

May/June 2004



VICTORIA

yoga centre

NEWSLETTER



Self-study is a fundamental part of yoga which, like all yogic practices, gradually removes ignorance and clears a path to knowledge, so that we know when to act and when not to.

– Shirley Daventry French



IYENGAR YOGA

Teacher Training Intensives

July 5-10, 2004

**With Leslie Hogya, Ann Kilbertus
and Linda Benn**

This six-day Intensive will focus on preparing teachers for assessment in Iyengar Yoga at Introductory Level I or II.

Leslie, Ann and Linda are experienced teachers certified at the Junior Intermediate III Level through the Canadian Iyengar Yoga Teachers' Association. They are qualified C.I.Y.T.A. assessors. All three are committed to assisting local and outlying yogis to become skilled Iyengar Yoga teachers. Preference will be given to C.I.Y.T.A. members in recognized Iyengar Yoga teacher training programs.

August 16-20, 2004

With Shirley Daventry French

This course is for certified Iyengar Yoga teachers who wish to prepare for assessment at Junior Intermediate Level I, II or III.

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

In both Intensives there will be daily classes in asana and pranayama, the art and science of teaching and peer teaching.

As in previous years, Iyengar Yoga teachers from other countries are also invited to apply. C.I.Y.T.A. members will get priority.

Fees (incl. GST): Victoria Yoga Centre members \$535.00, Non-members \$567.10

Registration opens February 16, 2004.

To receive the application and registration forms, please contact:

Victoria Yoga Centre, 202-919 Fort Street, Victoria, BC V8V 3K3

Phone: (250) 386-YOGA (9642), or Ann: (250) 598-0976, or Linda: (250) 478-0757

Email Linda: lbenn@islandnet.com or Ann: stpatrick@entirety.ca

Sutra Workshop

**With Shirley Daventry French
October 1, 2004**

This evening seminar will provide an overview of the yoga sutras of Patanjali and explore practical ways of making use of them as a guide for daily living.

Going Deeper

**An Iyengar Yoga Workshop with Shirley Daventry French
October 2-3, 2004**

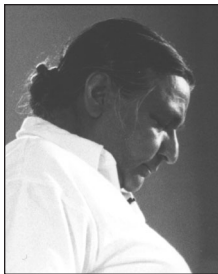
An opportunity for Level I, II and III students to work with senior teacher Shirley Daventry French to explore yoga in a deeper way. Also an opportunity for teachers to observe Shirley.

Shirley Daventry French is a long time student of B.K.S. Iyengar and has studied at the Ramamani Institute in Pune many times, most recently in December 2003.

See next issue for more info.



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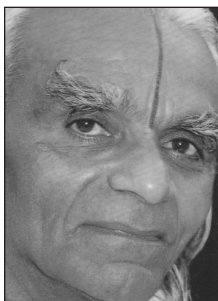
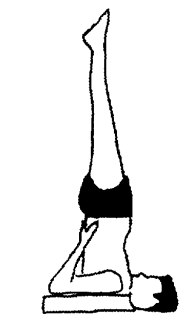
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Newsletter Advertising Policy (Adopted February 20, 2004)

In keeping with the mandate of the Victoria Yoga Centre 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 VYCS.
2. Advertisements must be only for Iyengar Yoga
3. Priority given to advertisements regarding:
 - VYC events
 - VYC sponsored events
 - CIYTA events
 - Radha House/ Yasodhara Ashram



VICTORIA yoga centre NEWSLETTER

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DEADLINE FOR NEXT ISSUE

May 15, 2004

VICTORIA YOGA CENTRE SOCIETY is a non-profit society incorporated under the Societies' 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 Swami Sivananda Radha and Mr. B.K.S. Iyengar.

The Newsletter, published regularly by the VICTORIA YOGA CENTRE SOCIETY, provides current information on events concerning yoga in the Victoria area and the Yasodhara Ashram.

Send contributions, articles, photographs, drawings, information or suggestions to the Victoria Yoga Centre Newsletter:

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For information on activities and events, call 386-YOGA(9642) or visit our website: www.victoriayogacentre.bc.ca.

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

The book *Tibet's Great Yogi - Milarepa* by W.Y. Evans-Wentz offers valuable insight into the demands of the yogic path for any serious student of yoga, and its depiction of the Guru-student relationship is of particular value to anyone considering becoming a teacher. This was one of about thirty books on the book list for a three month teacher training course which I attended at Yasodhara Ashram in the winter of 1976. Not only was it compulsory reading, but to complete the course work I had to submit a report on this book which would show that I had understood the main concepts it advanced. Further I had to demonstrate ways that they could be put into practice in my life. It was not merely an intellectual exercise!



SHIRLEY DAVENTRY FRENCH WAS AWARDED SENIOR CERTIFICATION FROM B.K.S. IYENGAR. SHE HAS BEEN TEACHING SINCE 1972 AND FOUNDED THE VICTORIA YOGA CENTRE IN 1976. SHIRLEY LIVES IN VICTORIA AND TEACHES WORLDWIDE.

Milarepa was one of the greatest yogis to emerge from Tibet. In his view, intellectual development was not essential in the attainment of wisdom, and he taught that Right Knowledge was not to be obtained from books.

Milarepa was one of the greatest yogis to emerge from Tibet. In his view, intellectual development was not essential in the attainment of wisdom, and he taught that Right Knowledge was not to be obtained from books. In fact many great Tibetan and Indian saints have been illiterate. He pointed out that the yogic path is open to all who have the necessary application and are able to practice

self-discipline and mastery of the mind. In the words of Milarepa :

“The undisciplined mind is to be caught with the lasso of Singleness of Purpose, tied to the Pole of Meditation, fed with the Guru’s Teachings and watered from the Stream of Consciousness.”

In his early life Milarepa studied with a teacher of “the Black Art” and performed

some evil deeds, and by the time he changed his direction and arrived at the door of Marpa the Translator (also known as the Terrible Tempered Marpa) seeking to become his disciple, he had accrued considerable karma which he was seeking to assuage.

Marpa made him an offer. He would supply Milarepa with food and clothing in which case he would have to seek the spiritual teachings elsewhere, or Marpa would become his Guru and Milarepa would have to find food and clothing elsewhere. It was Milarepa’s choice to accept Marpa as his Guru.

Marpa inflicted many trials on Milarepa partly to test his sincerity but also as penance for his black deeds so that the law of karma could be obeyed. These trials included building various houses in different sites according to Marpa’s instructions, and then being instructed to tear them down and start again. During this lengthy period many others were initiated by Marpa into the spiritual teachings, but not Milarepa who had still to prove himself.

Milarepa’s suffering and despair are the subject of much of this book. He even contemplated suicide; but instead found the strength to continue. Dreams had foretold Milarepa’s greatness and Marpa was determined to purge him of his sins by bringing him to the edge of despair. Eventually,

deciding that sufficient penance had occurred, Marpa initiated Milarepa.

During his discourse to mark this occasion, Marpa made two significant points:

- (1) That is it quite right to try to obtain religious truths by every possible means.
- (2) Religious anger is a thing apart and in whatever form it may appear it had the same object - to excite repentance and contribute to the spiritual development of the persons involved.

All along Marpa had known that Milarepa was a worthy disciple, but the Law of Karma must be satisfied.

Did this mean that from there on Milarepa's life became easier? Read the book and find out; it is an interesting and inspiring story. Suffice it to say that this initiation was really the start of Milarepa's evolution to becoming one of Tibetan Buddhism's most revered teachers. Such heights are not easily attained.

Several things brought this book to my mind. One was a book I read recently written by a woman who claims my Guru as her Guru. It was an infuriating read because it was well written, well researched and gave valuable information and insight into certain traditions of yoga and interesting biographical details of Gururji's life. However, this was interspersed with dissatisfaction with the style and content of the classes (not advanced enough for her), many references to her prowess in yoga, and constant remarks about her special relationship to B.K.S. Iyengar which made me doubt her veracity. Reading about her reactions to the teaching she received, I did not think she understood what it meant to call someone your guru.

To a guru all disciples are special but rarely in the way we think we are. We come to him or her with our own karma in the same way as Milarepa came to his guru. As a result of this each one of us receives different treatment. On a personal level, Gururji and his family are very approachable and inclusive, and in some instances I felt this author betrayed their trust. From a journalistic angle, the views she expressed were open and honest in a fashion which is admired in the West. On the other hand, gurus work in mysterious ways, and a

disciple generally does better to keep this in mind and keep their speculations to themselves.

Then there is the problem that memory distorts events, something I have learned from my own family. Many a time I have sat around our family dinner table listening to my children telling tales of their childhood and thought to myself; whose children are these? Their memory of events is quite different from mine and Derek's, and often he and I disagree with each other. As students of yoga it is important for us always to remember this, that immediately after an

...Marpa made two significant points:

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event our mind starts to redefine it.

