



IYENGAR YOGA  
CENTRE of VICTORIA

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



*Shiva Nataraja, the Lord of the Dance*

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

## FOOTSTEPS OF PATANJALI

August 22 to August 26, 2012



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

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

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

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



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

### WORKSHOP PREREQUISITE:

Minimum 6 months experience of Iyengar Yoga.

### FEES: ADD HST TO FEES

\$885 IYCV members for shared accommodation

\$935 non-members for shared accommodation

\$815 IYCV members for camping  
\$865 non-members for camping  
(must supply own equipment)

\$775 IYCV members commuting  
\$825 non-members commuting

Option: Pay monthly installments between January and June 2012.

- A non-refundable deposit of \$200 will reserve your space.
- Full payment is due June 1, 2012.

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

Plan to arrive by 2 pm on Wednesday, August 22

Retreat ends after lunch on Sunday, August 26

### REGISTER:

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

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

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## DEADLINE FOR NEXT ISSUE AUGUST 14, 2012

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## IYENGAR YOGA CENTRE OF VICTORIA

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

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

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

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

## Newsletter Advertising Policy

(Adopted February 20, 2004)

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

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

## REGISTRATION:

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





Summer 2012

A week ago I returned from the annual conference of the Iyengar Yoga Association of Canada. Postponed until after my return was the writing of this column for the next newsletter. Now I was ready to get down to it with my mind full of the conference and a packed week, beginning with two days of meetings followed by a daily schedule of classes and talks from 8 am until 7 pm.

I was tired but eager to write about one of the best national conferences I have attended, and I have attended all of them other than two when dental issues forced me to withdraw. My mind was full of memories, ideas and information from classes, meetings, interesting discussions over shared meals and chance meetings in the corridors with friends and colleagues from all parts of Canada.

Since 1988 the Iyengar community of Canada has been gathering in various venues throughout the country from Atlantic to Pacific. This year's conference was held in Toronto. Two emissaries from Pune, trained by Guruji and Geetaji, came with their blessings to be our guest teachers: Dr. Rajlaxmi Nidmarti and Raya Uma Datta. Imbued with respect for the tradition of Yoga and devotion to their Guru, B.K.S. Iyengar, they taught superb classes with humility, compassion and humour.

My intention to get down to writing was in conflict with another demand on my energy. It was a long weekend in Canada and my daughter and seventeen year-old grandson had come over from Vancouver to help us deal with the clutter of forty years of accumulated papers, records and junk stored in our attic. It is a large walk-in attic plus we have a full basement, a back room in our garage and a shed. It was an awesome task! They got right down to it (once we managed to get my grandson out of bed). A vast stack of personal documents and business records were shredded. We filled countless boxes with recycling, garbage and waste material destined for the dump. Then there were boxes of books and papers which I needed to go through before they were thrown out.

One box was full of old Victoria newsletters dating back to the 1980's. There were a lot, because at one time we published twelve issues a year (on typewriters and the literal cut and paste method)! They record the evolution of yoga in our local and national communities as well as glimpses of my personal journey. Once upon a time I had sorted them by year of publication, but the elastic bands I used had rotted and come apart. Three decades of issues were jumbled together so I went through the box to reorganise them and get rid of duplicates. The earliest issues I found were from 1986 and among them I came across a two-part interview with Mr. Iyengar which had taken place during a Canadian Intensive in Pune in 1985. Its title was *On Sharing the Teaching*. Of course I had to read it, and when I did I was excited because the ideas Guruji expounded and guidance he offered reflected much that had happened in Toronto.

Since the Institute opened in 1975—and doubtless before that—Guruji has been consistent not only in his practice of yoga but in his guidance to pupils from all over the world in the way he wishes them to study, practise and build a community of students. He has repeatedly encouraged us to be unwavering in our practice and learning, while maintaining as direct a connection as possible to the source. He has always discouraged us from randomly passing on what we have been given before the work has been digested and some understanding has emerged. He has warned again and again about the danger of becoming gatherers. Maturity will come only when we have thoroughly assimilated that which has been taught.

Following is an excerpt from Part II of this interview published in September 1986 and entitled *On Sharing the Teaching*, a title which reflects my predominant feeling about the Toronto conference.

\* \* \*

**Shirley Daventry French:** Guruji, the other day you talked to us about teacher training and suggestions you made when you were in England recently. This generated a lot of ideas about how we might work in Canada. As you know, it is a huge country and we are very spread out. Although this is the third Canadian intensive, the other two involved mainly western Canadians. This time we have people from central and eastern Canada as well, and over meals we have discussed our different problems. One idea which has come up is to start a register or network of teachers of Iyengar Yoga in Canada, with the possibility that this might lead to an association of Canadian Iyengar Yoga teachers. Several questions arose, first of all the very obvious one—what do you think about that?

**B.K.S. Iyengar:** Well, so many organisations already exist in other places; I think Canadians should also have an organisation where they could come together. As long as yoga is important it's going to grow very well. Problems come when yoga is forgotten and personalities arise. We must learn to put personalities aside and keep yoga as the major issue in our discussions. This is what I feel is lacking in many places. The idea that I am important should disappear. I am a renunciate, and have given the use of my name to organisations all over the world without becoming involved myself. I don't want my personality to grow but my subject in which I have struggled very hard to find out the best. That is important!

I will be happy if my pupils give importance to the cultivation of yoga rather than the cultivation of individuals. Unfortunately politics arise in all organisations, it's bound to happen, but we have to find a way to be personally involved and at the same time impersonal. Then I think it is a good idea.

**Shirley:** So far things have worked very well in Canada because the groups have been small and there has been a

lot of personal contact. However, as our numbers grow it becomes more difficult because there are people who have not been to Pune and who teach your method, or say they teach your method, but perhaps haven't much understanding.

**Mr. Iyengar:** I know. That is why certification was introduced so that it would be known who are bona fide or non bona fide teachers. Unfortunately politics entered in because people began to say, "I've been to Pune several times." If they come here they are my pupils, they are following my method, there ends the matter. But they build themselves up which is creating friction all over.

**Shirley:** Do you think having an association would help us come together and share more?

**Mr. Iyengar:** The world is moving in the emotions so we have to come together. It is very easy to break apart, but an organisation is meant to bring us together to exchange inner experiences and ideas. From that angle I say it is worth having. Also it is necessary so that pupils will know who are the bona fide teachers, because nowadays people are using my name though they have not learned from me or even from my pupils. They take *Light on Yoga* and say, I'm a student of Mr. Iyengar because I follow his book. That is not the right way. In order to stop that we have to have the type of organisation where we can become a single family. If we all put aside our personalities and work together, what an understanding we could bring into the world.

**Shirley:** It is a worldwide movement, as you said, like a family.

**Mr. Iyengar:** A family, yes! So what is an organisation? Instead of calling it a family we call it an organisation. In my way I say it is a big family (*laughs*).

**Shirley:** I see that it might be a way of encouraging Canadians to share their work.

**Mr. Iyengar:** That is what I want, not only for Canadians—this rule must hold for all. Why not Canadians exchanging views with the U.S., the U.S. exchanging view with the U.K., the U.K. with Canada. This is the way I want you to plan, so that we can live without any ups and downs, so that we are all one. If that happens, whether one is a senior student or a junior student does not matter at all; we all belong to one seed known as the yogic seed.

\* \* \*

The word 'sharing' is over-used and misused these days. People speak of wanting to share when they really want to impose a particular way of thinking or acting. However, at the Toronto conference, Rajlaxmi and Raya truly shared their depth of knowledge modestly and abundantly without a trace of ego but with considerable authority. While they had assumed the role of teacher for the duration of this convention, it was clear that first and foremost they were students of Guruji dedicated to be as clear a channel as possible for the light of yoga. At all times they embodied two fundamental aspects of yoga: practice (*abhyasa*) and renunciation (*vairagya*).

The classes they taught were simple in that they presented basic *asana* and *pranayama*, rarely going beyond the Introductory syllabus established by Guruji. At the same time the classes were complex, with such depth that they added to the knowledge of all levels of students on the fundamentals, complexities and purpose of yoga. This teaching was a fine example of the art of pedagogy as they clearly adhered to the request Guruji voiced in the 1985 interview to "teach the subject"!

