



IYENGAR YOGA
CENTRE of VICTORIA

N E W S L E T T E R
F A L L 2 0 1 1



The Birthday Issue

WORKSHOP and Teacher Training WITH CHRIS SAUDEK

14-16 OCTOBER 2011

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 able to hold headstand and shoulder stand for five minutes. Ask your regular teacher if you are wondering about attending.

REGISTRATION NOW OPEN.

IYCV MEMBER FEES:

\$240.00 + HST Workshop
\$72.00 + HST Teacher Training
\$305.00 + HST Workshop & Teacher Training

NON-MEMBER FEES:

\$264.00 + HST Workshop
\$79.00 + HST Teacher Training
\$336 + HST Workshop & Teacher Training

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

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.



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)

An Iyengar Yoga
Workshop for Students
of all Yoga Traditions
November 25-26, 2011



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 25:
6:30 pm - 8:30 pm

Saturday, November 26:
11:00 am - 2:00 pm
4:00 pm - 6:00 pm

Fees:
\$130.00 + HST
for IYCV members
\$140.00 + HST
for non-members
\$100.00 + HST
for observers

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

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DEADLINE FOR NEXT ISSUE NOVEMBER 14, 2011

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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:

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

Phone: (250) 386-YOGA (9642)

Please visit our website:

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



Fall 2011

In the seventeen years since the following column was written there has been one major change in the way we approach teacher training, and that is the advent of national certification and assessment. This was implemented in 1993 after one of Mr. Iyengar's visits to Canada and it was done at his request and under his direction. Once certified, teachers are required to do a certain amount of post-graduate study each year to maintain their certification in good standing.

Teacher training follows progressive levels established by Mr. Iyengar and teachers are required not to teach beyond the level of syllabus for which they are certified. He has also requested that all certified teachers in good standing use and display his Certification Mark (see below) which denotes their authenticity and commitment to B.K.S. Iyengar's tradition of yoga.

Certification and assessment have improved the standard of teaching throughout the country. Direct assessment by B.K.S. Iyengar as described below is rare and in a class of its own: he is a consummate teacher.

*Shirley Daventry French
Certified Iyengar Yoga Teacher*



This column was first published in the Summer 1994 newsletter.

Several years ago, when I was the editor of a new edition of Mr. Iyengar's autobiography/biography, we were searching for a title. This book, which was being published in North America by Timeless Books, the publishing arm of Yasodhara Ashram, was a revised, updated and expanded version of another, published in India, which was out of print. Its title was *Body the Shrine, Yoga 'Thy Light*.

My preference was to call the new book quite simply: *IYENGAR*. What else did we need to say? It was dramatic and its brevity conveyed that this was a book about a great man, important enough to be identified by a single name. We had a dynamic, full face photograph of Mr. Iyengar taken by my husband, Derek, which we were planning to use on the cover. With the name *IYENGAR* displayed in large letters, it was sure to draw notice in a book store. However, when we discussed this matter with Mr. Iyengar, we learned that while in North America the name "Iyengar" is an uncommon one, this is not so in India, especially in the South where it quite commonplace. Eventually, the new biography was published under the title *IYENGAR—His Life and Work*.

In yoga circles, in North America and Europe, there is no question that the name "Iyengar" stands for Yogacharya B.K.S. Iyengar. Wherever there is yoga, this name comes up. By his students, it is spoken with love and respect, in gratitude for his lifelong dedication to the tradition of yoga and the teaching which he has painstakingly passed on to us. Those students who are

teachers themselves do not use his name lightly, but with a sense of accountability and responsibility to their teacher.

If you have had the good fortune to be taught directly by Mr. Iyengar, his daughter Geeta or his son Prashant, at their Institute in Pune, and if you maintain this connection, the link is clearly established. For those whose studies have taken place at more of a distance, it is not always so.

Once, I was talking to a young woman who had just finished her apprenticeship with me and had begun to teach in our Iyengar Yoga program. She said she was hesitant to call herself an Iyengar teacher; did she have the right? My response was that if I studied with Mr. Iyengar, practised what I had learned from him, and passed this on as best I could to her, and in turn, she studied with me, practised what she had learned and passed this on as best she could—the link was there: she was an Iyengar Yoga teacher. But it was healthy that she asked the question and did not take it for granted.

As the work grows, and more and more students become teachers without having direct contact with Mr. Iyengar, it is a tremendous responsibility to maintain as direct a link as possible, uncluttered by extraneous material, and to do this without becoming doctrinaire and rigid.

Yoga is so vast a subject, and Mr. Iyengar's teaching so deep and varied, that each one of us who is his student can only grasp a small portion of this teaching. We must bear this in mind as we struggle to deepen our practice and broaden our understanding. At the same time we must also be aware that

this teaching is based on centuries of tradition, and that there is a method, a structure which forms the foundation and the backbone of the teaching.

What does it mean to call yourself an Iyengar Yoga teacher? Who is entitled to use Mr. Iyengar's name? If you do use his name, in what way are you accountable to him? It seems to me self-evident that this accountability would include making the effort to go to India, if at all possible, and being willing to teach before him should the opportunity arise. After all, who is better equipped to decide if you are an Iyengar Yoga teacher than Mr. Iyengar himself. How could you quarrel with that? But not everyone does agree with me, and this is a frequent topic of debate.

Let's face it, it is a decidedly uncomfortable experience to have your teaching scrutinized and assessed by B.K.S. Iyengar. He is going to criticize your teaching. He will only see you for a short while, perhaps once in a lifetime. He will make the most of this opportunity—will you? He is going to focus on what you haven't done or seen, rather than what you are doing well. This is his chance to hone your skills, guide you, point you in the right direction, which in some cases demands a considerable about face. You will not be relaxed while he is in the room, but you will be alert, senses finely tuned and mind focused.

In his second *sutra*, Patanjali says that Yoga is the cessation of the fluctuations of the mind. When Mr. Iyengar is in the classroom, your mind will not fluctuate, and neither will the minds of your students. It is a wonderful opportunity to practise yoga. It is a wonderful opportunity to refine your teaching. It is a wonderful opportunity to face your fears. It is a wonderful opportunity to learn.

The first time I taught in front of Mr. Iyengar was in Victoria in 1984. The week before, I had taught at the International Yoga Conference in San Francisco where he went from

class to class observing teachers. Once when I was teaching I heard his voice coming close, but he went into another room and did not come to any of my classes. I was a little relieved but rather disappointed. I envied those who had faced this challenge and overcome this obstacle. After the convention, when he came to Victoria, he was staying in my home. On the morning when he was coming into the Y to observe our teachers, I went on ahead to make sure all was ready for his visit and to prepare myself to teach before him. Derek would drive him into town a little later. I was excited and nervous, in a similar way to how I used to feel when I was younger and about to compete in an important athletic event. I knew that a certain amount of adrenaline pumping throughout the body would be helpful, but too much would interfere with my presence of mind and my presentation.

I was only one of several Victoria teachers who would be observed that day, and I put us all into the light. I also prayed that I would be able to teach that which I knew. In San Francisco, I had seen some people succumb to nervousness and teach in a totally inappropriate (and probably unusual) way. Driving the fifteen miles into town, I suddenly thought to myself: if I am on the wrong track, isn't it better to find out now rather than wasting more time? And with this thought I became very calm.