Swami Radha used to recommend a practice where we take a special event in our life and immediately afterwards write down our experience as we remember it; put this in an envelope and seal it. A week later take another piece of paper and once again write down your recollections of this event. Do the same a month later, and then after six months, and then a year later. Then open all the envelopes and compare what you have written.

Even when we have taken notes during an event, later these will be interpreted by our particular state of mind as we attribute meaning to them.

The second thing which prompted thoughts of Milarepa was that in a number of courses I have taught recently there have been a proliferation of sincere yoga teachers who have begun teaching with good intentions and a love of yoga, but little knowledge of the

subject they are teaching. Having arrived at the point where they were ready to deepen their study as students, instead they had catapulted into teaching. In my opinion, for many this is happening too quickly. At the appropriate time, when your personal practice and understanding of the yogic teachings have reached a sufficient level of maturity, then becoming a teacher can deepen your sadhana. In the yogic tradition, your sadhana has to be your first priority. Once this is well established, you have developed a basic understanding of the teachings and have established them in your own life, then –

In the yogic tradition, your sadhana has to be your first priority. Once this is well established, you have developed a basic understanding of the teachings and have established them in your own life, then – provided your teacher agrees – you are fit to begin the training.

provided your teacher agrees – you are fit to begin the training.

The idea that first you become knowledgeable and proficient in the subject before even considering becoming a teacher has gone out of fashion. In my own city, there are yoga centres advertising in the local paper and on the internet for students for their teacher training courses, and I know of many others with such minimal prerequisites that it would be laughable if it were not so disturbing.

Traditionally the right to receive the teachings had to be earned. I am not suggesting that we employ the rigour of Marpa to our selection process; rather that those who offer teacher training to students of whom they know little or nothing, to people untrained or raw in the practice of yoga, are offering little of value. That which you value you do not give away lightly. I understand that often this is done with good intentions, wanting to share something which has

delighted and benefited you, but it is also done in ignorance and – as Patanjali tells us – *avidya* or ignorance is the underlying cause of all other obstacles on the yogic path.

Third, and perhaps most distressing, is the use of the Iyengar name to describe your teaching without any regard for the wishes of the Master himself that you first become certified in his method, and then teach it without mixing in other styles. If you do not wish to do this then Gurujī requests that you remove his name – a request which is well within his rights in the tradition of yoga. Simple as this seems, there are those who find it impossible to respect Gurujī's wishes yet continue to earn their living under the banner of his name.

Here again, with some teachers this is done in ignorance and innocently because they are isolated and do not know of Gurujī's stipulation about the use of his name. With others it is done knowingly, arrogantly and in defiance, their own ambition over-riding the wishes of the teacher they purport to follow. Think about the karma that this engenders. Rather than adhere to Gurujī's request and either remove his name or fulfil his requirements, they prefer to blame those of us who speak up on Gurujī's behalf calling us rigid, narrow-minded and worse.

Even holding a certificate in Iyengar Yoga does not automatically denote a teacher of this method in good standing. For instance, a doctor who is struck off the medical register for some transgression is denied the right to practise medicine but he still holds his medical degree. There are laws about this. Yoga is beyond the law of man but not beyond the law of karma. In an attempt to monitor and designate those Iyengar teachers in good standing, Gurujī has registered a Certification Mark for graduates of his method which has to be renewed every few years by showing evidence of ongoing post-graduate education either in Pune or with senior teachers of this method who maintain their link to Pune.

The detractors of this process say that this is not the yogic way. The detractors of this process also generally maintain distance from Gurujī and Geeta, staying away from Pune

and not attending the conferences where they have taught in the West.

We have moved far away from Milarepa's days when a Guru was able to maintain close personal contact with his disciples who were expected to surrender to him completely or they would receive nothing. As with Marpa, they imposed severe limitations on how and when their pupils would receive the teachings. The guru decided if and when a pupil would begin to teach, in which case this would be done under close supervision.

Contemporary Masters of Yoga such as B.K.S. Iyengar have a difficult task. Their pupils are numerous and wide-spread. Not all who have learned from Gururji consider him their guru, of course; but in the yogic tradition any pupil who has received the gift of yogic teaching from a Master has a responsibility not to abuse this gift. For the Master it is a challenge to fulfil their obligation to their pupils and the yoga public by insisting that certain standards

are established and maintained, standards which are to be delineated by the Master and not through a free floating interpretation of their meaning.

B.K.S. Iyengar has stated his requirements quite clearly. To teach in his name first you must become certified by your national Iyengar association. A year later, after gaining experience as a certified teacher, you are granted a certification mark. This follows the practice of many professions such as medicine and law where there is a year of internship after graduation and not until its completion are they free to go out on their own. As I am married to a doctor I know something about the medical profession who, like those of us teaching Iyengar Yoga, are required to show that each year they have taken a certain amount of post-graduate training and upgrading.

What Gururji requires of those teaching in his name is not open to interpretation. He has made his expectations clear. No-one need employ the

name Iyengar to teach yoga, but if you do it comes with a price - that you listen and surrender to the living Master of that tradition.

Milarepa lived in the twelfth century and we are living in the twenty-first. The source of our yoga is India but we are living, practising and teaching in Canada with its own laws, customs and culture. Necessarily, there has had to be some accommodation for time and place. Gururji is aware of this. However, the principles of yoga have not changed from Milarepa's day to ours and, as I stated at the start of this article, present day students and teachers would gain valuable insight into the discipline of yoga by readying about the extraordinary life of Milarepa.

Having read this book and knowing something of the tradition of Gurur-disciple relationships has been of immeasurable help to me in pursuing and persevering on my own yogic path under the tutelage of B.K.S. Iyengar. ॐ

Cooking... Indian style

Khairon Quadir lives in British Columbia and is an excellent cook. She has given workshops in Indian cooking and was the head chef when B.K.S. Iyengar came to Vancouver in 1984, to Edmonton in 1990 and to Toronto in 1993. Subsequently, in 2001 she traveled with and cooked for Geeta Iyengar in Vancouver and Victoria. Permission was granted by Khairon to reprint here one of the recipes from her book.

Daal (method #1)

Ingredients:

- 1 C mung split daal (lentils)
- $\frac{1}{4}$ C toor daal or orange split daal (lentils)
- 4 C water
- 2 Tbs oil
- 2 whole hot peppers (optional)
- 1 large tomato crushed
- $\frac{1}{2}$ tsp turmeric
- $\frac{1}{2}$ tsp ginger crushed
- 1 tsp garlic crushed
- 1 tsp cumin coriander powder
- $\frac{1}{4}$ tsp green chillies crushed or red hot pepper powder (optional)
- $\frac{1}{2}$ tsp garam masala
- 1 Tbs fresh coriander leaves (finely cut)
- 1 Tbs lemon juice

Method:

Wash lentils and soak overnight or at least for an hour.

Then cook lentils with all above ingredients for an hour or two on medium heat,

add water if necessary (except chopped fresh coriander and lemon juice

which should be added at the last moment) until the mixture is smooth.

Serve with steamed rice or rice cooked in coconut milk.



Geeta Iyengar on Pranayama

Geetaji Iyengar graciously and generously answered questions and offered additional guidance related to the teaching and practice of pranayama in an interview on Sunday, February 23, 2003 at R. I. M. Y. I. Also present were Stephanie Quirk and Sunita Parthasarthy. On behalf of the wider Iyengar Yoga student community, Judy Brick Freedman presented the questions and collated the information. Geetaji elegantly edited the information.



BANDHA

Jalandhara bandha is the first bandha to be taught. It is commonly done in all the sitting pranayamas. Whenever you are sitting it is a must. It is commonly referred to as “chin lock.”

It is always called jalandhara bandha, whether practiced during puraka (inhalation), antara kumbaka (retention after inhalation), rechaka (exhalation) or bahya kumbaka (retention after exhalation). The character and intensity of jalandhara bandha will change with each aspect of the breath. After inhalation, jalandhara has to be stronger and firmer. After exhalation, there should not be a sudden release of the upper chest. It slowly recedes down. After exhalation for bahya kumbaka, the chin lock has to be there though it is different. During uddiyana bandha and after retention when one releases the abdomen and inhales, there is jalandhara bandha throughout.

To assist jalandhara bandha, the eye bandage can be used between chin and chest in the following situations such as a flat or boney sternum, a very long or stiff neck, or for specific pain, weak chest, or hard throat.

And in the process it teaches how to lift the chest to the bandage. If people feel choked or the sternum remains collapsed even though the chin goes down and a gap remains, the bandage fills the gap. First see that the top of the sternum remains up. See whether the chin goes down and the sternum goes up. What is the gap which remains? Fill in that space. When you give the bandage, they begin to feel how they have to lift the chest to the bandage. The bandage acts as a “bone” for the sternum and not the bone of the chin. The purpose is to create a soft throat. It can be replaced, as Guruji has done with some people, with a soft small fiber or wooden brick. However, jalandhara bandha has not to be forced on the beginner pranayama practitioners. They have to learn to bring the head downwards. Their tendency will be to lift their head up and if the teacher asks them to hold the rolled bandage they tend to use force which disturbs their brain and eyes. So, jalandhara bandha has to be learnt gradually.

