

May/June 2006



IYENGAR yoga centre OF VICTORIA



*Dr. Geeta S. Iyengar with CIYTA board members
at the Third Canadian Iyengar Yoga Conference
held in Vancouver, BC, 2001.*



IYENGAR YOGA

Teacher Training Intensives

Fees for each course:

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\$600.00 CDN + GST non-members

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www.iyengaryogacentre.ca

July 10-15, 2006

With Leslie Hogya, 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 in Junior Intermediate III through the Iyengar Yoga association of Canada and are qualified I.Y.A.C assessors. They are involved in teacher training in Victoria as well as outlying British Columbia and 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 7-11, 2006

With Shirley Daventry French

Intermediate Junior and Senior syllabi for certified Iyengar Yoga teachers

This in-depth course offers the opportunity for certified Iyengar Yoga teachers to work with a master teacher and prepare for assessment at the Junior Intermediate I, II & III, and Senior Intermediate I levels.

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

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

A deposit of \$150.00 CDN will reserve a place. Full payment is due June 2, 2006. If you cancel by June 2, 2006 your deposit minus 10% will be refunded. After June 2, 2006 refunds will be given only if your space can be filled.

Sutra Workshop

**With Shirley Daventry French
September 29, 2006**

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

Going Deeper

**An Iyengar Yoga Workshop with Shirley Daventry French
September 30 - October 1, 2006**

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

Shirley Daventry French is a long time student of B.K.S. Iyengar and has studied at the Ramamani Institute in Pune many times, most recently in October 2005.

See next issue for more information.



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IYENGAR yoga centre OF VICTORIA NEWSLETTER

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IYENGAR YOGA CENTRE OF VICTORIA

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

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

Send contributions, articles, photographs, drawings, information or suggestions to the Iyengar Yoga Centre of Victoria Newsletter: 202-919 Fort Street, Victoria BC V8V 3K3. For information on activities and events, call (250) 386-YOGA (9642) or visit our website: www.victoriayogacentre.bc.ca.

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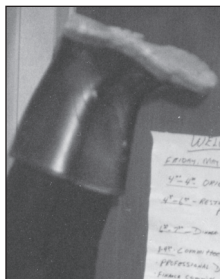
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COVER PHOTOGRAPH from left to right - bottom row: Marlene Mawhinney, Donna Fornelli, Geeta Iyengar, Marlene Miller, Leslie Hogya; top row: Joanne Sutherland, Shirley Daventry French, Sheri Berkowitz, Yvonne Kipp

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 given to advertisements regarding:
 - IYCV events
 - IYCV sponsored events
 - IYAC events

COURSE REGISTRATION:

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



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

Shirley has recently returned from a sojourn in the warmth of Australia. Arriving back just as this newsletter was going to publication, and having to face the looming April 30th income tax deadline, she has had little time for reflection - other than on why she did not keep better track of her financial records! Therefore, we are reprinting a Reflections column from the archives which was first published in the Summer 1995 newsletter. Wind and the elements continue to play a prominent role in Shirley's life, as on a boat trip to the Great Barrier Reef in near hurricane force winds!

EARLY SUNDAY MORNING

Last night the wind returned in full force. It has been gloriously hot for a week, unusually hot for Victoria, and people everywhere have been complaining about it. Not me—I was happy. Granted, I did not have to go into town to teach or for anything else, and was able to enjoy the advantages of a cool house and shady deck or patio. The small community where I live, to the west of town, is close to the cold waters of the North Pacific and always a little cooler than the city itself. I love the heat and have often felt that I was meant to have been born in a warm country like Italy rather than England, and wondered whatever convinced me—when I decided to emigrate—to go to Canada rather than, say, Australia.

Although it is still early in the summer, everything is very dry here this year, tinder dry. The earth is parched and I know we need rain, but I revelled in our heat wave. While we may need rain, we do not need the wind—at least in my opinion. It must be good for something—if you are a sailor, for instance; but its benefits are hard to see as I observe its ravages in the garden, the broken and uprooted flowers, and the earth drier than ever. Derek and I once looked into the

possibility of a wind driven generator, but alas it was too expensive and impractical. I would feel better when the wind is blowing if it were providing us with electricity.

Our prevailing wind comes from the south-west. It is rarely a gentle zephyr, but a full force disturbing everything in its path—including me. Yesterday, as the weather began to change and the ridge of high pressure began to break up, I felt very aware of a disturbance within myself. I am not usually a clumsy person, but I dropped a dozen eggs which disintegrated messily on the hard tile of my kitchen floor. Later I broke a plate, spilled things, felt irritable. At night, I lay awake as the wind battered our large bedroom windows, listening to a cacophony of sound: trees rustling, branches banging against the house, the ocean churning. I could feel this commotion reflected inside of me and tried to calm myself by quietly observing my breath.

After a night of wild dreaming, I awoke still restless with the wind unabated, and thought about the energy which it unleashes. All over the world, citizens of various countries are wary when certain winds blow. Some of these winds have names: in France they have the Sirocco and the Mistral, in Egypt the Khamsin. In Tripoli, where I once lived, there was the Ghibli, a very hot, dry wind, full of sand, blowing straight off the Sahara desert, driving men mad (and women too). If you could, you stayed home, closed the shutters and windows, and waited it out, usually for three days. Another legendary wind is the Föhn, blowing off the north side of the Alps. The Swiss city of Geneva, which lies at their feet, has a very high suicide rate, and on

Yesterday, as the weather began to change and the ridge of high pressure began to break up, I felt very aware of a disturbance within myself.

investigation it was discovered that the number of suicides went up dramatically when the Föhn was blowing.

Our wind has no name that I am aware of, but I do know that when it is blowing the turbulence in the atmosphere is reflected in the internal climate of my body and mind. This is no time to make any major life decisions, such as selling the house or divorcing your spouse.

Perhaps I am restless also from yesterday's yoga practice, a vigorous one including balances, jumpings and back-bends. For much of this year I have been forced to practise restraint in these postures because of shoulder and wrist problems creating pressure on some nerves and delivering a very sharp pain in the hand when I extended my wrist and tried to bear weight. Thanks to some intense work in Montréal recently with Faeq Biria, this pain has gone and I have been able to resume a full practice.

I spent most of yesterday clearing out my filing cabinet to free up some space. Before deciding whether to discard certain files or not, I read through some of the papers and reflected on their significance. Here was the story of my life for the past ten years or so. Clearing up the mess in my office is a form of yoga practice, and a necessary start to the sabbatical leave which I will be enjoying this fall. I really don't want this clutter to be there when I return from India.

The practice of yoga releases energy which may have been pent up for a long time. It is a powerful force, and if you are not careful, if you do not know how to balance your practice, that energy will run wild. Sometimes circumstances conspire in what we often describe as unrelated coincidences, to give us the opportunity to penetrate deeper and break through long established patterns of holding. This weekend, the vigorous asana practice, the clearing out of clutter, some powerful dreams, the gift of time and space plus the extra ingredient of the wind, offered me such an opportunity.

Carl Jung spoke of this in the term 'synchronicity', when certain events cluster together allowing us to penetrate deeper into the inter-relationship of psyche and matter.

Now the question arises, what kind of asana practice should I do today? A vigorous one, opening up yesterday's openings a little more, or a quieter form of practice such as forward bends attempting to calm things down. After all the wind is still at gale force.

For anyone who has established a regular practice, such questions arise regularly. How my life is unfolding psychologically and emotionally, the rhythms of my body, my state of mind, health, energy level, the cycles of sun and moon, the mood of the country, the mood of the people around me, the weather, the winds—these, and many other factors are ingredients which I have to consider in determining which asanas to assemble into a balanced sequence of practice.

Today is the July 1st long weekend. I do not have to teach. I have been shopping and the house is well stocked. I do not have to go out at all, unless I choose to. Enough food has been prepared so I do not have to cook, unless I wish to. The house is clean. I do have some upcoming deadlines, but I have made lists, the work is in hand, I have looked at how to make best use of my time during the coming week. Today, I have the luxury of being able to turn inwards, dig deeper and destabilise further, if I choose to.

On the path of the householder, with professional and family responsibilities,

this is not always so. If I go away to an ashram or spiritual centre my primary focus is my spiritual practice. Whenever I go to India, my primary focus is my spiritual practice. With only myself to look after, I am able to immerse myself in the work. I am very fortunate to have such periods to devote to my spiritual development, but spiritual work can and *must* be done at all times everywhere and not put in a separate compartment. Special time must be set aside for specific devotional practices such as asana and pranayama, whose benefits will spill over into all of your life—and that is the purpose of this life, to evolve spiritually.