At the "Y" we had three classes running simultaneously, with the more experienced teachers taking turns to teach. When Mr. Iyengar came into the room where I was teaching, I welcomed his presence. It was very exciting. I concentrated on hearing all he had to say and seeing all he had to show me, which was a great deal. I felt as if we were running on fast time, like a movie which had been speeded up. We moved rapidly, almost running, from student to student, from place to place in the room—and then, it was over, he left to move into another room where another

teacher would have this unique experience. Wow! Together the students and I laughed delightedly at our good fortune to be in that place at that moment in time.

That was the first of many occasions when my teaching has been observed by Mr. Iyengar at various conventions throughout North America. It is never easy. Nor is it relaxing. It is challenging. It is always worthwhile. In these short, intense, segments of time, I have learned so much—about yoga, about teaching, about myself. What a priceless gift! ॐ



Iyengar Centre of Victoria Certified Iyengar Teachers

Shirley Daventry-French, Senior Intermediate III

Leslie Hogya, Senior Intermediate I

Ann Kilbertus, Senior Intermediate I

Marlene Miller, Senior Intermediate I

Linda Benn, Intermediate Junior III

Lauren Cox, Intermediate Junior III

Ty Chandler, Intermediate Junior III

Lucie Guindon, Intermediate Junior III

Robin Cantor, Intermediate Junior II

Glenda Balkan-Champagne, Intermediate Junior I

Wendy Boyer, Intermediate Junior I

James Currie-Johnson, Intermediate Junior I

Corrine Lowen, Intermediate Junior I

Britta Poisson, Intermediate Junior I

Marilyn Shepherd, Intermediate Junior I

Charles Campbell, Introductory II

Jo Anna Hope, Introductory II

Jeanette Merryfield, Introductory II

Asha Rao, Introductory I

Patty Rivard, Introductory I

Gary Wong, Introductory I

Hearth and Home: Ten Years on Fort Street!

Leslie Hogya

A little more than ten years ago, in January, 2001, we began to seriously plan and search for a space to hold classes in a dedicated yoga studio. The Victoria Yoga Centre, a non-profit society, founded some 18 years before, had had no location outside our collective hearts and homes. For the years before that time, we had been teaching our yoga classes out of the YM- YWCA.

We held some community building meetings, to focus the group and create a vision of our future. Then we started to search, and off we would go to the city to try and get occupancy permission, but city hall didn't know what to do. There had never been a dedicated yoga studio; they didn't know how to classify us. We couldn't find the right location that didn't require a huge amount of renovation, or that was zoned for any purpose close to what we are.

During this time, classes continued at the Y, but then there was a bit of a crisis, we had some scheduling and other problems with the Y administration, and our beloved Shirley, threw down the gauntlet. She said she would no longer teach at the Y when the new session began in September! We would be homeless without our senior teacher!

I was head of the team that opened the new centre. I had recently retired from the school district, and had just returned from an extended stay in Thailand. I had no regular classes, or other pressing commitments. I just got things going. When Shirley made her announcement, I remember reluctantly calling our rental agent, Gail, to say I would look at the property on Fort St.

I was hesitant about the location as it is within sight of the Y. I felt that out of respect for their program and our long-standing, mostly congenial arrangement with them, it was not right to be so close. We knew that there would continue to be Iyengar yoga classes offered there as well.

But when I walked into the room on Fort Street, I was sure we had found the right spot. There was the bank of large double hung windows, the old brick, the large lobby already with a reception desk. There seemed to be ample room.

After we got all excited, we found out the fire department would not give us occupancy because there was only one exit, and potentially 60 people in the studio.



Moving in.





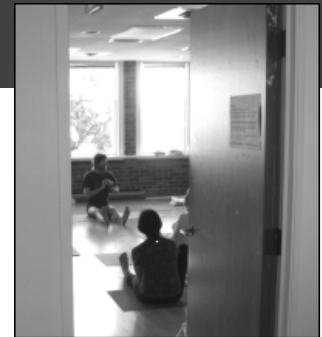
Ten years later.



But luck was with us, as it turned out the smaller office next door was also for rent. By knocking out a wall in the kitchen, we could have a second studio and another exit. Thus, what was to become Birch studio was included in our new lease. We had to do a lot of renovations, and had no great store of capital. I had never heard of a business plan. But we signed, with some naïveté and a lot of energy!

Many, many people helped us launch our new space; our then President Rosemary Barritt, and Board member Amanda Mills were in on the search with me. Our members helped with everything from painting, to knocking out the back of chairs, so we could use them for back bends. But we soon realized we couldn't open until October. There were interior walls to remove, old carpeting to rip out, paint and plaster to repair, change rooms to build and so on. We held some temporary classes in a meditation centre that September, and our first classes began October 2001. In September, we started with a phone, and a desk. There were wires hanging from the ceiling, construction workers everywhere. Every time the phone rang and someone signed up for a class we were so excited.

Debra Johnson and her husband Greg became invaluable to us at this time. His construction company came



to our rescue. They did most of the electrical, dry wall, and other finishing work so we could begin our classes. Greg absorbed many of these costs. His crew of electricians, dry-wallers, painters, carpenters scrambled to help us open the doors. We thank you again!

When we ripped out the carpet, we were dismayed to discover the floor looked like a topographical map – with hills and valleys, mounds, and cracks. The floor companies shook their head. We finally had to go with a skim coat of concrete and hope we could afford a better surface for the floor soon! It was cold on that floor; we probably lost a few early students because of that!

Did I mention we never did learn how to really get the heating to work for a few years, and relied on some ancient baseboard heaters left from the old offices?

We began with only one paid staff member, Britta, at four hours a day five

days a week, and contracted for some cleaning help. EVERYthing else was done by volunteers: the bookkeeping and tech support, the managing, everything! The teachers were paid by contract.

We managed to catch a big surge of interest in yoga and rode the wave. Eventually, we could pay our volunteer bookkeeper and tech support person, Drew Yallop. Soon we had to hire a manager, and more desk assistance. We got so busy, we opened a third studio downstairs in the courtyard. That proved to be a problem. It wasn't really large enough, and more importantly, it was disconnected from the office. But for a while we ran two simultaneous special needs classes with both upstairs and downstairs classes. Unfortunately,

we had to eventually relinquish that third space.

We have had a break in, some untimely fire alarms, smoke arising from a kitchen fire in the restaurant below, and a lot of flooding through the old roof. Once in a while someone gets locked out, or forgets to come, or we over register a class in Birch.

There are still many volunteers, including the Board of Directors. Our newsletter is edited and all material written by volunteers. Then there are the dedicated people who help with the laundry, the ones who come week after week to help in the special needs classes, and others awarding scholarships, planning programming, organizing the library, stuffing bolsters, extra deep cleaning, and helping with short term projects like the Special Needs Tea, Open Houses, and other events, and people who give to our yearly fundraising.