Also, she advised, as in *Light on Pranayama* (pl. 77), using a higher head support at times to promote the feeling of the chin lock. Always beware of hypertension and not to

force the neck muscles. The head has to be on the blanket in such a position so the neck is not tensed, as for a reclining small antara kumbaka. However, this is not jalandhara bandha.

Mula bandha's first stage is aswini mudra, gently lifting the anus. Students can be made aware of the anal mouth adjustment in aswini mudra in preparatory asanas, such as tadasana, uttanasana, adhomukhasvanasana, urdhva dhanurasana, sirsasana, sarvangasana on/off the chair, setu bandha sarvangasana, and others.

Most of the time, students will understand mula bandha in antara kumbaka. When you have a complete inhalation and then you retain the breath with jalandhara bandha, then take the awareness to the anal mouth region, only the anal sphincter, which you elevate. The grips have to be taught stage by stage. First the area has to be felt by the practitioner. Abdomen and vagina for ladies should not become hard. In sitting posture, if women come too far forward on the pubis, this hardens the vaginal area. So be on the buttocks. Also use the pubic plate extension to lift. For men, testicles should not be heavy.

Sometimes, Geetaji has taught mula bandha before sirsasana, lying down on a blanket rolled into a conical shape to support the tail bone, so the waist also extends to the tail bone region. If it is taught in sirsasana it is called aswini mudra. The feel of aswini mudra guides mula bandha in pranayama.

A mudra is a mild seal. A bandha is absolutely tied up and sealed. Guruji does not recommend mula bandha generally for the beginners and irregular practitioners, as it is among the personal practices.

BHASTRIKA

Bhastrika is taught after making physiological preparations, such as with ujjayi or viloma. It is never taught straightaway without having the background of practice of these two pranayamas.

It is taught in stages. First students have to listen to the sound. One starts in sitting posture with open nostrils and palms down to establish the rhythm and the co-ordination of



Ann Kilbertus teaching an introduction to Pranayama

the movement of the ribs and diaphragm with the exhalation, just one or two “blasts.” The teacher watches the height, width, and depth of the chest. The students can do one to three cycles to match Geetaji's sound. Correcting is most important. If the sound goes wrong, one is applying a wrong force. If they collapse the chest, the teacher should stop and say “Look at your chest. Look at my chest. Look at my abdomen,” etc. Show how the teacher does not drop the spine. Geetaji suggests imitating them. “I do not want this. This is what you do.” This gives them a better understanding. If they do it forcefully and too many cycles, it is the teachers' responsibility to see and check. If the sound is not correct or the head is thrown back and the shape of the chest is not maintained, do not increase the blasts. Do not harden the intercostals or other parts of the chest or go “kicking” the head. Later they can go to 6 – 8 cycles. This is stage I - LOP

Then bhastrika is taught as anuloma, with digital nasal control. There are two types

- 1) Inhalation through open nostrils and exhalation through one nostril - first right and then left. Few blasts on right and then few blasts on left.
- 2) Inhalation through open nostrils and exhalation through alternate nostrils.

1) Inhale through both open nostrils, though fingers may be very close to the nostrils. First begin blasting on the right:



inhale, exhale right, inhale, and exhale right. Every inhalation is through open nostrils and every exhalation through the right, digitally controlled left nostril closed. After the right it is the left. Inhale through both open nostrils and exhale left blast, with thumb closing the right nostril. Though the inhalation is through both nostrils, the fingers rest on the nose.

Be especially aware of when the sound varies with cold or sinus blockage. If one side is too blocked, the ears become hard, so students should not risk injury. We must take good care of eyes and ears. Bhastrika does not work when students are suffering a cold attack or a headache. If the nose is simply runny, students can practise bhastrika, or at the beginning or end of a cold.

As it comes, and the sound is well synchronized, students can do more, six or eight cycles of blasts.

2) Then comes alternate nostril: inhale through open nostrils and exhale through right nostril, then inhale through open nostrils and exhale through left nostril. These blasts are done on alternate nostrils though the inhalations are through open nostrils.

After these preparations for digital bhastrika, one can do LOP stage II in which both the nostrils are partially

closed and blasted by opening them partially. In stage III one closes the left nostril completely and uses only right nostrils for inhalation and blasting exhalation. After a couple of cycles one closes the right nostril and does only with the left nostril.

Then you do alternate nostrils with quick succession. Blocking left nostril, inhale through open right nostril, exhale blast right; inhale through open left nostril and exhale blast left, developing up to six or twelve pairs of blasts, when you are used to it. Geetaji has not taught this recently due to too many new students.

Then students could go to a bhastrika like nadi sodhana: inhale right, blast exhalation left, inhale right and blast exhalation left. This is the IV stage of bhastrika. However the sound of blasts changes when one does digital bhastrika. In most advanced bhastrika the sound becomes smoother. Guruji has not introduced this into the syllabus as such, but it is for those who are so advanced. Most of us have enough pranayamas to practice.

Thus, the whole programme of bhastrika is as follows:

1. Open nostrils blasts (stage 1)
2. Anuloma bhastrika:
 - a. Inhale open nostrils, exhale right (couple of blasts)

- b. Inhale open nostrils, exhale left (couple of blasts)
- c. Inhale open nostrils, exhale right, inhale open nostrils, exhale left alternatively (couple of blasts)
(These first two are stage I - fully open nostrils)

3. Nadi shodhana bhastrika (stage II)
Inhale through partially opened nostrils and exhale blasts through partially opened nostrils

4. Single Nostril Bhastrika (stage III)
 - a. Inhale through right, blast through right, left is blocked completely (couple of blasts)

- b. Inhale through left, blast through left. Right is blocked completely (couple of blasts)

- c. (Not in *Light on Pranayama*) Inhale through right, blast through right, inhale through left, blast through left (couple of blasts, alternate nostrils)

5. Alternate Nostrils Bhastrika

- a. Inhale through right, blast through left (couple of blasts) (completes one cycle - surya bedhana)

- b. Inhale through left, blast through right (couple of blasts) (completes one cycle - chandra bedhana)

6. Nadi Shodhana (stage IV) - Inhale through right, blast through left, inhale through left, blast through right (completes 1 cycle)

Bhastrika can also be taught to make students more sensitive after practicing digital nasal pranayama to promote understanding of why the nostrils are blocked.

Only for foggy, depressed, shaking, not concentrating, or distracted students, it can be done straightaway.

If you find the right nostril is blocked (not ears or the eyes swollen), then you could do a few blasts on the right to open the right nostril. But with the blasts one should not lose the sensitivity. The blasts are meant to develop the sensitivity. This would be for more advanced students.

Bhastrika is always followed by savasana, unless it is done only for a few strokes to clear out nostrils as mentioned above. The reason behind doing bhas-trika is to open the nostrils for the digital pranayama then savasana is not needed, but if it is done as the main pranayama then after bhastrika savasana is essential. The brain and chest have to come back to normalcy as far as its sensitivity is concerned in order to do the next pranayama.

ASANAS BEFORE PRANAYAMA

Asanas conducive for conditioning and regularising pranayama include tadasana, uttanasana, supta virasana, supta baddhakonasana, matsyasana, viparita dandasana on the chair, sirsasana (independent or rope), sarvangasana (independent or on a chair), setu bandha sarvangasana, ardha halasana, sometimes janusirsasana for head rest and heart rest, and viparita karani. Teachers can choose among these as time and circumstances permit. These asanas bring the freedom in the respiratory organs, sooth and quieten the nerves and brain, make one passively alert. One keeps the past behind and restrains from the future, remains in the present. One gets sattvika placidity more than tamasic dull silence. The body and mind are freshened and the scope of the breath increased.

LEFT HAND DIGITAL PRANAYAMA

Regarding using the left hand for digital pranayamas, it is permissible when there is some problem, like arthritis or a frozen shoulder and amputated arm. Also, students could sit with two hands in the mudra for digital pranayama. Though the right hand remain in pranayama mudra and the left hand remains in jnana mudra in the usual process of practice, often it is noticed that very few know the finger action in

pranayama mudra. In order to get accustomed to pranayama mudra students need to be taught to keep both the hands in pranayama mudra. Once their fingers are well educated, the teachers can ask them to release the left hand finger for jnana mudra.