In Victoria, each day, I endeavour to keep my spiritual practice as my primary focus—but here it has to be juggled with family, business and household affairs as I follow the practice of right livelihood. I have to function in a professional and competent manner, and sometimes this leads me to hold back where I might otherwise venture, or make an effort to put an end a period of confusion when I would really benefit from letting it run its own natural course.

Recently in Montréal, I came out of an intense class of seated forward bends taught by Faeq Biria, and experienced difficulty in walking on these two strange legs which articulated very differently in the hip sockets from the legs with which I am familiar. Fortunately, I did not have to walk far neither did I have to drive a car, so I could allow myself to experience this strangeness. To drive safely, I would have had to pull myself together, reassemble my old self. Instead, with the advantage of being away from home,

*The practice of yoga releases energy
which may have been pent up for a long time.
It is a powerful force, and if you are not careful,
if you do not know how to balance your practice,
that energy will run wild.*

I was able to experience my state of discombobulation as freedom from the known. When I can trust this process, then the possibility exists of creating something new.

SUNDAY EVENING

In his *yoga-sutras*, Patanjali says that *prakriti* or nature is composed of three forces: *sattva*, *rajas* and *tamas*, which are known collectively as the three *gunas*. They go through phases of equilibrium and imbalance, and the nature of their relationship to each other is subject to perpetual change. *Sattva* is luminosity, *rajas* is vibrancy, and *tamas* inertia. The changing influence of these qualities gives form to our life, and when their balance is disturbed a creative process unfolds.

In *How to Know God*, a translation and commentary on the *sutras* by Swami Prabhavananda and Christopher Isherwood, the authors illustrate the vital role that all three *gunas* play in the creative process with the analogy of a

sculptor who has the idea of sculpting a figure. First he finds a piece of clay, inert, representing the power of *tamas*, its formlessness an obstacle which has to be overcome. The force of *rajas* is required to make the effort to do the work of sculpting the figure. When sufficient rajasic energy is generated, a clay figure is created. *Sattva* alone would be simply an unrealised idea.

What did I realise today? First, after writing a few notes for this article, I did a vigorous practice of inversions and drop-overs, allowing plenty of time to calm down with shoulderstand cycle and other quietening postures. As a result my concentration improved, and I was able to focus the energy released. I got on with this and some other writing, continued to clean up my office, cooked a traditional English Sunday dinner for Derek and his mother of roast lamb, roast potatoes, peas and mint sauce, and a vegetarian feast for myself. Later, we watched a movie together, and the wind died down. ॐ



No classes will be held

**Monday, May 22 to
Sunday, May 28**

due to the
Iyengar Yoga Association
of Canada conference
and AGM at the
University of Victoria.



Sri B.K.S. Iyengar, Honourary President

Presents

Stephanie Quirk

May 25-28, 2006

**at the University of Victoria,
Victoria, British Columbia.
in conjunction with the IYAC AGM.**

The conference is FULL.

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Thursday, May 25	10:00 am – 2:30 pm 3:00 pm – 6:00 pm	Registration Asana Class with Stephanie Quirk
Friday, May 26	9:00 am – 5:00 pm	Teacher Training/Asana class with Stephanie Quirk
Saturday, May 27	9:00 am – 5:00 pm	Teacher Training/Asana class with Stephanie Quirk
	Saturday Evening	A Celebration Dinner
Sunday, May 28	8:30 am – 11:30 am	IYAC Annual General Meeting

Fees

Total cost for the weekend:
\$400 + GST before April 10, 2006
(includes classes, single room in UVic dorms, and breakfasts, lunches and dinners)
\$440 + tax after April 10, 2006

Commuters/ Conference only: \$265 + tax
(includes classes plus most meals)

Extra accommodation: \$45 + tax per night
(includes bed & breakfast in a private room). *Call the University of Victoria Housing office at (250) 721-8395 to book extra nights.*

To Register

Cheques made payable to the Iyengar Yoga Centre of Victoria and sent to: 202-919 Fort Street, Victoria, BC V8V 3K3

Please mark "IYAC Conference" on the envelope.

For payment by VISA over the phone, or for MORE INFORMATION and/or a BROCHURE, please call the Iyengar Yoga Centre of Victoria: (250) 386-YOGA (9642) between 10:00 am – 1:00 pm PST.

Guruji on "Citi-Sakti"

A transcript of the talk given on Guru Purnima

This article was first published in *Yoga Rahasya*, Vol.10, No.4; 2003. (Glossary follows article.)

Today, I will be speaking on the last word of the last sutra in the last chapter in Patanjali's yoga *sutra*. I do not know if any of you even remember this word. Patanjali ends the yoga *sutras* with the word *citi sakti*. *Citi* means the *atman* - the soul. *Sakti* means it's power. So, *citi sakti* conveys the characteristics of the *citi* - *atman* and its character in the form of the power of that *atman*. Hence, the word *citi sakti* which is the intelligence of the *atman* which is known as the power of the soul.

Many of you are beginners in your practices and have not crossed the hierarchies to be able to understand and experience the meaning of this word. *Citi sakti* is *atmabala* - the power of the soul, the glory of the soul. In order to experience this glory of the soul, Patanjali in the 1st, 2nd, 3rd, 4th chapters explains the various facets of *astanga yoga* - *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*.

We, as neophytes, have to understand the qualities of power. We have:

- *sarira bala* - physical power as you read now about power yoga,
- *mano bala* - power of the mind,
- *buddhi bala* - which is the intellectual power. The mind after it reaches its exalted state of awareness and wakefulness enters the *buddhi* in the form of wisdom as discriminative knowledge, which according to Patanjali is *viveka-khyati*.
- *Citi sakti* - the power of the soul. When *viveka-khyati* in your *sadhana* reaches its exalted intelligence, only then appears the *citi sakti-atmabala* - the power of the soul.

Wisdom plays a very important role because that wisdom is nothing but the power of the soul - *citi sakti*. The *atman* has no extra power. The *buddhi*, the *viveka-khyati* is the *sakti* of the *atman*, of the soul. You need to understand how much you have to filter your discriminative thoughts in your practices to



PHOTO: JAMES CURRIE-JOHNSON

reach that exalted state of oneness with the soul, with the *atman* or the *citi*. These are the hierarchies in practices. However, most of you have not crossed the first two hierarchies to evoke wisdom in your *sadahana*.

As *sadhakas*, you have to know at what time the *sarira* - the physical power has to be used, at what time the mental power has to be used, at what time the intellectual power has to be used and at what time you have to bring *citi sakti* which is nothing but intuitive - intellectual power. That which springs or sprouts from the self,

itself. That is intuitive knowledge.

These are the four facets in our *sadhana* and this *sadhana* has been explained by Patanjali as *abhyasa*, *vairagya* and *anugasana*. *Abhyasa* means practice, *vairagya* means detachment from the worldly objects and attachment towards the *atman*. *Anugasana* is the command to discipline yourself. A command that comes from the *atman*. You can understand these internal connections with your *sadhana*.

Sadhana has also got different sheaths. *Sodhana kriya*, *sosana kriya*, *shamana kriya* and *sobhana kriya*. *Sodhana kriya* means searching in your practices, what is coming- what is not coming? How to remove the darkness in our own *sadhana* which egoistically veils the knowledge getting to flow in the limited frame of the soul which is the body. *Sodhana* is the search and is the beginning of the *sadhana*.

The second phase of *sosana* is filtering or re-studying and re-charging when you are doing your *sadhana*. Where has the *prana* or the energy and the *prajna* the intelligence faded from your attention in the *sadhana*?

Then comes *shamana* (*shamana* means quietness or tranquility) *kriya*. After using the physical power, the mental power and the intellectual power, one has to learn on how to quieten all these three as their vibrations veil the power of the *atman* from entering in. Unless and until *shaman kriya*, has been brought into the power of the body and the power of the

mind, the power of the *atman* cannot enter.

What happens when it does enter? *Sobhana kriya*. *Sobhana* is *subha*, auspiciousness. Thus, *shubha kriya* or auspiciousness enters in your *sadhana*. You have to practice such that *shubha*, auspiciousness in the power of the body, in the power of the mind, in your power of the intelligence, in the power of yourself has entered in your practices.