Very often their classes answered unasked questions of mine about obstacles I am facing in yoga and life in general. Other students I spoke to had the same experience: that the class had been designed especially for

them. With around two hundred and fifty students at many different levels of experience and ability, this takes consummate skill. Rajlaxmi is a mature and wise woman who told me she first went to the Institute in Pune in 1975. Raya is a young man who began classes as a child and, after completing his formal education is now devoting his life to yoga. As far as Iyengar Yoga is concerned they have impeccable credentials: direct training at the feet of Gururji. Practising as they both do under his eagle eye facilitates progress on the spiritual path enormously.

Their modesty and devotion to their teacher stand in stark contrast to the boastful attitude of many yoga teachers today who may have learned to use the right language about surrender and devotion but at the same time make bombastic claims about their knowledge and experience. Rajlaxmi and Raya while honouring their own natures are truly humble in the light of Gururji's brilliance.

In the 1985 interview Gururji also addressed something else which happened in Toronto last week: the need for us to come together in Canada as a

community, putting our personalities aside and keeping yoga at the forefront so the subject can mature in us and serve as the base for our individual sadhana or spiritual journey.

Some of my colleagues dismiss meetings as "politics" and detracting from the practice of yoga; but I have learned a great deal from my efforts to work with disparate individuals over the past forty years in the attempt to propagate yoga and Iyengar Yoga in particular. As Gururji stated in the above interview, as long as we keep yoga at the forefront and our personal preferences and personalities in the background, we can work together.

During the meetings which preceded last week's conference there were several contentious issues on the agenda, but answers were found when we took time to reread a letter written by Mr. Iyengar just over a year ago and sent to all association members. A familiar expression of Gururji's is: "See how quickly they forget!" which can refer to instructions given during teaching, to conversation, personal communication and directives which have been circulated.

Those of us who travelled to Pune in the early years of the Institute were personally taught by Gururji in classes much smaller than today. What a privilege! It was unbelievably challenging but daily I thank God for the opportunity. Gururji was not only educating us in yoga and our personal practice, but guiding us on the evolution of Iyengar Yoga in Canada.

It is twenty-four years since we began to hold annual meetings. Twice B.K.S. Iyengar has been our honoured guest, and twice we have welcomed Geetaji. We have formed an association and established certification and assessment. For many years we have published a national directory listing bona fide teachers. It has been a lot of work and continues to be a lot of work—but it is work which brings us face to face with many tenets of yoga.


It has been difficult but we have persevered to put personalities and self interest aside and work together, keeping yoga front and centre. It has taken quite a few difficult and even hostile meetings to arrive where we are now. These days, although we are never all of the same opinion, we can debate ideas without rancour and consider them on their merit. Most active members have learned to present a strong argument for their preferred course of action, but to put this aside and carry on with the work if their preference does not prevail.

An added personal benefit for me, from participating in the work of the national association as well as our local non-profit society, has been proficiency in the practice of *likita japa* or writing a mantra. This practice has served me well during many a controversial meeting. It taught me to hold back and think clearly beyond my emotions. Amazingly it enables one to listen better to the words being spoken and the meta-talk or intention behind these words. The opportunity to practise yoga is there in every aspect of life at all times!

In Part I of the 1985 interview Gururji spoke of amalgamation—about coming together to learn from each other and deepen our understanding by removing weaknesses and building on strengths. This is what happened in Toronto!

With gratitude to Rajlaxmi and Raya, to the organisers of the conference in Toronto, my colleagues in the Iyengar Yoga Association of Canada, and most of all to Gururji for inspiring and encouraging us all to work together on our common purpose: to propagate yoga.

*Om namah Sivaya! ॐ*



**IYAC/ACYI  
ASSESSMENT DATES**

**October 19-21, 2012**  
Introductory II  
Saskatoon, SK

**November 16-18, 2012**  
Intermediate Junior I  
Montreal QC

**January 18-20, 2013**  
Intermediate Senior I/II  
Victoria, BC

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# Yogacharya B.K.S. Iyengar in Conversation with His Holiness The Dalai Lama, Part II

*This is an edited transcript of a dialogue between Gururji B.K.S. Iyengar (BKS)  
and His Holiness The Dalai Lama (HH), moderated by Mr. Rajiv Mehrotra (RM).*

Everybody knows about the four *purusarthas* – *dharma*, *artha*, *kāma* and *moksa*. The fifth *purusartha* is that after having reached this state of equipoise between body and mind, the body can take care of itself, the mind can take care of itself. Both body and mind releases the consciousness and the intelligence to think of the soul and mingle with the soul. That is the aim of yoga.

*Both body and mind  
release the consciousness and intelligence  
to think and mingle with the soul. That is  
the aim of yoga.*

**HH:** In practice of yoga tradition, there is such an emphasis on appreciating the connection between the body and the mind, proper posture of body and how that facilitates the different states of mind. In the *vajrayāna* tradition, there are certain practices which aim to utilize states of mind in dream state and deep sleep state which naturally does not have any co-relation to physical postures. So how would you relate that to the yoga teachings?

**BKS:** When I presented *Trikonasana*, I showed you the ethical behavior of the body, how some parts are in a sleepy state, some parts in a dreamy state, some parts in a wakeful state in any movement. First, one has to make the people to do the *āsana* and stay, to realize how to get all pervasiveness of the intelligence so that there is no compartment like *nidrā*, *svapnā* *jāgrata*. But, it should be all pervading where all the three *avasthās*, the states, disappear and I consider that as the highest point of *dhyāna*.

**RM:** You have in yogic tradition, working with dream state when you are in sleep and in different levels of sleep. Do you then work with / use dream state as a part of practice?

**BKS:** No, it is not like that. Most of the times, yogis do not get dreams. What you have to know is the state of the mind.



In *jagrata*, the mind is in the brain. In a dreamy state the mind is in the throat and that is why many people get choking in dreams. In sleep, the mind rests in the heart, *hrdaye cittasamvit*, so the seat of the mind is the heart.

When we practice *āsanas*, we make the mind to see that we do not do – half part forgetting, half part acting. The entire wakefulness of the brain is diffused towards the bottom of the feet so that the energy and

the electrical power of the intellectual strength is even. What is in the brain is also in the feet. That is active meditation. Please don't think *asanas* are physical. There are two types of meditation. There is active meditation and passive meditation. In active meditation we bring the self to come in contact with the physical body where as in *dhyāna* the physical body moves to the core of the being (soul). In *dhyāna* it is centripetal, in *āsana* it is centrifugal.

If we know these differences in the movements of the mind probably you will all experience the knowledge which is connected with the nature, it is equal, it is on par with the intelligence of the soul. There is a difference in the cultivated intellect of the mind and the dominant hidden illuminative light. If these two join together then I consider that as *dhyāna*. And that *dhyāna* leads to *svarupa shunya avasthā* which we call *Sāmadhi*.

Actually *sāmadhi* is not the highest level. This is the beginning stage as *svarupa avastha* is last because *svarupa pratistha* has not been established. *Kaivalya pāda* states that after experiencing the brightness of the self where the presence of the I fades then the real I comes up. That real I means that you have reached the ultimate aim of *dhyāna* because all these other aspects become steps for *kaivalya-moksa*. So in simple language, *moha* is connected to the body; *moksa* is connected to the self. So freeing oneself from *moha* is for me the freedom of the body.

**RM:** HH, the moral framework is a crucial entity in yoga. They call it *yama*, *niyama*. However in applied Buddhism or in



*After experiencing the brightness of the self where the presence of the “I.” fades then the real “I” comes up.*

our everyday learning aspirants, many of us don't wait to fulfill the obligations of the moral frame work before plunging into the path. The assumption in many yoga traditions is that if the mind is very agitated and in deep distress then you might as well apply techniques of *pranayāma* or whatever so you can slow the mind. Then, you can begin to address the issues of morality and subscribe to the moral frame work. So, how important is the order or sequence of moving from one level to the other? What we are talking about is intellectually stimulating but certainly, I am speaking for myself – the people here are far more evolved than I am. But, it is certainly not attainable in this life time. So we are stuck in morally bettering lives and struggling with that. What are the aids that we can access?