GETTING UP FROM SAVASANA

Guruji has said that after long supine pranayama, when your back has gotten very heavy, you might roll to the left, roll to the right, maybe a second time until the sore back gets released. You might roll onto the tummy for a prone savasana or even do adho mukha virasana. But always get up on the right. (except in the case of an injury on the right i.e., shoulder, knee, or hip injury, then one has to get up from the left, but **NEVER** to just sit straight up). There is a reason for rolling onto the right, so that surya nadi, or pingala nadi will be active. Right side is considered as the auspicious side and keeps one active. The heart being on the left, the weight of the body is not thrown on that side when one gets up from the right. Traditionally it is said that one should sleep north/south by keeping the feet to the north and head to the south. The south is considered as the place of the ancestors (pitru-loka). Therefore, feet are not kept towards the south. By keeping the head to the south one shows respect to the ancestors who are no more with us. The earth goes rotating around its north south axis, where the east is in the forefront, the rotation is west-east. This affects the human beings too. Often we experience when we fly, if we go in the direction of the earth rotation, less is the jet lag than going against it. Similarly, if you get up from the right side being in a north south direction, you do not go against the earth's rotation. Obviously the nerves do not get shaken.

The sunrise is on the east, when you get up even early in the mornings turn right so you face east. This is to ask for

grace, bliss and blessings since the jnana shakti, intelligence, illuminative energy comes from the sun god. So when you sleep north/south, turn right - you face east.

Do not ask the beginners to use bolster from shavasana or shavasana-pranayama. Give them the feel of the usual traditional shavasana. The beginner students can lie flat, without a bolster or blanket to get the feeling of the chest movement. Later when you give them a bolster or blanket they get the feeling of the difference to vary the condition of their chest, head and brain in these two postures, with props and without props.

DURING MENOPAUSE

During menopause, some women perspire even sitting with jalandhara bandha. At this time, to avoid hot flashes, it is helpful to lie flat without a bolster or blanket under the chest. The prop support disturbs them often. Secondly, as one ages, the sternum and connecting ribs area may seem hard, dry, shortening and sinking. One finds lifelessness in this area. Really lengthening the sternum, as in viparita dandasana on a chair or setubandha sarvangasana on a bench, is important.

PRANAYAMA WITH OPEN EYES

For beginners or for patients in the medical classes, Geetaji starts by asking them to sit straight, with the eyes open, to feel the chest and when the head is down, to look if the chest is getting open or is sinking. Then after a while, students can close the eyes. This is to develop awareness.

When they keep the eyes open, they are taught to connect themselves with awareness to their chest and mind. They learn to be with themselves. With open eyes they are not allowed to see somewhere else, but rather their attention is brought exactly where it is required. When you ask them to close the eyes

they get disconnected from the body and mind. With open eyes they are not only connected to their body and mind but they begin to watch the interaction between the body the breath and mind.

Many a time you have to show them, "This is your chest; these are your ribs." Then they can identify the parts in the doing process though everyone knows where they exist.

When it is the general pranayama class, you can ask the pupils to do *supta baddha konasana*, *supta virasana*,

matsyasana along with *sirsasana*, *sarvangasana*, *setu bandha sarvangasana* preliminary to the practice of pranayama which prepares them physically, physiologically, psychologically and mentally. Then while doing pranayama, pupils find a good preparation from body and mind sensitivity to proceed further in pranayama.

However, when you concentrate only on pranayama, you may not go for asana but straightaway begin with pranayama. When you sit for pranayama, you are

disturbed physically and mentally even with simple household work, it is better to begin with *savasana* for ten minutes or so and then do sitting pranayama. By doing *savasana* in the beginning, the scattered mind and scattered energy which feels completely dispersed is gathered, channelled and centralised. It is a *savasana* done for *pratyahara*. Then you can proceed with pranayama. ॐ

Busy Day Practice*

by Leslie Hogle

Students often ask, "What can I practise when I have so little time?"

This short sequence covers some basic poses. You can use the opening five poses to create a cycle of *Surya Namaskar* (sun salutations) by doing numbers one to five and then going backwards from five through one.

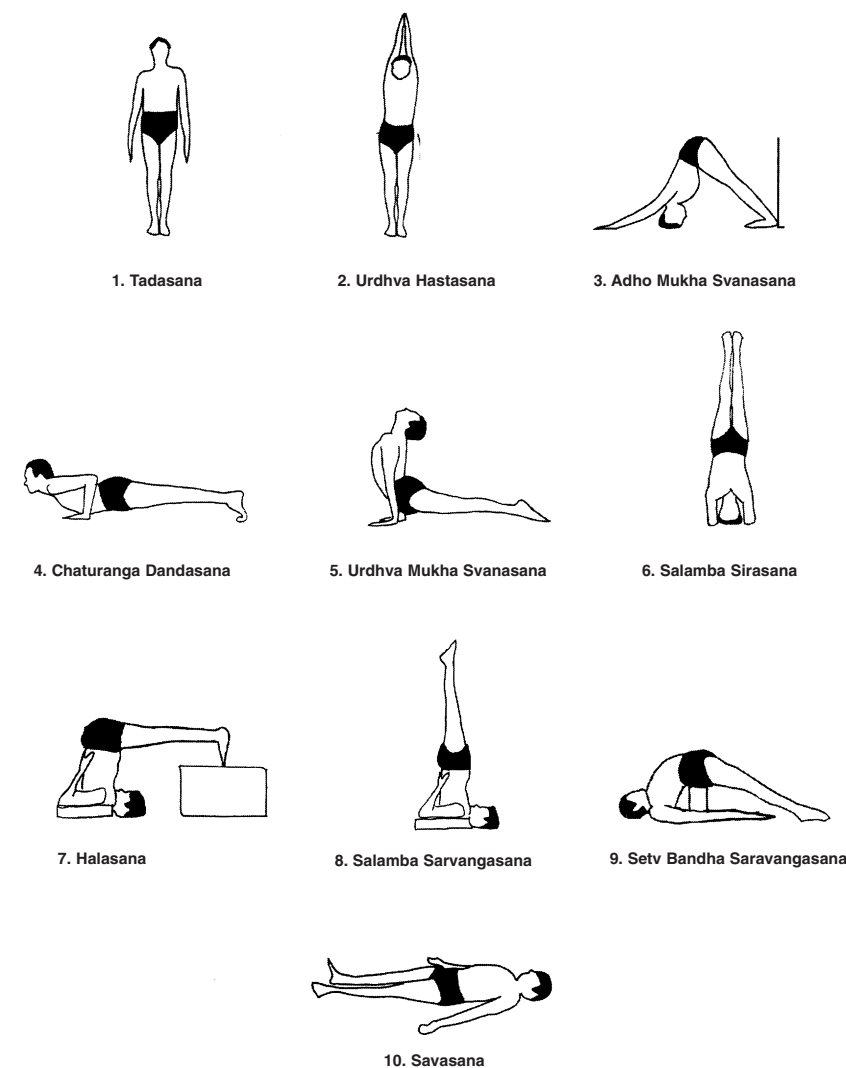
Only practise *Sirsasana* (headstand) if you have learned how to do it in class.

Always include at least one pose from the shoulderstand cycle at the end of any practice. There are three poses from that cycle in this practice, *Halasana*, *Salamba Sarvangasana* and *Setu Bandha Sarvangasana* (which can be done with heels on a block at the wall for support if your back is stiff). If you don't have time for all three, then choose one of them.

If some days you have more time then add standing poses before going upside down. After going upside down add twists and forward bends.

** This practice is recommended for levels 2 and up and should not be done by women during menstruation.*

LESLIE HOGLE IS CERTIFIED IN THE IYENGAR METHOD AND LIVES IN VICTORIA. SHE HAS BEEN TEACHING SINCE 1974.



Drawings from *Light on Yoga* (B.K.S. Iyengar, 1966) with thanks to Chris Lee who is currently living and studying in Pune, India.



Student Intensive

With Lauren Cox and Robin Cantor

August 23-27, 9am-12pm

Learn how to establish and deepen your practice

Prerequisite: Level 2 Iyengar Yoga experience

Ty and Robin are certified Iyengar yoga teachers who bring enthusiasm, dedication and humor to this five-day intensive. There will be two hours of asana including yoga kurunta, a timed practice, an introduction to pranayama and philosophical and spiritual discussions. A lunch at the Spice Jammer restaurant is included in the fee.

Fees: Members \$225 + GST,
non-members \$240 + GST

To register, drop in or call us at:

#202-919 Fort Street, Victoria, BC V8V 3K3

phone: 386-YOGA (9642)

website: www.victoriayogacentre.bc.ca

Refunds will only be offered if your space can be filled and are subject to a \$10 cancellation fee.

Practice (abhyasa) is the art of learning that which has to be learned through the cultivation of disciplined action.

Practice is a generative force of transformation or progress in yoga.

— B.K.S. Iyengar

SUMMER SADHANAS

This summer we offer a selection of 90-minute practices for six to nine days in a row.

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

June 28-July 3 (6 days) \$90 + GST Teachers: Ann Kilbertus and Linda Benn

July 5-10 (6 days) \$90 + GST Teachers: Marlene Miller and Melissa Worth

August 23-31 (9 days) \$120 + GST Teacher: Lauren Cox

Time for the Sadhanas: 6:30-8:00am

For information on the teachers of the two 6-day Sadhanas please check for flyers or call for more info closer to the actual date.