Open House IYCV Birthday Party



*Celebrating 10 years
in this location
and 33 years
as a Society in Victoria*

**Saturday, September 10, 2011
11:00 pm – 3:30 pm**

**Free classes | philosophy talk
entertainment | cookies and chai**

**Check www.iyengaryogacentre.ca
for details.**

We still sometimes make mistakes. We strive constantly to improve services. We are all trying to follow the ethical guidelines of yoga, and to practice friendliness, compassion, and joy. One of our joyful days was when B.K.S. Iyengar gave us permission to be called the Iyengar Yoga Centre. Without his inspiration, his example, his dedication to the “Art of Yoga,” we would not be here. Nor would we be here without Shirley Daventry French. Shirley is our most experienced teacher, and one of the most senior teachers in Canada, one of the few who have worked directly under Mr. Iyengar.

Under Shirley’s guidance and influence the teachers work together and meet regularly in her classes and in monthly meetings to further develop their skills. We run a rigorous three-year Teacher Training program, based on an apprenticeship model.

A heart filled thank goes to all of you: our students, to all of the many volunteers over these ten years, to our hard working board, staff and dedicated teachers. And most especially we say thank you to Guruji, B.K.S. Iyengar. ॐ

Short WORKSHOP

**Winter Solstice Workshop
With Ty Chandler**

**December 21-22, 2011
6:00 pm - 8:00 pm**

FIRST NIGHT:
forward bend practice with inversions.

SECOND NIGHT:
backbend practice with inversions.

Not recommended for beginners.

Fees:
For one night:
\$30 + HST IYCV members,
\$35 + HST non-members;

For both nights:
\$55 + HST IYCV members,
\$65 + HST non-members;

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

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

Rejuvenation at the Salt Spring Retreat

June 2011 with Shirley Daventry-French

by Suzanne Tremblay

Prana – breath: life’s essence. We all know that at an intellectual level. Knowing it at a deeper level, at an experiential level, is what is required to secure a firm commitment to a *pranayama* practice.

That transformative moment came to me during the workshop when Shirley Daventry-French had us all sit around her at the beginning of the day Saturday to reflect on this simple truth. “Have you ever seen a person who has just died?” she asked us. That question stopped me in my thinking and forced me, and hopefully others as well, to reflect on this experience. We have so few opportunities to be with people dying in our society, but if we have lived such an experience, what Shirley said resonated powerfully. “You know that the person you loved is not there anymore, that the body is just an empty shell. The *prana* is gone, the soul is gone.”

Prana, the essence of life indeed. With this profound thought, she lead us in a *pranayama* practice, thereby renewing and firming the importance of this part of our yogi and yogini life.

Whatever problems you have before coming to this retreat, you cannot help it, but they drop off during the ferry ride to Salt Spring Island. If there were any remnants of stress when disembarking, by the time you arrive at the Centre, they will have dissolved. So when the first session, a restorative practice on Friday afternoon starts, you are ready for a week-end of renewal.

Retreating to Salt Spring Island in itself is a joyful chance to get rejuvenated. The Salt Spring Centre of Yoga is an island of serenity on that unique Gulf Island. Nestled in the heart of a valley, at the foot of Mount Maxwell, it is an oasis



for those whose life is too busy. After a week-end retreat of yoga, vegetarian food, and if your heart is so disposed, massages, walks, or silent meditation, it is guaranteed that when you leave on Sunday afternoon, you will feel infused with new positive energy.

The Centre is hushed in a light fog on Saturday morning. The air is fresh



as I walk the gardens before the start of the day. Silence reigns although there are dozens of people around the Centre, workshop participants, and the people who live and make the Centre the unique place it is. The main building is an old large farm house, very well kept, painted in this oceanic blue green,



an impressive two story building in the middle of the several gardens. The yoga room is warmed by a fireplace with a roaring fire this morning. We troop in, on time, from rooms or tents, or, for a few participants, from somewhere else on Salt Spring. Comforting fragrance from a warm breakfast that is being prepared while we are doing *pranayama* wafts through the building, tantalizingly. We are not disappointed: food at the Centre is exceptionally good: have you ever tasted a maple syrup balsamic salad dressing on fresh garden greens or a tofu sunflower seed spread on homemade bread? Food that surprises and never disappoints by its imaginative combination of flavors, beautiful presentation and nutritional qualities.

Asana practice, both in mornings and afternoons, is rigorous, yet as always, restorative. Shirley adapts her teaching

to our own individualized levels and needs. Her focused pointers help each of us to move a little ahead, reach a little further in approaching *santhosa*. What a privilege to be taught by such an expert teacher, whose clear and detailed instruction is firm yet wrapped in gentleness and genuine concern for, and interest in her students. She generously shares her vast expertise with obvious joy. Her incredible energy and vitality inspire us, particularly when sometime in the practice, tiredness seeps in. If Shirley keeps going, how can we stop? I feel touched by a unique grace: this is Shirley's gift to humanity and my role here is to be humble in receiving it and nourish it through my own practice.

This week-end retreat is about meeting and sharing with others: informal chats between sessions, sitting in the

sun, at meals around the table, all these moments building up a wonderful experience made of discovering new friends, deepening relationships with friends already known. Everyone feels so welcome in this place. Conversations about anything and everything flow easily. What a beautiful time we are all having, a precious break in our routine.

Shirley has been offering this retreat for over 20 years (this was year 27 if I am not mistaken). This annual weekend retreat is the longest standing event at the Salt Spring Centre. I had thought of coming previous years, but life always got in the way. Finally, this year, things worked out well and I finally made it. My only regret is to not have come before. ॐ



IYAC/ACYI ASSESSMENT DATES

September 30 – October 2, 2011
Intermediate Junior III
Toronto, ON

October 28-30, 2011
Introductory II
Winnipeg, MB

January 13-15, 2012
Introductory II
Ottawa, ON

January 27-29
Intermediate Junior II
Calgary, AB

Check results and upcoming assessments www.iyengaryoga.com

Learning from the Bhagavad-Gita

By Ken Brewer

The *Bhagavad-Gita* means celestial or divine song or the Song of God. This very important text was written in the 5th century B.C. The original author is assumed to be Vyasa, a legendary scholar. He did, however, compile the enormous work of scriptures known as the *Mahabharata*.

The Gita has 18 chapters that cover a conversation between Arjuna and Krishna, two very good and longtime friends. Arjuna is the enquirer (every man) and Krishna is an expression of a certain quality of God. He is loving and playful, active and enthusiastic, an incarnation of Visnu. Arjuna, a member of the warrior caste, is a prince who is pure, noble, chivalrous, and heroic. He is a man of action and does his duty perfectly. Since his karma is good and he is very principled, he is ready for the next step, higher knowledge and higher consciousness.

The Gita is set in the middle of the *Mahabharata*; it is on the eve of a climactic battle between the kingdom's two warring families, a battle between good and evil. Krishna told the two leaders that one could have all the weapons



and armies and the other could have Him. The other family chose the weapons and armies and Arjuna chose God. The conversation or Song of God begins. It is Arjuna's duty, as a prince and a warrior, to take part in this battle in Kurukshetra but he is hesitant since he has cousins, friends are

on the other side – he does not want to bring them any harm, so is hesitant to go into battle – to do his duty. His arguments of going into battle are based on social roles. Through *The Gita*, Arjuna must let go of these particular models of himself as well as his reliance on the thinking mind where these models have come from. He must let go of his ego and all attachments.