**HH:** *Sheila samadhi prajñā* are common in Buddhism. *Sheila* means training of mindfulness and awareness. So, you need to apply these two faculties of mindfulness and awareness in order to uphold to an ethically disciplined life. The reason why the morality practice is so important is because in the context of leading a moral life you are in some sense fine tuning your ability to apply these two mental faculties, mindfulness and awareness, and in fact these are the two important factors in the context of cultivating *dhyāna* as well.

Now when you look at the *dhyāna* concentration where the key quality of that is the single pointed-ness of the mind, stable mind with a stable pointedness and in itself from a moral point of view it is neither virtuous nor non-virtuous. What makes it virtuous is the other factors as to the kind of objects it focuses on, complementary factors and so on. That's why in the Buddhist context, the role of wisdom – *prajñā* becomes very important. Therefore in the Buddhist traditions we make distinctions between *Vipāssana* in a mundane level and *vipāssana* on a non-mundane level. That demarcation is done on the basis of the kind of object that you take on in your practice and application of wisdom. And, whether that particular practice of *Vipāssana* (whether the mundane or non-mundane level) becomes from the Buddhist point of view a cause for attaining *moksa* (liberation) again is determined by the kind of motivation that underpins. Whether it becomes cause


*You need to apply these two faculties of mindfulness and awareness in order to uphold to an ethically disciplined life.*

for liberation from separate existence or state from Buddhahood is again determined by the under pinning motivation.

As you are aware Mr. Iyengar, in the Buddhist context we also use the term yoga particularly in the *vajrayana* tradition. In the *vajrayana*, traditionally we speak of four classes of the *tantra*, the Buddhist *tantra- kriyā, charya, yoga* and *anuttarayogatantra*. So all though in the first levels of *tantra* there are few forms of yogic practices that involve kind of usage of your breathing processes like *pranayama*. However, it is in the *yoga tantra* particularly in the *anuttarayogatantra yoga, tantra* sense of yoga is understood in the Buddhist context.

In the Buddhist tradition particularly the *vajrayana* tradition the term yoga is used in a particular way where the special feature of the *vajrayana* practice is the utilization of the bodily energy as part of the meditation practices and there is a recognition that the movement of the mind is very intricately connected with the movement of the body. Therefore if one wants to train the mind and discipline it, one also needs to find the calming of the turbulences in the mental states and mental level and that needs to be done by cleansing and training the bodily energy the *vāyus- the pranas*. In order to do this you need a certain kind of flexibility of body and we have physical exercises in the Buddhist text as well as part of that preliminary practice of yoga.

One question that I would like to ask you is the following: Clearly when one attains a state of mental equilibrium, where there is no conceptual thought processes going on where one is in a state of equilibrium and where one is in a kind of neutral state there is no evaluation and no judgment. Clearly when one is in that state where there is no thought arising, manifestations level where there is no anger, no attachment and so on. The question is that subsequent to that experience what would act



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*A bird needs two wings to fly. Similarly to climb the ladder of spiritual life, we have to follow two wings of ethical practice – yama and niyama & shilata – fierceness and virtuousness.*

as a remedy against a conflict of reflected emotions? In the Buddhist tradition, amongst the various factors that afflict our mind we have more states like anger, attachment and jealousy and so on which seem to require certain kinds of approaches to calm them down. There are more cognitive types. In Buddhist tradition there is an understanding that in order to counter these pure non-conceptual thoughtless approach isn't enough. You have to actively cultivate an inside understanding that takes into approach the opposite forces of our destructions. So you need this recognition in addition to the non- conceptual state of mind, you also need an active inside. So that is the question.

BKS: There is a very good *shloka* in *Hatha Yoga Pratipiksa* 'indriyaia manonatah manonathastu marutah. marutasya layo nathah ca layo natha mashritah' It is a very important *shloka* – where the mind is the master of the senses (senses are the spokes of the wheel) and prana is the master of the mind. So the moment you realize and master the rhythmic flow of breath the mind becomes calm. *chale vate chale cittam nishchale nischala bhavate*. As the wind blows so the mind moves. There is a tremendous connection between *prāna sakti* and *manas sakti*. If these two are coordinated together, the mind cannot wander at all because *prāna* is brought into a rhythmic state. That is why pranayama is the foundation for experiencing the spiritual aspect of life. So *prāna* is very important which I agree with them. At the same time we should know that a bird cannot fly with one wing. It has two wings to fly. So similarly as we have to climb the ladder of spiritual life, then we have to follow two wings – one is the ethical practice of *yama* and *niyama* and the other is *silata* – fierceness and virtuousness. Both have to be balanced to know the real truth of our art of living. I think we are all working for that experience.

**RM:** You think that in terms of our aspirations – happiness in Tibetan Buddhist tradition is often encouraged that when we have klesas, the negative state of mind, to meditate on an antidote that will diminish the power of that negative emotion? To move beyond merely the calming of the mind, getting the mind and the body – the subtle elements in sync and harmony – is there a role for something to work on thoughts ideas or emotions?

**BKS:** It has been clearly said that if there are negative currents then you have to think of the opposite currents to function.

*Vitarkabādhane pratipaksa bhāvanam*. It has two words *badhane* and *bhāvanam*. You can experience what is *bādhane* and what is the *bhāvana*. Suppose in *Trikonāsana* what is the *bādhane* on the right side and what is the *bhāvana* on the left side?

So synchronize the *bādhane* with *bhavana* so the *badhane* disappears; the bondage disappears. So *pratipaksa bhāvana* is also in the yogic term but it is meant for the intellectuals! So what about the common people? For a common man of average intelligence, Patañjali states that after exhalation remain quiet for sometime and experience the state of the mind so you experience the state of *manolaya* after exhalation. The first lesson Patañjali gives is about waiting, pausing, after exhalation, passive exhalation not forceful exhalation. Air has to be released not to be expelled. So you have to learn that so that the mind gets the quality of quietness and tranquility.

From that we have to develop on how we have to improve to conquer the five elements, the five *tanmātras*, the *manas*,

## SUMMER SADHANA

with Robin Cantor

July 9 - 14, 2012, 6:30 am - 8:00 am

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

Begin each day with a philosophy discussion.

Focus: learning to let go of the impediments that obstruct progress on the path to realizing the true Self.

Experience the flow of the RIMYI classes in Pune.

Each day, explore a new focus on the asanas:

*Standing*

*Forward bending*

*Inversions and twists*

*Back bending*

*Pranayama*

On the last day, enjoy a review of these poses, invigorated by sun salutations.

**Members \$115 + HST**

**Non Members \$125 + HST**



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

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

*buddhi* and the ego. Patañjali explains in the third chapter how *asanas* help to conquer the elements of nature, the *pancha tanmātras* – the atomic infra-structures. He calls it as nature then he speaks of *sarira* which has a hold for you to improve further where the *indriya* become quiet. When the *indriyas* become quiet the mind becomes quiet; the mind becomes quiet then the cosmic intelligence dissolves in the nature and *purusa* shines.

**RM:** Thank you. This has been a great blessing, a great privilege a great honor a great learning experience and a great historical movement for all of us – an earnest and sincere prayer for a healthy and happy life.

Yoga Rahasya thanks Shri Rajiv Mehrotra for organising this meeting! ॐ

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2011. PUBLISHED WITH PERMISSION.

## IN OUR MAILBOX

To our Yoga Community,  
Words cannot express my appreciation for your help and compassion towards us. All the donations were so lovely and warm and surprised me in fact. I felt all your high qualities through all the gifts to us. Love the blanket, I take it everywhere to warm me!

I felt I have extended my family that will heal me faster. I am also thankful for Nanaimo yogis who mailed me cash! Thank you so much for your support help and love. It warmed my heart to know that I am not alone. Meant so much.

Thank you. All the best to you.

Love and Big Hugs to you all.