Refunds will only be offered if your space can be filled and are subject to a \$10 cancellation fee.

Victoria Yoga Centre, 202-919 Fort Street, Victoria, BC V8V 3K3

Phone: (250) 386-YOGA (9642)



Annual General Meeting Reports

VICTORIA YOGA CENTRE A NON-PROFIT ORGANISATION WHO DOES WHAT 2004

Board of Directors

President, Rosemary Barritt
1st Vice President, Connie Barker
2nd Vice President, Jim Riddell
Treasurer, Lori Wanamaker
Secretary, Joan Douglas
Past President, Leslie Hogya
Teachers' Group Liaison, Linda Benn
Scholarship, Amanda Mills
Building Maintenance, Jim Riddell
Newsletter Liaison, Melissa Worth
Lynn Langford, Corrine Lowen,
Ted Mather, Silvia Vilches

Newsletter Committee

Shirley Daventry French, Lauren Cox
Nancy Searing (Newsletter Advertising)
Gwynneth Powell (Board Liaison)
Greg Sly, Melissa Worth (Board),
Taimi Mulder, Jane Munro, Susan Robinson

Typing/Scanning Nancy Poole

Mailout Keiko Alkire, Rosemary Barritt

Publicity

Heather Hobbs (Promotion),
Karin Holtkamp (VYC Advertising),
Bonnie Light, Karin Dayton (distribution)
Charles Campbell (distribution)

Membership Constance Barker (Board)

Sales Drew Yallop

Communication

Melissa Worth (Web-site email, Board
Liaison)

Program Committee

Robin Cantor, Lauren Cox, Leslie Hogya,
Ann Kilbertus

Friday Night Gatherings Robin Cantor

Scholarship Committee

Wendy Boyer, Ty Chandler,
Amanda Mills (Board)

Library Janine Beckner

Special Needs Volunteers

Keiko Alkire, Jo Anna Hope, Debra
Johnson

Building Maintenance

Jim Riddell (Board), Sue Riddell (Props)

Web Page Monica Dimofski

Desk Volunteers

Hilary McPhail, Marion Ashton

President's Report

BY ROSEMARY BARRITT

With the effort and commitment of many people, 2003 was another busy and successful year for the Victoria Yoga Centre. There are things to report and people to thank. I would like to start by thanking our office staff. For new people coming to our centre the friendly faces at reception make for a pleasant introduction to the VYC, and our regular yoga students enjoy stopping to chat while waiting for classes. Thank you to Britta, Christine, Monica, Karin and Heather. We have received many verbal and written compliments about all of you.

The desk staff is guided by our manager Leslie, who volunteers many hours at the centre coordinating all areas from class scheduling to problem solving and the occasional emergency. Just recently, she was called at home early in the morning and told that water was pouring into Birch studio through a light fixture in the ceiling. The snow on the roof was melting and the drains had become clogged. Thank you Leslie, where would we be without you.

A big thank you to all our teachers especially Shirley Daventry French. Shirley, along with Linda Benn, Leslie Hogya, Ann Kilbertus, Marlene Miller and Lauren Cox run the teacher training program and are mentors to our teachers in training. For them yoga never stops. Their dedication to Mr. Iyengar's methods of teaching yoga is passed on to our training teachers and in turn our students whose numbers keep growing and growing.

In the fall we organized a fund raiser, the purpose of which was to produce a book of Mr. Iyengar's aphorisms. The response was incredible; donations came in from around the world. In December Shirley went to Pune for Mr. Iyengar's 85th birthday and presented the book to him as

a gift. Thank you to all the members who participated, especially Lauren Cox and Karyn Woodland who did the layout and illustration. Mr. Iyengar was delighted with the book.

This time last year we were a little cramped for space and so when an area on the ground floor of our building came available the board of directors was asked to consider expanding. Although we had only been in our own space for 18 months, class waiting lists were growing and teachers were asking to teach more classes. After careful consideration the board decided to go ahead and in April 2003 we opened our 3rd studio. Thank you Constance Barker, Martha Chick, Doug Hart, Linda Benn, Leslie Hogya, Ted Mather, Amanda Mills, Jim Riddell, Sue Riddell, Corrine Lowen, Greg Sly and Drew Yallop.

I would like to say a special thank you to Martha Chick who has been our secretary for a number of years but is taking a break from board duties, we will miss you Martha. Also leaving the board this year are Greg Sly, Doug Hart and Sue Riddell. Thank you for the work you have done over the past year. Although they will no longer be on the board Greg will continue to be an editor for the newsletter, Sue has volunteered to look after the props and Doug has volunteered to run an early morning members practice. This is the commitment and spirit that makes our centre the success that it is.

The newsletter is a very important part of our society and the rotating editors with their team produce six issues a year. Our newsletter is enjoyed by members around the world, thank you to all involved in the production and mailing.

A year ago I took on the job of President of the Victoria Yoga Centre; thank you to everyone who has helped me along the way, it has been an honour and a privilege.

Vision 2008 Report

BY LESLIE HOGYA

In January 2003 we spent time envisioning where we are headed as a yoga centre.

Some of our goals set at that time and where we are now are as follows.

- 1. Plan and Design our Space** — We began this process, but it came to a halt because of budget restraints. However we did build a new studio in the space we acquired downstairs later in the year.
- 2. Policy and Procedures Manual** — Corrine, Connie, Greg and Melissa worked on a manual for board roles and responsibilities which includes a code of ethics and abbreviated Robert's Rules of Order. As we refine processes, we add them to this manual.
- 3. Board Retreat** — This was not held partly because of budget restraints.
- 4. Understanding our Customer Base** — Drew has helped research the kinds of people who are coming to our centre. We could do more here.
- 5. Higher Level of Practice** — We have more pranayama classes, Shirley gave a lecture on the yoga sutras and we are offering a philosophy class. We also have more practice times available and we bought a harmonium.
- 6. Public Events** — We have participated in events such as the City Green walking event, the Health Show in January at the Conference Centre and we had a table at Revenue Canada's Information Day. We have been invited to another walking event.
- 7. Community Outreach** — We had a student teacher from UVIC. We have Corrine and Robin going to the youth detention centre twice a month to work with kids who are in trouble. We have had different special interest groups come for classes, one group dealing with head injuries and another with epilepsy. Carole Miller has involved Shirley, Ann and I in teaching students who are taking yoga



Board of Directors 2004: Back row (L-R): Joan Douglas, Jim Riddell, Sylvia Vilches, Constance Barker, Lori Wanamaker-. Front row (L-R): Leslie Hogya, Linda Benn, Melissa Worth, Corrine Lowen, Ted Mather, Rosemary Barritt. Absent: Amanda Mills and Lynn Langford

for credit in the Phys. Ed. Dept at UVIC. More bursaries have become available, particularly for special needs students who are often on a fixed income. Our special needs classes are like a community outreach because they are subsidized by the centre.

Treasurer's Report

BY DOUGLAS HART

This past fiscal year has seen the Victoria Yoga Centre Society (VYCS) accomplish many positive changes.

Paid staff has expanded to include reception and office help, thereby freeing our generous volunteer community for other needed projects. Through the acquisition of Cedar Studio the VYCS is able to increase the number of evening classes. The VYCS also was able to increase the pay for our well deserving teachers and continue financing our scholarship and bursaries programs.

After observing the patterns of class registration it has been determined that the VYCS requires enough cash reserves from which to draw upon in lean times. For example this past summers enrol-

ment dropped off to such an extent the VYCS could not meet operating expenses based solely on income generated during that period. With this realisation the VYCS has increased the class fees to ensure the doors remain open through every season.

Accounting principles are the means by which the financial status and progress of our non-profit society is measured. The reports generated through these principles contribute to the successful planning, control and decision-making process. Accurate and timely information is essential. Therein lies my concern. Since the VYCS opened its own space in 2001 a variety of people have been involved in the accounting process resulting in a loss of continuity. I no longer have confidence that the financial information generated is always creating a true picture of our current situation at any given time. I strongly urge the new board pay closer attention to this process.

Submitted with this report are the income statement and balance sheet for the fiscal year November 1, 2002 to October 31, 2003. Financial reports are available for reading in the VYCS library.

Membership Report

BY CONSTANCE BARKER

We have been in our new Centre now since October, 2001.

This past year has seen many changes and challenges met by a committed group of teachers and volunteers, board of directors and staff.

Memberships are now maintained by Karin Holtkamp who ensures that the list is kept accurate and up-to-date on a regular and ongoing basis. As well, she ensures that labels are ready for the Yoga Newsletter mailout every two-months.

Memberships are \$30.00 plus GST and expire December 31 of each year. They continue to grow, due in part, to the added benefit of a 5% discount on all classes. As well, members receive the bi-monthly newsletter, free practice times, eligibility for scholarships, early registration and discounts on workshops, timed practices, borrowing privileges in the library and eligibility to become a board member.