This is the main premise of the *Bhagavad-Gita* – to do one's duty or *dharma* or *karma* yoga and not to expect the fruit of the action or carry attachments. It is about the game of awakening, of coming into Spirit. The story takes place in a chariot and Krishna is the driver. The story of *The Gita* is a metaphor; the enemy of the battle is actually oneself.

Taken from the *Kathopanishad*, the body is the chariot, the senses are the horses, mind is the reins, the intellect

SCHOLARSHIPS & BURSARIES

Members' Scholarships are available for all long workshops and intensives.

Please apply in writing prior to the workshop in which you are interested.

Scholarship applications for weekend workshops are due one month prior to the workshop. Scholarship applications for special events and intensives are due two months before the event.

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

Applications and details for both are available at the reception desk.

is the charioteer, and the soul is the master of the chariot. If anything were to go wrong with the chariot, the horses, reins, or the charioteer, the chariot and the charioteer would come to grief, as would the master of the chariot.

The Gita shows the importance of blending Jnana, Karma and Bhakti yoga. It teaches people to avoid the six evils: lust, anger, greed, delusion, pride and jealousy.

I have chosen Chapter 2, The way to Knowledge, Arjuna is confused and has self-pity. Krishna appeals to his sense of honor and obligation, his duty.

2:47 “Your right is to action alone; never should the fruits of action be your motive; never let there be attachment to inaction in you.”

As a child I was taught to do my duty in the activities that I chose (mostly sports). I had the choice whether to participate or not but once joined I had to stick out the season and do my best in each of the activities. It was when I entered high school that I started to focus on music as my main activity. I was playing in festivals from a young age and with this came the aspect of competition. It was the expectation (I put on myself), through hard work and practice, you do the best you can and hope to receive with this, the best marks in festivals. This worked; I had found an area that allowed me to be a winner, through hard work and determination. My ego liked this, and so began the journey. Little did I know that this would hamper me in the future. I was not yet ready to let go of the fruits of my efforts.

2:48 “Fixed in yoga, perform actions, having abandoned attachment, Arjuna, and having become indifferent to success or failure. It is said that evenness of mind is yoga.”

2:7 “My own being is overcome by pity and weakness. My mind is confused as to my duty. I ask you which is preferable, for certain? Tell that to me your pupil. Correct me, I beg of you.”

Then started my career as a high school music teacher, through a lifetime of competition; I thought it my duty to put out the best groups I could. This was the expectation of my job. So I worked hard and pushed the students as hard as I could to get them to be winners too. The problem was they did okay but were not the best. The pushing was harsh at times and after several years I realized that these actions were not working for my groups or me.

I would attend festivals (several every year) with expectations of doing well. I just never really got there and started to realize that maybe this was not my duty. I was expecting outcomes that were not happening and with this came feelings of inadequacy, lust for having better groups, greed for wanting to have them, delusion (thinking I would do really well and getting low marks), and of course jealousy when others did better.

This was not healthy for my students or me. To get to those high places a teacher has to push so hard, and because of this, both the students and I would be disappointed. My pride was hurt and I realized that it was not fun. I was not indifferent to success or failure; I did not want my groups to fail. I wanted to protect them.

2:71 “The man who abandons all desires acts free from longing. Indifferent to possessions, free from egotism, he attains peace.

Yoga came into my life in my mid 30’s and though my groups played well, had a wonderful energy coming from them (too much at times), and got adequate marks, I realized that things were going to have to change. I would teach before to improve the basics – notes and rhythms – but never really get to the essence of music.

Yoga allowed me to see further, allowing me to step back and see the BIG picture and let go (or try my best to) of the competitive aspect, my attachments. I talked with my students

In the Light of Yoga

Join in the celebration
of the 93rd birthday of
Yogacharya B.K.S. Iyengar
at this special
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Sunday, December 11, 2011

See next issue for
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Now it's all about the music, the music coming through the students, instead of me forcing the music out of them.

and said I was not concerned with being the best, that they should strive to be the best they can but with no judgments. I was finally starting to teach “music” and things changed.

My practices changed. I still pushed hard, but for a different reason, so that they would be confident when they got up and performed, that they were ready and knew the music so well that they could perform from their heart with emotions and not just play notes and rhythms. I wasn't just teaching songs, but teaching music, and this had a much different response with my students. I wanted my students to be musicians for life, to allow the joy of music to flourish in them now and in the future. They were having more fun, I was having more fun. This now became my new duty.

2:57 “He who is without attachment on all sides, encountering this or that, pleasant or unpleasant, neither rejoicing nor disliking; his wisdom stands firm.”

Now it's all about the music, the music coming through the students, instead of me forcing the music out of them. The music works through me, into the students and out of them to the audience. The audience hears and gets more from our performances and appreciates my groups more than ever before.

Following the chariot metaphor, I am the driver, my students the chariot, the horses are the obstacles that get in the way of the journey of music. I have to rein these obstacles back for the positive desired outcome to come from my students. When this happens the charioteer can shine forth — the Soul or feeling or true sense of the music comes alive.

Now my groups play at higher levels than ever before. I am satisfied with the outcomes — but they are not the most important aspect — what the students and I learn is. I must admit though that I have not completely overcome this; I still second-guess and judge myself if my groups don't do the job at a high level, but this is rare, since my marks are now usually at a high level. I do rejoice when I hear them play beautifully — I can't help it. Most importantly we are all having more fun in practice and performances and the music comes through, which inspires students to work even harder. Yoga has taught me to know how to teach music, not just songs. This will last longer and have a more positive effect in the student's lives, as it does in mine. ॐ

KEN BREWER HAS BEEN A KEEN STUDENT OF IYENGAR YOGA FOR THE PAST 11 YEARS. HE IS IN HIS THIRD YEAR OF TEACHER TRAINING THROUGH THE VIYC. HE JUST PASSED INTRODUCTORY LEVEL 1 ASSESSMENT IN 2010 AND IS WORKING TOWARD HIS LEVEL 2 ASSESSMENT IN MARCH AT ROBERTS CREEK. HE LIVES IN NANAIMO.



Jane McFarlane, teacher in training at the Yoga Centre, demonstrates in Birch studio.

What is Yoga Lab?

Yoga Lab gives our trainees an opportunity to work with each other and beginning students at our centre. Leslie Hogya mentors the class, and gives advice and feedback. This is a wonderful opportunity for teachers to practice in a safe and supportive atmosphere, where they learn from each other and from the students who come. It gives these teachers an opportunity to see how students respond to their instructions so they can modify them, if needed.

All students are welcome to come and be taught by our beginning teachers. This is a free class or pay by donation. Look for it on the schedule as it is not offered every week. ॐ

CORINE BIRIA WORKSHOP PHOTOS AVAILABLE IN IYCV LIBRARY

View the photographs from the Corine Biria workshop this spring. They can be found in a new album in the reserved section of the IYCV library.