*arigatuou, gazai mashita*

Satoko, Mila and Lucca

## Mr. Iyengar Honoured

*Dr Iyengar has pioneered the applicability of yoga as a universal solution to human suffering. He has made it possible for ordinary human beings to experience the wisdom of the yoga sutras – and thereby improve the quality of their lives. – India Merchants Chamber*

On April, 8, 2012,  
**B.K.S. Iyengar**  
was honored for his  
outstanding leadership  
in spreading awareness  
of the effectiveness of



yoga as an Indian methodology for health and fitness. He was awarded the very prestigious IMC Juran Quality Medal at the hands of famous author Shashi Tharoor and industrialist Neeraj Bajaj. This medal is associated with quality, quality management and in the past has been awarded to top industrialists of India. The award has been named after Dr. J M Juran, the man who taught Japan how to manage for quality, is a visionary and has pioneered seminal contributions in the field of Quality Management worldwide. The IMC part of the medal's name comes from the India Merchants' Chamber, who manage the award. Guruji being the hall mark of quality, is one of the only two non-industrialists to receive the award.

## Congratulations!

On May 25 and 26 the following student teachers successfully passed their **Introductory I** assessment at the Iyengar Yoga Centre of Victoria:

**Adia Kapoor**  
**Johanna Godliman**  
**Linda Walker**  
**Soo Youn Ham**



**Leslie Hogya, Marlene Miller, Ty Chandler and Linda Benn** were present as assessors and mentor teachers.

Thanks to the students who participated and to **Jane McFarlane** for taking care of many details. Thanks to **Jane Jonas** for timing. Also a big thank you to **Billy Essa** for donating lunch and **Sharron James, Lori Webber, Zoe Jackson, Betsy Gutnik**, and **Ty Chandler** for helping with cooking and many others who volunteered and supported our trainees and the process of teacher training.

# Gabriella Giubilaro Workshop

March 22-24, 2012

By Karen Woodland

Gabriella Giubilaro works with the attention to detail you would expect from someone with a master's degree in physics, and the freshness of someone who, since 1983, has made regular visits to Pune to study with B.K.S. and Geeta Iyengar.

In an interview I found in an on-line version of *Yoga Journal*, (although I could not find the date), Gabriella says this of Gururji's influence: "The most important thing he passed on to me is not just knowledge; it is the tools of how to work on myself, how to understand the wisdom of the body. The body has its own intelligence: the ways it should move; the proper relation of the outer body with the organs and with the mind."

And work on herself, she clearly has.

Looking at her lovely, long, and perfectly aligned 'Indian' legs, it is hard to believe she was once 'bow legged.' She told us this, adding, she changed her shape with a lot of hard work and we could do the same, but not to expect immediate results. (After all, Rome wasn't built in a day.)

In the workshop, she often brought our attention to the hands and the feet.

"Do not let the hands shrink!"

"Work the feet and everything else follows!"

And I find myself thinking, this is indeed a workshop, like the workshop of the artist or artisan; the site of transformation, where the raw material of nature—wood, clay, and stone, are turned into objects of beauty and purpose. Or, in this case, where the raw material of the body—the muscles, the bones, the brain—is sculpted into something both more functional and more beautiful.

"Draw the hip into the hip socket. Always!" "Work the legs from inside out and outside in!"

Action. Alignment. Absorption. The correct action brings alignment. The focus to create alignment brings absorption ... *dharana*.

"Why do you think we do yoga?" she asks. "Not for the acrobatics."

Gabriella's teaching is simultaneously intense and light. She clearly loves to challenge herself, (and her students), and have fun doing it.



In that same *Yoga Journal* interview mentioned earlier, Gabriella was quoted; "I like to do yoga poses when I'm riding my big Vespa motor scooter."

Mid *ardha chandrasana*, we heard several cries of, "Mamma mia!" While we struggled to get the "head straight" and the "tailbone in!" Gabriella found her camera and began taking pictures... not of us, totally absorbed in *ardha chandrasana*, but of the massive, marine blue, fully-kitted-out Harley parked in front of the Yoga Centre on Fort Street.

We can all appreciate her fascination. Yoga practitioners know the liberation and joy of cruising through life in a finely tuned vehicle. ॐ

## Reverend Father Joseph H. Pereira to Visit Victoria in October



The Iyengar Yoga Centre of Victoria is thrilled to announce that Reverend Father Joseph H. Pereira will be visiting us October 1-2, 2012.

Father Joe, known as "the Singing Priest," is a practising Catholic priest from Mumbai, India;

a senior Iyengar yoga teacher, and the founder and managing trustee of the Kripa Foundation, an organization devoted to the rehabilitation of those affected by chemical dependency and HIV/AIDS.

Yoga practices developed by B.K.S. Iyengar are a component of the Kripa program. Kripa is a Sanskrit word, meaning grace. Father Joe is also the national co-ordinator in India for the World Community for Christian Meditation. He has received many awards for his work, including one of India's highest, the Padma Shri award.

### MONDAY, OCTOBER 1

5:00 pm Film on Father Joe's work with addictions and yoga

5:30 pm - 8:30 pm All-levels asana class, including restorative poses

Film and class: \$68 + HST, Film only: \$15

### TUESDAY, OCTOBER 2

12:00 noon - 2:00 pm Film, followed by pranayama and meditation

\$45 + HST

2:00 pm - 3:00 pm Q and A for teachers, \$23 + HST

Evening program in the community – details to be announced.



# High Tea Fundraiser

by Robin Cantor

Every year in March, the Special Needs class hosts the High Tea Fundraiser. Proceeds of the tea, draw and auction assist in the purchase of new props for the Centre. Let's hear what the organizers had to say in all their excitement over its success:

**Wendy Boyer:** Just phoned Bruce from YVR and heard we made about \$4,000 on the tea. WONDERFUL news! Thanks so much to Krysia, Laine, Dawn, Jane, Jaya, Robin!

**Laine Canivet:** Confirming that the silent auction bids add up to \$2,265.

**Jaya Malaviarachchi:** It's incredibly rewarding to see the final result. I admire the inspiring feeling of great warmth and generosity within our community.

**Dawn Cox:** This fundraiser is a fantastic thing to be a part of and it never ceases to amaze me how much love there is in every dish and every act of helping that occurs around it. It's been so great working with the same volunteers each

*Celebrating the High Tea Fundraiser from left: Dawn Cox; Shirley Fleet; Jaya Malaviarachchi*

year. Everyone just did what had to be done and knew what to do.

**Ann Kilbertus:** An amazing amount of work and cooperation took place to make this such a grassroots community event... I really was able to enjoy myself this year and that's because so many were involved from the beginning to the end in arranging each and every detail and moving through any obstacles. The true precision of Iyengar yoga came through! BIG BIG thanks to one and all!!

**Robin Cantor:** ...this is all fantastic news! A big thank you to Dawn and Jaya. You're a terrific team to work with. Dawn stays completely unruffled

in the back making everything look beautiful before it goes out. Jaya did a super job on attracting people to the draw. Some amazing gifts this year. All went smoothly. This year I'm delighted to announce that our tea expenses were 'ZERO'. Krysia and Laine did a superb job organizing and putting our first auction together. Thank you Jane for always being there and for being so reliable with whatever you do,

no matter what the task is.

Thanks to Dorothy and Patty for being so elegant and gracious as the meet'n greet hostesses. By now you know that the tea was a huge success. Also special thanks to all the many wonderful people who baked, picked up, delivered, set up, cleaned up and donated items for the draw.

Thank you to **Darvin Miller** of the Renaissance Retirement Residence for his very generous loan of tables, dishes & linens. Thank you to Robin's husband **Jim Pask** for borrowing a truck and transporting it all to and from the Centre. ॐ



## Student Intensive

**With Lauren Cox and Ty Chandler**

**August 27 - 31, 2012, 9:00 am - 12:00 pm**

**All levels: Learn how to establish and deepen your practice.**

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

**Fees:** \$235 + HST for IYCV members  
\$260 + HST for non-members

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

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

# From The Source: Notes on the 2012 IYAC Conference in Toronto

by Glenda Balkan Champagne

Victoria is now my home, but I lived in Toronto for 20 years and its draw is subtle but persistent. When I heard the news that this year's IYAC/ACYI Conference and AGM was to be held there, I found myself in front of my computer early enough to land a good deal on a flight.

Members of the Iyengar Yoga Association of Canada/Association canadienne de yoga Iyengar often must travel great distances to attend the AGM and sometimes the expense and inconvenience prevents us from participating. In order to be certified at a higher level, Iyengar teachers must travel to the Ramamani Institute in Pune, India to receive teaching "From the Source". In fact, this conference was entitled "Iyengar Yoga Today: From the Source" and we were very fortunate this time to have the source travel to us!