Local memberships now number 283. International memberships can be found in India, Hong Kong, England, France, Australia, New Zealand, and the United States. We also exchange newsletters with other Iyengar Yoga studios, provide honorary memberships to chosen individuals, and mail copies to the National Archives in Ottawa.

Students are encouraged to join the Victoria Yoga Centre to enjoy the many benefits and to be part of a growing and vital community.

Program Report

BY GREG SLY

The Program Committee met four times during the year to maintain the organization of special events well into the future, from present up to 2006. Our continuing aim is to invite those teachers for workshops who are in direct contact with Mr. Iyengar and/or

those who are closely following his teaching.

The offerings of our centre have grown. Besides many weekend and short afternoon workshops, we set dates for Friday Night Gatherings, teacher's meetings, the Salt Spring retreat, the Summer Intensives and the *Sadhanas*.

In addition to Shirley's October workshop, Going Deeper, which now includes a Sutras Workshop to start the weekend, she also gives a second annual workshop in January, at the Intermediate level, called The Heart of Yoga. The summer months are filled with three levels of week-long Intensives: one at the Junior Intermediate training level, one at the Introductory I/II training level, and a Student Intensive.

Some Highlights of the last year were:

- A workshop with Marie-Andree Morin in March.
- A return workshop with Felicity Green in April.
- A workshop with Faeq Biria in May who came with his deep knowledge gained from working with Mr. Iyengar for many years.
- A return workshop with Chris Saudek in October with a focus on the Junior Intermediate syllabi.

Teachers Group Report

BY LINDA BENN

This has been a successful and challenging year for the members of our teachers group. We have enough well-qualified teachers to offer over 50 classes per week at the centre in Victoria.

Currently our group has 43 members, mainly from greater Victoria but also from the Yukon, Queen Charlotte City, Prince George, Kelowna, Lasqueti Island, etc.

People doing teacher training with us are: John Anderson, Doug Bauer (Kelowna), Charles Campbell, Athena

George (Saltspring Is), Karin Holtkamp, Glenda Hingley, Linda Kusleika (Terrace), Jeannette Merryfield, Melissa Pereduhoff (Kelowna), Britta Poisson, Karyn Woodland, and Krisna Zawaduk (Kelowna). Teacher training is overseen by the Teacher Training Committee comprised of Shirley Daventry French, Marlene Miller, Leslie Hogya, Linda Benn, Sheri Berkowitz, Lauren Cox and Ann Kilbertus.

We are going to miss the cheerful presence of Christine Dimofski very much but we wish her well on her new adventure.

Marlene Miller tells me that the Peninsula Yoga Centre in Saanich is going very well since starting classes in September. As well as Marlene, Nancy Searing and Glenda Hingley teach there.

This summer we offered two well-attended Intensives for teacher training: July for Introductory level, August for Junior Intermediate level. In August there was a Student Intensive for keen students and those thinking about doing teacher training in the future.

During the year we have had monthly meetings and practices focussing on: the syllabus of asanas, anatomy, peer teaching, teaching beginner students, observation and correction, and insights from India. We have had some good discussions about philosophy including this month's discussion of the book, Hatha Yoga Pradipika.

Shirley Daventry French attended Mr. Iyengar's 85th birthday celebration in Pune in December. Shirley continues to be our ambassador as she travels throughout Canada, Great Britain, Hong Kong and the United States to teach workshops. In the coming year many teachers are going to India to study. The Yoga Centre offers scholarship support and in turn these teachers enrich the practice of Iyengar Yoga in the centre.

Several teachers have successfully prepared for assessment with the

national association: Introductory Level II was achieved by Gwynneth Powell. In January '03 Leslie, Ann and Linda achieved Junior Intermediate III and this January they were joined by Lauren Cox and Sheri Berkowitz. It is a great challenge to do an assessment. All our local candidates are grateful for the support and guidance given to them by the yoga community and in particular, Shirley Daventry French. Victoria Yoga Centre also hosted the Junior Intermediate III assessment in January '04. It was well organized by many volunteers. In 2004 approximately 10 of our teachers group will be going to assessment.

The annual AGM of C.I.Y.T.A. was held near Gimli, on Lake Winnipeg in June. Several of us attended either as members of the national board and/or as assessors. Again, the Yoga Centre gives financial assistance to those attending this very important meeting of teachers from all corners of Canada.

I know that the Yoga Centre teachers would like to express gratitude to the Board for the increase in teachers' fees received earlier in the year, as well as the class discounts that we continue to receive.

We also appreciate the friendly, competent staff and volunteers that make everyone feel so welcome at the Centre. We are grateful to those whose constant vigilance improves the way we operate, making sure that class lists are made, props are available, wall ropes are installed, floors are clean, bills are paid etc.

Again this year, I must particularly thank Leslie and Rosemary for overseeing the entire operation of the Yoga Centre, not only being able to see the large picture but also the small details that need to be constantly dealt with on a day to day basis.

Scholarship Report

BY AMANDA MILLS

Wendy Boyer, Ty Chandler and Amanda Mills (as Board Liaison) make up this committee.

The Scholarship Committee had a budget of \$6,000 for the fiscal year of November 1, 2002- October 31, 2003. There were 10 workshops and scholarships were awarded for all of the workshops. Some workshops had multiple scholarships and only 2 were not awarded, due to lack of sufficient applications. Four scholarships were also awarded for the Summer Sadhanas.

The B.K.S. Iyengar Scholarship Fund for the fiscal year receives its funds from the Celebration of Mr. Iyengar's birthday, on or about December 14th of the previous year. The funds raised from the December 2002 Celebration were \$1,877.28 with a carry over from the previous year to make the 2003 Scholarship Fund amount \$2,425.56. The Scholarships will be announced at the December 2004 Celebration and at the Annual General Meeting. The recipients of the B.K.S. Iyengar Scholarship Fund for the current fiscal year are: Gwynneth Powell, Lauren Cox, Melissa Worth, Ann Kilbertus and Nancy Searing, all of whom will be going to Pune in 2004. A scholarship was also awarded to Ty Chandler for attending a workshop in Vancouver in 2003.

The Bursary program is successful and the target of 5 bursaries per term has been met, with the bursaries being spread amongst all the classes.

Guidelines for applications for all scholarships and bursaries are available upon request.

Newsletter Report

BY GWYNNETH POWELL

The newsletter committee is made up of 2 advisors, Shirley Daventry French and Lauren Cox. There are three rotating editors: Melissa Worth, Greg Sly and Gwynneth Powell. Susan Robinson is our proofing editor and Karin Holtkamp is in charge of ads and announcements. The committee of nine completes itself with members Jane Munro and Taimi Mulder.

The committee is very excited about the upcoming year as we are presently working on a facelift for the Newsletter. We have taken our newsletter to graphic designer, Peggy Cady MGDC, who has agreed to work within our budget and to give us a more professional look. This will involve changing such things as the size of our publication, the name, as well as the overall visual presentation. The acting body to make final decisions are Shirley (or in her absence, Lauren), and no less than two of the editors: Gwynneth, Melissa and/or Greg.

We are still looking for teachers, teacher trainees or Iyengar students from levels 3 or 4 who have a strong commitment to the teachings and to this community to join our committee and in particular the rotating editorship.

As all 3 regular editors will be otherwise engaged this summer, Taimi Mulder of our committee has agreed to take on the editorship for one summer issue to fill in for us during our absence. ॐ





"Our bodies are like an open book; it's for us to read the book – this is the practice of self-study."

MELISSA WORTH IS IN THIRD YEAR TEACHER TRAINING AT THE VYCS AND TEACHES AT OUR CENTRE. MELISSA IS AN EDITOR ON THE NEWSLETTER COMMITTEE, WORKS ON OUR WEBSITE COMMUNICATIONS AND IS ON THE BOARD.

Home is Where the Heart Is

by Melissa Worth

It was timely that when I arrived at the 3rd annual Heart of Yoga workshop with Shirley Daventry French that I had been thinking recently of *svadhyaya* or the form of study that takes us toward the understanding of the Self, this being one aspect of a sutra I am studying in the philosophy class here at the centre: *sutra II.44 Self-study leads towards the realization of God*. God, the soul, *Atma*, the divine, the spirit, the Self, *purusa*; these are all words to help us describe that part of our self which is infinite and unchanging. In the midst of a busy modern life, with all of its inherent noise and distraction, it is difficult to become acquainted with one's Self. In our practice, however, we can use *asana* as a spiritual tool: "The more we practise, the more we find our strength and, more importantly, we come to know our Self."

This weekend, the brilliance of Mr. Iyengar's work shone through Shirley in her teaching, as she has recently returned from his birthday celebrations in Pune. In her usual eloquence Shirley encouraged us, in the words of B.K.S. Iyengar, to "culture" our *sadhana* and begin to enter the abode of the Self in the seat of the heart – it's like coming home. Here are just some of her words to inspire us as we continue on the yogic path:

"You're never too old for yoga."

"You can use an asana as a spiritual tool; the body is a vehicle for this."