The next question is how do you get the *sarirabala*, the *manobala*, the *buddhibala* to come together to see, to feel, the fourth characteristic *bala* - the *atmabala*? Patanjali has explained this in various ways. In the first chapter, he speaks of *tasya vacakah pranavah*. *Tasya pranavah* becomes *japa*, *artha* and *bhavana*. If *japa* and *artha* are graced by a Guru then the *sadhaka* experiences the *bhava* - the *bhava* of the soul.

He explains this in the second chapter as *tapah svadhyaya Isvarapranidhana*. *Tapas* is to conquer the *sarirabala* and *manobala*, the power of the body and the mind. How to master it and how to sublimate it, is the character of the *tapa* which is nothing but *japa*. Because *tapa* is removed by *japa*, *tapa* is removed by *tapas*. *Tapas* means afflictions. Then comes *artha* in the form of *svadhyaya*, i.e. to develop *jnana* - the knowledge. That knowledge is acquired through *abhyasa* which is nothing but *tapas* which is nothing but *sadhana* which is nothing but *sodhana*.

Then you come to the meaning of *artha*. *Artha* is to understand how to restrain so that the *nama* - the *japa* moves without *citta vrtti avastha* where the *citta* (consciousness) is stable without any *vrttis*, any fluctuations. This state of consciousness inertly appears once in a while in your *sadhana* or in *japa* in *abhyasa*. *Svadhyaya* is brought up to understand the meaning of life, the meaning of your existence, the purpose of your life, the aim of your life. All this is *svadhyaya* which is nothing but the *jnana marga*.

When *nama* and *artha*, when *tapas* and *svadhyaya* are coordinated then *Mahesvara*, the Lord, is in your hands. You reach a state in your *sadhana* when each and every part, every sheath is nothing but the *atman*. You are touching the *atman* and nothing more. Thus, he explains the *sadhana kriya* in the form of *tapas*, *svadhyaya Isvarapranidhana* as *japa*, *artha* and *bhavana*.

Then, in the third chapter he moves to *dharana*, *dhyana* and *samadhi*. It may be difficult for you to understand *dharana*, *dhyana* and *samadhi* because it is known as the *antaranga sadhana*. When you are in *Tadasana* and when you go from

You have to practice such that shubha, auspiciousness in the power of the body, in the power of the mind, in your power of the intelligence, in the power of yourself has entered in your practices.

Tadasana to *Trikonasana*, the one that makes you, the perceiver, move to *Trikonasana* as an object, that means yourself, your soul transforms yourself into an object using the external vehicles of the soul like the body which is made of the *sapta dhatus*. That is known as *bahiranga sadhana*.

This *bahiranga sadhana* is then used to bring the body and the senses, the peripheral

body under control. Then work on the mind and intelligence begins. This is *antaranga sadhana*. Going beyond the intelligence and working directly from the intelligence of the self is *antaratma sadhana*.

It may be a little difficult subject for you to grasp but this is the foundation. This is the end of *sthira sukham asanam*. Do not translate this *sutra* as others have done so, "comfortable sitting is an *asana*".

What is *sthira sukham asanam*? When you are in the movement this *atman* becomes a *gratyan* - an object to catch, an object to perceive. These three words, *grhitra grahana grahya* have been explained in the first chapter. When you are in the movement then the very I becomes he, because it becomes an object. The moment you reach the pose, moving from *Tadasana* to *Trikonasana* through the *citi* - the *atman* becomes the object but it is the *atma sakti* which makes you to move, not the *atman*.

Where is the division between the *citi* - the *atman* and the power of the *atman*? You have to learn to differentiate that. This differentiation takes years of practise. It has taken me 70 years but who knows it may take you 7 months or 7 years because I am putting the seed into you. I had no seed. I had to find the seed from the seedless state. In your movements, you are not using the *citi* but you are using the *citi sakti*. You are using the power of the consciousness but not the power of the Self.

You commence your practices with body power and mind power but you have to go not only beyond these two but also the intellectual power to realize what is *grhitra grahana grahya*. When you are in the *asana* the *sarirabala*, the *manobala*, the *indriyabala* are quietened. You catch a glimpse of the soul in the *asana* because the soul exists everywhere if you are not using, or you have dissolved, the power of the body, the power of the mind and the power of the intelligence. When all these are dissolved, a certain power comes on its own. That is intuition which you grasp. That is *citi sakti*. You do not stay in the pose as a timer or for the sake of circulation but because the subject has turned into an object in the process of going into the pose.

You grasp it because that object becomes still. The *atmabala* fades after grasping it but you do not realise it. You have not even studied when *sarirabala* fades, when *manobala* fades or when *buddhibala* fades.

You might do and then you may relax in the pose giving a wrong meaning to *prayatna saithilya ananta samapattibhyam*. I have made that effort and now let me release that effort. You have not learnt anything by releasing that effort. Something sprouts from that part while releasing the power of the body, the power of the mind, the power of the intelligence and that is what you have to learn. So, after grasping the object into a subject - the *grahana*, *grahya* becomes *grahana* then from that *grahana* it is not *citi sakti* which is used but it is *citi* that helps you. It is a delicate process in one's *sadhana* which may take years or centuries to grasp.

That's why I said I will start with the last word of the last *sutra* of the last chapter.

Then when you come to *Tadasana* from *Trikonasana*, you don't use the *citi sakti* because you go advertently and come inadvertently. When you go advertently to the pose, you use power, when you come out from the pose, you come inadvertently, you use the *citi* but not the power. The transformation take place so soon that it does not even strike you that these *parinamas* (transformations) are taking place in the process of *shisti*, *sthiti* and *laya*. *Shisti* means going into the pose, *sthiti* means staying into the pose, *laya* means coming out of the

pose. So, then you learn what is *sthiram, sukham asanam*. Now I will connect this with *dharana, dhyana* and *samadhi*. When you go into the pose, you are in the state of *dharana* because the subject has become an object so you objectively try to grasp how to do *Trikonasana*. This is what the teacher explains - on how the leg should be, how the hip should be, how the waist should be. Putting all these various divisions into a single unit to perform the *asana* is the process of *dharana*. When the *grahya* - the soul which has become an object in the process of doing - stabilizes itself from motion (since there is no further generation of the pose because you have reached the finale of the pose). That advancement is internal, that which has become an object. That is what you try to grasp to remain stable in that *asana*. And, if you do not release the power of the body, the power of the mind and power of the intelligence then how can you be in an *ananta avastha*? *Prayatna saithilya ananta samapattibhyam*. To experience the *ananta* which has no end.

Soul is eternal, it has no end. How do you reach it? Not by making an effort and relaxing the effort but by relaxing the power of the body, the mind and the intelligence. When they are sublimated, a new strength in the form of *atmabala* sprouts. You have to catch that and make it stable to remain in that position as long as the object which transformed into the subject has reached the state that is also sometimes the subject. When the object says that I want to stay then that is nothing but the same soul. That is why the English terminology of

The 22nd Annual Retreat at the Saltspring Centre

June 2-4, 2006

With Shirley Daventry French



This is your opportunity to attend the annual retreat on beautiful Saltspring Island and participate in a weekend of Iyengar Yoga with Shirley Daventry French.

Shirley is a direct student of the yoga Master B.K.S. Iyengar and one of North America's most experienced teachers of his method of yoga. She has taught in Victoria since 1972 and gives workshops both nationally and abroad. She has been travelling regularly to Pune, India to study with B.K.S. Iyengar for nearly 30 years, most recently in October 2005.

Fees:

\$325.00 + GST IYCV members - shared accommodation in the house

\$280.00 + GST IYCV members - camping

\$250.00 + GST IYCV members - commuting

Add \$35.00 + GST to the above prices for non-members

Registration opens: March 17, 2006 for IYCV members
March 24, 2006 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).

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

seeker and the seer. The seeker is also the same, the seer is also the same. The seen is also the same. There are no differences. In order to experience the *ananta avastha* - the eternal state in that position is *sthira sukham asanam*.

Thus, going into the pose is *dharana*, staying in the pose is *dhyana* and releasing from the pose is a state of *samadhi*. That means *vyutthana citta* in the art of going. *Nirodha citta* in the art of staying and restraining all the other powers (of the body, mind and intellect) and maintaining only the eternal power. You come up with *prasanta citta*. Your brain becomes empty when you come up. When you go into the pose the brain acts, when you come up the brain is passive. Have you studied all those things? Then you understand what an *asana* can give you.