Two teachers were sent, Dr. Rajlaxmi Nidmarti and Raya Uma Datta. Rajlaxmi is a mature teacher in her 60's and Raya is a young fireball in his early 30's. They couldn't have been more different in their presentation. However, they were similar in their devotion and dedication to the work. They played off each other as though they had worked together myriad times before when in fact this was the first time they had been paired. They attended each other's classes and continued the thread of each other's teachings, weaving for us a garment of glowing Iyengar silk.

Each of us absorbs the learning differently. Some remember details such as how to rotate the arms, or stretch through the thumb and forefinger, or lift the arches. Metaphor and imagery were used, such as the bracket of the trestle being akin to the sides of the neck and arm bones. Each seemingly small, detailed instruction led us on a journey. We understood that one cannot move one part of ourselves without it affecting the rest. What happens if you turn your arms from the inside out? What happens to the shoulder blades? What effect does this have on the chest? Diaphragm? Lungs? Breath? Spirit? We were reminded again and again that the work was to draw us deeper, more fully into ourselves and to point the way to the Self.

It will take some time – certainly beyond a single lifetime – to realize these teachings. The brilliance of B.K.S. Iyengar is that through his devotion and discipline, he embodies this work. He fully inhabits himself from the outside to the deepest core. His gift to us is that, even at 93 years old he is willing, even compelled, to continue to teach us.

The journey undertaken by Rajlaxmi and Raya "From the Source" to Toronto, Canada was to carry the seed of Mr. Iyengar's teaching to the hundred plus students in that room. With this gift comes the responsibility to keep learning, to continue to practice with tapas (zeal), to share the tiny particle of our understanding as truthfully and faithfully as we can.

My resistance to travelling to AGM's and conferences across Canada feels small and inconsequential after this. It only takes willingness. ॐ



Left to right: Shirley Daventry French, Lynne Bowsher (President of IYAC), Dr. Rajlaxmi Nidmarti (guest instructor)



Roger Champagne and Raya U D (Uma Datta) guest instructor



Jane Jonas, Mary Young, Glenda Balkan Champagne (IYAC Board), Lori Berenz, Leigh Ann Milne



Jane Jonas (IYAC Board), Nancy Searing (Secretary IYAC)

# Margaret Lunam: A Force of Nature

Nov. 22, 1921- April 26 , 2012

By Deborah Lomond

*Deborah Lomond has been a student of Iyengar Yoga since 1987. She began teaching in 1991 and has since obtained her Junior Intermediate III Certification. She studied at RIMYI, Pune, India in 2002 and is preparing to return for studies in July 2012. Deborah continues to teach Iyengar Yoga at Kelowna Yoga House where she is currently President of the Board of Directors. She also teaches blind and visually impaired children in School District 23. She spoke about Margaret Lunam at the gala dinner in Toronto at the recent IYAC/AGM.*



Some of you know that our long-time friend and teacher, Margaret Lunam died on April 26 in her home in Kaslo, B.C. Margaret was 90 years old. She felt that she had completed her life's work and was ready to move on.

Twenty five years ago, there was no Iyengar Yoga in Kelowna. It all began when Margaret Lunam moved from the Comox Valley. She had studied with Norma Hodge in Victoria.

At that time, Margaret was already in her early sixties and ready to begin a new life teaching Iyengar Yoga in the Okanagan Valley.

She eventually bought a house on Clifton Road and converted the basement into a yoga studio. Many of the teachers that are now valued members of the Iyengar Yoga community such as Lynne Bowsher, Melissa Perehudoff, Vicky Catchpole, Barbara Young, Darcia Fenton, Phofi MacCullough, Krisna Zawaduk and myself started their yoga journey with Margaret.

Margaret had been trained as a physiotherapist. During WW2, she went overseas to England and France to work with the troops who were injured in the

field. It was there that she met her future husband, Jim Lunam, who was training to become a doctor. They returned to Canada to eventually live in Fanny Bay, on Vancouver Island and to raise a family. They had two sons and one daughter.

Margaret was very interested in alternative communities. In the seventies, she traveled on her own to Aurobindo, India and Findhorn in Scotland. I think that it might have been her love of the unconventional and her interest in the body that eventually led her to Norma Hodge.

Margaret was not introduced to Iyengar Yoga till she was 59 years old. That would have been around 1981. She said that it was love at first sight. She strongly connected with the power of Iyengar Yoga to heal the body and mind.

She did not believe in 'general' classes. Most of us had some kind of individualized program. Margaret always referred to herself as a rusted out physio. She wrote copious notes in the margins of her class plans so she would remember to find the right posture to help that problem. I can still remember the look of disbelief on a young man's

face when she loudly proposed a specific program to deal with his "flatulence". Tact was not her forte.

Margaret was a strict task master. If she showed you something once, there was a strong expectation that you would remember it. We didn't dare forget. It is probably the reason that so many of us became teachers. We remembered.

Margaret inspired many of us with her thirst for knowledge, her passion for the work and her generosity. She always had a bursary fund and was particularly partial to young mothers, but her generosity extended to many.

One of my favourite stories about Margaret was told to me last Christmas by a person that I just happened to meet by chance. My husband and I were going to the Birken Forest Monastery for a few days and we had put our name on their ride board offering to take other passengers. A woman by the name of Margot was visiting her brother in Kelowna and contacted us requesting a ride to the monastery. On the way there, the conversation somehow came around to Margaret. Margot said, "Are you referring to Margaret Lunam?" She had studied yoga with Vicky Catchpole on the island and she said that Vicky was always telling stories about Margaret. She remembered the one about the jar of money that was always on the table in the entry to the yoga studio. The money was for young moms in the class to pay their babysitters.

Margaret conducted classes in her home studio for many years till the creation and opening of Kelowna Yoga House in 2001. She generously donated the funds to purchase and build Kelowna Yoga House. Much of the work was done by volunteers from the community that Margaret had created.



Margaret also worked tirelessly as an activist and an environmentalist. In 1971, her concern for humanity and the environment led her to Green Peace and to protesting the Amchitka Nuclear Bomb testing in Alaska. Later in the mid seventies, she was arrested during a protest against the Trident submarine base in Washington State.

She was a consummate networker who rapidly built a community of personal friends and fellow supporters of her various causes. Never afraid to travel the roads least traveled; she challenged herself and those around her to break new ground and spared no one. In Kelowna, Margaret was a regular visitor to the Council Chambers at City Hall to oppose or support various causes. She even managed to get some of her city taxes reduced. She was adamant that she should not have to pay a fee for garbage collection when she produced none. Her picture was in the paper showing her with her one yogurt container of garbage a month. Everyone who knew Margaret has a story to tell about her. She was indeed a remarkable woman.

The poem that she read to me over the phone the day before she died epitomizes Margaret's love of the earth and her simple, direct pragmatism. I am blessed to have known Margaret.

I bequeath myself to the dirt  
To grow the grass I love  
If you want me again  
Look for me under your bootstraps  
*Walt Whitman ॐ*

## No scents makes good sense!

*Some of our members and teachers are very sensitive to any products that have scent. Some get migraines and have to leave the studio. Please refrain from using all perfumed products including soaps, powders, creams and detergents prior to class.*

## Sheri Berkowitz Honoured

by Leslie Hogya

At the recent IYAC Annual General meeting, I had the honour of recognizing Sheri Berkowitz. I nominated her to be a life time honorary member of the association. At the meeting, I made the following presentation:

Over the years, since we began to work together as yoga teachers and practitioners, a few people have worked hard and long to further us onto the path of yoga, spearheaded by our beloved teacher, Guruji B.K.S. Iyengar. Taking the path of yoga implies personal integrity and one who follows all the eight limbs of yoga, which begins with the ethical precepts of non-injury and compassion. Sheri Berkowitz is one of these people. She served as an advisor to our organization in the early days. She set an example of how to work collaboratively. At various early and sometimes contentious meetings, she helped us all towards a model of building consensus. One early meeting, I was to chair, I was very relieved when I found out Sheri would be there by my side.