"Yoga helps us to view the events of our life with equanimity."

"One-pointedness – this is the Heart of Yoga."

"Young or old, you can culture your yoga and reach the pinnacle where the yogis reside."



"Be aware of the body, mind, breath until the boundaries between the three disappear and you become more your Self."

"The *samana vayu* resides in the abdomen – it benefits the spirit to keep this quiet. Then the *prana vayu* can open."

"Listen to your inner Self."

"Feel the intelligence in the legs, not in the head; sometimes this can be a liability"

"Stay in the pose long enough to get glimpses of the Self."

"When the various limbs, the various systems, the five senses, the *vayus* are balanced on the median line, harmony and stillness begins to come."

"Now that you have this fine balance, can you have a more reflective pose?"

"Moving away from the ego sense, there are glimpses of *atman*."

"Put the intellectual intelligence aside so that the body's intelligence may manifest itself."

"Hold on to that sense of your Self when coming out of a pose."

"Culturing our practice can happen through consolidation or by trying new asanas and challenging ourselves a little more."

"We don't have to hold on to our goals – they become a burden if you do nothing about them."

"Overcome obstacles – see them as opportunities."

"We have the choice to move toward the light or away from the light."

"The mind always looks for the easy way out – we avoid that which may arise from our consciousness."

"Focus on your struggle – staying with that which helps you to become more cultured in your practice."

"Take what comes, learn from what comes, dropping any attachments."



"The purpose of asana is to bring us more in touch with atma – our Self."

"If we try to force an understanding we sacrifice the process of understanding. If you are confused, let the confusion be there. Do this with an open mind."

"Often we say 'It tightens my neck'. It doesn't tighten your neck, **you** tighten your neck."

"Twists teach patience. They can't be hurried. If you do, you become bitter and twisted!"

"Our ego is here to be our servant, not our master."

"If there was no higher Self, why would we do selfless things?"

"Often we get hung up on our failures."

"Our bodies are like an open book; it's for us to read the book – this is the practice of self-study."

"Can you take the vibrancy in your practice and move it to the level of illumination."

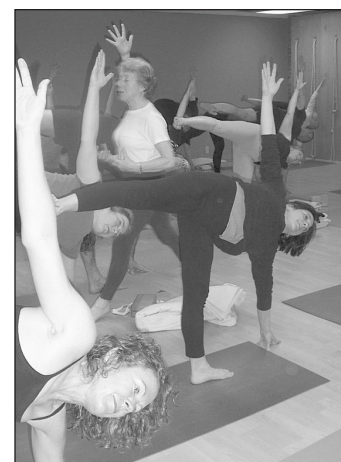
"If the goal is to know your Self, then for all of the years that you may live, you may pursue this goal."

"The body is a vehicle for the spirit, a necessary vehicle."

"Sometimes you have to go into uncertainty to find a better pose."

"Put the intellectual intelligence aside so that the body's intelligence may manifest itself."

"Gather all those aspects of your being on the thread of your breath."



"If you lose your balance in Ardha Chandrasana, what will happen? Nothing. Take a risk. It's better to open up and try to have the nectar in the pose."

"If the goal is to know your Self, then for all of the years that you may live, you may pursue this goal."



SCHEDULE OF CLASSES

for TERM 5, 2004

Term Term 5 May 3 – June 27 (8 weeks)
Note class break June 28 – July 4. Some
classes will be adjusted due to special
workshops or holidays.

INTRODUCTION TO IYENGAR YOGA – 4 WEEKS

May 4, 11, 18, 25 and June 1, 8, 15, 22
 Tues 7:00 – 8:30pm Karin Holtkamp
 May 5, 12, 19, 26 and June 9, 16, 23
 Wed 6:30 – 8:00pm Britta Poisson

LEVEL 1

Mon 12:00 – 1:30pm Lauren Cox,
 Robin Cantor
 Mon 4:00 – 5:30pm Jo Anna Hope
 Mon 7:30 – 9:00pm Ann Kilbertus
 Tues 10:00 – 11:30am Leslie Hoga
 Tues 5:00 – 6:30pm Melissa Worth
 Tues 7:00 – 8:30pm Wies Pukesh
 Wed 6:00 – 7:30pm Gwynneth Powell,
 Corrine Lowen
 Wed 7:30 – 9:00pm Jeannette Merryfield
 Thurs 8:30 – 10:00am Linda Benn
 Thurs 6:00 – 7:30pm Wendy Boyer
 Fri 10:30 – 12:00pm Linda Benn
 Fri 5:00 – 6:30pm Gwynneth, Britta,
 Karin
 Sat 9:30 – 11:00am Corrine Lowen
 Sun 10:30 – 12:00pm Wies Pukesh

LEVEL 1 / 2

Wed 9:00 – 10:30am Lauren Cox
 Leslie Hoga
 Thurs 7:00 – 8:30pm Greg Sly

LEVEL 2

Mon 7:30 – 9:00pm James Currie-Johnson
 Tues 5:15 – 7:00pm Leslie Hoga
 Tues 6:30 – 8:00pm Melissa Worth
 Wed 7:45 – 9:15pm Gwynneth, Corrine
 Wed 6:00 – 7:30pm Melissa Worth
 Thurs 4:30 – 6:00pm Ann Kilbertus
 Fri 9:00 – 10:30am Linda Benn
 Frid 5:00 – 6:30pm Wendy Boyer
 Sat 8:00 – 9:30am Corrine Lowen
 Sun 9:00 – 10:30am Wendy Boyer
 Sun 4:30 – 6:00pm Wies Pukesh

LEVEL 2/3

Mon 10:00 – 12:00pm Lauren Cox,
 Robin Cantor

LEVEL 3

Thurs 10:00 – 12:00pm Shirley Daventry
 French,
 Linda Benn
 Thurs 6:00 – 8:00pm Ann Kilbertus,
 Leslie Hoga
 Sat 9:00 – 11:00am Marlene Miller

LEVEL 4

Mon 5:30 – 7:30pm Shirley Daventry
 French & Senior
 teachers

NOON

Tues 12:00 – 1:00pm Jeannette Merryfield
 Wed 12:00 – 1:00pm Wendy Boyer
 Thurs 12:00 – 1:00pm Lauren / Wendy
 Fri 12:00 – 1:00pm Ann Kilbertus

INTRODUCTION TO PRANAYAMA

June 2, 9, 16, 23 Level 2 required
 Wed 7 – 8am Ann Kilbertus

PRANAYAMA (Level 3 or 4)

April 29, May 6, 13, 20
 Thurs 7 – 8am Shirley Daventry
 French

PRE NATAL YOGA

Mon 7:30 – 9:00pm Robin Cantor

55 & BETTER

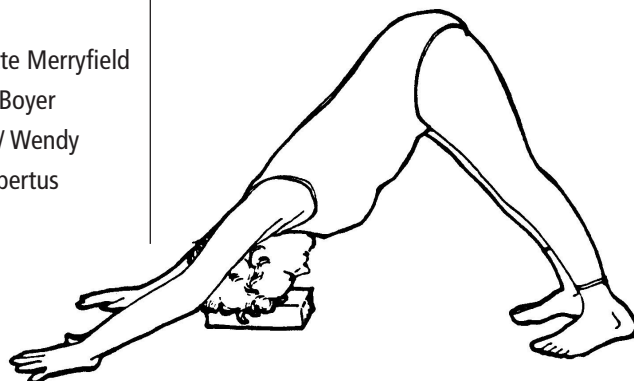
Wed 10:30 – 12:00pm Leslie Hoga -
 continuing
 Fri 10:30 – 12:00pm Wendy Boyer - Level I

SPECIAL NEEDS

Wed 4:30 – 6:00pm Shirley D. French,
 Ann Kilbertus,
 Leslie Hoga,
 Thurs 1:15 – 2:45pm Linda Benn,
 Ann Kilbertus

BACK CARE

Mon 4:00 – 5:15pm Linda Benn
 Wed 5:30 – 6:30pm James Currie Johnson



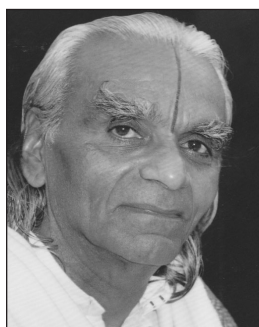
Light on Questions

by Ty Chandler

TY CHANDLER IS CERTIFIED
IN THE IYENGAR METHOD
AND LIVES IN VICTORIA.
SHE HAS BEEN TEACHING
SINCE 1996.

Dear Ty,
*Why is it that Mr. Iyengar, a.k.a. B.K.S.
Iyengar, a.k.a. Guruji, a.k.a. Yogachara
B.K.S. Iyengar is never referred to by his
first name?*

Sincerely, Your Student



Resources:

*A Concise Dictionary of Indian
Philosophy* (John Grimes, 1989)

Light on Yoga (B.K.S Iyengar,
1966)

Iyengar His Life and Work
(Timeless Books, 1987)

Thanks for your question; I am sure all the variations must look confusing at first. B.K.S. stands for Bellur Krishnamacharya Sunderraja. Mr. Iyengar was named Bellur Krishnamacharya after his father.