These three aspects of movement are known as *dharana*, *dhyana* and *samadhi*. *Dharana* is not separate, *dhyana* is not separate and *samadhi* is not separate. Patanjali has said that they are not separate but they show a division in the process - like an object, instrument of object, instrument of subject and subject. *Grhitr grahana grahya*.

He then proceeds in the third chapter. *Bhutendriyas* have their own *dharma laksana avastha parinama*. *Dharma laksana avastha*. *Asana* is your *dharma* as you have come here to learn, so what you do becomes your *dharma*. Then the teacher guides you with various attribution of that *asana* so that you become and grasp something from that *dharma* of that *asana*. Each *asana* has its own *dharma*. Each movement has its own *dharma*. So, attribution from the Guru is a necessity. There are degrees of qualifications in each *asana*. Even in *Tadasana* there is lot of qualification. What you do as *Tadasana* is not *Tadasana*. There are divergent parts in your body though you are standing in *Tadasana*. There is no total *ekagrata*. There is no awareness. Patanjali also explains to us about *santa* and *udita* - rising thoughts and quietening thoughts. When there are no rising thoughts and quietening thoughts then there is *ekagra citta* as there is no movement at all. But in your *Trikonasana*, sometimes you stretch your big toe, sometimes you stretch your sole, sometimes you press your heel, sometimes you be on your left leg, sometimes you are on the right leg, sometimes you forget your back, sometimes you forget your chest, is it not? If you think of the leg you forget about your lower trunk. If you turn your head you forget about your shoulder blades. That is why Patanjali explains why a Guru is needed to develop in you that *laksana parinama*, attributive qualities of each *asana*, each breath. When you experience that qualitative attribution then you come to a state of *avastha*.

Our *sarirabala*, *manobala*, *buddhibala* goes on changing but *atmabala* does not change. So, the yogi has to reach that *atmabala* which has no alterations at all and that *avastha* state where there is no oscillation, no vacillation and that state is *sthira sukham asanam*.

Having explained the effect of this *dharma laksana avastha*, Patanjali says you understand the past, the present and the future. Now, though I can explain to you in *asanas* you may not grasp because that motion which you follow, the range in *Trikonasana*, the range in *Parsvakonasana*, the ranges in *Ardha Chandrasana*, the ranges in *Virabhadrasana C* are not identical so it consumes time. Range consumes time, range consumes space. You may grasp this if you are doing it but now while sitting. So, I will now come to *pranayama* because you are all sitting.

Pranayama has got three aspects - *puraka-kumbhaka-rechaka-kumbhaka*. For the time being I will stick to *puraka rechaka kumbhaka* for you to understand. When you are doing *puraka*, inhalation, you only think about your lungs. Whether my lungs are filled when I take a deep breath, is it not? But the characteristic of *puraka* is that inhalation cannot be done without the power of *atma*. You cannot inhale by *citi* but only by *citi sakti*. See the subtle intricacies. When you are inhaling through the *sakti* of the *atman*, though you are in the *vartaman kala* - the present state, you are taken to the future in *puraka*. Your mind without any thought, your *buddhi* without any oscillation just follows time. As it follows time, you do the *kumbhaka*, you hold the breath. *Citi sakti* in inhalation acts as an object because *prana* inside and *prana* outside are the same. So macro energy enters in the system in the form of *puraka* and in *kumbhaka*, the macro and the micro get together, unite together, that is known as *jivatma paramatma samyoga*. Union of the individual with the universal. So cosmic force, macro force comes in contact with the micro force and they unite together in the art of *kumbhaka*.

What do you do? I do for 20 minutes as you have read this in books. But, what does the text say? The text only says experience the state of the present, the time of the present in the retentive state when the retention is done with *atmabala*, I am not speaking of *manobala* or *sarirabala* as they all come under timings. But, when you use the *atmabala* you feel the *prana sakti* - the universal force entering in, co-mingling with the individual. Both are held together in *kumbhaka*. So, as you hold in *kumbhaka*, there is no movement in the *atmabala* or the *sarirabala* or *buddhibala* or *manobala*. There is no movement. The moment there is movement, it means that you are in the future or the past. You have to study that. But, as long as the *kumbhaka* - the retention is stable. *Kala* (time) does not count. Time just runs like a straight line. The object and the subject are united at the time of *kumbhaka*. Macropower and micropower are united at that time and in the process of *rechaka* (exhalation) there is no *bhavisya kala*. It is *citi* and not *citi sakti* which releases the breath. Though you are in the present, it shows you what the future is. *Vartaman kala* is dormant - both in *puraka* and *rechaka*, *vartaman kala* is completely latent. But in *kumbhaka* it is potent. You have to study all these things. When you

are exhaling, you cannot go to the future but you are living in the past, observing the present in the form of breath. Breath flows in the present but the inner knowledge takes you to the *bhuta* without thinking of the past. So that is known as the *atita anagatam jnanam*. In *pranayama* you learn what is the past time, and what is the future time, what is the present time.

When you start *puraka*, it is *citi* which triggers. *Citi* triggers its power *citi sakti* to draw in the breath. When *citi sakti* fades in inhalation, inhalation comes to an end. This is the time for *kumbhaka*. When the differentiation starts between *citi* and *citi sakti* - that is time for exhalation. Intuition says start *rechaka*. *Rechaka* has no *sakti* but only *citi*. At the end of exhalation and beginning of inhalation is *citi*. There is no beginning or ending. If you can trace that then that is the position of the *citi - citi atma bhumi*. Each breath starts with the source and mingles with the source at the end. So life is a cycle. This means that *atman* is eternal. This is the meaning of eternity. This is the realisation of the self. Start at the source and again reach the source. Your exhalation is complete only when the *bala* of the exhalation *rechaka bala* reaches the source *citi*.

Your *sadhana* should be such. You should scratch and search. Probably something of what I have said may enter into your system. It may sprout someday but may surface much later for you to grasp it.

So macro energy enters in the system in the form of puraka and in kumbhaka, the macro and the micro get together, unite together, that is known as jivatma paramatma samyoga. Union of the individual with the universal. So cosmic force, macro force comes in contact with the micro force and they unite together in the art of kumbhaka.

On the *Gurupurnima* day, the Guru always gives some knowledge and I have thrown some knowledge on how to acquire the physical *bala*, the mental *bala* and intellectual *bala*. After acquiring it, how to control it and after controlling when to sublimate it. Not how to sublimate but when to sublimate. You have to differentiate that in order to sublimate, only *citi* is enough or *citi sakti* is needed? Then after sublimation, it is only *bala* that is needed or is *citi* needed? I am sure one day or

the other you are going to experience this so that the head and the heart will shine like a brilliant full moon. That is why *Gurupurnima* is considered as an important occasion for the students so that *apoorna* light, the limited light is made to expand by the attribution of the qualitative aspects of yoga for you to develop. Then, you reach the state of *sthirata*. That is *purnima* where your brain and heart do not wax or wane but they remain burning with the lamp of the soul not with the flame of the *buddhi* or *manobaja* or *sarirabala*. Let the heart and the head both shine uniformly like the full moon on the *purnima* day. Hope you experience this one day.

Training of mind and body leads to awareness of the soul. ॐ

Guruji B.K.S Iyengar

Scheduled Practice Space for IVYC Members

Sundays 12:30 - 3:00 pm & Mondays 6:30 - 8:00 am

Schedule is subject to change, please call 386-YOGA (9642) to check the schedule.