To work with Sheri, is to be with someone with a steady hand, a quiet, yet strong presence and an intelligent mind. I found out quite by accident that she recently celebrated her 70th birthday with family and friends. I have looked to Sheri for guidance on this yoga path, and I know others have as well.

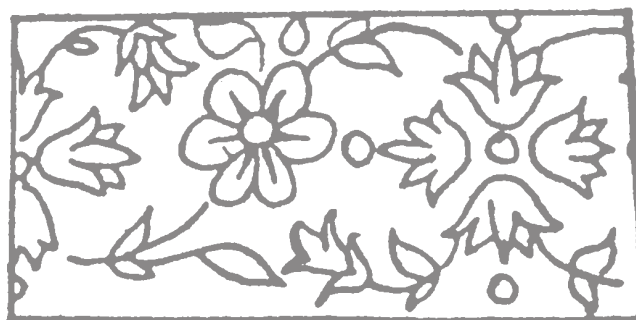
When I was speaking to Shirley Daventry French about Sheri's nomination, she had this to say:

Sheri really deserves to be recognized in this way. She was one of the first wave certified by Guruji at the start of our formal national association and since our very early informal meetings in the 1980s has lent her expertise to the national community—particularly as we floundered around trying to bring together the disparate groups in the country. She was on the first Board of Directors and is still serving as an assessor. I have benefitted from her wise counsel and appreciated her consummate grace under pressure, as has the entire community.

Sheri has served our organization in many capacities over the years, and currently is one of our assessors and one of the handful of people that is able to moderate an assessment.

I move that we accept Sheri Berkowitz as a new honorary lifetime member of the Iyengar Yoga Association of Canada/ Association Canadien de Yoga Iyengar in recognition of her years of commitment and service.

Respectfully, Leslie Hogya ॐ



## Iyengar Yoga Centre of Victoria Board



**Maureen Nicholls** joined the yoga centre three years ago and will be serving on the board for a second year. In addition to yoga, Maureen enjoys cycling, golfing, hiking and community activities.



**Ann Nolan** has served on the executive of the Board for five years, and is starting on her sixth year. She has been Secretary for one year and Treasurer for four years. Ann began practicing Iyengar yoga when she moved to Victoria in 2002.



**Laine Canivet** has been practicing yoga for eleven years, seven of them at the Iyengar Yoga Centre. This is her sixth and final year on the Board of Directors and her fourth year in the position of Secretary. When not involved in yoga, Laine is a

fiber artist and volunteers on a national organization.



**Krysia Strawczynski** has been a member of the Iyengar Yoga Centre for over ten years. This is the fourth year she is serving on the Board as President. "I think the centre is one of the biggest boons to health in Victoria and I am grateful for the teachings offered here."



**Keiko Alkire** has been practicing yoga since 1988. She worked on the Newsletter Committee prior to the Centre acquiring a computer and she remembers getting blisters from stapling the newsletters. She has also volunteered in the special needs classes. This is her fourth year on the Board. Keiko will be serving on the Scholarship & Bursary Committee for a second year.



**Ann Kilbertus** has been a student and practitioner in the Iyengar Tradition since she moved to Victoria in 1984. In the late 80s under the guidance of Shirley Daventry French, she began teaching. Ann began going to Pune, India in 1992 and returns every few years to study with the Iyengar family, most recently in November, 2011. She is involved locally in the training of teachers as well as the program committee at the IYCV. She has seen much of Canada through her varied involvement in the national association: The Iyengar Yoga Association of Canada (IYAC) over many years. ॐ

*New board members (Amanda Mills, Carole Miller, Bev Kallstrom) and stepping down members (Peggy Taylor, Leslie Hogg) not included.*



IYENGAR YOGA

### Teacher Training Intensives

#### Fees for each course:

\$585 CDN + HST IYCV members

\$625 CDN + HST non-members

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

#### Registration now open.

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

**July 9-14, 2012**

**With Leslie Hogg, Ann Kilbertus**

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

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

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

**August 13-17, 2012**

**With Shirley Daventry French, assisted by Ann Kilbertus**

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

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

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

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

# Message from the 2010-2011 IYCV President

by Krysia Strawczynski

This is my fourth annual report as president and I am beginning to run out of synonyms for how much and how well our volunteers, teachers and staff contribute to the centre. Nevertheless, here goes.

First the board. Again as in past years, every member has been a pleasure to work with and we usually reached agreement easily. This is because each member gave respectful consideration to others' opinions. This year two members of the board are resigning. Peggy Taylor has served on the board for four years, the last two as vice-president.

We are also losing Leslie Hogle. Leslie has been and continues to be a driving force in the centre. For the past several years she has served in the capacity of past president. We will miss her wise counsel, although she is only a phone call away.

We ended this financial year in the black after a couple of years of deficits. The main reasons are expenditure control and more students. We are attracting new students and previous students are coming back. It is the quality of our teaching that keeps people coming back. I am a firm believer that in the long run, quality lasts. It starts with B.K.S. Iyengar and through Shirley Daventry French and senior teachers like Leslie Hogle quality permeates all our teaching.

It also helps that we are fortunate in our General Manager, Wendy Boyer. It is due to her capable management that our money is spent wisely. And it is through her creative new approaches that we come to the attention of new students.

I think everyone who comes to the centre appreciates the friendly, helpful reception they get from Britta Poisson, Bruce Cox or Hilary McPhail. They help make the centre an attractive place to visit.

This year as from the beginning, our volunteers made the centre's operation

possible. Our volunteers come from teachers, staff and students. They assist in special needs class, write, publish and distribute the newsletter, bake cookies, help host open houses, fix things, make bolsters, etc.

This year I want to make special mention of Jane McFarlane who has volunteered to be our facilities and props manager. She does a lot of the maintenance work herself. I also want to mention Theron Morgan who again this year has done all our bookkeeping as a volunteer.

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

## 2012 AGM Report from the General Manager

by Wendy Boyer

In 2011, the Centre celebrated both the 10th anniversary of our home at 919 Fort Street and Shirley's 80th birthday. Good news on the fiscal front this year! After two years of registering deficits of over \$12,000, the Centre finished the year in the black with a \$2000 surplus. To what do I attribute the turn around? Very hard work, good ideas and risk taking!

The Centre hosted four open houses last year; delivered posters and flyers everywhere around town; sold two on-line coupons; initiated monthly e-marketing; posted regularly to Facebook; started making bolsters in-house, and invited drop ins to any regular class, which cut the cost of hosting free classes at beginning of each term. Now new students to the Centre get their first class free anytime. The largest cost saving in 2011 was that we enlisted two very committed volunteers to do bookkeeping and Centre maintenance. The budget was cut to the

bone and we have stayed on track.

The biggest change to what we offered students in 2011 was selling passes for classes. We started selling flexibility and, in this competitive yoga market, that's critical. The \$209 Unlimited is very popular. Students take any class at their level, anytime. The Om Pass for \$55 offers six hours of class time. Attendance is up. We are seeing new faces, past students are returning to the Centre, and several workshops have been full with waiting lists, something that has not happened for several years.

Two volunteers have made a huge contribution to this year's fiscal surplus. Jane McFarlane has put in hundreds of hours maintaining the Centre – everything from daily cleaning, annual painting, and hauling the props to be laundered, to making chai for the four open houses. Theron Morgan, as volunteer bookkeeper, has contributed countless hours learning complex and unfriendly accounting software. The Centre is so grateful to you both!

Our amazing bakers really stepped up this year. We held four open houses with over 150 people attending each one in 2011. That's a lot of cookies! Thanks to all of you for the delicious contributions.

Marketing consumes much of the staff time these days. Thanks to Britta Poisson who manages the office and whose posters and e-ads help us stand out; Bruce Cox who maintains the website and Hilary McPhail who handles membership registration. There are so many dedicated volunteers at the Centre – I am mentioning just a few here. Thanks to Jeanette Merryfield who coordinates the distribution of posters with a team of teachers and volunteers; Ty Chandler who posts to Facebook; Patty Rivard for managing the library and Johanna Godliman for her help with many events.

The bulk of my time as general manager is spent on keeping costs down



and increasing the Centre's profile in a saturated yoga market. We renewed our lease on Fort Street for five years, without increase. Last winter was a wet one in Victoria and the flat roof of our building leaked many times saturating the carpet in the lobby. In December the landlord replaced the carpet so the entrance now has a face lift.