Corine requested that photos not be circulated via the Internet, so Ty Chandler put Leslie Hogya's photographs together in the old fashioned way.

Thank you, Leslie and Ty!



HAPPY 80th BIRTHDAY SHIRLEY!



*Images of Shirley Daventry French.
Upper right: Shirley and Swami
Padmanada*

Constant Vigilance and Shirley Daventry French

by Ann Kilbertus

Shirley Daventry French has been my teacher and mentor for over a quarter of a century. She founded and continues to inform our vibrant Yoga Centre, which over the years has been full of ups and downs. Like a family, there are daily questions, joys and struggles. The beauty of the Centre is that so far the work has been spread amongst a broad base of people. The obstacles will always come but by continuing to build upon the strengths of those involved, the energy continues to flow in the Centre and the never ending work is not dependent upon any one person. The creation and maintenance of the Centre has been, and continues to be, a masterful work of living sculpture. When is shaping required? Where are the obstacles today? What can continue to flow unimpeded? Where is intervention required? Shirley has embodied constant vigilance, and a willingness to work steadily over

decades to keep life flowing at the Centre. She has an ability to see the big picture and the details at the same time. And, she knows who to ask when things aren't clear.

Our Centre has had to become current in the 21st century given society's new modes of communication; as well we have fiscal responsibilities, but much more than that, underneath the practical realities, there are the underpinnings of gratitude for the teachings, practice, and work of B.K.S. Iyengar. This is what gives life to our Centre and has helped to establish community connections around the world. The newsletter, steadily produced year after year, now provides us with a written historical perspective of our evolution.

Through her own *sadhana*, Shirley has inspired countless numbers of students to strengthen themselves with the practice of yoga in the tradition of B.K.S. Iyengar. Her many years of

experience with a living master have honed her into a modern day warrior who upholds the values of these ancient teachings. She knows that these go well beyond her own mat, and she is willing to generously share her gifts in so many ways while valiantly maintaining the principles and practices involved in the daily work of yoga. Her strength, humor, and humanity come forth in regular stories all of which serve to open the mind of the listener to a deeper understanding of the layered teachings of this vast subject.

I am so grateful for the many ways that Shirley has enriched my life. Her "shining of the Light ahead" on this spiritual path has helped me to develop my own inner sense and strength. Slowly, slowly I have learned to lift myself from the inside with her wise and fearless guidance.

Friend, Teacher, Mentor

by Carole Miller

When I first read Marsha Sinetar's, *The Mentor's Spirit*, I couldn't help thinking about Shirley, a dear friend and mentor to me. The words 'friend' and 'mentor' have many implications; we picture those people who come into our lives – often fortuitously – people who are foundational to our growth. Shirley is one of these people.

I've known Shirley for over forty years in her roles as mother, wife, friend, teacher and mentor. Four decades of affection have brought us together in a variety of contexts; a women's consciousness raising group, dream group, visits to Yasodhara Ashram, Straight Walks with Swami Radha, study in India, workshops, and conferences. At the heart of it all, has been the practice of yoga.

We have shared our joys and challenges: We have watched our children grow up; we have been support for each other through family illness and personal difficulty; we have celebrated graduations, bar mitzvahs, weddings, and births.

*"[Her] fundamental integrity is persuasive – the song of spirituality – and the enduring grace of goodness is what we sing about."*¹



Shirley celebrating an earlier birthday with some of her colleagues and friends.

Our children, now grown, and their children, are a wonderful and enduring reminder of our long history.

Shirley exemplifies the joy of learning, of discipline, of openness, of

authenticity and of dedication. It was she who introduced Mr. Iyengar's philosophy and teaching to the Victoria yoga community, organizing workshops by long time Iyengar teacher and student,

1 Sinetar, M. (1998). *The Mentor's Spirit: Life Lesson on Leadership and the Art of Encouragement*. New York: St. Martin's Griffin, p. 27.

IYENGAR YOGA CENTRE OF VICTORIA
PRESENTS

The Heart of Yoga

An Intermediate Workshop
with Shirley Daventry French

Shirley is a direct student of B.K.S. Iyengar. Since her first visit to Pune in 1979, she has returned regularly for further study.

The founder of the Iyengar Yoga Centre of Victoria, Shirley has been the driving force in making the Victoria Iyengar Yoga community one of the strongest and most viable in Canada. Students from across Canada and around the world have studied with her. In this special weekend, students have the opportunity to learn from her in a workshop setting.

Fees and Registration Details to come.
www.iyengaryogacentre.ca



For Level 2, 3 and 4 students
Friday, January 21-22, 2012

Norma Hodges, believing in our capacity to uncover our potentialities. For many of us, those weekends were extremely challenging and a huge stretch (pardon my pun). We were not always happy campers. We were shaken, turned upside down both literally and figuratively by the demands of this practice, but trusting in Shirley, we persevered alongside one another.

Following our initial introduction and many years of working with Mr. Iyengar's teaching through Shirley, in 1982 she organized the second Canadian intensive to India, carefully preparing us through her encouragement and determination. She believed in us and we believed in her as our teacher, our guide.

Over these many, many years Shirley has continuously and consistently provided many of us with sage advice, support and stimulation. She has encouraged me to expand my perceptions of the meanings of teacher, teaching and

learning, whether at the Y, the Yoga Centre or the university. She is a gifted mentor who encourages us to develop our understanding of yoga through our practice and community. Her generous spirit speaks to the friendship, family, and fellowship we share. We celebrate you, Shirley, for all that you are and for what you mean to us. ॐ



To Shirley Daventry French

Shirley is a dedicated practitioner. She inspires with her wit, wisdom, writings and talks. She is a mentor, a friend, a colleague, and a beacon of light on the yogic path.

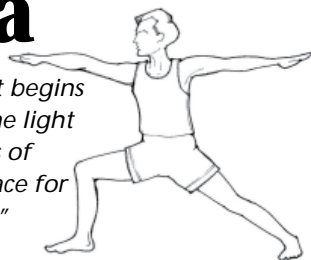
Thank you Shirley for your ongoing support, friendship and for inspiring me to be my best self.

Love, Leslie



Sadhana

"At winter solstice the light begins to lengthen again. Invite the light into your life with five days of morning yoga; a gift of peace for your body, mind and spirit."



with
Corrine Lowen
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7:00 - 8:30 am daily

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\$90 + HST IYCV members
\$99 + HST non-members

Registration opens:
October 1, 2011
for IYCV members
October 8, 2011
for non-members

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Victoria, B.C. V8V 3K3
(250) 386-YOGA (9642)
www.iyengaryogacentre.ca

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

Congratulations!