Please note:

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

Iyengar Yoga Association of Canada

ASSESSMENT DATES

June 16-19, 2006, Calgary Introductory Level I/II

June 16-19, 2006, Saskatoo Introductory Level I/II

October 13-15, 2006, Toronto Sr. Intermediate I

November 17-19, 2006, Victoria Jr. Intermediate II

Glossary

abhyasa – Practise, repetition

ananta – Infinite, eternal, boundless, inexhaustible

antaranga – Internal, interior part

antaratma – Universal Self

anusasanam – Instructions, directions, code of conduct, advice, order, command, introduction or guidelines given in procedural form

atma, atman – The individual, individual spirit

artha – Means of livelihood, purpose, means, the second of the four aims of life

avastha – A condition, state

bahiranga – External part, external limb

bala – Moral and physical strength

bhavana – Feeling, understanding, reflection

bhuta – Living beings

bhutendriyesu – The elements, body and sense organs

budhhi – Intelligence

citi – The self, the seer

dharana – Concentration, attention, focusing, sixth of the eight aspects of *astanga yoga*

dharma – First of the four aims of life, science of duty, religious duty, virtue

dhatu – Constituent element or an essential ingredient of the body

dhyana – Meditation, reflection, observation, contemplation, seventh of the eight aspects of *astanga yoga*

ekagrata – One-pointed attention on the indivisible self

grahana – Act of seizing, catching, accepting, grasping, instrument of cognition

grhitr – One disposed to seize or take, the perceiver

gratyan – An object to catch, perceive

indriya – Senses of perception, organs of action, mind

japa – A repetitive prayer

jivatma – The living or individual soul

enshrined in the human body, the vital principle, that principle of life which renders the body capable of motion and sensation

jnana – Knowledge

kumbhaka – Retention of breath

kala – Time, period of time

kriya – Action, an expiatory rite, a cleaning process

laksana – Character, quality, distinctive mark

laksana parinama – Transformation towards qualitative change

laya – Dissolution, rest, repose, coming out of the pose

Mahesvara – The Lord

mano – Mind

marga – Path

nirodha citta – Restraining consciousness

parinamas – Transformations

prajna – Awareness

prana – Life force, vital energy, breath

pranayama – Expansion of the vital energy or life force through restraint of the breath. Fourth of the eight aspects of *astanga yoga*

prasanta citta – Tranquil consciousness

prayatna – Persevering effort, great exertion

prayatna saithilya ananta samapattibhyam

puraka – Inhalation

rechaka – Exhalation, emptying of the lungs

sadhaka – Aspirant, a practitioner

sadhana – Practice

sakti – Power, capacity, faculty, representing the power of consciousness to act

samadhi – Putting together, profound meditation, eighth and final aspect of *astanga yoga*

santa – Appeased, calmed, pacified, quietened

sapta – Seven

sarira – Body

Shamana – Quietness or tranquility

shamana kriya – Finding quietness and tranquility in your practices

shisti – Going into the pose

shubha, sobhana – Auspiciousness

sodhana – Searching, purification, cleansing

sosana – Filtering or re-studying and re-charging

sthira – Firm

sthira sukham asanam – *Sutra II.46*

sthirata – Firmness, steadiness, stability, fortitude, constancy, fixity

sthititi – Stability, staying in the pose

sukham – Happiness, delight

svadhyaya – Study of the Self, study of the spiritual scriptures

Isvara pranidhana – Surrender of oneself to God

tapa – Pain, sorrow, heat

tapas – Austerity, penance, spiritual practice, devoted discipline, religious fervour

udita – Ascended, manifested, generation, rising

vairagya – Renunciation, detachment, dispassion

vartaman – The present

viveka-khyati – Discriminative intelligence, crown of wisdom

vrtti – Waves, movements, changes, functions, operations, conditions of action for conduct in consciousness

vyutthana – Emergence of thoughts, rising thoughts, outgoing mind

Reference:

B.K.S. Iyengar's *Light on Yoga*, *Light on the Yoga Sutras of Patanjali*, and *Light on Pranayama*

Major conference here!

IVCY hosts Iyengar Yoga Association of Canada Conference

Leslie Hogya



The Iyengar Yoga Centre of Victoria is playing host to the yearly Iyengar Yoga Association of Canada conference. Iyengar teachers and students from St. John's Newfoundland, Fredericton, Halifax, Charlottetown, Montreal, Quebec City, Toronto, Winnipeg, Saskatoon, Calgary,

Edmonton, Vancouver, BC Island communities, and of course Victoria will attend.

Stephanie Quirk is the guest teacher for the conference. Stephanie has been at the Iyengar Institute in Pune for many years, practicing and learning directly from the source of the teachings. She will be teaching classes at the Iyengar Yoga Association of Canada conference May 25-27 at the University of Victoria. The conference will be concluded on Sunday morning, May 28, with the annual general meeting of the association.

(Note: As all the Victoria teachers will be attending the conference, the Centre will be closed May 22-28.)

This organization began because of the inspiration of Sri B.K.S. Iyengar. In

1987, he met informally with the teachers from Canada while he was attending an Iyengar convention in Boston. He encouraged the Canadian teachers to work and learn together. Since then, Canadian teachers have faced a difficult task each year: to have a relatively small group of people plan and meet across such a vast country as Canada, crossing six time zones!

In 1990 Guruji returned to North America and the group held its first national convention in Edmonton. A structure was beginning to take place and regional representatives were formed to help pass on information in the pre-email era.

Guruji came to Canada again in 1993, this time to Toronto. He watched several classes and then decided to take charge, teaching everyone in a large dining hall. At this convention he declared that Canada had to join the rest of the world and start the process of certifying teachers. Marlene Mawhinney took on the task of creating this structure; the group hammered out the form



Above: Looking at bergy bits on the East Coast trail, Newfoundland, after the 2002 CIYTA conference (Charlotte Smith AB, Beverly Winsor NF, Marlene Mawhinney ON, Marie-Andree Morin QC, Jane Robinson NF)

Left: Dr. Geeta S. Iyengar teaching at 2001 AGM, Vancouver, BC.

During those years, it was almost easier for the group to meet in Pune when there were intensives than it was to meet in Canada!

of this process in the mid-1990s at Salt Spring Centre, (the last time the Victoria group played host to a meeting).

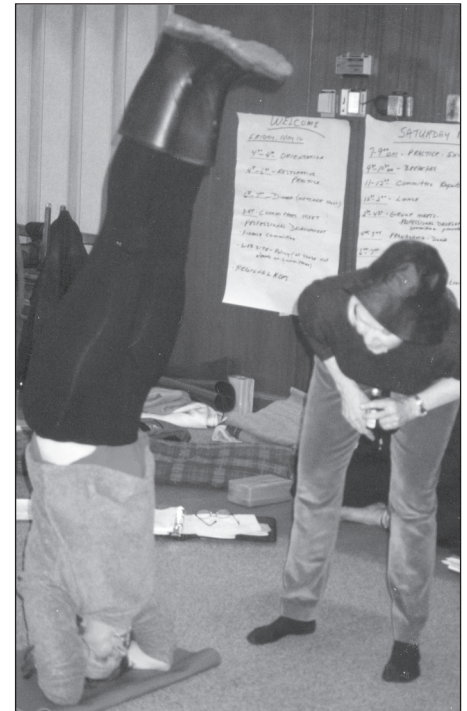
During those years, it was almost easier for the group to meet in Pune when there were intensives than it was to meet in Canada! In fact the next Canadian intensive was held in Pune in 1997; during that intensive Guruji awarded the first eleven certificates to some of the senior teachers in Canada to launch the certification process.

Yet there was still the task of becoming a formal association. Donna Fornelli, who has been the President, helped navigate the legal challenge to form the organization called the Canadian Iyengar Yoga Teacher's Association (CIYTA) with a constitution and by-laws. Recently Guruji wanted to

standardize all associations around the world and for all of these many groups to be called "Iyengar Yoga Association of [name]" and to include students in this association. Consequently the association has a new name: The Iyengar Yoga Association of Canada (IYAC).

Meetings are held annually across the country and attendance is usually about 30-40 teachers. The exception is when one of the Iyengars is present; the last big convention was when Geeta Iyengar came to Canada for the first time in 2001 for the yearly CIYTA meeting and she taught 350 students at once in the gym at UBC!

Now the group is poised to gather again; 120 people will congregate at the University of Victoria for this special event. ॐ



Leslie Hoyga (BC) being screeched-in at the 2002 AGM, Saint John's Newfoundland.



Student Intensive

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

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

— B.K.S. Iyengar

With Lauren Cox and Ty Chandler

August 28 - September 1, 2006, 9:00 am-12:00 pm

Learn how to establish and deepen your practice

Prerequisite: Level 2 Iyengar Yoga experience

Lauren and Ty are certified Iyengar Yoga teachers who bring enthusiasm, dedication and humor to this five-day intensive. There will be two hours of *asana* including *yoga kurunta*, a timed practice, an introduction to *pranayama* and philosophical and spiritual discussions.

Fees: \$235.00 + GST for IVYC members
\$260.00 + GST for non-members

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

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

Take a Walk in the footsteps of *Patanjali*

**B.K.S Iyengar
Yoga Retreat**

August 20-25, 2006

With Shirley Daventry French
and Leslie Hoga



***Let Shirley & Leslie be your guides at this spiritual
retreat centre on beautiful Salt Spring Island off
Canada's west coast.***

Immerse yourself in daily
Pranayama & *Asana* practice.
Be involved in lively discussion
through group participation
into the ancient teachings of
the Yoga Sutras of Patanjali.

