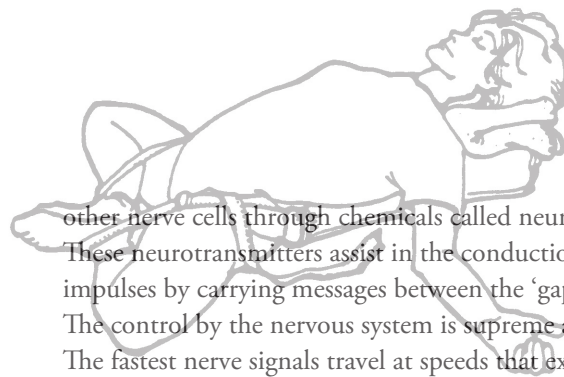
Without health of body, we cannot have a strong root in the mind.

Gurujī has constantly reminded us in his teachings that a yogi never forgets that health must begin with the body, as our body is the child of the soul. It is our duty to nourish and train ‘our child’. It is only through our body that everything comes to the mind. The movements of the mind have to be stilled for us to know what the soul is. We have to create within ourselves the experience of beauty, liberation, and infinity. This is health and we will radiate from within when it is achieved.

The science of yoga deals with both the body and the mind and we have to know the unconscious mind, which expresses itself within our nervous system. If our nerves are disturbed then we will feel weakness of our mind. As long as the nerves are strong, stable and elastic then the mind is stable.

## *The nervous system*

Our nervous system is one of the basic control systems in our body. At the most basic level the function of the nervous system is to send signals from one cell to other cells or from one part of the body to the other. The nerve cells interact with the



other nerve cells through chemicals called neurotransmitters. These neurotransmitters assist in the conduction of nerve impulses by carrying messages between the ‘gaps’ in the nerves. The control by the nervous system is supreme and very quick. The fastest nerve signals travel at speeds that exceed 100 meters per second.

At a more integrative level, the primary function of the nervous system is to control the body. It does this by extracting information from the environment using our sensory organs and then sending signals that encode this information into the central nervous system, processing the information to determine an appropriate response, and sending out signals to muscles or glands stimulating them to respond. The sophistication of the nervous system makes it possible to have language, abstract representation of concepts, transmission of culture, and many other features of human society that would not exist without the human brain.

The practice of *asanas* and *pranayama* have a tremendous impact on the nervous system, especially when done with attentive awareness wherein one works on the nervous system which in turn controls the other systems of the body.

The nervous system and the endocrine system cause the other systems to operate in harmony with each other. The nervous system can also influence the endocrine system by stimulating secretions from the endocrine glands like the pituitary glands with the hypothalamus acting like a link between the nervous and the endocrine systems.

The endocrine system secretes hormones into the circulation which can act on organs which may be very distant to the site of secretion. The control of the endocrine system is more sustained and slower as compared to the nervous system, but it does not work independently of the nervous system.

Each cell of our body has its own intelligence and a vital force. Wherever our intelligence reaches in the body, the flow of the vital force in that part of the body improves.

In *asana* and *pranayama* practice, the unification of cellular intelligence with vital force brings enriched extracellular fluid in contact with the cells and thereby improves our cell metabolism.

The cellular activity is controlled by the autonomic nervous system (nadis and chakras) and our endocrine glands while we do our *asana* and *pranayama* practice. The control of the higher conscious brain is removed. This is natural bio-feedback training for the cells and our functional system. Our respiration is also used as a master key to change our psycho-mental state. This is achieved by stimulating different autonomic nerve impulses.

*Our yoga practice gives formidable strength to the nervous system.*

The cellular body can easily be disturbed. Our yoga practice gives formidable strength to the nervous system which can hold any amount of stress and wield any amount of strength and speed. Tremendous willpower is initially required to achieve this in our practice. Willpower is not just in the mind but it is in our bodies too. With will power we can elongate the muscles and bring intelligence. Willpower is really nothing more than willingness to do. Therefore we have to generate our own willpower and energy within our practice for the health of our nervous system and ultimately our health.

Action is movement with intelligence. It is introduced in an *asana* and excites the intelligence. We have to learn to adjust and balance the body gently from within by feeling and sensing our body. We begin to train our intelligence. The moment we lose the feeling in the skin the *asana* becomes dull, and the flow or 'current' of the intelligence is lost. The brain instructs our body, but our heart has to feel it too. The intelligence of the body is a fact. It is real. The intelligence of the brain is only our imagination. The inner cooperation between the intelligence of the body and the intelligence of the brain is essential.