The following candidates passed **Introductory I**
at the May 2011 Calgary assessment:

Barbara Ballachey, Calgary AB
Tom King, Calgary AB
Kim McNeil, Calgary AB
Vic Mehta, Calgary AB
Martina Walsh, Calgary AB

The following candidates achieved **Introductory II**
certification at the June 2011 Montreal assessment:

Anastassia Adani, Toronto ON
Mei Chua, Edmonton AB
David Goffart, Toronto ON
Marie-Chantal Perras, Montreal QC
Alisen Stewart-Milne, Vancouver BC
Regan Tataryn, Winnipeg MB
Kara Thorsen, Montreal QC
Soheila Panbechi, Toronto ON,
passed **Introductory I** at the Montreal assessment

Iyengar Yoga Association of Canada/
Association Canadienne de Yoga Iyengar

Essentiality of Regular Practice

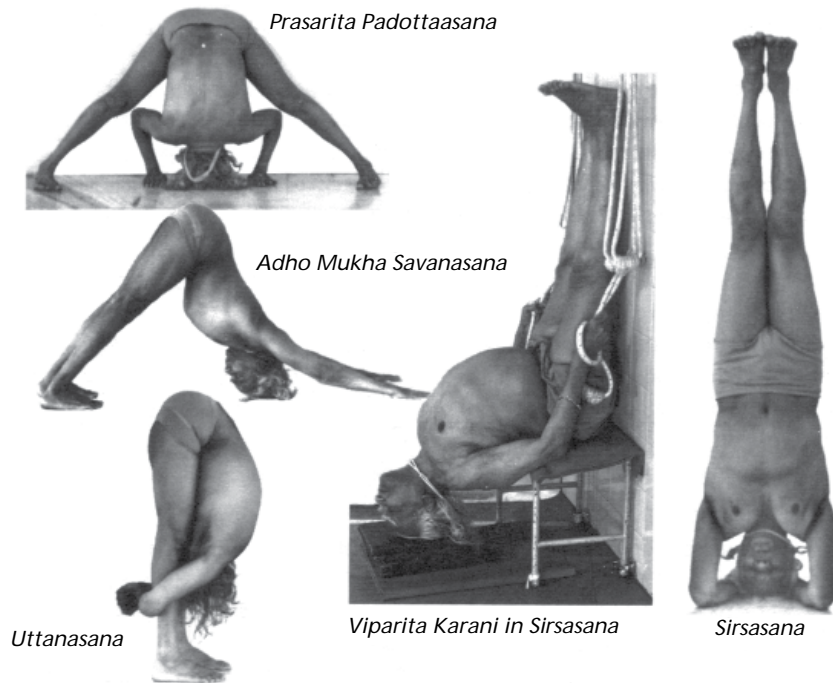
By B.K.S. Iyengar

*Reprinted from Astadala Yogamala,
Vol. 7, p. 344.*

As food is essential for survival, movements through yoga are essential. Practice of yoga is to acquire calmness in a troubled mind. I never had the privilege of practising yoga with all comforts around me. Even today, I have no fixed ideas for practice. Each day body chemicals change. The moment I know that I can't do what I wanted, I train my body and mind to be ready within a few minutes. The moment the body and mind gets fresh, I proceed with my intense *sādhana*. One has to learn to watch when the mind and intelligence are ready to cooperate with the body to pursue the *sādhana*.

If, all of a sudden one attempts *sirsāsana*, then he gets choked with breath; this feeling is enough for him to discontinue saying that it is not for me. If I am in his place, I say to myself, "Never mind. I can't do this now, I find a similar *āsana* to *sirsāsana* like *prasarita padottanāsana*, which is after all a partial *sirsāsana*. If I can't do *sirsāsana*, I make up my mind to stay in *prasarita padottanāsana*, *uttanāsana* and *adho mukha vanasana*. By these *āsana* I get the feel of the effect of *sirsāsana*. Then I try *viparita karani* where the lower trunk is rested on a stool, and head on the floor to get the feel of *sirsāsana*. This way, I work out to accommodate *sirsāsana*.

Sometimes, legs may ache, and the mind might say, "Miss yoga"! But an intelligent mind has to find out why they are paining and work out how to remove that pain. One finds means to escape, but to persist and pursue needs a strong mind. Practice is like using a pin to remove a splinter in the hand. In the same way, one has to learn to use the intelligence to practise to remove the so-called pains and reform the practices

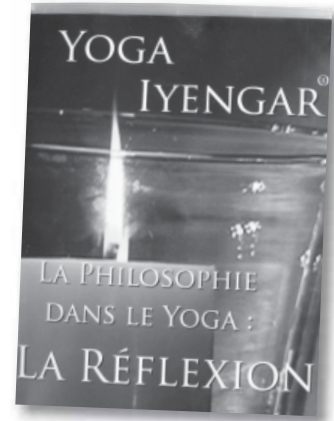


so that these pricks do not occur at all. Use your intelligence to find the sense of soothness [ed. soothed senses] and calmness and then extend and expand that soothed and calm feeling to all the other parts of the body in the *sādhana*. Take advantage of such good changes and feelings with caution. This is how one has to practise maintaining regularity. Yoga philosophy is to rest the body through action and not to allow it to rust by inaction.

It is not good to drop routine practice but find alternative methods so that one maintains the *sādhana* without a break.

If a medical treatment fails, doctors introduce an alternative treatment. In the same way, keep in mind how to substitute the main *āsana* by an alternative *āsana*, and when you can perform with ease, then you can go back to your practice. Practise uninterruptedly using your discretion, so that you punctuate your mind deep inside the body to experience its immeasurable depth in each *āsana*. ॐ

Reflection: The Philosophy Within Yoga



Corine Biria's DVD, *Reflection: The Philosophy Within Yoga*, is for sale at the Centre. This entertaining and artistic display, with a choreographed practice by advanced students as a finale, helps the audience to understand "consciousness" from the perspective of Patanjali's *Yoga Sutras*. In French with option of English or Spanish subtitles. \$32 + HST.

A Taste of Teacher Training Intensive

by Melissa Hadley

At the end of the five and a half days, I was tired physically and mentally. The usual ways of seeing and thinking had been altered. The samskaras had been rearranged. A change had occurred: yoga had worked on me. I felt renewed and somewhat vulnerable with a new feeling of openness.

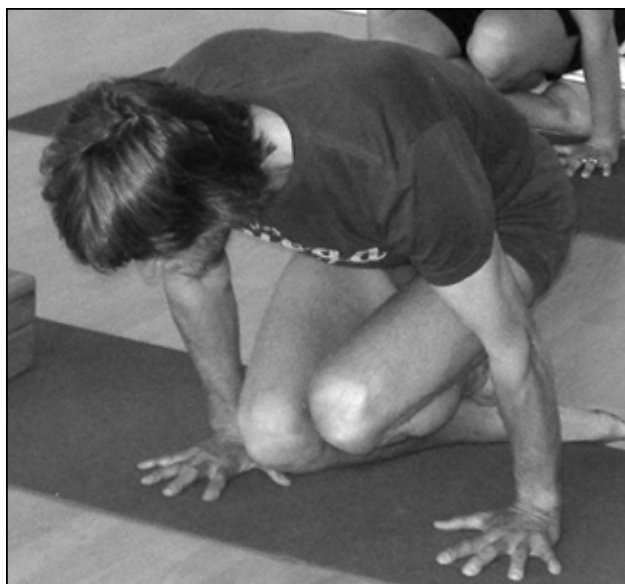
– Patty Rivard

Transition

Saturday afternoon, July 2. Sunshine and wind after 10 days of soggy calm. As the plane banks over Powell River, I look down on the sailboat I am leaving, smile wryly at the wiles of the weather gods, and begin to switch gears. A new (January) entrant to the Iyengar Yoga Teacher Training Program, I am en route to Victoria for 5.5 days of intensive yoga for teachers in training.