SHIRLEY DAVENTRY FRENCH
is a senior student of B.K.S.
Iyengar. She has studied at the
Ramamani Memorial Institute in
Puna many times, most recently
in October 2005. She is the
founder of the Iyengar Yoga
Centre of Victoria, B.C.

LESLIE HOGYA has been studying
Iyengar Yoga since 1972. She
has travelled to India six times.
She most recently studied with
B.K.S. Iyengar in Colorado in
September, 2005. She holds a
Junior Intermediate III level of
certification and is part of the
assessors team for Canada.

FEES:

- \$994.00 + GST IYCV members**
– shared accommodation
- \$1050.00 + GST non-members**
– shared accommodation
- \$894.00 + GST IYCV members**
– camping – must supply own
equipment
- \$950.00 + GST non-members**
– camping – must supply own
equipment

A \$200 deposit required to hold
your space and the full payment
is due June 1, 2006.

To register, drop in to or phone
the Iyengar Yoga Centre of Victoria
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After June 1 the \$200.00 deposit
is non-refundable.

SUMMER SADHANA

Sadhana is a Sanskrit term which
means dedicated practice or quest.
This summer we offer a 5 day
Sadhana with Robin Cantor.

The five day Sadhana is the perfect
opportunity to further develop and
deepen your practice.

**June 26 – 30, 2006
6:30 – 8:00 am**

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Refunds will only be offered if your space can
be filled and are subject to a \$10.00
cancellation fee.

Short WORKSHOP

Sun Salutation Workshop

With Ty Chandler

**Saturday June 17, 2006
1:00 – 3:00 pm**

Fees:
\$30.00 + GST IYCV members,
\$35.00 + GST non-members

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

Journey to the Core of Being: Reflections on a Map of Involution

Corrine Lowen

The core of being is an unknown universe—as unknown to the ordinary person as the planets and the stars. We can see and accept the existence of the planets and stars; however unless we devote ourselves to study of them, we may know nothing of the intricate patterns of interrelationships in the organization and operation of the universe beyond ourselves. Likewise, our ignorance of the universe beyond extends to our ignorance of the universe that exists within the bodies in which we live. We accept our existence in the body as we breathe, sleep and eat and as the body demands those things of us. However, unless we study our own unique patterns of existence within the microcosm of the body, we will go though life never really knowing what lies within this skin, between these muscles and around these bones.

Yoga approaches the body as the first tool of self discovery, a tool of understanding which brings our consciousness beyond the physical tissue to glimpse and eventually to know the universe within. According to the ancient practice of yoga, we will know

freedom when we come to know the self. In yoga, coming to the core of self is a process of involution and integration, an inward journey that begins on the periphery. Through *asana* we learn to understand our bodies. As understanding develops in the body, the capacity of the breath naturally begins to expand. We begin to feel energized. When breath and body are energized, the capacity of the mind is sharpened. Within a sharp mind the intellect has room to develop and expand into the tissues of the body. As we gain knowledge through the use of our physical capacity and the awareness of our senses we begin to understand and to develop true wisdom.

Through the development and integration of the layers of body, breath, mind and intelligence, consciousness and conscience begin to vibrate in tune with all of the aspects of the self. Then, when integration comes, we gain the potential to access to the core of our being – deep in, past the layers of muscles and bones and breath, deeper than the mind or thinking or even knowing – we reach the core where the essence of the self resides. It is a place where we are nothing and

everything at the same time. This state of integration brings us toward an understanding of the light that lives within us, the true essence of core strength. How can we come to this core, so deep within the self that the senses alone cannot discern it? In his new book *Light on Life*, BKS Iyengar provides readers with a roadmap for this journey to the core of the self.

Light on Life explores yoga philosophy through a framework. There are a number of frameworks in yoga which we may use to help to understand ourselves and our relationship with the world. These include the eight limbs of yoga, the three qualities of nature, the five types of action and the concepts of the internal and the external quest. All are ways of looking at and understanding this systematic path of learning we call yoga. As we come to understand the path on which we are walking, we grow in our understanding of self and of the world in which the self resides. No matter which of these frameworks are taken as the starting point, all will come into play at some point in any in-depth examination of the subject of yoga. In *Light on Life* the framework is the *kosas*, or five sheaths of the body: physical, energetic, mental, intellectual, and blissful.

In *Light on Life*, BKS Iyengar states that “from the yogi’s standpoint, practice and philosophy are inseparable” (p. 108). The journey toward peace and wholeness is a conscious resistance to the outward pull of the joys and despairs of the sensory world. Mr. Iyengar describes yoga as an inward journey, which begins with the periphery and works toward the core. We begin with the body and then

We accept our existence in the body as we breathe, sleep and eat and as the body demands those things of us. However, unless we study our own unique patterns of existence within the microcosm of the body, we will go though life never really knowing what lies within this skin, between these muscles and around these bones.

come to involve the mind. Through this process we learn to access our intelligence, and ultimately come to touch the soul. Mr. Iyengar's map follows the five *kosas*, or sheaths of the body, as they are called in yoga. Each sheath corresponds to an aspect of the body and to a quality of life on which our good health depends. The following table shows the five *kosas*, their relationship to the body and the qualities they represent.

B.K.S. Iyengar lights our path forward, unveiling new ways of thinking about how one can approach this journey. He also lights the way back, to the ancient wisdom on which the foundation of his own development is built, the yoga sutras of Patanjali. In the reading of *Light on Life* I find myself at key points returning to the primary text, Iyengar's *Light on the Yoga Sutras of Patanjali*. For example, in Chapter Two of *Light on Life*, Mr. Iyengar mentions Patanjali's Sutra II: 46. This leads me to re-read the whole section from Sutra II: 46 through Sutra II: 55 on *asana*, *pranayama*, and *pratyahara*. My return to the sutras is fully enriched by the commentary in *Light on Life* which

KOSA	BODY	QUALITY
Anamaya	Anatomical	Stability
Pranamaya	Energetic	Vitality
Manomaya	Mental	Clarity
Vijnanamaya	Intellectual	Wisdom
Anandamaya	Blissful	Divine

Diagram 1

The intelligence of the head experiences goodwill. The intelligence of the heart experiences delight. Performance of asana causes the intelligence to penetrate toward the core of being. As this penetration is refined, the asana becomes meditative.

provides new depth to the multi-layered quest for knowledge.

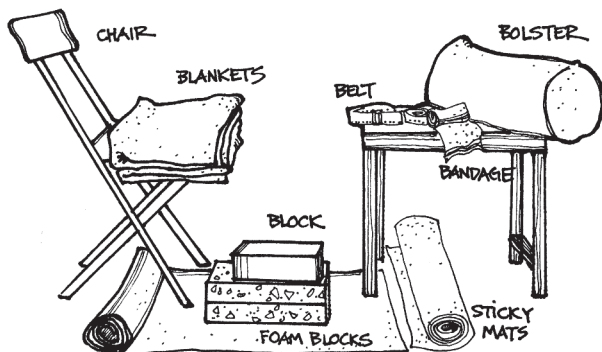
Mr. Iyengar translates Sutra II: 46- Sthira Sukham Asanam: *Asana* is perfect firmness of body, steadiness of intelligence and benevolence of spirit. (LYSP, 1993, p. 149) *Asana* is cultivated by cooperation between the fibers,

cells, joints and muscles – and the mind. The practice of *asana* clears the nervous system and helps the body's energy to flow without obstruction. Patanjali says that the performance of *asana* should be nourishing and illuminative with a body that is firm, steady and enduring. The intelligence of the head experiences goodwill. The intelligence of the heart experiences delight. Performance of *asana* causes the intelligence to penetrate toward the core of being. As this penetration is refined, the *asana* becomes meditative. (LYSP, 1993, pp. 149-150) (see diagram 1).