### ***Our changing health***

As we become older our lives change and our bodies change. Never underestimate the value of *asana* and *pranayama* in all of our life stages. In our *asana* practice, observation and thoughtful application of the mind is required. The keys to unlocking our potential throughout our lives are the qualities of purity, sensitivity, and internal cultivation. This can be achieved if the practitioner, while practicing *asanas*, connects the intelligence from the core of his being to the skin again and receives it from the skin towards the core.

In our *asana* practice the intelligence has to spread evenly within our body so that we become within ourselves.

There has to be a dialogue essentially between the self and the intelligence. This means that the intelligence has to spread evenly within our body so that we become within ourselves. This is *dhyana*. All the limbs of yoga get involved. The blood circulates; the cells are purified, sanctified, and consecrated with energy. This is how Gururji has taught us to practice. Our intelligence has to touch everywhere in our body.

Geetaji continues to remind us to spread our awareness. This cannot happen immediately and takes a long time. It is not a quick fix or a quick process.

Each one of us has to really be open to learn this each time we practice. We have to be a student always in our practice. This means that we have to repeat what we are trying to learn ten times if necessary to really learn and to understand deeply. This is a lifelong process of learning.

We have to listen to our body. We have to pay attention to every nerve fibre, muscle fibre and skin fibre. We have to learn how to hold and support our organic body.

An insightful example was demonstrated by Geetaji in early February when she was teaching standing *asanas* and the importance of the opening of the groins in standing *asanas* for menopausal women. This means that we all have to pay attention to every nerve fibre, muscle fibre, and skin fibre in our practice. We have to 'listen' to our body, in this case the groins, when we practice. We have to be mindful what happens when the leg turns out in *Trikonasana*, to extend our trunk and our hand down to only such a level to our leg that we can feel where our body is open or not, while continuing to really listen to our body and learn from the process. We also need to observe what happens to the frontal thigh and groin when the back leg groin opens.

We have to learn how to hold and support our organic body, and this is especially so as we age. Our technique of practice will change as we change with the process of aging and we learn in the process.

Pantanjali has given us ways to train our mind that will take us from negative health to positive health. The universal code of ethics leads us towards positive health not only of the body but also of the mind. It is essential that the body is cleansed; the senses sublimated and the mind purified to obtain the joyful consciousness so that we can realize the self. ॐ

### **References**

*Sparks of Divinity: The Teachings of B.K.S. Iyengar from 1959-1975.*

*Light on Life: The Yoga Journey to Wholeness, Inner Peace and Ultimate Freedom*, B.K.S. Iyengar.

*Seventy Glorious Years of Yogacharya*, B.K.S. Iyengar – Light on Yoga Research Trust.

*Astadala Yogamala*, Vol 4, 5 & 8.

Geetaji teaching in February, 2015.

## **Approaching Intermediate Poses**

*with Glenda Balkan-Champagne*

Iyengar yoga develops poses in a clear and systematic way from your first Beginner's class to Level 3, 4, and beyond. This workshop will help you advance in stages so that you can access some of the Intermediate poses safely and at your own level of comfort. For students taking level 2 Iyengar classes, familiar with headstand and the prop setup for Shoulder stand.

**Saturday, March 25, 2017, 1-4 pm**

\$48 +GST for Members, \$53 +GST for Non-members



# IYCV Calendar

## December, 2016

- 2 Practice Enrichment
- 3 Teachers Professional Development
- 11 Guruji's Birthday
- 21 Last day of term
- 21-22 Winter Solstice

## January, 2017

- 1 New Year's Day Timed Practice
- 3 First day of new term
- 14 How to Practice Workshop
- 19-22 Senior Assessment at IYCV

## February

- 5 Annual General Meeting
- 10 Practice Enrichment
- 11 Teachers Professional Development
- 17-20 Jawahar Banghera Intensive
- 21 Beginners Class with Jawahar Banghera

## March

- 10 Practice Enrichment
- 11 Teachers Professional Development
- 23 10th Annual Spring Tea
- 25 Approaching Intermediate Asanas Workshop