My dreams the last three nights have been yoga-infused: my mind taking me places that my body only glimpses. I float up into full arm balance, hinge from the hips into headstand; my entries and exits are silent; my mind is still. Body, mind, and spirit hunger for the week ahead.

At the bottom of my exhalation, I am empty, floating, ready.



Exploration

Sutra 2.16: *heyam dukham anagatam*: the pains which are yet to come can and are to be avoided is the week's theme, and we approach it from many perspectives: chanting and examination of the *sutras*, *pranayama* and *asana*.

There is a rhythm to the days that nurtures and challenges. We begin with a self-check on the energies (and attitudes) our minds and bodies present, breathe into the places we hold, let go of our attachments, and set the course towards balance.

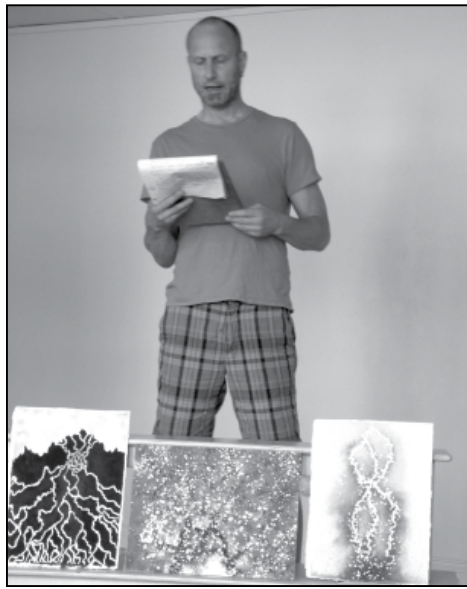
Detailed instruction and intense effort are followed by questions, answers, discussion, and reflection. We chant to feel the vibrations of the *sutras*, then listen to the nuances of various translations to find their personal meaning.

We work alone to hone our internal observations, searching for the flow of energy and repose in the pose. We work together, moving to places difficult to reach on our own, sharpening our awareness and abilities to discern where adjustment is needed.

We work with a variety of props, or sometimes none, to explore the taste and results from each alternative. We discover how one pose can be many in its effects. We consider how to shape a practice for different emphases: vitality, mobility, stability, vibrancy, strength and alignment.

Through peer teaching, we learn from one another, experiencing different teaching styles and feeling the effect of variations in content and delivery (pitch, rhythm, tone, and accent) on the learning experience.

There is sweat, there is frustration, there is laughter.



Teaching and Learning

Our teachers lead us through the subtle details of each pose, taking us from the outside-in—encouraging us to stretch our minds as we travel deeper into our bodies, past the bones, along the muscles, into the interstitial zones. Step by step, they create the space for us to be fully here, breathe, and imprint this map of experience for future exploration.

Eyes sharpened by years of practice, they watch us closely, adapting their teaching to address what they see, emphasizing where we need to grow our intelligence.

They also hold up a mirror. The two-hour timed *asana* series on day three reveals some blind spots in my home practice, and highlights specific areas of confusion. When the week is done, my mentoring teacher gifts me a detailed set of observations, underlining the areas where I need to focus. I know she will continue to watch and comment in the months ahead, making sure my understanding deepens, my practice matures, and my abilities grow. Such is the discipline—and magic—of the Iyengar teacher training program.

Standing Forward Bend

by Jane Munro

Eyes follow the procession
of your hands as you exhale and swing them
down to the ground: a narrow road from summit-top
to salt stones. A fresh wind.
Let mud-ball head swing free,
fold belly over a clothesline,
and ignore the prison wall scratched
up the backs of your legs.
Planting rice without a hat.
Breath blows its long horns through your bones
into the whorls of fingerprints.
This is a small offering
in harmony with the time.
The heart at rest is a moonstone.

Excerpt from "Master your hands and your feet, your words and your thoughts," by Jane Munro.



My first experience of peer teaching is to cover three simple poses as foundation for one of the syllabus II *asanas* that will be taught by an Introductory I-certified teacher in my small group. It is a fantastic and humbling experience to move to the front of the room. Somewhere in that shift of perspective I lose my knowledge of right and left, my memory of the key points that shape a pose, and my ability to communicate clearly.

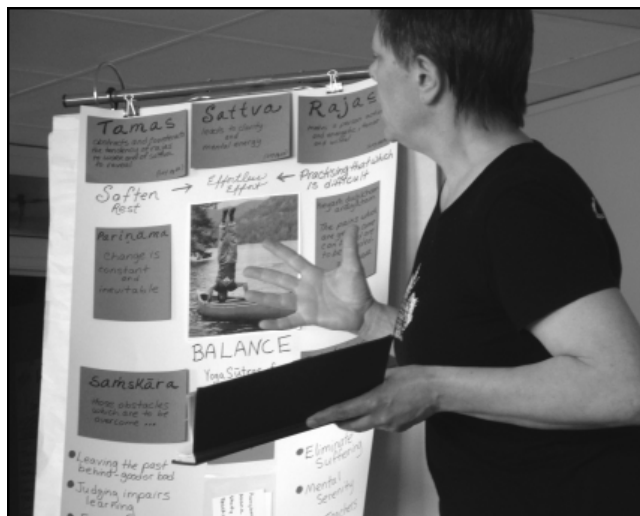
My appreciation of what my teachers do succinctly and (seemingly) without effort—all while watching, adjusting, and suggesting alternatives for individuals with specific needs—rises exponentially.

Sharing and Celebrating

The week's homework is to prepare a presentation on how *sutras* 2.15 to 2.19 relate to our practice—what inspires us, what challenges us, and how we work with our obstacles. Friday afternoon, as individuals or in small groups, through art, photography, poetry, theatre, dance, storytelling, reflections, quizzes, and hands-on tools, we share



The eight-fold path personal yoga practice



our amazing stories. In the evening, we celebrate our journey with food, music, and song, supported by the karma yoga of our teachers, their spouses, and Victoria Iyengar Centre Board members.

The Teacher Training Intensive is a week characterized by sharing: the philosophy, science, and art of Iyengar yoga; the broad and deep experience of our Victoria Iyengar Centre teachers; the commitment to *sadhana* and the teaching journey; and the difference that Iyengar yoga makes in all aspects of our lives.

Saturday noon, July 9: Sunshine inside and out, after five and a half days of sadhana. At the top of my inhalation, I am full—with *prana*, new intelligence, and gratitude. ॐ

Gabriella Giubilaro

workshop

March 22 - 25, 2012



See details in next issue.

www.iyengaryogacentre.ca

The Work of Intermediate Teacher Training

Photos from the Teacher Training Intermediate Intensive taught by Shirley Daventry French and Ann Kilbertus from August 8-12, 2011.