In *Light on Life*, Iyengar reminds us that action is movement with intelligence. I return to *The Tree of Yoga* and reflect upon what Mr. Iyengar describes as the stages of working in *asana* (see TOY p. 47). Here he describes how first we begin with direct physical action. This is

Yoga props for sale

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



Blankets	\$25.00
Block Foam (Chip)	\$6.00
Block Wood – handmade in Victoria	\$25.00
Bolster – handmade in Victoria	\$55.00
Eye Bags – handmade in Victoria	
- All proceeds to the Stephen Lewis Foundation	\$13.00
Sandbag – handmade in Victoria	\$20.00
Sticky Mat (German – Blue, Green and Purple)	\$30.00
Sticky Mat (Half Moon Studio)	\$22.00
Sticky Mat (Second Hand – please check for availability)	\$10.48
Straps (Regular)	\$6.00
Straps (Long)	\$10.00
Thai Mat Bags	\$27.00

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

LIGHT ON LIFE: KOSA	TREE OF YOGA: STAGES OF ASANA	LIGHT ON THE YOGA SUTRAS OF PATANJALI
Anamaya Kosa Anatomical Body Stability	Direct Physical Action Work on the peripheral body.	Conative Action Exertion of the organs of action.
Pranamaya Kosa Energetic Body Vitality	Cognitive Action Organs of action feel what is happening in the flesh.	Cognitive Action Perceptions of the results of conative action.
Manomaya Kosa Mental Body Clarity	Communication or Communion Bridge of the mind brings the intellect to the fibres, tissues and cells.	Mental Action Conative and cognitive action fuse. The mind becomes discriminative and guides conative and cognitive action to perform the <i>asanas</i> more effectively.
Vijnanamaya Kosa Intellectual Body Wisdom	Reflective Action The discriminative mind observes and analyses the feeling inside and outside the body.	Intellectual Action Rhythmic flow of energy and awareness is experienced evenly and without interruption throughout the channels of the body.
Anandamaya Kosa Blissful Body Divine	Total Awareness Spiritual practice begins.	Spiritual Action A pure state of joy is felt in the cells and the mind. Body, mind and soul are one.

Diagram 2

work on the peripheral body. From there we proceed to cognitive action where the organs of perception begin to feel what is happening in the flesh. Then, reflective action begins to involve the mind. The organs of action draw the mind toward the organs of perception. Here the mind acts as a bridge and brings the intellect to the fibres, tissues and cells. The mind sees with attention and remembers the feeling of the action. This brings us to a state of total awareness where physical, cognitive, and reflective action join together without interruption. Total awareness extends from self to the skin and from the skin to the self.

Diagram 2 outlines the relationship between the stages of *asana* and the *kosas* as described in *Light on Life*, *Tree of Yoga* and *Light on the Yoga Sutras of Patanjali*.

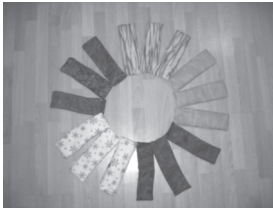
In the stages of *asana* description in *Tree of Yoga*, we can also see *asana* as a way of working through the *kosas*. Here

the first stage of *asana* is describes as physical action, work at the level of the *Anamaya Kosa* or anatomical sheath. In *Light on Life*, Iyengar described this sheath as stability. *Tree of Yoga* goes on to describe the second stage of working in *asana* as the moment when the organs of action feel what is happening in the flesh. In the third stage, the organs of action draw the mind toward the organs of perception. Through mental action we approach the clarity inherent in *Manomaya kosa* (the mental sheath). Then, as the mind begins to bridge the conduits of awareness between the fibres and the cells reflective actions brings us to approach *Vijnanamaya kosa*, the intellectual sheath where wisdom develops, and awareness is distributed evenly throughout the body. In the final stage of the performance of *asana*, total awareness, the action of all of the sheaths come together to the state of unity inherent in the *Anandamaya kosa* or the

blissful sheath where the divine is realized in a pure state of joy where body, mind and soul are one. Mr. Iyengar describes this as spiritual practice in yoga. Through this practice we begin our involution, an exploration of the universe within, and our journey to the core of being. ॐ

REFERENCES

- Iyengar, B.K.S. (2005) *Light on Life*.
 Iyengar, B.K.S. (1993). *Light on the Yoga Sutras of Patanjali*. London: Thorsons
 Iyengar, B.K.S. (1988). *The Tree of Yoga*. Boston: Shambala



Don't close your eyes to Africa

Karyn Woodland



Have you seen the sumptuous silk eye pillows on display at the front desk? These lovely lavender-scented *Savasana* props will not only help you with *Pratyahara*, they are also helping victims of AIDS in Africa.

"Close your eyes for *Savasana*, but don't close your eyes to Africa" says Tea Scriven, a Metchosin yogini and maker of the eye pillows.

Tea has decided that all proceeds from the sale of her eye pillows will go to the *Stephen Lewis Foundation* supporting those suffering from AIDS in Africa. To date, through this innovative project, she has raised more than \$800 for the Foundation. *Now that's Karma Yoga.* ॐ

Coming
November 3-5, 2006

Chris Saudek

A Junior Intermediate
Workshop
for Level 3 and 4

Chris is a devoted student of the Iyengars, certified at the Senior Intermediate level and has a background in physical therapy. She is a precise and disciplined, caring and innovative teacher.

Look for more information in the July/August 2006 issue.



Leslie Hogya for giving four and a half years of dedication, hard work and compassion as the general manager of the Iyengar Yoga Centre of Victoria. We all love her! She is a human North Star who had guided this centre with a unique brilliance that shines from her every cell and Soul. We wish her the best as she moves to other endeavours.

Charles Campell for all the beautiful art work he has done for the centre and for the useable copies of the sutra CDs.

Jennifer Erickson for donating a CD player to the centre.

New and former board members for helping us steer the course; many hours of work done by many people.

Silvia Viches, our President, who found herself with many more tasks than bargained for in 2005. She over saw: moving out of Cedar, changing our name, hiring a new manager and bookkeeper and dealing with banking and insurance issues. Plus chairing meetings and having many, many, many phone and email conversations!!! A very big and special thank you to Silvia.

Britta Poisson, Hilary McPhail, Monica Dimofski, Karin Holtkamp and Bruce Cox, our incredible staff! They had many demands placed upon them during various recent transitions.

Some people do things in such a quiet way, they are not thanked!

Chris Lea has been such a person. Our Patanjali statue in the Arbutus studio, the back bend bench, some of the photos of Mr. Iyengar, and other props appeared without fanfare thanks to Chris.

Ty Chandler who stays every Sunday so our members practice space is open and available.

Jim Riddel for making our new key holders!

Bruce and Nathan Cox for carting boxes to and from the storage locker.

To all the other people who help in large and small ways make our centre what it is: a place with heart.

The Bellur Trust

The following is a letter written on Guruji's behalf to help raise awareness and pledges to aid in Mr. Iyengar's project of helping the people in the village where he was born, Bellur, India. You may donate by filling out the inserted pledge form and follow the instructions at the end of the letter. For more information see the international Iyengar website at <http://www.bksiyengar.com>

Dear All,

This is a message on behalf of the Bellur Trust. As I am sure you are all aware the trust is making huge leaps towards realizing its aims, more recently the high school began with an overwhelming turn up from the village children, the trust is paying the fees of the tutors as well as the school uniforms and the midday meal. This is on top of the purchase of 16 acres, the extension to the existing primary school, the erection of the water tank, and on Guruji's personal initiative the construction of the temple complex which means that many of the village idols are now placed in their respective shrines. This is a great boon for the village life, and as it includes the world's first Patanjali shrine a great boon for all of us too – the villagers are saying that the fact that the

water tanks (dams) are all full (for the first time in seven years) is a sign that the gods are happy with what is happening for them.

The high school has been built and is now running; due to the heavy rains there will be a complete paint job done during the months of April/May. At the moment, under construction is the day hospital/clinic which will care for the surrounding area as well as the village of Bellur.

In the future the trust plans to construct a technical college, with vocational training schemes appropriate to the local area, and attached to the hospital a school of nursing.

So far the funding of these trust projects has come from primarily B.K.S. Iyengar (he has put in over 4 crore of his own money (about 40,000,000 rupees); other substantial contributors include of course Geetaji and Prashantji, and of course the generous donations from many foreign students, schools and associations, many doing special fund raising events for this cause.

Guruji is planning to submit another request to receive foreign contribution to the Indian Government in early April. For this he is seeking the pledge to donate

from all who wish to join in this cause.

Can all associations put out the word, via magazines and newsletters for their next submission?

We need to receive the signed donation forms here in Pune: Send by fax (+91 20 25656134), or by post (c/o BKS Iyengar, RIMYI, 1107-B/1 Harikrishna Mandir path, Shivajinagar, Pune 411016 India), or if electronically signed, by email to stephaniequirk@hotmail.com.