## April

- 7 Teachers Professional Development
- 8-9 Heart of Yoga
- 22 Ropes Workshop

## May

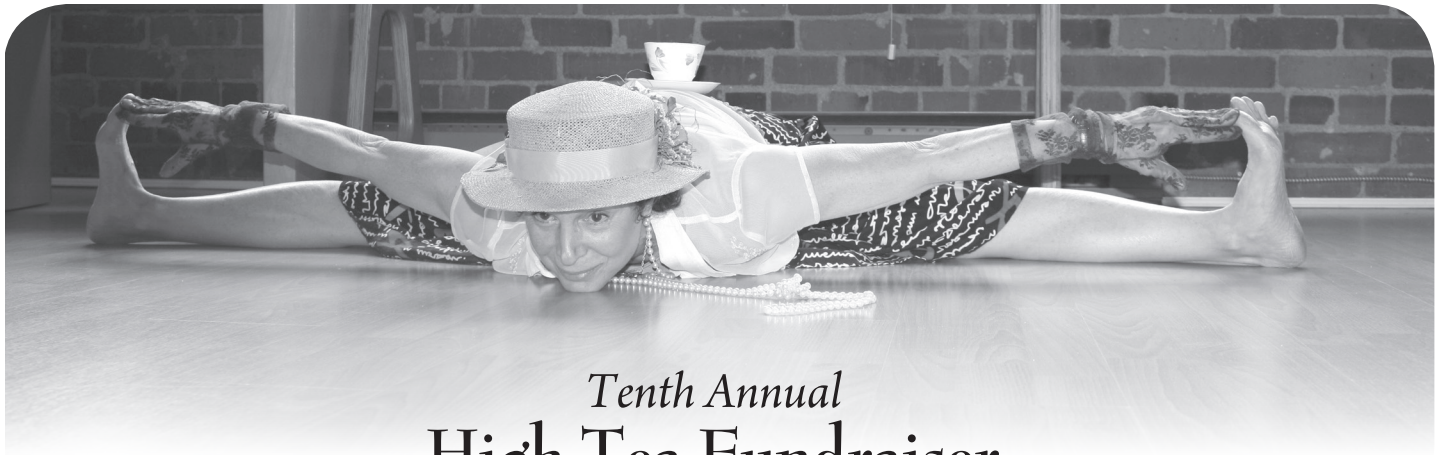
- 6 Understand the Basics & Improve your Poses Workshop
- 13 Teachers Professional Development

## July

- 10-14 Introductory Intensive for Teachers In Training

## August

- 14-18 Intensive for Certified Teachers



## Tenth Annual High Tea Fundraiser

Hosted by Students from the Special Needs Class  
Thursday, March 23, 2017, 2:15 pm- 4:45 pm

\$20 per person | Free for children

*Please note: Payment of the ticket price does not qualify as a donation. Tax receipts will be issued for donations of \$20 or more.*

Enjoy a variety of delectable teas, scrumptious, homemade sweets and savories. Win something amazing at our silent auction and draw. Feel free to wear your favorite hat!

Proceeds will assist the purchase of new props, the replacement of old props, and fund bursaries for Special Needs classes.

All memberships expire  
at the end of the year.  
**IT'S TIME TO RENEW!**



## *Be a Member and Enjoy the Benefits!*

Become a member of the Iyengar Yoga Centre of Victoria and enjoy:

- Discounts on classes and workshops.
- Early registration for classes and workshops.
- Scholarship eligibility for various workshops.
- Library borrowing privileges.
- Free practice space on Sunday afternoons.
- Opportunities for members to contribute insights and apply to sit on the board of directors.

**One-year membership fee: \$42 CDN (\$40 + GST), renewable each January.**

### **Membership PLUS**

The Iyengar Yoga Centre of Victoria is offering a new membership option, Membership PLUS.

Receive all the benefits of an annual membership, PLUS six copies of the newsletter mailed to you. Ideal for teachers with their own studio!

**This membership is available within Canada for \$57.75 (\$55 + GST)**

Please complete this form and mail or drop it off at our office 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 Canada

☐ **One-year: \$42**    ☐ **Membership Plus \$55.75**

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_

PROV/ STATE: \_\_\_\_\_

POSTAL CODE: \_\_\_\_\_

COUNTRY: \_\_\_\_\_

PHONE: \_\_\_\_\_

E-MAIL: \_\_\_\_\_

☐ Please mail my newsletter.

☐ Please email me the link to the web newsletter.

☐ Sign me up for monthly yog-e email news.

☐ Receipt required.

Iyengar Yoga Centre of Victoria Presents

## *the Heart of Yoga*

**April 8-9, 2017**

Saturday, April 8, 10:30 am - 1:30 pm  
and 4:00 - 6:00 pm

Sunday, April 9, 12:00 - 3:00 pm

Fees: \$175 + GST members  
\$195 + GST non-members

*We are missing the gold if  
we do asanas as a physical  
practice only.* – Geeta Iyengar

Steady in shoulder stand and  
ready to learn headstand?  
This workshop is for you!  
A weekend workshop with  
Shirley Daventry French  
and Ann Kilbertus for  
Level 2 students and above.

Registration opens:  
Tuesday, January 10, 2017

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

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