Thanks to the board for their work in 2011. Special thanks to Krysia, as president, and Ann as treasurer, and also to Laine for her continued support as secretary, among many other things. Leslie Hoga who has been on the board for more years than we can count is stepping down this year. Thanks to Leslie for her constant dedication to the Centre! Peggy Taylor who, as vice president, organized the AGM for several years, leaves the board this year. Many thanks, Peggy. ॐ

## THANK YOU TO OUR VOLUNTEERS

Thank you to the indispensable volunteers for Special Needs class and Muscles and Joints class:

**Glenda Balkan-Champagne, Robin Cantor, Billy Essa, Johanna Godliman, Laura Johnson, Jayne Jonas, Adia Kapoor, Jaya Malaviarachchi, Jane McFarlane, Lynn Palfrey, Brandy Baybutt and Elizabeth Peckham.**

Thank you to the teaching crew; **Wendy Boyer, Shirley Daventry French, Derek French and Adia Kapoor; Corrine Lowen's baking crew and Laine Canivet's set-up/clean-up crew** who volunteered for the Open House on April 28.

Thank you to **Ty Chandler and Gary Wong** for supervising members' practice.

## Iyengar Yoga Centre Treasurer's Report

Year ending October 31, 2011

By Ann Nolan

We began 2011 with a conservative budget based on the reality of the past few years. Our goal was to contain expenses and grow our revenue through student enrolment in classes and workshops along with donations. This year I am very pleased to advise that we have achieved these goals in balance and end the year with a small operating surplus a significant turn around from our 2 previous years.

Total revenue for 2011 was \$412,601. as compared to \$434,296. in 2010 and \$451,977. in 2009. Class enrolment for the first half year was disappointingly light however the trend reversed for our summer and fall terms. Our year over year revenue venue for class enrolment for the year is lower than planned but we believe the marked turnaround in the second half of 2011 signals very positive change.

Higher workshop enrolment resulted in an increase of \$12,130. in revenue over 2010, an improvement of 12.7%. Our donations continue to grow year over year, we received \$25,825. this year up \$6,910. from 2010 up 36%. In addition to personal donations we have been soliciting corporate donations over the past two years. This year we have received a corporate donation from CIBC in the amount of \$500. and raised \$1000. through our member participation in the Thrifty Foods Smile Card Program. Our board continues to pursue sources of donations from the community at large.

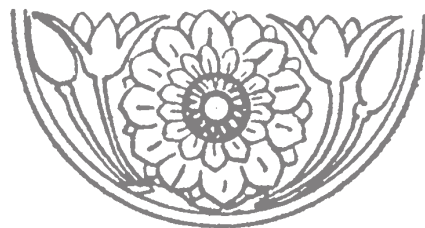
Total expenses for 2011 were \$410,290. as compared to \$447,778. in 2010 and \$470,319. in 2009. Cost savings measures were initiated implemented whenever possible. Our General Manager, Wendy Boyer and

staff have worked wonders monitoring and managing expenses throughout the year. As a result we have achieved a reduction of \$37,488 in our overall expenses year over year.

We end the year with a net surplus of \$2,311. a great result compared to the deficits we experienced over 2010 and 2009. Through good planning and governance over the years, the board has set aside surplus revenue in a contingency fund providing the centre with a cushion to weather unexpected costs and economic uncertainties such as we are currently experiencing. The Iyengar Yoga Centre is managed prudently and overall the financial health of our centre remains strong, our financial reserves permit us to carry on the Centre's objectives and activities.

At the time of writing I am pleased to advise that we have now received our legacy donation of \$50,000 from a former IYC member. We have invested this conservatively in guaranteed investment certificates. This additional reserve will certainly help our association navigate safely through the coming years.

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



# The Syllabus

By Leslie Hogg

REFERENCE: YOGA RAHASYA. IYENGAR, GEETA. "WHY DO THE BEGINNERS CLASSES START WITH STANDING POSES?" VOL 18 NO. 4, 2011, PG.11.

Most of 2011 and now into 2012, has been for me a time to recover from a strange and lingering virus. Any small activity such as washing a few dishes would leave me exhausted, and needing a nap. During the first year of this illness, I did supported poses for the immune system, and a special practice given to me by Gulnaaz Dashti (see Victoria newsletter summer 2011) for which I am very grateful. After some months, I was able to add supported inversions.

Then, one day, I thought, "Ok, it's time to stand up!" I found I could once again do the lateral standing poses with support, especially *ardha chandrasana* (half moon pose). Standing against the trestle, wall, or the grill, I felt my body open and breath spread as I balanced on one leg, arm holding on to the rope or trestle. It was possible to hold this pose for increasing amounts of time, and it did not leave me exhausted as some poses did. I felt my confidence grow as I was able to hold this pose for longer periods.

Even with this careful approach, other days I would feel drained and I would revert to my full restorative practice.

Recently, I have been able to do more complex poses, but I travel to those poses by beginning at the beginning with the elementary standing poses. For example, I could not do *virabhadrasana* III (warrior III) until I built my stamina in *virabhadrasana* I and II. I did not start doing the revolved standing poses until I could hold the lateral versions.

In *Yoga Rahasya*, Geeta Iyengar elaborates on this topic in an article titled: "Why do the beginners classes start with standing poses." She quotes the *Kathopanishad* which says, "You have to first stand; you have to awaken yourself." (see reference above.)

Further, Geeta elaborates, "You need really strong determination for the standing *asanas*... The variety of movements that are done in the standing *asanas*... make the other *asanas* become easier." The standing poses activate the legs, the spine, all the joints located in the hips, knees,

ankles, shoulders, wrists and more. I have found the return journey to a full practice began with these standing poses. My determination was necessary to explore what was possible, and what was still to be developed.

When Mr. Iyengar first gave us the lists of poses for various levels of syllabi, I didn't always understand the importance of some introductory poses. But as I venture into a full practice, I am ever more humbled by his genius. The sequence in which the poses are introduced is brilliant. Each pose leads logically into the next.

For so many months, I had not even been practicing many forward bends, as the emphasis over the year was to open the chest. I was only doing upright seated poses the L shaped or *upashryi* versions. I started bending forward with poses like *padangusthasana* and *pada hastasana* (standing forward bend with hands holding the toes or under the feet). These standing forward bends are on the introductory I syllabus. I have a deeper appreciation and respect for them. Pulling on the feet in concave

stages activates my shoulders and brings the shoulder blades deeper into the dorsal spine. This action of pulling on the feet also helps release tightness in the hips and the hamstring muscles. As a bonus they spread the joints of my fingers and palm, and the wrist joint. The concave position of the spine is an essential movement in all seated forward bends. And as the head comes forward, the mind becomes quiet.

Part of my restorative practice included supported back bends. Moving to the unsupported versions, I went step by step through the syllabus. I started with *urdhva mukha svanasana* (upward dog) and then using the ropes; gradually progressed until I could lift into *urdhva danurasna* (upward facing bow) from a chair, then bolsters and finally the full pose from the floor. These poses help me regain stamina and vibrancy.

I want to express my deep gratitude to Guruji, B.K.S. Iyengar, for his teachings that developed this brilliant system. Thank you also to Geeta, and Prashant for carrying on their father's work. *Namaste.* ॐ

For sequences for the immune system see *Path to Holistic Health* by B.K.S. Iyengar.



# Working Wisely Workshop

By Missi Hegyes

The workshop, Working Wisely, was based on some thoughts from Patanjali as translated by B.K.S. Iyengar:

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

*The cause of pain is the association or identification of the seer with the seen and the remedy lies in their dissociation.*

Ann cautioned us at the start that this workshop would move slowly, positions would be held for longer than normal and we were to go inside our own bodies and think about as well as feel what was happening. This was not a class that she would teach to beginners.

The first hour we worked on seated poses to prepare the legs for the standing poses. Ann used the elements to describe the nature of parts of the body, the belly like water, the chest like fire and earthy elbows. We were asked to look at ourselves, sculpt ourselves and told that the application of intelligence can alter us and our poses.