THE FORMS are downloadable via www.bksiyengar.com. Follow the links to Bellur and the Donation Form - fill it out and send via one of the methods above.

DO NOT SEND ANY MONEY!!!

This is important, as we only have to send any monies back.

Until the government approves the submission we cannot receive the money. The Trust is under constant scrutiny and can't be seen to be accepting any foreign money not already approved for.

PLEASE SEND ONLY THE FORM FOR NOW.

*Regards, Stephanie Quirk
for B.K.S. Iyengar*

scholarships & bursaries

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

Please apply in writing at least one month prior to the workshop you are interested in. See Calendar for dates.

Scholarship applications for Weekend Workshops are due one month prior to the workshop. Scholarships 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.

Iyengar Yoga Centre of Victoria
202-919 Fort Street, Victoria, B.C. V8K 3K
(250) 386-YOGA (9642)

Treat yourself to one of our retreats!

by Leslie Hogya

Escape to the peaceful, nurturing atmosphere of one of Canada's beautiful Gulf islands for a weekend in June or a week in August.

The Footsteps of Patanjali, a five day retreat in August with Shirley Daventry French and Leslie Hogya will be an opportunity to delve into yoga philosophy. Yoga philosophy is a living and practical art – learning to stand tall in the mountain pose is all part of bringing yoga into everyday life.

Patanjali codified the yoga *sutras* 2000 years ago. By looking at various translations of these works the participants will have the opportunity to explore how these sutras are relevant to their own lives. Sri B.K.S. Iyengar's translation of this ancient work is *The*

Light on the Yoga Sutras of Patanjali. Verse 33 give us words to live by today and everyday, "through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice, respectively, the consciousness becomes favorably disposed, serene and benevolent." He elaborates with the following commentary: "this *sutra* asks us to rejoice with the happy, to be compassionate to the sorrowful, friendly to the virtuous, and indifferent to those who continue to live in vice.... This mental adjustment builds social as well as individual health."

Come and retreat with us. There will be daily *pranayama* and *asana* classes at both retreats. Enjoy the hospitality of the community and their wonderful cooks. Most food served at the retreat is

grown in their large organic garden. The shorter weekend retreat in June is nearly full at the time of publishing, call (250) 386-9642 for information on both retreats. (See the ads in this issue for more information on dates, prices, etc.) ॐ



Linda Shevloff, former editor of the newsletter who taught at the centre for many years, before moving to Southeast Asia where she directs the Iyengar Yoga Centre of Hong Kong.



Yoga Centre members chanting at Satsang, including founding member Donna Fornelli (l), now a resident of Ottawa and serving as President of the Iyengar Yoga Association of Canada

ANNOUNCEMENT

Do you have a credit with us?

Please use it next time
you register!

OR

donate your credit
to our class bursary fund!

THE IYENGAR YOGA CENTRE OF VICTORIA PRESENTS

Workshop

with Stephanie Quirk

This is fabulous opportunity to study with someone who has a wealth of direct experience studying with the Iyengar family. This is a general workshop designed for students.

Sunday, May 21, 2006, 12:00 – 3:00 pm

Monday, May 22, 2006 (Victoria Day), 10:00 am – 2:00 pm

The workshop is FULL.

To add your name to the waitlist, drop in or phone:

Iyengar Yoga Centre of Victoria, 202-919 Fort Street, Victoria, B.C. V8K 3K3
(250) 386-YOGA (9642)

www.iyengaryogacentre.ca

Refunds will only be offered if your space can be filled and are subject to a \$10.00 cancellation fee.

Summer Sizzler

For maximum flexibility and versatility this summer, purchase one of the Iyengar Yoga Centre of Victoria's Summer Sizzler Passes. Get details at the reception desk.

Use four passes in a week or stretch it over the months of July and August! These passes are for experienced students ONLY.

New to yoga? Please sign up for a level one class.

IYc Summer Sizzler Pass

12 half hour
segments

for **\$50** (+GST)

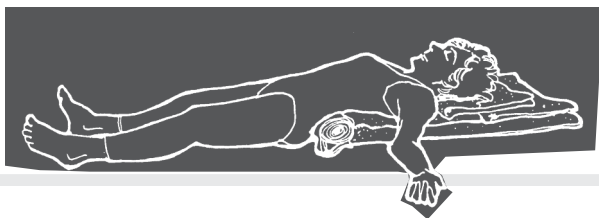
Come to:
Six 1 hour classes
or
Four 1.5 hour classes
or
Three 2 hour classes
or
mix it up!

IYc Summer Sizzler DELUXE Pass

24 half hour
segments

for **\$90** (+GST)

Come to:
Twelve 1 hour classes
or
Eight 1.5 hour classes
or
Six 2 hour classes
or
mix it up!



IYENGAR
yoga centre
calendar

MAY 2006

- 21-22** Workshop with Stephanie Quirk
- 22-28** No classes at ICYV
- 25-28** Iyengar Yoga Association of Canada Conference and AGM at the University of Victoria (Guest teacher Stephanie Quirk)

JUNE 2006

- 2-4** Saltspring Retreat with Shirley Daventry French
- 10** Teachers' Meeting
- 17** Sun Salutations Workshop with Ty Chandler
- 16-19** Introductory Level I/II Assessment in Calgary, AB
- 16-19** Introductory Level I/II Assessment in Saskatoon, SK
- 26-30** Sadhana with Robin Cantor

JULY 2006

- 1-3** No classes at IYCV
- 10-15** Teacher Training Intensive - Introductory Levels with Leslie Hogya & Ann Kilbertus

AUGUST 2006

- 5-7** No classes at IYCV
- 7 -11** Teacher Training Intensive - Junior Intermediate Levels with Shirley Daventry French
- 20-25** Footsteps of Patanjali Retreat at Saltspring Centre with Shirley Daventry French & Leslie Hogya
- 23** Teachers' Meeting
- 28-Sept 1** Student Intensive with Lauren Cox & Ty Chandler

SEPTEMBER 2006

- 23** Teachers' Meeting
- 29** Sutra Workshop with Shirley Daventry French
- 30-Oct 1** Going Deeper with Shirley Daventry French

OCTOBER 2006

- 13-15** Senior Intermediate I Assessment in Toronto, ON
- 28-29** Workshop celebrating Shirley Daventry French's 75th birthday
- 28** Teachers' Meeting

NOVEMBER 2006

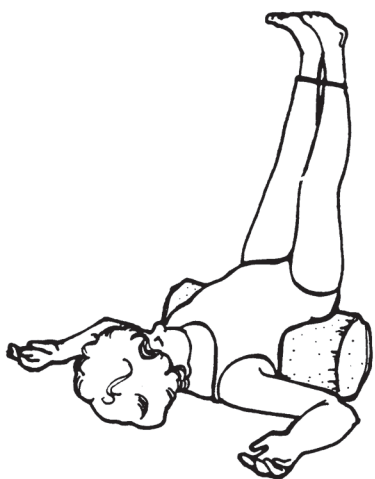
- 3-5** Chris Saudek Workshop
- 17-19** Junior Intermediate II Assessment in Victoria, BC
- 18** Teachers' Meeting

DECEMBER 2006

- 10** In the Light of Yoga workshop – Mr. Iyengar's birthday celebration
- 18-23** Sadhana with Corrine Lowen
- 21-22** Winter Solstice Workshop with Ty Chandler

JANUARY 2007

- 19-21** Heart of Yoga with Shirley Daventry French



time to Renew!

This is a reminder that the
Iyengar Yoga Centre of Victoria
membership expired
on December 31, 2005.

The membership subscription fee is
\$40 + GST (Canadian residents add
7% GST) and is renewable each January.

Membership benefits include:

- 5% discount on all classes
- free practice times at the IYCV
- timed practices
- having the option of getting
the newsletter mailed to you
- early registration and discount
for workshops
- borrowing privileges in our library
- eligibility to become a board member
- eligibility for scholarships for workshops
and intensives.

*To renew your membership, please fill
in the membership subscription form
(at right), and send to the Iyengar Yoga
Centre of Victoria.*



IYENGAR *yoga centre* OF VICTORIA SOCIETY

Membership and Newsletter Subscription

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

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

Membership/subscription fee is \$40 plus GST,
renewable each January.

Name: _____

Address: _____

City: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

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

☐ Receipt required