Bellur is also the village in Karnataka State where Mr. Iyengar was born on Saturday December 14, 1918.

Krishnamacharya is broken down into two meanings. *Krishna* is the most celebrated hero in Hindu mythology and was the eighth incarnation of the god *Vishnu*. *Charya* means a path of liberation; it is also called the path of the servant and its fruit is residence in the realm of God.

Sunderraja is the given name or first name as we would have it. Mr. Iyengar's family and friends might use this less formal title. Mr. Iyengar is referred to by his devoted students as *Guruji*, the 'ji' on the end of Guru denotes affection and respect. ॐ

Thank you!
Thank you!
Thank you!

To Alisa Kage-McCaig,
Marion Ashton,
Connie Barker,
Ty Chandler,
Leslie Hogya,
Jeannette Merryfield,
Britta Poisson and
Gwynneth Powell
who volunteered to help
out at the Health Fair
on January 24 and 25.

Upcoming CIYTA Assessment Dates

June 18-20
Introductory I & II
Kelowna & Edmonton

Oct 15-17
Junior Intermediate I
Toronto

Nov. 19-21
Junior Intermediate I
Vancouver

Please note:

The Introductory Level I
& II Assessments are held
annually the third weekend
of June and the third
weekend of October.

Short WORKSHOP

Yoga Kurunta (ropes)

With Ann Kilbertus

Saturday, May 15, 1-3pm

Pre-requisite: At least two terms
of Level 1 classes

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

Refunds will only be offered if you
space can be filled and are subject
to a \$10 cancellation fee.

BIG, BIG PRACTICE

Friday, May 14

Asana Practice 6-7:30pm

Potluck dinner to follow

Bring food to share

Everyone is welcome
to join us. Bring a friend,
your partner, a family member.

By donation, free for members.

Volunteers

Volunteers help with all kinds of things at the Victoria Yoga Centre. This column introduces some of the people who give a great deal to our community.

Providing Harmony

by Jane Munro

JANE MUNRO IS LONGTIME STUDENT AT THE VICTORIA YOGA CENTRE. SHE IS ON THE NEWSLETTER COMMITTEE

Twenty years ago, Ann Kilbertus could not have lived—would not have liked—the life she lives today. No one could have told her: spend two hours a day practicing yoga, eight hours a week teaching yoga, and countless hours volunteering for CIYTA (Canadian Iyengar Yoga Teachers' Association) and the Victoria Yoga Centre. Her life felt full. She loved the arts—grew up playing piano and guitar. Sang, studied drawing and painting, kept a garden, enjoyed nature. Connected deeply with friends and family, liked socializing. Was dedicated to her profession of Occupational Therapist.

Ann decided as a teenager to become an OT; this goal shaped her academic studies. In contrast, her passion for yoga arose less consciously and developed slowly. Twenty years ago she was looking for a “practice to sustain my body—and then I began to experience the effects of the practice—and then after a few years, Shirley asked me, had I ever thought of becoming a yoga teacher.” Last winter, Ann earned her Junior Intermediate III certification. Her husband comes to her Monday night class. She calls his support for her yoga “a huge gift—huge.” She’s been to India to study with the Iyengars three times, and is going for another six weeks this fall. “I’m the queen of leaves-of-absences from my OT job,” she laughs. Looking back, she frames her evolution with a quotation from Geeta Iyengar: “We try to hide ourselves from ourself. You cannot search the core of



being unless you are open to it. Improve your practice and philosophy will come automatically.”

Much of her volunteer work has been linked to supporting and improving yoga teaching. At the Victoria Yoga Centre, she’s been involved since their inception with the teacher training program and Special Needs classes. She says, “I don’t even separate my volunteer activities from the work of yoga—I just like the idea of doing what needs to be done.” This has included organizing materials for teacher training, coordinating workshops with guest teachers, and—early on—teaching yoga at the Y as a volunteer.

Nationally, Ann served as a regional representative for CIYTA and is now on its Professional Development Committee. At the last AGM she agreed to sit on CIYTA’s Board though she didn’t really have the time. Then, her husband phoned with the news that her request for a three-day work-week had finally been approved. Ann delights in the “synchronicity of external events cooperating with your evolution.”

“But, I guess I’ll never make the time to become a singer,” she adds, somewhat ruefully—“you can’t do everything.” Still, when her musician step-son visits, Ann gets right into the act—playing piano and singing: “I provide harmony,” she explains. That’s a niche she fills in her volunteer work, too. “Doing what needs to be done”—intuitively, humbly—finding ways to enliven, heal, support. ॐ

Scheduled Practice Space for VYC Members

Mondays 6-8 am • Tuesdays 6-8 am • Wednesdays 6-8 am and 1-4 pm • Sundays 12-3 pm

Schedule is subject to change

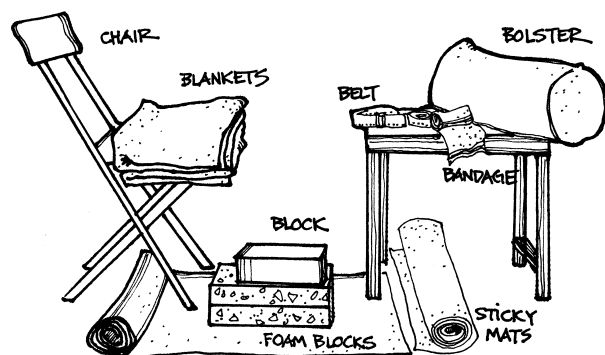
Please note:

- The supervising teacher is not there to teach or lead a practice.
- Bring your own practice sequence or find a sequence in one of the available books.
- The door may be locked, just knock loudly.

Yoga props for sale

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

(All prices subject to 7% GST and 7.5% PST)



Blankets (White Cotton)	\$20.00
Foam Block	\$ 6.50
Wood Block - handmade in Victoria	\$25.00
Bolster - handmade in Victoria	\$55.00
Eye bags (Flax) - handmade in Victoria	\$10.00
Head Bandages	\$ 6.50
Sandbag - handmade in Victoria	\$20.00
Sticky Mat (Blue, Green, and Purple)	\$40.00
Sticky Mat (Half Moon)	\$32.00
Sticky Mat Second Hand (please check for availability)	\$10.48
Sticky Mats (Economy)	\$22.00
Straps (Regular)	\$ 6.00
Straps (Long)	\$10.00
T-Shirts Unisex price for non-members	\$27.00
T-Shirts Unisex price for members	\$22.00
T-Shirts Women's Cap Sleeve price for non-members	\$27.00
T-Shirts Women's Cap Sleeve price for members	\$22.00



Radha Yoga Centre

The Radha Yoga Centre would like to extend a special invitation to the members and students of the Victoria Yoga Centre to help us celebrate our twenty years in Victoria.

We will be presenting a special 20 anniversary summer event on the weekend of June 19-20. This event will include an open house with the opportunity to walk a grass labyrinth in the afternoon from 2-5pm, followed by a special Saraswati evening full of sacred theatre, music and dance, starting at 7:30. On Sunday morning at 10:30 we will offer the first part of the Rose Ceremony, and a special satsang that evening at 8pm with the second half of the Rose Ceremony. Bring two roses.

All events are free, donations welcome.

Please contact us at radha@uniserve.com
or call 595-0177 for more information.



VICTORIA *yoga centre* Calendar 2004

MAY

- 14** Big, Big Practice
- 15** Short Workshop: Yoga Kurunta (ropes), with Ann Kilbertus
- 22** Teacher's Meeting

JUNE

- 4-6** Salt Spring Retreat
- 26** Teacher's Meeting
- 28-July 3** 6-Day Summer Sadhana

JULY

- 5-10** Teacher Training Intensive
Introductory Level
- 5-10** 6-Day Summer Sadhana

AUGUST

- 16-20** Teacher Training Intensive Junior
Intermediate Level
- 23-27** Student Intensive
- 23-31** 9-Day Summer Sadhana

SEPTEMBER

- 6-12** Program Break

OCTOBER

- 1** Sutra Workshop with Shirley
Daventry French
- 2-3** Going Deeper Workshop with
Shirley Daventry French



VICTORIA
yoga centre
SOCIETY

Membership and Newsletter Subscription

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

**Victoria Yoga Centre Society, c/o Karin Holtkamp,
202-919 Fort Steet, Victoria BC V8V 3K3**

Membership/subscription fee is \$32 (incl. GST),
renewable each January.

Name: _____

Address: _____

City: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

☐ Do not mail me my newsletter during sessions,
I'll pick one up at my class

☐ Receipt required

Membership benefits include 5% discount on classes, free practice times at the VYC, timed practices, early registration and discount on workshops, borrowing privileges in our library, eligibility to become a board member and eligibility for scholarships for workshops.