After a long hold in *dandasana* where we manually rolled the thighs inward and scooped the calves to the heel, pressed out on the big toe mound while moving the little toe back to the outer knee and did I say there was a brick between the knees and our calves were firmly belted at the widest part, Ann asked, did the legs gather any intelligence? She added an



interesting point from Mr. Iyengar as we were belting our calves; “what goes out must come in and what goes in must come out”. The time we took sitting in *dandasana* gave us opportunity to align the

bones, see the differences between each leg, how the quads were working and which way the knees were facing.

Another position I really enjoyed was one called the hip injector. It is a basic action of the leg where the compacted outer hip is absorbed into the body. We were introduced to a new *parivritta* pose- *parivritta utthita hasta padasana* – certainly a gateway pose for all the revolved poses. These are just some short notes on a workshop which dealt with a very important subject, practicing our own yoga wisely. We must be willing to change to reshape and gather. We must keep doing our work with intensity and love.

Thank you, Ann. ॐ



Learning to work the arms and groins in adho mukha virasana



Leg work to help develop the correct arm actions in sirsasana preparation



Gathering intelligence from the arm and leg work for salamba sirsasana



# Farewell to the Yoga Centre

By Bill Marsh

*The world is in the bonds of action,  
unless the action is a consecration.*

– The Bhagavad Gita

My wife first brought me to the Yoga Centre sometime ten or so years ago. It was soon after the centre opened and before the small downstairs studio was closed. We took our initial classes with Gwyneth. I remember asking her which *asanas* I should practice at home. “Standing poses,” she said. This was not the answer I hoped to hear – standing poses were too hard. Developing a practice had to wait awhile, but I kept coming to my weekly class and within a few months started taking more than one class a week. For several years, I have been at the centre for class or to practice four or more days a week. But now we have left Victoria and I want to express my gratitude to the centre and my admiration for an exceptional community.

The first gift I received from yoga was relief from stiffness in the morning. At the time, I was in my early fifties, but when I arose in the morning I moved like an eighty year old, creaking downstairs one step at a time. With a couple of yoga sessions a week, this vanished. I began to bounce out of bed, and I still do. I also ached less after playing squash. I could bend down, twist and reach a pan stuck in an awkward position at the back of the lower kitchen cabinets. This was all unexpected.

Some other changes were more subtle, but also more important. My not always sunny disposition brightened up. The waves and troughs of my emotional life smoothed out and settled down. It was easier for me to make changes in my behavior.

These blessings came because I was taught, excellently, by Gwyneth, then Corrine, Jeanette, Marlene, Ty and Ann, plus almost all the other teachers at the center at one time or another, and a succession of visiting instructors at the centre’s first-rate workshops. The quality and consistency of the yoga instruction I have received is remarkable. I think it comes from two sources: first, the extensive and rigorous training required in Iyengar yoga, and second, the collegiality of the teacher community that has been established by the founders.

In almost every class, my teachers have expressed their love of yoga and their reverence for their teachers. All organizations have an ideal that they aspire to. Most, in my experience, compromise their integrity of purpose in one way or another. The Iyengar Yoga Centre of Victoria is one of the rare places



Bill Marsh and friends

in the world where daily activity thoroughly embodies timeless value. I have personally benefited enormously from this, but, quite apart from my benefit, this is an achievement of great worth and great beauty. ॐ

BILL MARSH, A LONG TIME STUDENT AT THE CENTRE, RECENTLY MOVED WITH HIS WIFE MELROSE TO TORONTO.

## Congratulations!

The following candidates achieved **Junior I** certification at Kelowna, British Columbia in March, 2012:

**Azita Bafekr**, North York, ON

**Frema Bram**, Edmonton, AB

**Sharoni Fixler**, Calgary, AB

**Michele Gunderson**, Calgary, AB

**Deborah Peake**, Vancouver, BC

**Tim Ruddy**, Montreal, QC

**Nicola Tiburzi**, Roberts Creek, BC

The following candidates achieved **Introductory II** certification at Roberts Creek, BC in March, 2012:

**Ken Brewer**, Nanaimo, BC

**Tracy Forsythe**, Kelowna, BC

**Patty Rivard**, Victoria, BC

**Sandra Headrick**, Edmonton, BC

**Asha Rao**, Victoria, BC

**Linda Larson**, Brentwood Bay, BC

**Jessie Kerr**, Comox, BC

**Iyengar Yoga Association of Canada /  
Association Canadienne de Yoga Iyengar**

# Iyengar Yoga meets the Costalegra (the Happy Coast) of Mexico

By Jo Anna Hope

Between mugs of green tea, I first sweep and then hose down the part of the plaza where I teach yoga twice a week to small classes of between one and seven students. The songbirds sing, the grackles “grak”, and the surf is gently audible as I sweepsweepsweep down the 50’ length of this outdoor “studio” on the edge of Plaza Olivia. The water from the hose is, at first, cool to my bare feet and then comfortably warm as I grow accustomed to it. When class begins, it’s about 23 degrees outside and has warmed to about 29 by the time we finish, an hour before the sun reaches its zenith.

As with any yoga class, these students include people who are adept at the practice as well as those who have health and/or injury challenges, and those who are just “plain old stiff.” All are willing...willing to look at their individual issues, willing to accept guidance on how they might work with them, and willing to try



something new. *Savasana* is as welcome here as it is at the end of any class anywhere but with the added sweetness of the song of the sea close by and the soft kiss of the sun on the tile floor, perhaps even on our outstretched feet.



Students practicing in the open air of the plaza.

Class is over and all, students and teacher alike, are grateful for the gift of yoga and for the opportunity to practice and learn together. My gratitude extends to my community in Victoria and to my teachers within that community . . . I that wonderfully supportive group which I always look forward to rejoining.

*Om om ॐ*



## Going Deeper

with Shirley Daventry French

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

**Friday, November 2**  
6:30 pm - 8:30 pm

**Saturday, November 3**  
11:00 am - 2:00 pm  
4:00 pm - 6:00 pm

**Fees:**  
\$130 + HST  
for IYCV members

\$140 + HST  
for non-members

\$100 + HST  
for observers

An Iyengar Yoga  
Workshop for Students  
of all Yoga Traditions

**November 2-3, 2012**

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

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)

# Workshop and Teacher Training with Chris Saudek

14-16 September 2012

## WORKSHOP

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

*Open to Iyengar Yoga students, general level and above. Ask your teacher if you are wondering about attending.*

## REGISTRATION OPENS JULY 2

### IYCV MEMBER FEES:

\$240 + HST Workshop  
\$72 + HST Teacher Training  
\$305 + HST Workshop & Teacher Training

### NON-MEMBER FEES:

\$264 + HST Workshop  
\$79 + HST Teacher Training  
\$336 + HST Workshop & Teacher Training

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



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

## TEACHER TRAINING

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

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

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

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

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

# Renew!



IYENGAR YOGA  
CENTRE OF VICTORIA  
SOCIETY

## Membership

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

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

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

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

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

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

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

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

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

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

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

☐ Receipt required.



## In Pune

*Above: The bookstore at the Institute.  
Below: Zarin and Parvez are long time yoga practioners at the Institute.*





## 2012-13 CALENDAR

### JUNE

16 Ropes Class

### JULY

9-14 Introductory Teacher Training Intensive

9-14 Summer Sadhana

### AUGUST

13-17 Intermediate Teacher Training Intensive

22-26 Footsteps of Patanjali

27-31 Student Intensive

### SEPTEMBER

14-16 Chris Saudek

20-23 Stephanie Quirk in Kelowna

24 Teachers' Meeting

### OCTOBER

1-2 Father Joe Pereira

19-21 Introductory II Assessment, Saskatoon, SK

### NOVEMBER

2-3 Going Deeper

16-18 Intermediate Junior I Assessment, location TBA

24 Teachers' Meeting

### DECEMBER

14 Gurugi's Birthday Party

20-21 Winter Solstice Workshop

23-31 Christmas Break

### JANUARY 2013

1 New Year's Day Practice

2-5 Interim Classes

2-6 Winter Sadhana

7 Regular classes resume

18-20 Intermediate Senior I/II Assessment

### FEBRUARY

9 Teachers' Meeting

10 IYCV AGM



*Detail from Burmese tapestry sold at High Tea auction*