It was the best intensive I have ever attended! So great to have all that teaching experience in the room, and the expert guidance of Shirley and Ann. A great yoga lab! – Corrine Lowen

A Gift from Pune

By Leslie Hogya

Gulnaaz Dashti is one of the teachers trained at the yoga institute in Pune by the Iyengar family. For many years she has been at the institute learning and now also teaching Iyengar yoga. This past spring Gulnaaz travelled to several cities in the United States, including Port Angeles, Washington.

Robin Popinski who has an Iyengar yoga studio in downtown Port Angeles organized some classes in her studio for Gulnaaz to teach. She also taught Robin's two classes at the mental health centre there. A recent article in the Peninsula Daily News reported on these classes stating that yoga "helps students to regulate and work with their emotions rather than feeling trapped inside of them." There has been a tremendous response, with benefits such as "physical relaxation, feeling kindness towards themselves and others and some improvement in the ability to focus their attention." There were many smiles as Gulnaaz taught the classes, as she cajoled them to do more, and asked them to solve mental puzzles in the class.

I also had the good fortune to benefit from Gulnaaz's expertise. I travelled to Port Angeles to meet her. I wanted help, as I had been dealing with a very nasty flu virus, cough and deep exhaustion for some months. She took time from her visit to give me two private sessions. I had been doing practices from Mr. Iyengar's books on therapeutic yoga. But to have the eyes of such an experienced teacher was a blessing. She gave me a series of poses that were similar to what I had been doing, but the



Gulnaaz Dashti assists Leslie in the "bed of rose pose" or Bishmacharyasna, during her work in Robin Popinski's studio, Olympic Iyengar Yoga, in Port Angeles.

positioning was deeper, higher, wider and held longer than what I had been doing on my own. I have been practicing the sequence she gave me. Now I am able to add a few more poses to the sequence as my energy returns. One of the interesting things in the practice was supporting the area where the diaphragm attaches to the spine in *savasana*. Any time you are recovering from a cough, try this out: put a half round block, or *pranayama* pillow across the back lower ribs (not at the waist.)

In an article in *Yoga Rahasya*, (Vol. 16, No. 1 2009) B.K.S. Iyengar discusses fatigue. Physical fatigue is lessened with inversions and forward extensions like *janu sirasana*; whereas mental fatigue is lessened with inversions as well as backward extensions. However he says later, "one cannot demarcate between the body and mind, so also one cannot demarcate between physical and mental fatigue....

Gulnaaz gave me a very important pose to include every day, and it has been a great gift: *Sarapanarasana* or *Bishmacharyasana*, the bed of arrows pose. (See page 226 in *Yoga Wisdom and Practice* by B.K.S. Iyengar. 2009 Dorling Kindersley.)

I wrote to Gururji (B.K.S. Iyengar) to tell him how helpful she was, and how grateful I am that he and the rest of the family have trained this next generation of teachers to carry on his work. He said in his response: "I am happy to know that Gulnaaz helped you and you feel better. God bless you."

I want to express my appreciation to Robin and John Popinski for their help in arranging my visit; and my deep gratitude to Gulnaaz Dashti, Geeta and Prashant Iyengar and most especially Gururji. Thank you Gururji for your deep wisdom, and your blessings! ॐ

One cannot demarcate between the body and mind, so also one cannot demarcate between physical and mental fatigue. – B.K.S. Iyengar

Great Links

- > Of special interest to teachers:
at the Convention held at Twin Waters, Queensland in September 2009, Geetaji generously consented to an interview with senior teachers. Present were John Leebold, Pixie Lillas, Kay Parry and Peter Scott:
<http://tinyurl.com/3jap9m5>
- > A 1938 video of Mr Iyengar:
<http://tinyurl.com/3e7t2t9>



A Special Clinic

Yoga for Golfers

with Marlene Miller

**Saturday, November 5, 2011
11:30 am – 1:30 pm**

Fees: \$30.00 + HST for IYCV members
\$35.00 + HST for non-members

To register, drop in to or call:
Iyengar Yoga Centre of Victoria
202-919 Fort Street, Victoria BC

(250) 386-YOGA (9642)
www.iyengaryogacentre.ca

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

Thank You to Our Volunteers



Thank you to **Theron Morgan** for bookkeeping.

Thank you to our staff, **Wendy Boyer, Britta Poisson, Bruce Cox, Linda Poole, Hilary McPhail and Theron Morgan** who work so hard to support our community. They often make that extra effort to solve problems and welcome new people. The little extras of time and commitment add up to a lot of good will for all.

Thank you to **Bruce Cox** for making the IYCV sandwich boards.

Linda Poole and **Edie Poole** continue the tradition of beautifully clothed homemade bolsters for the IYCV shop with the following bolster-stuffing crew: **Wendy Boyer, Britta Poisson, Judy Atkins, Jeannette Merryfield, Laine Canivet, Jane McFarlane.**

Thanks to the summer volunteers for Special Needs class: **Diane Brooks, Robin Cantor, Jaya Malaviarachchi, Satoko Ogura, Karin Dayton, Jane McFarlane, Lynn Palfrey, Brandy Baybutt.**

Thanks to **Ian Henry** for his donation to the library.



IYENGAR YOGA
CENTRE OF VICTORIA
SOCIETY

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For a one year membership,
please complete this form
and send it with your cheque
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**Iyengar Yoga Centre
of Victoria Society
c/o Hilary McPhail
202-919 Fort Street
Victoria BC V8V 3K3**

Membership fee is \$40.00 + HST,
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Country: _____

Phone: _____

E-mail: _____

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

☐ Receipt required.



2011-2012 CALENDAR

SEPTEMBER

- 6 Free Classes
- 7 Regular classes resume
- 10 Open House/Birthday Party
- 22-25 Seeing, Understanding and Reflecting from the Base (part 3 of 6-part workshop) in Ottawa, ON
- 24 Teachers' Meeting
- 30-Oct 2 IYAC/ACYI Intermediate Junior III Assessment, Toronto, ON

OCTOBER

- 1-2 IYAC/ACYI Assessment continues, Toronto, ON
- 14-16 Chris Saudek
- 29 Teachers' Meeting
- 28-30 IYAC/ACYI Introductory II Assessment, Winnipeg, MB

NOVEMBER

- 19 Teachers' Meeting
- 25-26 Going Deeper

DECEMBER

- 11 Guruji's birthday celebration
- 19-31 Interim Classes
- 21-22 Winter Solstice Workshop
- 27-31 Winter Sadhana

JANUARY 2012

- 1 New Year's Day practice
- 3 Term 3 begins
- 13-15 Introductory II Assessment, Ottawa, ON
- 21-22 Heart of Yoga
- 27-29 Intermediate Junior II Assessment, Calgary, AB

FEBRUARY

- 4 Teachers' Meeting
- 12 Valentines Day Ropes Practice

MARCH

- 2-4 Intermediate Junior I, Kelowna, BC
- 3 Teachers' Meeting
- 9-11 Introductory II, Robert's Creek, BC
- 22-25 Gabriella Giubilaro

APRIL

- 14 Teachers' Meeting

Linda Shevloff Workshop

Saturday, September 17, 2011

11:00 am - 1:00 pm, 3:00 pm - 5:00 pm

WORKSHOP CANCELLED